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DEPT. NO. 20, NEW YORK

CALL TO EASTER PRAYER

THERE is special reason why Easter this year should stress the meaning and message of the risen Christ to the whole world. Never in our generation has the need been more clamant; never has it been more evident that the evangelical Gospel, and that alone, can solve the grave problems of our time. And yet at this very time, the validity of religion is being widely questioned, and the words of our Lord, in Matthew XXIV, are again being fulfilled that "many false prophets shall arise, and shall lead many astray; and because iniquity shall be multiplied, the love of the many shall wax cold."

In these circumstances, we are glad to call attention to the fact that The Foreign Missions Conference of North America is "earnestly urging mission boards and societies to reemphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad." In the inspiring fellowship of this service, let us "solemnly renew allegiance to our Lord, and call all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind." Will not all the readers of the REVIEW join in the prayer "for a fresh and world-wide indument of power from on high, issuing in great revival of Christian witnessing throughout the Church Universal."

A. J. B.

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PERSONAL

MRS. EMILY S. DING, wife of the President of the Anglo-Chinese College at Foochow, China, is in America, speaking in the interests of American understanding of Christian Chinese ideals.

* * *

DR. SAMUEL L. MORRIS, secretary of the Executive Committee on Home Missions, Presbyterian Church in the U. S., has retired from active service after many years of labor.

* * *

THE REV. CHARLES L. WHITE, D.D., has been elected president of the Home Missions Council for the sixth consecutive term. November 30th, he retired from the secretaryship of the American Baptist Home Mission Society after twenty-one and a half years of efficient service.

* * *

THE REV. JOHN A. MOREHEAD, D.D., executive director of the National Lutheran Council and chairman of its European Commission, has resigned to devote full time to the work of the Lutheran World Convention of which he is president.

* * *

REV. ERNEST M. WADSWORTH of Buffalo, N. Y., has been chosen Director of the Great Commission Prayer League of Chicago, to succeed the late Thomas E. Stephens.

* * *

THE REV. FRANK D. GAMEWELL, D.D., who recently retired as Associate Secretary of the Methodist Board of Foreign Missions, has returned from China after a year's study of conditions there. He first went to China forty-nine years ago as an educational worker.

* * *

DR. GEORGE A. SIMONS, formerly superintendent of Methodist work in Russia, has resigned as general secretary of the American-European Fellowship.

* * *

HENRY T. HODGKIN, British Quaker and an executive of the National Christian Council of China, is to direct a new Quaker educational institution to be opened next September in Philadelphia. The purpose of the school includes the application of religion to social and industrial problems.

OBITUARY

THE REV. STANLEY WHITE, D.D., formerly a secretary of the Presbyterian Board of Foreign Missions for seventeen years, and a charter member of the Near East Relief, died in New York, January 21st, after a long illness.

* * *

MRS. LUKE JOHNSON, a member of the Woman's Board of Home Missions of the Southern Methodist Church and out-

standing leader in many activities of this church, died December 2, 1929.

* * *

BISHOP CHARLES P. ANDERSON, of the diocese of Chicago, died January 30th. Bishop Anderson's two master objectives were church unity and universal peace. He hoped that Roman, Eastern Orthodox, Anglican and all Protestant communions might ultimately unite on the basis of faith and order.

COMING EVENTS

April 23-25—RELIGIOUS EDUCATION ASSOCIATION, Cleveland, Ohio.

April 25-May 1—NATIONAL CONVENTION, Y. W. C. A., Detroit, Mich.

April 29-30—EDITORIAL COUNCIL OF THE RELIGIOUS PRESS, Washington, D. C.

May 7—COLORED METHODIST EPISCOPAL CHURCH, Louisville, Ky.

May 7—GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, Dallas, Texas.

May 7-9—CHURCH AND DRAMA LEAGUE, New York, N. Y.

May 22—GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S., Charlottesville, Va.

May 25—RURAL LIFE SUNDAY.

May 28—GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH, Des Moines, Iowa.

May 29—GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A., Cincinnati, Ohio.

June 5-10—GENERAL SYNOD, REFORMED CHURCH IN AMERICA, Asbury Park, N. J.

June 6-14—NATIONAL CONFERENCE OF SOCIAL WORK, Boston, Mass.

June 11-15—AFRICAN METHODIST EPISCOPAL ZION CHURCH, New York, N. Y.

June 16-20—ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES, Chicago, Ill.

June 17-24—WORLD'S COMMITTEE, Geneva, Switzerland.

June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Canada.

August 5-10—WORLD'S CHRISTIAN ENDEAVOR CONVENTION, Berlin, Germany.

August 14-25—NATIONAL BAPTIST CONVENTION, Chicago, Ill.

August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.

September 14-17—EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Ohio.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

ARTHUR J. BROWN, *Editor for 1930*

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WHY HAVE MISSIONARY CONTRIBUTIONS DECLINED?

A Symposium

OUR readers have doubtless noted the following statement in the January number of the REVIEW:

"Surveys of eleven denominations by Charles H. Fahs and Charles Stelzle show that contributions in many denominations have been steadily falling off since the peak year of 1921, and that where there has been advance, it has not been commensurate with the increase in membership and nowhere near the increase in the money expended on church buildings. Meantime, unprecedented sums are being poured out on educational institutions in America."

We believe that the reasons are temporary and that the remedy is available and adequate. But it is important that the reasons should be understood and the remedy made clear.

In order to secure broadly representative opinions we sent to representative pastors, secretaries, laymen and women the following questions:

1. What do you believe to be the reasons for the decline in gifts?

2. What remedy do you suggest?

Their replies follow: (EDITOR)

JOHN W. WOOD, D.C.L.,

*Secretary, Department of Missions,
Protestant Episcopal Church.*

The following may be among the reasons for the decline in gifts for missionary work abroad:

1. Increasing secularization of life and thought in the United States, with consequent emphasis upon personal pleasure and material welfare.

2. Inaccurate or misunderstood statements made by some missionaries and other Christian leaders, with regard to the good features of non-Christian faiths and culture. This leads to diluted convictions or even frankly expressed doubts as to the uniqueness and universality of the message for the revelation of which our Lord became incarnate.

3. Events in China during the past five years have led many people to think that the Church's task is hopeless in that field and if that is true there, why not everywhere.

4. The merging of a number of interests and causes in the same appeal. This usually results in giving local projects first place in the thought of people.

5. The tendency to emphasize the importance of meeting quotas or budgets, which to most people are utterly impersonal, rather than the importance of making our Lord known and helping people to relate themselves to

Him and to accomplish great tasks in His Name.

The statement of the foregoing reasons carries with it the suggestion of the remedies.

W. RUSSELL BOWIE, D.D.,

Rector of Grace Protestant Episcopal Church, New York.

As to the reasons for the recent decline in gifts for the work of Christian Missions, I can answer best if I speak specifically of the work of our own communion. The reasons, I believe, why the gifts of our people to our Missions of the Protestant Episcopal Church have recently declined are these:

1. In the years immediately following the War, the experience and willingness of people to cooperate in large organized efforts was made use of by the launching of the so-called Nation-Wide Campaign. Through a campaign of intensive education and of systematic appeal for gifts, the receipts for missionary work were very greatly increased. Many people, however, imagined that this was a particular effort for three years, and after the initial enthusiasm had passed, the response of some began to slacken. I think the Church failed to continue successfully the process of education which, for a time, had been well begun.

I fear, also, in church circles, as in other spheres of our national life, there was a tendency to react from the high tension of the war years and to follow the popular mottoes of "Back to normalcy" and "Business as usual."

2. The recent unrest in China, which was one of the most conspicuous and successful missions of our Church, has pervaded the minds of many people with the idea that conditions are so chaotic and the results of missionary work so uncertain that the whole missionary enterprise is in question. People do not reason clearly about this, and do not stop to separate one mission field from another, but are affected by the general thought that the native peoples in various lands are rebelling against western civilization,

and suppose that this means also that Christianity is no longer wanted and that missionary efforts are of doubtful use.

3. The so-called apportionment system in our Church, whereby the total budget for all missionary maintenance is divided among the dioceses and subdivided among the parishes and dealt with as a single financial sum, has been successful in simplifying the church business detail, but it has had the disadvantage of blurring the knowledge which church people should have of definite missionary fields and the workers in them. In the old days when missionary bishops and others had to raise needs largely by direct missionary appeals, conditions were very haphazard and even heart-breaking, but for the congregations to which the missionary went there was a chance for a kind of interest which is not so easily created when people are simply giving into the missionary treasury to be distributed in a miscellaneous budget.

You ask, also, what remedy I would suggest. I know of only one, and that is education, and more education. We need more addresses in our churches by those men who are not merely doing good missionary work but have the ability to tell of it compellingly, and we need a more successful method of bringing our men and women together for missionary study and conference under leaders who can tell them what missionary work means and what it is doing.

HUGH THOMSON KERR, D.D.,

Pastor Shadyside Presbyterian Church, Pittsburgh, Pa.

The missionary enterprise is the thermometer of the Christian Church. There can be no doubt about it. The church at home can be judged by its missionary passion. When the fires on the home altars burn brightly then we know that the light is shining far beyond her borders. If missionary enthusiasm is low, then it is because the church at home has lost its zeal.

Dr. Alexander Duff, whose name is associated with India, wrote: "There was a time when I had no care or concern for the heathen. That was the time I had no care for my own soul. But by the grace of God when I began to care for my own soul I began to care for the heathen too. And in my closet on my bended knees I said: "Oh Lord, thou knowest silver and gold have I none for this cause. What I have I give; I offer myself; wilt thou accept the gift?" This has been historically true of the Church of Christ. When it was selfish and self-centered then it was without the missionary flare. It was at the door of a self-sufficient, worldly and wealthy church that the risen Christ stood waiting for entrance, saying: "Behold, I stand at the door and knock," and it was upon that church that He pronounced the most dreadful of all judgments: "Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked."

One thing and only one is needed. The Church in America needs to be baptized into the conviction that the Gospel of the Lord Jesus Christ is supreme and final. The Church must recapture the urgency of its own message. Many things have transpired to weaken the conviction and to slacken the step of the messengers. There has been a growing religious toleration throughout the church at large, and this is well. There has been an appreciation of the good in other religions, and this, too, is well. On the other hand there have been reiterated and insistent attacks upon the Christian position. It is not Foreign Missions that are under fire; it is the whole Christian position. The question is being asked of Christians as it was asked of old: "Where is now thy God?" There has been a lowering of the sense of values growing out of a vulgar use of wealth, and a more flagrant display of things that are material. We are facing, too, the powerlessness of merely altruistic

motives which are not undergirded by the love that was born at the cross of Christ. The Christian Church is reflecting the low standard which has laid hold upon the life of the people and has not challenged the social order of our own land by the supernatural and divine mandate of the Gospel.

One thing will help. The Church at home needs clear-cut evidence from the mission field that the Gospel of Christ is the power of God unto salvation. Personally, I believe that this evidence is in our hands, but our imaginations are dulled and we have eyes and see not. The Church's generosity, however, cannot live forever on the missionary sacrifice of the great pioneers. The passing generation was fired in its missionary enthusiasm by the daring deeds of Livingstone and Paton, Carey and Morrison, Judson and Chalmers. The Church today needs fresh evidence. Too frequently from missionary leaders it has asked for bread and has been given instead the cold stones of economic situations and political maneuverings. The Church will listen to evidence. The heart of the Church will respond to the things of the spirit. When the Church hears from the lips of inspired missionary prophets the story of lives redeemed and sins forgiven through the power of the conquering Christ, there will be no lack of enthusiasm in money or life.

AUSTEN KENNEDY DE BLOIS, D.D.,

President, Eastern Baptist Theological Seminary, Philadelphia.

1. The missionary enterprise was once regarded as predominantly evangelistic. The heathen were utterly lost without Christ; they must be rescued. A passionate faith in evangelical truth and in the necessity for its instant promulgation lay at the heart of things. Recently so much has been said about social and educational work that the flaming message of the evangel has been obscured. The good should be made subordinate to the best. The grand appeal has been

weakened. This criticism is based on numberless talks with lay members of the churches. While profoundly conscious of the great need and value of educational and other agencies on mission fields I am sure that somehow we have lost our sense of values.

2. Substituting budgets and systems for the ancient reliance on powerful spiritual pleas and the exercise of the privilege of voluntary giving to specific objects has had its inevitable effect. People do not make wills in favor of budgets. They do not give enthusiastically to general beneficence. Direct and personal factors have been retired to make room for efficiency projects. The clang of the wheels drowns the voice of the Spirit. The collapse of the New World Movement, specializing in "Big Business" methods, with the payment of millions of dollars for the debts of that organization, should have warned us. Today multitudes of people who have lost faith in the regular missionary agencies are giving to independent and un denominational societies.

3. An era of prosperity is seldom a period of enlarged giving. It carries many and subtle temptations. In this mechanistic age, serving wealth and pleasure, the churches naturally turn to such self-pleasing ideals as the building of handsome and comfortable houses of worship rather than to the salvation of lost souls, whether in our American cities or ten thousand miles away.

The conditions suggest the remedy. A reawakened faith in the central certitudes of the Gospel, fervent prayer for the millions abroad and at home whose only hope lies in Christ, and a rededication of preachers and people to the supreme task of world evangelization, is the only cure. All other panaceas are second-rate and superficial. There is absolutely no other way to victory. We must return to the Cross.

I feel so keenly and intensely the supreme need for a return to the simplicities and spiritualities of the pure Gospel of Jesus Christ on the

part of the churches, if adequate missionary enterprises are to receive the inner quickening of the Spirit for triumphant world-wide evangelization, that I find it difficult to put into a few sentences my conception of the reasons for the present-day apathy—I might almost say apostasy.

RALPH W. SOCKMAN, D.D.,

Pastor Madison Avenue Methodist Episcopal Church, New York.

In answer to question one regarding causes, I would mention:

1. A reaction from the burst of idealism which followed immediately after the World War. The high expectations of world peace and the intense interest in its promotion suffered greatly after the collapse of certain programs.

2. The growing feeling that races and nations should have self-determination in religion as in political and social administration. Many arguments are heard to the effect that these races should be allowed to work out their own salvation.

3. The belief that new churches should be given the test of standing on their own feet and thus proving whether our previous missionary work has been of value.

4. The lack of interest in extending denominational distinctions to foreign lands. This represents a rather unthinking attitude on the part of those who have not informed themselves on the modern manner of missionary promotion.

5. The enervating effect of many world travellers who bring back generalizations of missionary failure based on very partial observations.

6. The competition of concrete and pressing philanthropic and religious enterprises at home.

In answer to question two regarding remedies, I am even more loath to answer than in question one, but I would suggest:

1. A re-emphasis of the missionary motive as inherent in the Christian religion.

2. A revived campaign of missionary information.

3. A re-interpretation of the missionary imperative, which is the need of the world for Christ. This requires concerted thought by our best thinkers and not mere sporadic interpretations, for I am convinced that some appeals for missions do more harm than good.

4. Allocation of concrete projects to individual American parishes. The success of building programs in the homeland suggests that concreteness is one way of arousing a response.

AUGUSTUS STEIMLE, D.D.,

Pastor of The Evangelical Lutheran Church of the Advent, New York.

In response to your inquiry, I would say that the income of the United Lutheran Church for our Foreign Missionary enterprise has shown a substantial increase since 1921, although not commensurate with the necessity for expansion for which our missionaries urgently plead. The income of our Board is derived from three sources—a fixed percentage of the apportionment which is asked for all the boards of the Church, the Women's Missionary Society, and special gifts.

The regular income from the Church apportionment showed the gratifying increase of over 43 per cent from 1921 to 1928, the latest year for which the figures are at hand. The income from all sources in the same period shows an increase of 20 per cent. A recession in the amounts received in two of the years, due in part to the fluctuation in the special gift column, apparently did not permanently retard the general upward trend. In 1928, the specials were 20 per cent less than in 1921, although the total received in 1928 was 20 per cent larger than in 1921.

The debt of our Board is due chiefly to the burden assumed in taking over former German Missions in India and China. An appeal for its liquidation is now in process.

Our experience has shown that the Board, in its enthusiasm for expanding its work, must not permit itself to make financial commitments far in advance of communicating that enthusiasm to the rank and file of the Church. The congregations respond where the pastor has a missionary spirit. The theological seminaries should be recruiting grounds, not merely for future missionaries, but for future missionary supporters.

CHARLES E. JEFFERSON, D.D.,

Pastor Broadway Tabernacle, New York.

Gifts are declining for Foreign Missionary work because of:

1. The jolt given to our self-confidence by the World War. It has been revealed to us that Christendom is in a deplorable predicament. We are not so sure as we were that Christianity is the one and only and final and all-sufficient religion. Let Hindus remain Hindus, and Moslems remain Moslems, and Buddhists remain Buddhists—that is the feeling of multitudes.

2. The policy of our great missionary organizations has permitted in many fields the work of cleansing human hearts by planting in them the ideals of Jesus, to become subordinate to the work of teaching Western science and history.

3. The development of the social activities of the Church at home, calling for a vast expenditure for parish houses and varied equipment and staffs of salaried workers. The home budgets have expanded enormously.

4. The rise in the price of living. Social standards have gone up. Church members to hold their place in the social scale feel that they must spend most of their income on living expenses.

5. The forbidding by non-Christian governments of the teaching of the Christian religion in our mission schools. The idea that you can teach Christianity without mentioning God's love in Christ does not appeal to the average American Christian,

In answer to your query, "What remedy do you suggest?" let me mention three:

1. The striking of a higher spiritual note both at home and abroad. The sacrificial spirit is decadent in America. The evangelistic note is absent from many of our missionary stations.

2. The rapid unification of the work in all our foreign fields.

3. The concentration of our efforts on limited areas of foreign populations. We are spreading over too much ground. If we did less we should accomplish more.

ARTHUR H. BRADFORD, D.D.,

Pastor Central Congregational Church, Providence, R. I.

The people of our churches can always be trusted to give generously to causes which command their interest and confidence. If, during the past decade, they have given more liberally to their home churches than to denominational missionary societies this has been due to a growth of interest and confidence in the former, and a corresponding loss of interest and confidence in the latter. The loss of interest and confidence in denominational missionary societies, where experienced, has been due to many things, such as (1) The more compelling appeal of near-by causes like the Community Fund; (2) A rather widespread dissatisfaction with the supposed rivalry among denominational agencies; (3) A somewhat vague wonder as to whether "missions" and "missionaries" really have a place in this modern world.

Remedies are already being applied with some success. Where churches have their own missionaries and missionary projects, it is possible for people to have as much interest and confidence in them as in their own ministers and their own local work. Denominations are getting together, co-operating and uniting. This fact is bound to get into the consciousness of

people in general, though the process seems slow. Moreover, while "missions" and "missionaries" are old words, the things and persons for which they stand in the world of today are, in many cases, as truly modern as the newest and best hospital in America or the most capable of all our teachers and social workers. Slowly but surely this fact is being made known. Where missions and missionaries are not effectively meeting a vital human need their work may deservedly suffer. But where they are doing so, as many are, they will, I believe, eventually receive ample support. More and more people in our churches are learning to think in terms of a world community. They will give generously to meet its needs everywhere if only they can have facts which will compel their interest and their confidence.

FRANK A. HORNE,

President Merchants' Refrigerating Company and Member of Simpson Methodist Episcopal Church, Brooklyn, N. Y.

I believe the reasons for the decline in gifts for missionary work are:

1. The decline of missionary contributions since 1921 is emphasized by the fact that we are comparing present income with the results of special efforts made in the various communions, such as the Centenary Movement in the Methodist Church, the New Era Movement in the Presbyterian Church, and other similar campaigns. The falling off is natural when the special campaign methods are withdrawn for promotion activities of the various boards.

2. During the period of a special campaign many home base projects were neglected or postponed, and in the subsequent period these enterprises have been receiving a large increase of funds.

3. The effect on the average person of the disturbances in the Orient, particularly the conditions in China, has been misunderstanding and indiffer-

ence, and a divergence of funds to other benevolent purposes.

4. The general trend has been toward a material expression of prosperity, which has resulted in the development of building and equipment at the home base where the product can be visualized to donors.

5. The apparent decline in the spiritual life and interpretation due to the secularizing atmosphere of the present time has had the effect of diminishing interest in the spirit work of the missionary enterprise.

The remedy is:

1. A reemphasis of spiritual values and the utilization of the anniversary of Pentecost in the reawakening of the Church at large.

2. A new missionary program of education which shall convey to the whole Church the present facts in the missionary undertaking, and make available to the average Christian, such facts as were set forth at the Jerusalem Conference.

3. A realization on the part of the churches that a new day in missions has arrived; that the missionary enterprise must include the social as well as the individual Gospel; and that the disturbances in the Orient and elsewhere are really the fruits of Christianity and an indication that the leaven has been working in the social, racial and international field.

SAMUEL THORNE,

Lawyer and member of All Saints Church, Harrison, N. Y.

I can only speak from what I know about contributions in the Protestant Episcopal Church. In our missionary work we have not experienced any serious decline. As it happened, the high point in annual contributions was attained in the year 1926. At the General Convention of the Church held in New Orleans in 1925, there was adopted what is known as the "Pay as you go" plan. The method was as follows: General Convention of that year adopted a budget of \$4,224,670, but before the appropriations in detail

were authorized from year to year by the National Council, inquiry was made of the various dioceses as to the amounts they expected to raise, and upon the replies from the dioceses stating their expectations, final appropriations were voted by the National Council. The result called for a cut of about five per cent in the budget approved by General Convention. This cut occurred subsequent to 1926.

At the end of last year, a serious situation had arisen due to anxiety about collections for the year. In many places a strong effort was made through the effective cooperation of a number of individuals and in this city it received reinforcement from a group of women who from six in the morning until six in the evening sustained a Day of Prayer. The heart of the Church was touched and its vision rekindled, with the result that the collections for 1929, as compared with the pledges, were the best on record, and prospects for 1930 are even better.

FRANKLIN WARNER,

President of the Warner Chemical Company, Member of the First Congregational Church, White Plains, New York, and Associate Moderator of the Congregational Churches of the United States.

The reason why the benevolent giving of the Congregational people has failed to keep pace with the requirements of our home and foreign missionary work lies in our system. When we organized the apportionment plan and allotted the needs of our societies to each church in the denomination, we began to appeal to our people in the mass and have failed to make an appeal that was strong enough to reach every member in our churches. In other words, our missionary promotional program failed to reach the people. In our denomination an additional five cents a week per member would give us more money than could be used by our societies without increasing our missionary staff. So near are we to our goal.

Our benevolent receipts are divided between the state work and the denominational societies in a growing percentage in favor of the state work. Many of our states have increased their budgets in an attempt to do efficiently the work that they are facing within their own borders. The states, which mean the churches, which mean the people, do not realize that as the states take for state work more of the benevolent money, it naturally must leave less money to carry on the denominational missionary work, and so far they have been willing to let the missionary societies run into debt, even on reduced budgets, and sacrifice efficiency on the mission field. When our missionary societies were allowed to make direct appeals to churches and individuals they got the money. Until there is complete cooperation between the state organizations and the denominational societies in the program of the entire work of the denomination, it cannot be carried on with fairness to all.

The denomination has just adopted a new plan for trying to raise enough money for all its departments. The plan includes the personal appeal to individuals, which is similar to the old method, and with the conscientious work of the different secretaries and others working through the state offices and individual churches, there is every hope that sufficient money will be raised this year to continue the entire work of the whole field without sacrifice. There is more money than ever in our churches.

A little less system and a little more of the human in the appeal and success is ahead.

MISS HELEN B. CALDER,

Candidate Secretary, American Board of Commissioners for Foreign Missions.

Among many reasons which might be mentioned, I would put first the fact that our mission boards are attempting to "live beyond their spiritual income," to quote Professor D. J.

Fleming's phrase from the January MISSIONARY REVIEW. The work we have already undertaken and for which we feel responsible demands larger resources in workers and contributions than we can expect to receive until a more vital faith produces a "more heroic practice of the Gospel." We are living too comfortably, and the physical enjoyment of material things dims our vision and shuts us in upon ourselves.

To increase our spiritual income we must make a larger investment in the things of the Spirit. This means primarily taking time to realize the presence of Christ in the world today and being ready at any cost to follow where He leads.

A second reason of significance is the increasing mechanization of our organization and a resulting loss in the direct connection between the giver in the local church and the work which his gift makes possible. Too many are asked to give to a "budget" or an "apportionment." There is danger of putting the stress on the "get" side of the budget.

The remedy here is to put a "bud" in the budget by making more vivid the personalities and institutions through which we are carrying on our adventure in world friendship.

MRS. DEWITT KNOX,

President Woman's Board of Foreign Missions of the Reformed Church in America.

Reasons for decline in gifts are:

1. Decline in belief—
 - a. In the Bible as the Word of God.
 - b. In the Christ of the Gospels, the divine, ever living, ever present Saviour of the World.
 - c. In the presence and power of the Holy Spirit.
 - d. In the heinousness of sin and the need of redemption.
2. Not enough preaching about foreign missions as the direct command of Christ.
3. Too much emphasis laid upon

every form of social service and so called humanism.

4. Lack of vision of the world's real need of Christ. Indifference toward responsibility of every Christian to share Christ.

5. Failure to "lift up Christ" as we should—His face has been blurred by our lives—His true beauty has not been made manifest.

6. Responsibility for the work as a whole has not been sufficiently shared and church mergers have a tendency to lessen loyalty and responsibility in the individual member.

7. Newspaper articles giving wrong impression of the attitude of Chinese, Indian and Japanese Christians towards our missionaries, throwing doubt upon their usefulness and welcome is universal.

8. Multiplicity of appeals.

The remedy:

1. Voltaire prophesied that before the end of the fifteenth century, the work of the twelve fishermen would be over and done with. Just then prayer for an outpouring of the Holy Spirit over the whole earth by a small company of Christians started a great revival. One hundred years after Voltaire died, the house in which he wrote those words was used as a depot for the British and Foreign Missionary Bible Society.

2. The prayer of the Chinese leader—"Revive Thy Church, O Lord, beginning with me."

3. "Not by might nor by power but by my Spirit," saith the Lord of hosts.

MISS MARGARET E. HODGE,

Vice President of the Board of Foreign Missions of the Presbyterian Church.

Gifts that are secured by unusual pressure are apt to be only temporary, so it was not surprising that there was a decrease in 1922 from the peak of 1921. A more serious matter is the steady decrease over so long a period as Dr. Fahs covers in his survey.

Doubtless one reason for this was an "epidemic of building" which broke

out soon after the conclusion of the World War. Much of this was necessary because such work had been suspended over nearly a decade. Much was due to a new appreciation of the fundamental position of religious education in the life of the present and particularly of the future church manifested in the building of church houses planned in a scientific manner. Frequently this was commendable, but at times there was denominational rivalry, or such buildings were erected without first finding out whether the church or the community really needed such elaborate plants not only for religious education but for social service. Heavy mortgages and the large upkeep costs caused an annual increase in the home side of the budget, frequently met by actual reduction of the gifts to missions.

The unified budget adopted by many denominations removed personal responsibility and knowledge of the work and verified the prophecy that giving to a "budget" and not to a "cause" cannot bring the gifts that are needed.

The remedy:

A renewed study of the Book of Acts to learn and follow the principles of the early Church.

An understanding of the denominational responsibility interpreted in terms of missionaries and types of work.

A study of the findings of the Jerusalem Council and their implications for each individual.

A presentation of the new methods of foreign missions while keeping central the old but ever-new fact of the love of God shown through Jesus Christ.

Renewed emphasis on Christian stewardship.

More dependence upon prayer.

MRS. ORRIN R. JUDD,

President of the Council of Women for Home Missions.

Expenditures for church edifices and education may temporarily lessen

missionary giving, but should result in ultimately increased offerings. Religious organization is becoming more and more complex. Interdenominational cooperative bodies require funds for their maintenance; though it is fair to say that this work is fostered principally by the gifts of those whose missionary interest is actively and intelligently exercised and probably represents an increase and not a decline in missionary giving. The unprecedented sums poured out on educational institutions in America are for the most part not invested in distinctively Christian institutions, and have not been taken from the amounts normally available for Christian missions. Nothing will be gained by disparagement of one part of the Christian enterprises at the expense of another.

The principal reason for diminished giving to missionary work is self-centered, superficial living, expressed in the multiplication of luxuries which have come to be considered necessities. Time, energy and income have been preempted by things which minister to individual pleasure. This attitude is encouraged by the distractions of a "mechanical age." The radio, which has displaced the piano in the home, produces music without requiring study, information without effort to obtain it, and impression without compelling expression. The habit of receiving everything that some one else has to give, without making the slightest return, deadens the sense of obligation and personal responsibility.

Who is sufficient to stem these adverse currents, so swift and strong, of our modern life?

The question suggests the answer. "Our sufficiency is of God." Summon to a world-wide fellowship of intercessory prayer and rededication all who realize the world's need of Christ and the church's need of renewed sensibility.

2. Intensify the emphasis in every theological seminary, through special study of missions under carefully selected teachers, of the essentially missionary character of Christianity, in

order that the young men who go out to shepherd the churches may have world vision and missionary passion.

3. Recognize the supreme importance of training the youth of the churches. Plan the missionary education program for children and young people so as always to combine study and service, in order that through personal experience in working out definite projects the permanence of missionary interest may be assured for the church of to-morrow.

MRS. F. I. JOHNSON,

President of Federation of Woman's Boards of Foreign Missions of North America.

Reasons, as I see them, for the decline in gifts for missionary work are:

1. The undermining of confidence in boards, due, first, to false accusations concerning the administration of boards; second, to unwise administration on the part of boards, especially in finance. No board or group of boards lives to itself; neither does it die to itself. Whatever materially affects several, ordinarily affects all.

2. Distinct errors of judgment in mapping out the programs for some of the large missionary movements of several years ago. Much as we dislike to refer to past mistakes, their deposit is inescapable.

3. Inefficient or false teaching concerning the place of Christ as Saviour and Redeemer, as found in Sunday-school and other church literature and in denominational schools. The full harvest of this sowing has not yet been reaped.

Remedies, as I see them, are:

1. Pay God's price of self-sacrifice in exchange for the spiritual flame which the Holy Spirit alone can give; without this we are shorn of power. The Christ is our only sufficient missionary apologetic. The Christ is our only sufficient appeal for enlistment of those who can do this delicately spiritual work. The Christ is the only pass-word to the heart of the world and the human world is hungry

for Him. Those who do not believe this should have a sufficient sense of honor to withdraw from the Church of Christ and to form their own organization built around their own beliefs.

2. A careful control of the expense of administration which will justify itself in the mind of the Church.

3. A proper placing of responsibility on the local church authorities to the end that they may carry their full share of the work connected with producing the funds.

4. Simplify board organization to the point of efficiency for its appointed task.

5. More careful administrative procedure on the field, i. e. combinations of some pieces of work and elimination of all unproductive work. There are many world travelers these days who are studying the work there as well as here.

6. Transfer of more authority to those at work in the field.

7. Keep absolute faith with all donors to special projects.

8. Honest-to-goodness local denominational or interdenominational school of missions for men and boys as well as for women and girls.

9. There are attractive methods, we believe, whereby the funds may be kept up for a time in spite of the present falling contributions. Our necessary limitations in this article make an adequate outline of the suggestions impossible; this will be given in the Methods Department of a subsequent issue of THE MISSIONARY REVIEW.

RALPH E. DIFFENDORFER, D.D.,

Secretary, Board of Foreign Missions, Methodist Episcopal Church.

My own observation is that we have done quite enough of attempts to analyze the reasons for the decline in gifts for Foreign Missions. Any further attempt to set forward these reasons would only serve to give additional publicity to certain situations out of which we need to pull ourselves very quickly.

As for the remedy, I have the feeling that the quicker we launch a positive, constructive, nation-wide appeal in all denominations for an advance in Foreign Missions, the better it will be for all of us. Such appeals for advance should clearly take into account the changed situation which Foreign Missions are facing in this modern world, and register our conviction that we have made or are willing to make any adaptations to meet these modern conditions. Furthermore, the appeals should be accompanied by definite, concrete suggestions as to the reasons why we not only ought to continue our missionary giving but to increase it on a reasonable scale. I am not proposing that we launch any sort of surveys as we did in the days of the New Era, Centenary, or Interchurch Movements, based upon estimates of money needed. I would not let any figures occur in these appeals. I would have them to be the reasons why we feel Foreign Missions should go forward, such reasons being illustrated by concrete examples.

I believe that you have raised a very fundamental question in this critical day, in which practically all denominational Boards find themselves.

FRANK A. SMITH, D.D.,

Secretary of The American Baptist Home Mission Society.

The fundamental cause for the decline in missionary giving is the new paganism. The loss by many of the sense of supremacy of spiritual values, the variety of material accessories to daily living, the increase of comforts to the middle class and of luxuries to the wealthy, and the spirit of emulation among the less fortunate have all produced a pagan attitude toward life. Added to this is the challenge to Missions manifested in the swift changes in the Orient and the West, and duplication of effort at home which has created a feeling that givers "get their money's worth" more in education and philanthropy than in Missions. The

call for cooperation in missionary work has had a tendency to weaken loyalty to denominational boards.

Another reason is an increase in the current expenses of the local church. In one State, the churches of a certain denomination over a period of ten years increased their giving to the local church one hundred per cent and to Missions ten per cent. In another State, giving to the local churches increased one hundred per cent and missionary giving remained stationary.

Another factor has been the increase in the number of independent missionary organizations that duplicate the work of church boards or that appeal to special types of thinking. Some of these great philanthropies make an appeal to church constituencies with a frequency and freedom not possible to denominational representatives.

And finally, missionary administration has failed to humanize the work and concrete the need of the fields in terms of projects that appeal to the average giver. A general fund can never kindle emotion, and whether mission boards prefer it or not, contributions to Missions are more readily gathered by an appeal to the heart than by calls to be loyal to a system.

In seeking a remedy, the first step is the recovery of the place of the Holy Spirit in the attitude of the local church and missionary givers toward the enterprise. The Gospel cannot be stated in terms of an audit but in terms of sacrifice and consecration.

It is also clear that missionary budgets need to be concreted and presented in terms of projects. This will give a closer contact between the missionary on the mission field and the local church. Visits of board members and Christian tourists to the fields and personal correspondence weave personal ties that bridge the chasms of distance and the arid stretches of denominational machinery. The churches are greatly in need of wider missionary education. Information that will refute hostile and partial statements, visualization of the need of the world and the real triumphs of the Gospel at

home and abroad, will all help to create the missionary conviction that must precede missionary giving. The Church and the missionary enterprise need a rebirth of missionary passion.

Finally, over against the criticism of the missionary enterprise as something obsolete and outgrown is a rediscovery of the eternal value of Missions. The supreme need of the world is the Gospel, for economics cannot furnish what the Gospel assures.

BREWER EDDY, D.D.,

*Home Department Secretary of the
American Board of Commissioners
for Foreign Missions.*

1. The reasons for the decline: Many denominations report large increases in church expenses under local budgets, added to the heaviest building program ever achieved by the American churches. It may be chancelitis or the rapid expansion of parish houses and recreation facilities. At any rate, the closest competition for missionary gifts will always exist between the needs of the local church and the money that can be "spared" for the gift to Missions. The attitude of the average Board of Trustees responsible for the local budget is familiar.

In addition, the immense increase in local charities for new buildings, mergers, community chests, often backed by professional drives, have diverted the proportion of stewardship gifts available for Missions.

These two reasons in my opinion far outrank any decreased interest due to 100% Americanism or a growing sense of racial hostility, or the unfair reports of world travelers and journalists. In our denomination the interested minority are giving as loyally as ever in increasing amounts. The majority in our churches, half indifferent, find their missionary gifts crowded out. In addition, a half dozen denominations have not yet proved successful in merging all appeals into a somewhat more mechanical percentage plan, which loses a large de-

gree of personal knowledge and interest in the particular work ahead. In such merger the foreign work will always be forced into closer competition with the home needs backed by patriotic and local loyalty, and will tend to lose out in the long run.

2. The remedy: In our denomination in the next few months we are trying a very definite remedy. We cannot expect the needed increased income through the collection envelopes of the churches on the percentage basis. Now we turn to the individual givers who are most interested. We are seeking 5,000 interviews in the hope of getting 4,000 gifts large and small, on the plea that only the interested and devoted few will make added gifts now. If we succeed in part, it will develop a vital argument to pastors and to churches to lift their additional shares next fall.

In each State, the plan will depend upon the State Board and superintendent, and the gifts will be sought on the percentage basis, so that all interests share. Beyond this plan is the permanent need of interesting each church more definitely in a commitment of its own in foreign fields. The Project, or Assignment Plan, will help. We may take up the regional educational plan by which foreign and home interests will once more cultivate a particular section or state, giving a greater chance to the particular message of each type of work.

Of course at bottom, it is all a question of raising the spiritual devotion of our churches. Missions thrive in spiritual earnestness—it dies in comfortable indifference. It thrives in obedience—it perishes in the atmosphere of modern humanism or of selfishness. Contact with Christ spells missionary loyalty.

WILLIAM P. SCHELL, D.D.,

*Home Base Secretary of the Board
of Foreign Missions of the Pres-
byterian Church in the U. S. A.*

The widespread decline in gifts to Missions among practically all of our

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denominations during the past few years is particularly attributable, in my judgment, to the following considerations:

1. There has been a distinct weakening of the missionary passion, that is, a weakening in really vital interest in preaching the Gospel and promoting Christian work in non-Christian lands. This lessening of interest may be due to over-concern for other phases of church work or to the fact that upheavals in mission lands, such as China, have created a lack of confidence in the missionary enterprise for the time being, or to the growth of materialism and secular thinking in a large section of the Church. Whatever its cause, it can hardly be denied that the missionary passion which produced the missionary enterprise and was responsible for the founding of the Student Volunteer Movement and the Laymen's Missionary Movement is not a predominating characteristic in the modern Church.

2. At the very time when it has been found more necessary than ever to keep alive this missionary passion in the Church, we have been submerged by technical or mechanical budget schemes which, however good in themselves, have in many cases prevented our congregations from actually learning about the work on the mission field. It has been more difficult than ever for mission boards to present their facts to the home churches.

These two reasons, with all of their ramifications, account for most of our trouble. The way out is along the two lines indicated, namely, a spiritual revival in the home church, bringing out the need of the world for Jesus Christ, His power to meet the needs of men; and, secondly, a revitalizing of the budget system and a spiritualizing of our methods of promotion. The Church must be compelled to lift up her eyes to the fields white unto the harvest and be led to respond sacrificially to the need of the world as revealed in that vision.

THE NEW AND THE OLD IN THE NEAR EAST

Sights and Scenes in Italy, Greece and Egypt

BY DELAVAN L. PIERSON

TRAVEL LETTER No. 2

TRAVELERS visit the Mediterranean lands for various and sundry purposes. Some are merely seeking new thrills awakened by strange manners, customs, and surroundings. Such are fascinated at the sight of Roman soldiers in military capes and long black feathers, Greek guards in short skirts, or Egyptian house servants in long white gowns, tarboush and red sashes.

Others are on an extensive shopping expedition and spend most of their time in the bazaars, purchasing leather in Algiers, lace in Nice, coral and tortoise shell in Naples, mosaics and striped silk scarfs in Rome, miniature statuary in Greece, or Sudanese tapestry and brasses in Egypt.

Still others are seeking new forms of entertainments such as are found in the Casino at Monte Carlo, the wine rooms of Italy, the theaters of France or the unsavory and morally pestilential exhibitions in the "Fish Market" of Cairo.

Over many travelers the word antiquity casts a magic spell. They stand in awe before ruins five thousand years old. They try to imagine the scenes that transpired in the Roman Forum when Cæsar ruled the world; the life in Greece during the Golden Age of Pericles; the laying of the foundations of Christianity when Jesus walked in Judea and Galilee; or the civilization of Egypt in the days of Tutankhamen, Amenhotep and Ramesses the Great.

Others visit the East on business bent—to introduce new inventions like electricity and the cinema to people to whom they seem more wonderful than the magic of the genii; or to sell machine made products, like clothing and hardware, to those who have wrought all things laboriously by hand.

But there is another class of visitors from the West that are on a different mission. They enjoy the strange scenes and peculiar customs; they study the antiquities and the economic and social problems of each country, but behind the bizarre exterior of the shops of Italy and Greece and the primitive life in the Moslem quarters of Algiers or Cairo, they see the signs of stunted lives and unfulfilled possibilities—the ignorance, the disease, the poverty, the toil and sorrow, the sin that mars the life of adults and deprives children of their rightful heritage. There are sounds, like the muezzin call to prayers, the wailing of women in time of mourning or the sing-song of laborers at their toil, that fascinate the uninitiated but have a deeper meaning to those whose ears are attune to the cry of human need; there are sights, like the veiled women of Egypt, always dressed in black and riding on springless donkey carts, the child rug makers of Algiers, or the babies carried on the shoulders of their ten-year-old sisters, that make picturesque photographs but many of which spell sorrow and

shame to those who can read the signs.

Monte Carlo, in the kingdom of Monaco, which comprises only eight square miles, is a combination of wealth and poverty, of beauty and ashes. The site of the town on the steep mountain side is charmingly picturesque, with villas and terraced gardens. Externally the Casino is a palace, but within are enacted many tragedies. The itch to try one's luck at one of the twenty gaming tables is experienced by most travelers, but the gaming fever wrecks countless homes and destroys many lives.

At Nice, after a wonderful drive over the upper Corniche road, with its view of the azure Mediterranean on one side and the snow capped Alps on the other, we visited the faithful Scotch Presbyterian pastor, Rev. George Lamb, who is struggling heroically to secure \$50,000 for a much needed church building to minister to the large Protestant English-speaking community — including thousands of tourists.

Italy forcibly presents the contrast between the ancient and the modern. Vesuvius with its smoking crater has for ages stood as a warning of an imminent Day of Judgment. Pompeii, the ruined city that was overwhelmed in a night in the midst of its life of gaiety and sin, reminded us of the last great eruption in 1906 when we saw the crater vomiting fire, ashes and lava in a resistless molten stream that carried all before it, including many houses of stone and cement. The beautiful sea and blue sky seemed to promise only peace and safety, but in the midst of life there lies a resistless power for death.

Though "Rome was not built in

a day," much of this former—and possibly future—mistress of the world can be seen in a day. Here we were again forcibly impressed by the contrast between the old and the new, the dead and the living. Premier Mussolini, "Il Duce" as he is called, has wrought wonders in the land which was once the center of civilization but which has grown weak by living on past glory—the backward rather than the forward look. The ancient monuments of the Empire are still there recalling the stories of the past—the Forum, where centered the markets and law making of the civilized world; the coliseum, where bloody spectacles thrilled and degraded the people and where Christians witnessed to their faith with their lives; the magnificent palaces, with unnumbered marble statues, public and private baths and ancient shrines that witness to the passing of the things for which multitudes today spend their time and money; the walls and the aqueducts and roads on which Rome depended so largely for safety.

These are today only ruins, but a new Italy is arising whose destiny depends, not on physical improvements and modern monuments like the impressive War Memorial, or on the well organized and picturesque police and soldiers, but on the intellectual and moral character of the people. Among the improvements in Rome, introduced by "Il Duce" and which every visitor notes, are the clean streets and the absence of the formerly omnipresent beggars. Everyone seems to be busy and working. More bicycles are met in a day than in most American cities in a year. Outside the capital the well kept farms and vineyards form an at-

tractive picture. The Roman Catholic Church, with its long gowned and tonsured friars and priests, is still the omnipresent religious influence, and the Pope in his little Vatican City is on the watch to increase that influence. But there are other forces still more potent; they are like the living seeds which, lodged in ancient masonry, grow until dead strongholds are disrupted or are covered over with life.

The Waldensian Church is a growing power. This evangelical Christian body, which antedates the Reformation, exerts a wide and vital influence. Beside its great work all over Italy it has several fine churches in Rome, the most beautiful of which is the gift of Mrs. John S. Kennedy of New York. This is not a dead monument but a living witness to Christ and the power of His Gospel. The American Methodist Episcopal Mission is also a veritable beehive of activity with its many sided work of education, publication and evangelical witness. The American Episcopal Church has a beautiful place of worship, ministered to by the able and active rector, the Rev. Walter Lowrie—a Presbyterian by inheritance and training. The American Baptists (Southern Convention) have long conducted a work for the evangelization of Italy, while the Scotch Presbyterians and others hold services for English-speaking residents and travelers. These forces are seeking to plant and build up life in the midst of Rome and its ruins.

Greece is another land where the chief attraction for tourists is the Acropolis and its ruins. Time cannot destroy their beauty or lessen their fascination for the artist, the historian and the philosopher. But

where the enemies of Greece have wrought havoc amid her temples by ruthless warfare, friends are seeking to build up abiding monuments in Christian character.

In a suburb of Athens, Paleon Phaleron (near Piræus), we landed in the rain on Sunday morning and were met by Mr. Zikos, a bright student of the School of Religion, and were taken through streets unpaved but with fine marble curbing—so plentiful is this stone—to visit the American training school for Evangelical Christian workers. There are now 73 students, including nine girls, all of whom are preparing to go out as teachers or pastors and for other forms of Christian work. This school is under the American Board of Commissioners for Foreign Missions but is suffering for lack of adequate support. The students include Armenians, Greeks, Bulgarians and Russians; they are too poor to pay for their tuition and board which amounts to \$120 a year. Among the faithful instructors are Prof. Levonian, a highly educated Armenian, Rev. J. Riggs Brewster, brought from Turkey for the purpose, and Rev. and Mrs. Rose, who were for some years missionaries in India. Mrs. Rose is the author of "Our Parish in India," "Red Blossoms," "Diana Drew," and other popular volumes. During the winter the students engage in missionary work in the large refugee camps around Athens and in the summer months some of them go out to work among Moslems in Crete and in Macedonia.

The Armenian College for Girls also located in Paleon Phaleron—was moved from Smyrna about seven years ago, after the Turkish massacres. It is also under the

American Board and enrolls 120 students, including preparatory pupils. Their fine hopeful spirit is shown by the fact that, after the terrible experiences in Smyrna, the girls decided to name their school paper "Sunny Days." The College and School of Religion are both hoping to move in course of time—when the necessary funds are forthcoming—to a new location overlooking Phaleron Bay, where more adequate buildings can be erected on property already owned.

Under the guidance of Dr. Marden, an American missionary physician, a most interesting visit was paid to two Refugee Camps, one of which, Kokonia, contains some 75,000 Greek and Armenian refugees from Asia Minor. A new city has been built up with churches and schools, shops and offices. Fifteen cinema theaters show the craving of the people for recreation. The progress of the refugees from poverty to comfort, if not to affluence, is revealed by the progressive development in the homes from small, one-roomed dwellings made of mud, or odd pieces of board loosely nailed together, to well-built stone residences. The industrious refugees are eager to improve their condition from year to year. In addition to the Roman and Greek Catholic and Armenian work for these people, the Protestants have an excellent school, with some 250 pupils, and a church with a social center and clubs for boys and girls. There is also a hastily constructed but well conducted hospital in charge of Dr. Marden and two American lady physicians, Dr. Parry and Dr. Parmalee. These are bright spots in a dark picture.

Thus the Christian forces are seeking to build up what the Turks have destroyed. Funds have even

been gathered for the reconstruction of the Parthenon and other Greek temples but the work is arrested awaiting the settlement of a dispute as to whether old or new stone or artificial stone shall be used. In the same way delay may be caused in the work of building and restoring Christian character in the lives of those damaged by Turkish violence. The American College in Athens has wisely refrained from joining the Association of other Near East Colleges



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AFTER A VILLAGE MEETING

lest their positive Christian testimony be hindered and their Bible work be placed under Greek Orthodox control. Another constructive religious movement in Greece is the *Zwn* (Zóe) or "Life" movement within the Orthodox Church. This has already been described in the REVIEW, with its Gospel hymns, evangelical literature and spiritual preaching. The influence is spreading but the movement is yet in its infancy. Some day the beauty of modern Greek character may surpass in glory the perfection of ancient Greek art.

At Haifa, a brief call of half a day was not sufficient to do justice to the remarkable growth of the Jewish colony. Where ten years ago the bare hillside of Mt. Carmel faced the bay, there now stands a thriving Hebrew settlement of

50,000, with well-built houses, gardens, clean streets, and excellent water supply. Classical Hebrew is the language of homes, schools and business. The Hebrew Technical Institute, built by the gifts of W. Wissotsky of Moscow and Jacob Schiff of New York, has now 125 students who are not educated free but pay \$90 for a year's tuition. It specializes on architecture and engineering but teaches other branches also.

An unusual and effective Christian work for Jews, under the aus-



WOMEN TRAVELING IN CAIRO

pices of the British Jews Society, is conducted by Rev. and Mrs. S. B. Rohold, formerly of Toronto, Dr. Christie, formerly of Tiberius, and Dr. Churcher, who does excellent service through a clinic and dispensary. Mr. Rohold has had wide experience in Christian work for his people, and Dr. Christie, who has labored for over forty years in Palestine and Syria, testifies that this is the most remarkable and fruitful work for Jews in the Near East. In the literature department tracts and Gospels are distributed in seventy-five languages. When the Chapel was opened the text placed in large letters on the walls read: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). The objection was raised that no

Jews would enter the hall to be faced by such an accusation. But the text stood as the word of God and far from keeping Jews away, it acts as a challenging testimony. The hall is crowded and at every preaching service the doors must be closed to keep out those who wish to enter when there is no more room. The work has spread to other settlements in Palestine and offers great encouragement to those who, in the face of many difficulties, are seeking the salvation of Israel.

There is a peculiar fascination about Egypt. It is perhaps the land where past and present stand out in deepest contrast. The land of the most ancient civilization, with its wonderful pyramids and the treasures of the "Tombs of the Kings," is alive with such modern discoveries as the telephone, the airplane, the talking cinema and the wireless. But the ancient Copts are no longer leaders in civilization for the new arts and inventions are imported rather than native. Had it not been for foreign scholars, the hieroglyphs would still be undeciphered, the pyramids and "Valley of Death" would now be only piles of stone and barren wastes and the narrow Nile valley without the Assouan Dam could not support the population.

But after all, the most impressive sights in Egypt are not those marking the dead, though interesting, past. Any people with a history and a civilization of which we can proudly boast is a people difficult to reach with new and strange ideas. Egypt is 90 per cent Moslem and, though many quarters in the cities that are still untouched by Christian influence, are haunts of poverty, ignorance,

disease and vice, the people do not realize that the "Hand of Fatima" is a dead hand and that their religion lacks life. One is impressed anew with the pitiable plight of the little children in their bare feet, with long shirts and sore eyes. The women veiled and unveiled have eyes in which pathos and pain have crowded out joy and hope. Illiteracy, polygamy and the burdens of life have made them creatures of a cruel fate and have given them no sphere of service outside their humble homes and wearisome toil. The "New Woman Movement" is making headway in Egypt under the leadership of Madame Sha'rawi Pasha but it is a slow movement like the leisurely tread of the camel.

In the midst of death there is life and in contrast to the glorious past there are also forces in Egypt working for a more glorious future. These forces are making slow progress but their advance is sure for they have the germ of life. Among these vital forces are the Evangelical Missions, some of which have been laboring in Egypt for seventy-five years. There is the American Mission (United Presbyterian), which is this year celebrating its diamond jubilee. It is working in eleven districts and has an enrolled membership of 18,770 and as many more adherents. Its college, hospital, church, and training school in Assiut is one of the most powerful influences for good in Egypt. Prominent men and women in all departments of life and service have had their training in Assiut, and patients who have been healed at the hospital have spread its praises far and wide. In Cairo alone the mission has nine organized congregations with pastors and six other

meeting places. There is also a theological seminary, with 21 students and a converted Moslem pastor, Kamil Mansur, at its head; a Girls' College with 370 students, a high school for boys with 450 students, and one for girls with 270 enrolled. There are several other girls' schools, an orphanage welfare center and literature work, including a weekly church paper.

The Church Missionary Society in Egypt is doing a very important work for Moslems. Its Girls' School, hospital for men and wom-



THE CHILD WELFARE CLINIC OF THE AMERICAN MISSION IN CAIRO

en, church and literature distribution are exerting a wide and potent influence. Among other evangelism agencies are the Egypt General Mission, the Nile Mission Press, the Nile Boat Mission, the British and American Bible Societies, the World's Sunday-school Association, of which Rev. Stephen Trowbridge is Secretary and Sheikh Metry Dewairy, Field Secretary, the Holiness Movement and the Y. W. C. A. and Y. M. C. A.

The work of the Sunday-schools for the children, the young people and the homes is particularly fascinating. On Sunday morning we wended our way through tortuous streets to visit a few of the street Sunday-schools in Cairo. These are conducted by the Evangelical Church and are largely among

Moslems. Picking our way cautiously through dirty, narrow lanes, cluttered with merchandise, and our passage disputed occasionally by an inquisitive looking camel, an obstreperous donkey, a two-wheeled cart filled with veiled women, or a man on a bicycle, we sought one of these street Sunday-schools. A question here or there brought no light until a child proudly pulled out a Sunday-school picture card given for attendance and volunteered to act as guide. Finally we were led into an old building in the Moslem quarter. Two small and dingy, but clean, rooms were used as health center to teach the principles of sanitation and the care of babies. In another room we found a small class of about twenty children from eight to fourteen years of age. Perched on the shoulders of two or three little girls of primary junior age was a little brother or sister. The teaching continued as calmly as if all were adults. The class was divided by a visible line of clean and unclean—the former those who had attended day school at the mission, the latter those who had not. Only one child was a Christian—the others Moslems. Of the uncleaned half only three had washed their faces that morning. All treasured the little colored Bible lesson cards with an Arabic message on the back, and took these cards into Moslem homes where few rays of light enter.

Another street Sunday-school was located with some difficulty. A Christian Endeavor lad was found teaching a group of fifteen or sixteen children who were seated on straw mats in the narrow street. They had no abiding place, but

after each session the teacher picked up the mats and walked. Thus all over Cairo the Word of God is being taught week by week by faithful workers. It was a contrast to attend a large Church School in Faggala with an attendance of some three hundred from five years of age to fifty. This school was started as a small Bible Class only twenty years ago. Now there is a self-supporting church of 250 members in which are counted some prominent and influential Egyptians. The pastor was giving out rewards for attendance and a Communion service was to follow.

One of the newer Christian forces at work in Egypt is the American University, opened in 1920, of which the President is Dr. Charles R. Watson, an American born in Egypt of missionary parents. This university is endeavoring by indirect methods to permeate Egypt with Christian truth and ideals. It has 450 students, of whom over one-half are Mohammedans. They come from all grades of society and many of them plan to enter government service. Chapel exercises, with the reading of the Scriptures, are conducted every day, with church on Sunday, attendance being a part of the required program. Bible classes are included in the curriculum and most of the students purchase Bibles. The university also includes an Extension Department which offers to the public lectures on health, sanitation, child welfare, social problems and similar topics. The School of Oriental Studies offers education in Arabic and Moslem customs and traditions, and the Department of Teacher Training prepares students of Egypt for better service.

One of the most encouraging features of the work in Egypt is found in the spirit of cooperation for the evangelization of the people. The Christian Council for the Near East, under the direction of Dr. Robert P. Wilder, is uniting the missionary forces through conferences and places for cooperation and by emphasis on prayer and spiritual power.

A recent united effort of missionary forces and the Egyptian Church was especially encouraging. It was called the "Week of Witness" (October 19-26, 1929), and the plan might well be followed by Christian workers in all lands. The ground and the workers were prepared by special meetings for prayer and conference. The city and eighteen suburbs were divided into districts which were assigned to various churches and religious agencies for a house to house visitation. Sermons were preached on the subject on the

Sunday preceding the calls and there were daily prayer services for workers at various centers. The Y. M. C. A., Y. W. C. A., Christian Endeavor Societies, laymen's and women's organizations, and other agencies cooperated. None were paid but all was done by volunteers. Armed with Scripture portions, tracts and Gospel pictures the workers went forth in the spirit of Christ visiting homes of rich and poor, to taximen and women in harems, restaurants, the shops and markets, in hospitals and schools. More than 300 workers were enlisted, and they disposed of, by sales, over 14,000 tracts and Scripture portions.

The blessing experienced in this Week of Witness was such that plans are being made for a still more extensive campaign during the coming year. The spirit of prayer increased and Christian workers of all ages and missions were drawn closely together.



A STREET SUNDAY-SCHOOL IN CAIRO (DR. STEPHEN TROWBRIDGE AND SHEIKHOMETRY DEWAIKY AT RIGHT)

"A MORAL MIRACLE"

BY SHERWOOD EDDY

I WISH you could join us, or at least look in upon us at this Christmas season here at Dornakal, with my old friend and fellow-worker, Bishop Azariah. I think it would answer the question of whether missions are doing any good. Just before me lies a plot of ground of fifteen acres which I personally bought here for \$8.33, at the rate of fifty-five cents an acre, ten short years ago. It has already risen fortyfold in value largely because of the work of the bishop. It now holds a hospital, a boys' boarding school, a model poultry farm, etc. I could have bought the land a decade ago at thirty cents an acre, but I refused to bargain for it. It was almost worthless then, because the government of the corrupt ruler of this native state was itself worthless. Whatever crop the poor man raised was seized by officials and police. One would demand a quarter, another a third, another a half of the remainder, and if he refused he was publicly beaten in the streets and his grain forcibly taken. Within a month of the harvest, robbed of his crop, he would be forced to borrow and mortgage in advance the next year's harvest, so that he was perpetually in debt and practically a serf. He had to pay interest of a hundred per cent compounded every eight months, and since his crop was seized by the officials, he never escaped the slavery of debt. For this the government gave him practically no roads, no schools, no justice in the courts. "His Exalted Highness," the native ruler, had five hundred wives and concubines and governed

the twelve millions in his native state as an irresponsible autocrat.

Now his son reigns in his stead. As yet he has only four wives, according to Moslem law, and a hundred concubines. He has somewhat wider interests than his father, but governmental conditions have not improved. He dismissed all his efficient British officials, became himself prime minister, and sold offices to the highest bidders. Sometimes an office was resold so that the insecure official had to make his money quickly by bribery before he was himself displaced. Subjects were expected to bring presents, even school children their pennies. And this in the poorest country in the world where the usual wage in this state is twelve dollars a year.

The condition of the untouchable outcastes in this native state was pathetic. They were ignorant devil worshippers, but their worst curse was drink. On the native toddy they got drunk every night, men, women and children, so that it was not safe to enter their villages in the evening. Drunkenness led inevitably to immorality and to a craving for beef-eating. Cattle lifting and cattle poisoning became resultant vices.

Now it is among just these people that the young bishop has won his greatest triumphs. You see them today sober, industrious, honest, clothed and in their right minds, gathered in devoutly worshipping congregations, with their children in school and producing real Christian leadership. Consecrated seventeen years ago, Bishop Azariah already has in his diocese

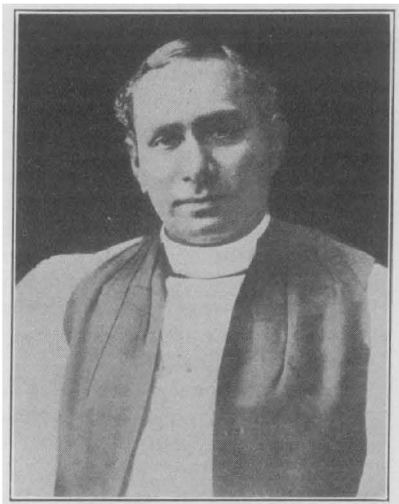
166,000 Christians, a larger number than any bishop in India. Of these, three-fourths, or 125,000, are in attendance at church every Sunday morning, and far more remarkable, nearly half, or 75,000, attend a teaching service for Bible instruction every night in the year. Would this be true of any other Christian community in the world? According to an Anglican bishop just arrived from England, there is no other diocese in India or England so well organized.

How has the bishop done all this? Let us go back a little in the story. Before me on the wall hangs a picture of his own church in Tinnevely, South India. It stands on the very spot where a former devil temple stood and where his own ancestors worshipped. For they were devil worshippers, belonging to the caste of tree climbers who were counted outcasts by the courts and forbidden entrance into the temples to worship the gods of the caste people of India.

Azariah's father gave up his pagan demon worship, became a Christian and a devout pastor. In that great stone church, two thousand Christians now worship weekly where the old devil temple once stood. Azariah was influenced chiefly by his mother and his teachers, especially in the Christian College, Madras. I first knew him thirty-three years ago as a young secretary of the Y. M. C. A. We became fellow-workers in English and Tamil among the students of India and among the churches in the South.

One night in Ceylon, he became convinced of the backwardness of his own Indian Church and returned to India to organize the Indian Missionary Society of Tinnevely, and soon after the Na-

tional Missionary Society, to send their own Indian missionaries to the most backward parts of India. He, as the secretary of both societies, was calling the youth of India to service and the churches to sacrifice. But finally he himself felt called to give up everything, learn another language, and go as a missionary. He chose the most needy, the most degraded people he knew in all India to work among



BISHOP AZARIAH

—these drunken, thieving, devil worshippers of the Deccan. I said goodbye to him, never expecting to see him again. He was falling into the ground to die. Heroic as it was, I thought he could surely expect no great results in his own lifetime in such a field, the hardest I knew in all India.

When I next saw him, he was being consecrated in the great cathedral at Calcutta as the first Anglican Indian bishop, in fact the first Episcopal native bishop in all Asia. That was seventeen years ago. It was here I bought this fif-

teen acres of land for \$8.33. The first year, Bishop Azariah let this poor man farm the land for half the crop. When it was divided he fell on his face in gratitude. It was the first time in all his life that he had got half a crop, or anything approaching it, that the grafting officials and police did not seize, for now they dared not rob the bishop or his followers.

For the modest budget of \$7,000 a year, the Indian Missionary Society of Tinnevely here supports six Indian missionaries, 45 workers and 70 students who are being trained as future leaders. One reason for their success is that they have so trusted the Indian leaders that they have not depended upon foreign missionaries. There are now only eight foreign men under this bishop in another part of the field. So rapidly has the work grown that, as already stated, there are now 166,000 converts in the diocese.

The secret of the success of this work lies in the moral transformation of the converts. They have given up drink, theft and immorality. This has so impressed the high caste people that already three thousand of them have become Christians and a larger number have asked for baptism. It would take a volume, or rather many volumes, to recount the moral miracles that have taken place among these people. Here is Thomas, who has told me how he was once a robber. He spent ten years in prison (save the nights he was released by the police for robbery on condition that he would share the spoils with them). Thomas was won to Christ. He said, "If Christ was a carpenter, I

also will be one." Six days a week he earns his living, and on the seventh goes out to preach without money and without price. He has won two whole congregations over to Christianity, saved as he was himself from drunkenness and robbery. No man among these 166,000 Christians is paid as a professional catechist to preach. Only the pastors and teachers receive a salary. All are expected to witness.

When I asked the bishop what were the chief means for transforming the character of the people, he said first the sacrament of the changed life of each worker who lives among them; second, the teaching service conducted every evening to instruct the people; third, the sacraments of the Church, which speak in symbol and with deep meaning to the adults who cannot read or write and were so recently rescued from drunkenness and devil worship.

This year the bishop will represent at the Lambeth Conference the movement to unite the 300,000 Episcopalians and 200,000 members of the Free Churches into one body in India in the great movement for Christian unity. As I look at this fifteen acres of land now transformed into an Indian Tuskegee for manual training, and bought for about the same price as Booker Washington's barren land in America; as I look at the transformed life of the young bishop, probably the strongest of all the bishops in India today; and as I see the moral miracle that has uplifted these once carrion-eating drunkards, I think at this Christmas season that I can answer the question, "Are Foreign Missions doing any good?"

COOPERATION IN CHRISTIAN LITERATURE

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

Associate Secretary of the International Missionary Council

THE necessity for larger and more effective cooperation by missionary boards in the development of Christian literature as a missionary agency is shown by the failure thus far to produce a Christian literature in any country in Asia, Africa, or Latin America that is at all adequate to the needs of the churches, or the opportunities for effective evangelism among the peoples of an awakening civilization. This general statement can be easily proven by looking at the facts in any country.

In India, a few years ago, official statistics showed that 300,000 people are added annually to the literate population. The percentage of boys and girls in schools is rising rapidly. In the Punjab, for example, the enrollment has been increasing 100,000 a year; in four years it grew from 150,000 to 540,000. But statistics also show that 39% of those who have learned to read relapse into illiteracy within five years after leaving school, largely because they have nothing suitable to read. If only a small fraction of the money that missions annually invest in schools in India were used for the production and circulation of books and periodicals, it would capitalize the work done in the schools and make them many times more fruitful.

In Africa, the situation is worse. Pupils are crowding into the schools and learning to read the languages reduced to writing by the missionaries. The missions continue to enlarge their school budgets and the governments are

rapidly increasing their budgets for education. But there are scarcely any books to read. The largest library in any African language contains less than sixty books, and almost half of these are catechisms and school books. This is in the Swahili language spoken by ten millions of people. Two other languages have each a total of forty books. Sixty languages average six books each. Fifty languages have three books or less. There is no need for library buildings in Africa, — a handkerchief will serve to wrap up all the books in a typical African language.

It is impossible to describe in a few words the need in such countries as China and Japan, where there are "tides of new thought." A Chinese writer in a magazine article a few years ago said, "Western writers like Tolstoi, Kropotkin, Lenin, Ibsen, Eucken, Einstein, Marx, Bergson, Wells, Russell, Wilde, Elwood, Dewey, Kant, Darwin, Spencer, Huxley, James, Tagore, and many others have all been translated into Chinese." There is no corresponding list of books issued by the Christian forces. A generation ago Christian writers in China were writing books that could not be printed fast enough to meet the demand and pirated editions were not uncommon, but the Christian publishers have lost their leadership except for a few tracts.

In Cairo, as you sit in the electric street car, you may hear the boys calling the sale of an astounding number of daily papers, and

you will be told that a new book or pamphlet is published every day in that city, the vast majority being either direct products of European thinking or science, or Islamic attempts to refute them. The Christian presses in that city do well if they publish eight or ten new tracts or books in a year.

To multiply these statements is unnecessary. Nowhere are the Christian forces making any really serious effort to use the printed page. To examine our failure in detail by describing the lack of books for children, or for women in this day of rapid and great change in the position of women everywhere, or for young men and women or for preachers and teachers, or for any other class of readers, tends only to increase the dismay and chagrin we ought to feel. We have failed to keep up with the advance of the peoples among whom we strive to make the Gospel known and accepted. Missions have done such great things as to make an A B C for a hitherto unwritten language, and to prepare dictionaries, and to teach multitudes to read. Why do we fail to carry through?

Well, for one thing, these early achievements are almost all due to the initiative of individuals. To produce and circulate books and periodicals cooperation is necessary; and effective cooperation has been lacking. It has been done in the translation and publication of the Bible. The churches have cooperated in three or four great Bible societies, and with notable success. But most of the books and tracts that are needed, probably 95% of them, should be the common possession of all the Christian forces. There seem to be only a limited number of good writers,

and they ought to serve the largest possible number of readers and should be supported by the united forces which they can serve. Cooperation is both possible and necessary.

This lack of cooperation will not be overcome until the production and use of Christian literature in the missionary work of the churches is placed alongside of education, and medical work, and preaching, as one of the most effective methods of accomplishing our missionary task. In Moslem lands and in some other lands where Christian teaching and preaching is increasingly hindered, it should probably take precedence over schools and other institutions. No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page. For the thorough, complete presentation of the Gospel message, a worthy Christian literature must be developed in every land.

Plans for cooperative literary work are not lacking. In some of the fields, carefully planned surveys have been completed so that the existing literature is known and the most urgent needs have been discovered. In some cases much desired books have been written and the manuscripts have been accepted for publication, but capital funds have been lacking. In other places, able writers are ready to begin the preparation of books that are part of a program of advance adopted by all the Christian forces in a language area, but again the lack of funds compels the postponement of plans.

In India, the National Christian Council has established what is called the "India Literature Fund." The committee in charge under-

takes no publishing of its own. It studies the publishing programs of the various provincial and other tract and literature societies, and distributes to them such money as it receives to supplement their own income and so aid them in carrying out their programs or in publishing books that the cooperating Christian agencies desire to have. In this way, in one year, the aid of this Fund resulted in the production of fifty new books, all of them urgently needed and approved by the Christian forces using them. Seven or eight expert writers were aided in different language areas. On the basis of a thorough-going survey, the committee in charge of the Fund has outlined a trustworthy program of advance calling for \$20,000 annually for urgent needs and for an additional \$10,000 to provide for less immediate needs. In addition, the committee asks for a capital fund of \$50,000 to aid the publishing societies in financing their whole work. Half of these funds are expected from the European churches. The North American churches expend annually in India about \$6,874,611. The amount asked for from the American churches, \$15,000 annually and \$25,000 capital, is an exceedingly small percentage of the total annual expenditures; but, alas, it is not yet being given.

For Africa, far-reaching plans are developing. An international committee under the auspices of the International Missionary Council has been organized this year. A full time secretary, Miss Margaret Wrong, has begun her work. A complete bibliography of all existing books and tracts in all the African languages has been prepared. The recently organized Interna-

tional Institute of African Languages and Cultures, under the expert direction of Dr. D. Westermann and M. H. Labouret, is investigating the problem of languages with a view to choosing the principal ones in which a literature should be developed. The plan is to provide for the preparation of "basic texts," by the best writers. These will be in English, French and Portuguese. They will be specially prepared for and adapted to African life and needs. The translation of these texts into the vernacular will be done by local writers. It will be seen at once that by such cooperation, the best qualified writers can be obtained for the preparation of the basic material, thus insuring that the quality of the books will be much better than if each area had to do all the original work for itself.

The budget of the international committee now amounts to \$5,000, which is provided cooperatively by the North American and European boards working in Africa. As the work develops, much larger funds will be called for both for the preparation of the "basic texts" and also for the translation and publication into the vernacular.

For the Moslem World also, an international committee has been set up under the Near East Christian Council. Its activities, however, serve a much larger area, including India, China, and Malaysia. The headquarters are in Cairo, where Miss Constance Padwick serves as secretary. This committee serves as a clearing house for literary workers in all Moslem lands. Its budget is provided by the missions cooperating in the Near East Christian Council. But it is handicapped by the lack of money for the production and use

of printed matter, which is one of the most effective means of presenting the Gospel to Moslems.

Japan is a field where the conditions are peculiarly favorable to the use of literature. The production of literature of a secular type is far in advance of that of Christian literature. The educated classes make large use of imported publications, which amount annually to a value of over \$1,250,000. But for those who read only Japanese the supply of Christian books and periodicals is very inadequate. The missions and churches unite in support of the Christian Literature Society, and in several places in the islands some missionaries with special funds successfully use the newspapers for systematic evangelistic publicity. A few Christian books are issued annually by commercial publishing houses. When, however, we consider the "Kingdom of God Movement" under the leadership of Mr. Kagawa, with its goal of a greatly enlarged church membership, eagerly evangelistic because of the appreciation of the Gospel in its significance for the Japanese people in these days of change, it becomes painfully clear how inadequate the supply of Christian books and other printed matter is for the most effective carrying forward of this Movement, so great in its possibilities. An effective program for the production and use of timely Christian literature is most urgently needed in Japan today.

The situation in China cannot be satisfactorily described in a paragraph. Much good work has been done in the past and is still being done. But in comparison with the need and opportunity in this great land, where revolutions in politics, industry, social customs,

education, and every phase of human life are in progress, and where the new practice of writing the vernacular both in ideographs and in simplified forms is making it possible for multitudes to become literate, the failure to make effective use of the printing press in the service of the Christian movement is evidence of the lack of financial support and of real statesmanship in administration.

This rapid review is incomplete. Simply for lack of space, no mention is made of Korea, or the Philippines, or Siam, or Malaysia, or Latin America. Everywhere the story is much the same. Some good work has been and is being done, but everywhere it is disproportionately small in comparison with the efforts that are made in educational and medical work, and pitifully small in relation to all the evangelistic work and purpose which the printed page might and should powerfully reenforce. Plans for larger, better work have been made, but the funds are lacking.

The conclusions may be summarized in a few brief paragraphs. The printed page is a major factor in all propaganda and its significance for Christian preaching and teaching is greater than is usually realized. By it maximum numbers can be reached, repeated impression is possible, and more thorough-going instruction can be realized than by mere oral tradition. But the support of missions and churches for a real program has not yet been obtained anywhere.

What is to be done about it? There are a great possibility and necessity for cooperation both in production and distribution. The Federation of Women's Boards has shown how with a comparatively small sum of money used cooper-

atively really effective work can be done. But even the Federation has not yet succeeded in getting its constituent boards to give literature a place in their programs, for its funds come largely as special gifts. There must come, first of all, a recognition by the mission boards of the value of literature, and then a decision on their part to give the support of literature programs a place in their budgets alongside that which is given to educational, medical and other forms of work. To transfer the responsibility for such decision to the missions in the field is impracticable, for the outlook of the missions is necessarily limited to their local fields and they receive insufficient funds for the work with which they are already burdened. Literature programs must be developed on nation-wide scales, and this cannot

be done by the men and women in charge of local work. The responsibility for finding ways and means for these programs rests with the mission boards and it cannot yet be transferred to others. The boards can justify their administration of the funds at their disposal only by making sure that in some way a certain proportion is allocated to Christian literature.

To adopt the device of broadcasting advertisers, the author of this paper will gladly advise those who may be interested in this subject, as to how they can make a contribution specifically for Christian literature in any part of the world, to be expended by the mission board of the church to which the donor belongs, if such persons will address him at 419 Fourth Avenue, New York City, and give the name of his church.

MORMONISM AND THE WAY OUT

BY REV. CLATON S. RICE

Superintendent, Montana Congregational Conference

A YOUNG Gentile minister plunging into an isolated Mormon community over twenty years ago could see little of good in the Mormon Church. No matter how much he learned to admire the devotion of individual Mormons to their church, their willingness to sacrifice to the very limit, their readiness to cooperate in the building of their new country to the extent of forgetting themselves in the welfare of their group, he could not lose sight of an autocratic priesthood ruling a group of people as if by divine right. As he faced the virtues which so many of them as individuals possessed, the virtues of people who live lustily, who love

and hate heartily, who think sparingly, and who worry little, he admired them, but he could not reconcile himself to the church to which they belonged, one wholly undemocratic and almost non-Christian, as he believed, though bearing the Christian name.

He often felt like writing: "The fruits of orthodox Mormonism in both the spiritual and the ethical spheres cannot be looked upon with complacency. In my judgment the Mormon Church has murdered true religion in thousands of good people. It has plunged them back into conditions from which the race has struggled for centuries to free itself. It has sanctified relationships and cus-

toms that the experience of centuries has proved to be unwise. It has catered too much to the animal in man instead of the spiritual. It has developed the coarse and has tried to crush the fine. It is attempting to bring the whole world to its plane. It has produced some people who feel so perfectly at home in a world of sin, so self-righteous, so cocksure, so utterly without conflicting passions which tear at the hearts of folks with tender sensibilities that they grow sleek and fat and spread abroad over the land and draw weak souls to themselves."

I am confident today, after these years of contact with Mormons, that no deeply religious Mormon is wholly happy with that which his church is accomplishing in developing spiritual life in his people. At the same time, I can appreciate his pride as he points to its material accomplishments. Great as it may be for a church to have a large hand in the building of a brilliant material civilization, however, I count that church a failure which, taking the name of Jesus, refuses to build His spiritual conceptions and His ethics into its members.

But whether the Mormon Church is a failure as a developer of real spirituality or not, so far as I am able to judge, the religious future of a large group of the people of the Intermountain West who are not now Mormons lies in its hands. I am not happy when I make this statement, but I am trying to face conditions as they exist. Today in the Intermountain West, no church is spreading with such rapidity as the Mormon Church or is consolidating its gains so thoroughly.

It was just yesterday that in

Pocatello, Idaho, the Mormon Church was so weak that it was hardly worth noticing. Today it possesses six Wards, and a stronger membership in that thriving railroad center than all other churches combined. It is seriously challenging the Y. M. C. A. in its attempt to minister to the recreational and athletic needs of Pocatello, just as it challenged, finally with success, the Salt Lake City Y. M. C. A. Just a day ago, it seems, there was a feeble Mormon congregation meeting in a rough little building on a back street in Boise. Today it has completed an \$80,000 meeting-house. Its prominent members are insinuating that the other churches of Boise have failed with the young people of the town and that their church is ready to furnish the only properly supervised dance in the town. They are doubtless right, but by patronizing this, the Gentile young people will help to raise the debt on the building and become somewhat Mormonized at the same time. Just yesterday at Twin Falls they said that there were no Mormons in the town, or, if there were any, they were ashamed to admit it. Today in that prosperous, distinctively American town, the Mormons are not at all ashamed to let their identity be known. A large new tabernacle is under way.

Gradually moving west and north and south and even east, they have spread into Idaho and Arizona and Nevada and Wyoming and into California and Oregon. While it is true that the great Mormon populations today are found in Utah and Idaho, and while it is true also that Mormon colonies have had backsets in some of the western states, the fact of the onward victorious march of

the Mormon Church in our western states will not be questioned by most men who are in a position to know. Many communities which scarcely recognize their presence today, later will discover that citizens classed as among their choicest will call themselves Mormons when their foothold in the community seems secure.

With its perfect organization, with its high birth rate, its proselyting spirit, its intense loyalties, the great brotherhood spirit it develops among its own people, its willingness to lower standards to the level of the ordinary man rather than to attempt to raise them that men may reach loftier heights, it is bound to spread as long as men continue to crave sense pleasure and material things above spiritual and moral values.

The Mormon Church dreams of a West where it can rule as it rules in Utah. It dreams, too, of a conquered East with a Mormon in the President's chair, in spite of the fact that Apostle-Senator Smoot states that because of religious intolerance it is impossible for a Mormon to be elected President of the United States today. Far-fetched dreams are they? Probably. But unless the dry rot, which is even now eating at the heart of the Mormon Church, destroys the attractiveness of the exterior, the Mormon Church will grow for years to come.

As it spreads, its standards will be accepted more and more as the standards of the communities into which it goes. Its ideals remaining what they are today, with the increase in Mormon population we face a lowering of spiritual and ethical standards in many communities where Protestant churches have a real hold. This is

cause for greater alarm than the average community with a growing Mormon population now displays.

There is one cause for rejoicing, however. I am convinced that the present standards of the Mormon Church are changing, and that its ideals may be far higher twenty-five years from now than they are today. I cannot forget this: my good Mormon friends have often told me, that it is the proud claim of their church that it welcomes new truth whenever, and from whatever source, it comes. I have heard that preached from the pulpit of their church scores of times. And scores of times have I heard hundreds of voices repeating in solemn unison, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Surely that carries with it, as a necessary corollary, the possibility of recognizing that some old truths are imperfect and must be restated when new truth is discovered.

It is a pleasure to know that in accord with these oft-repeated liberal declarations, the best minds in this church have been willing to give up some positions found to be untenable. New knowledge and new experience have materially affected the theology and the customs of the Mormon Church.

For instance, the Adam-God idea—"The only God with whom we have to do is Adam"—a product of the teaching of Brigham Young, once held and taught by practically the whole church, has been largely repudiated. Polygamy, which early crept into the church, in spite of the expressed disapproval of the Book of Mor-

mon, once regarded as the very cornerstone upon which the replenished earth was to be built, was found unnecessary. The sloughing off of polytheistic conceptions is gradually under way, church standards to the contrary. Just now, new ideas, more like those of Christian churches, regarding the mission of Jesus and the value of the Bible are being widely accepted. The singing of the great Christian hymns and a more orderly church service are happy innovations which would not have been tolerated years ago. Evolutionary forces have been at work and are still at work, which are causing such gradual transformations in the church that the rank and file are not aware that they are taking place. But they are taking place!

Once grant the possibility of theological modifications, and you open the doors to far-reaching changes in the theology of the church. Some of our Protestant churches have discovered this. Such transformations can logically take place in the Mormon Church in spite of revelations which must be repudiated, for the process has already begun. This will be denied by the Mormon Hierarchy, but, none the less, it is true. *The process has begun!* In spite of revelations and church standards, changes have been made. Doctrines have been repudiated, logically or illogically. The bars are down! Nothing less than the ultimate repudiation of those unchristian conceptions, customs and practices which have injured the Mormon Church in days gone by and are blighting it today should satisfy the thinking Mormon who feels a genuine responsibility for those who, in the future, are to be

brought into the church, and who, as well, hopes not only to save for the world the good that the church has to offer but who hopes to save the church itself from ultimate destruction.

For this fact must be very evident to every Mormon who really thinks: in spite of the wonderful organization the church possesses, in spite of the magnificent loyalties of its people, and the forced loyalties produced by economic and social pressure, without the finest of spiritual and ethical values, the brilliant material achievements of the church cannot keep it alive indefinitely. Ultimately, in spite of its promising present and immediate future, the church is bound to crash unless there are marked transformations. The very existence of the Mormon Church demands revolutionary changes!

Now if the masses in the Mormon Church are to be brought to higher things, it is very clear that the beliefs and ideals of the Mormon Church itself must be transformed. Comparatively few individuals now in the church will be brought to better things through the proselyting work of other churches or through new knowledge obtained in our universities, if one may judge the future by the past.

This is not to say that the work of the Christian churches in Mormondom should be made less aggressive. On the contrary, it should be carried forward with renewed zeal, the working forces being constantly augmented by the addition of new blood. (In my judgment the work of the Christian Church in Mormondom is not primarily to proselyte but rather to preach Christian ideals and a sane interpretation of the Scrip-

tures, and to live a life which will help in awakening individuals in the Mormon Church.) But with all the help and sympathy which we can give, it seems to me that the Mormon Church can be saved from ruin only by the transforming power which is exerted by enlightened Mormons.

It is very evident to me, that the conception of the Priesthood and its authority which the Mormon Church treasures, that of a divinely chosen and endowed group of men, possessing all power upon earth, must be completely uprooted before any permanent progress in the church is possible. So long as a man feels that any man or group of men has the right to dictate to him what his religious, moral and business duties and limitations are, just so long will the system retain an increasingly great number of evils for him. So long as in the eyes of the masses the Melchizedek Priesthood is God's sole representative upon earth, unique and infallible, with the President of the church as the final court of appeal, God's vicegerant, so long will most of the old ways remain. Until the masses can be made to realize, as some of us now realize, that Jesus Himself was anything but a priest, after the Mormon order of Melchizedek, but was, instead, one of us, our brother, "The Son of Man," and that God uses men not because of any order of Priesthood which they have invented for themselves, but only as they, through purity of life and the Christ-spirit of love and brotherly kindness, place themselves in position to be used—until that time comes, there will be commonly found in the church injustices, bribery, mental dishonesty, theological crudities, and all that follows superstition.

Your task, liberal Mormon, if you will allow a friend to point it out, is to bring to your people these facts and to convince them through wise and constant iteration. How that can be most efficiently done is your problem. You can solve it, if you really love your people and your church. All else is secondary. All reform within the church will be of no avail until the grip this idea of Priesthood has upon your people is broken through a process of education. When this hold is loosened, and then broken, all the good you may desire for your people and your church is possible. With the transformations which will follow this break, your church may become a real Church of Jesus Christ of Latter Day Saints, rather than as it seems to some of us, a system used largely by a group of economic exploiters, masquerading under the name of the Master and the saints.

We have faith in your courage and in your devotion to truth. You must be the instruments in this transformation, you thinking Mormons of today. You who are the intellectual descendants of men who have been willing to endure great tribulation for truth, as they saw it, in days gone by, you must do this if it is done! Because I know you and appreciate your willingness to endure for the sake of truth, sometimes in the stillness of the night a vision comes to me, one so great and so glorious that it fills me with astonishment and joy.

In my dream I see a great church which has developed through the tribulation and sorrow of many, many years. It is a living, spiritual, ethical power as well as a tremendous economic

force, caring for the many-sided welfare of all its people. Its name I do not know, though it still may call itself the Church of Jesus Christ of Latter Day Saints. For all I know, it may continue to hail Joseph Smith its Prophet and Brigham Young its greatest leader, and it still may possess, outwardly, much the same old form of church government as well as its former great and undying loyalties.

There are many striking differences between it and the old church, however, all the differences between autocracy and democracy, between semi-paganism and Christianity. Because of this, in my dream I see that this great church is growing with amazing

rapidity. Wherever it touches people, they are blessed. Their loyalties for it grow with the years, because this great experiment in the religious and the economic spheres is more successful as time passes. A joyful people, cooperating to bring about great things in all spheres, working of their own accord under the direction of their leaders, whom they have elected, not through coercion and fear, but because they feel that they can trust them—what a glowing dream it is!

We can *dream* the way out, but the best minds and hearts in the Mormon Church must *work* the way out. And they will, I believe, before another centennial rolls around.

THE MORMON CENTENNIAL AND THE PROTESTANT PROGRAM

BY THE REV. HERBERT W. REHERD, D.D.

President of Westminster College, Salt Lake City

THIS month, the Mormon Church celebrates its founding by Joseph Smith, Jr. The high points of the celebrations are at Salt Lake City, Independence, Missouri, and Cumorah Hill near Palmyra, New York. These hundred years have been full of stirring events for the Mormon Church. As Professor Erickson reminds us, there have been three great conflicts. The first was the conflict with the "Gentiles" in Missouri and Illinois; the second the conflict with the desert in Utah; the third the conflict now waging with modern thought. The first two bound Mormons more closely together in self defense, the third is likely to cause the church more trouble than either of the other two.

The ten decades have witnessed a steady and generous growth in the Mormon Church. Its membership has gone beyond the 600,000 mark. Its organization, developed in the conflict with the desert, has become one of the strongest and most efficient in the world. Its system of religious education is not excelled in America and trains a steady stream of missionaries who, to the number of more than 2,000, are constantly and zealously spreading the doctrine of the "Latter Day Saints" throughout the United States and the world.

There are elements of real strength in the Mormon system outside of the religious appeal. The authority in their papal type of organization, the control over social, educational, commercial and

political life, the temple ordinances, the clan spirit developed through the years—these and other lesser elements have combined to make Mormonism today a power which cannot be overlooked. Most of us will agree with Dr. Wm. M. Paden when he says that Mormonism is the largest, best located, best organized, wealthiest and most aggressive of all the false religions of America.

In the celebration of the centennial we may expect to hear a repetition of two statements which have been drummed into Mormon ears in recent years. As stated by Dr. Claton S. Rice in his new volume entitled "The Mormon Way," they are: (1) We are a persecuted people; (2) we are superior to all others. Skillful players on the heart strings have used these two notes to bind Mormons into an unusually loyal group.

In view of this dominant and growing religious organization of Utah, what should be the Protestant program in the strong Mormon states of the far west?

It must be constructive and not combative. The old day of bitter argument and abuse has gone. Today it must be the New Testament power of light, love and truth. It must be an attempt to show that life lived after the pattern of Jesus Christ is more beautiful and satisfactory than life after the pattern of Joseph Smith.

It must be a unified program, in churches, colportage and school work. While Utah has probably set the best example of all states

in the division of territory under the Utah Home Missions Council, yet in view of the spirit of church union in the air there are still greater possibilities of church cooperation in the Mormon sector.

The colportage work, whether through Sunday-school missionaries or by gospel tents and wagons, has a possibility through denominational cooperation such as has not yet been realized. I believe that there is the possibility of practical work here through the combined action of the National Home Missions Council and the Utah Home Missions Council.

The distinctive Protestant Christian schools of Utah have reached a low ebb in numbers but are maintaining an effective standard of work. There is little question that these schools have been the greatest single force to change Mormonism. Their power should be even greater in the days ahead. At least in the one college, Westminster, there are possibilities through the combination of denominations that have been little realized so far. Many of those intimately concerned are interested in a thorough-going interdenominational institution which will make a strong impress upon the whole life of Utah.

A united and sympathetic Protestant impact upon Mormonism at its home base has every hope of seeing this church swing through the second century away from Joseph Smith and his strange doctrines, to Jesus and the principles of the New Testament.

Give us, oh, give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better—he will persevere longer.—*Carlyle*.

TURTLE MOUNTAIN

Notable Address at the Jubilee Celebration of the National Indian Association

BY MAJOR GENERAL HUGH L. SCOTT

I ESTEEM it a great honor to be invited to speak to this cultured audience of friends of the Indian, whose friend I also have tried all my life to be. I have read with interest the list of the achievements of this Association during the past fifty years and congratulate you upon the work accomplished. Fifty years is a long time for any organization to function steadily for an altruistic purpose. I have seen some of your establishments in the West where much good work was being done, and I note with satisfaction that the site you have purchased at Turtle Mountain, N. D., is off the reservation where there is less chance of friction with the government authorities than on the reservation and you are far more independent.

I have been asked to speak about the "Turtle Mountain" of North Dakota, which is a range of hills of low altitude in the shape of a turtle 100 miles long. It is bisected east and west by the international border line between Canada and North Dakota and is partially covered by a low growth of oak, elm, birch, poplar, aspen and box elder. The wild raspberry yields plenty of delicious fruit in its season and the high bush cranberry is found which gives its name to the town, the mountain, and the river Pembina. In my youth there were elk, moose, deer and bear still to be found in the Turtle Mountain, but now only ducks with a few sharptailed grouse. The mountain is inhabited partly by white men

and partly by Indians, the Prairie Band of Chippewa or Ojibway as they call themselves, who forced their way out of the woods of Minnesota on to the plains of North Dakota less than 150 years ago.

There are some Crees, and a peculiar body of people called Red River half-breeds. Should you ask one his name he would be likely to give you some such name as Donald Grant, and you would know at once that his ancestors came long ago from one of the Orkney Islands as an engagé of the Hudsons Bay Company and married a Cree or Ojibway woman. The next one may tell you his name is Baptiste Longeais, and you recognize that his ancestor came from Three Rivers or some town on the Lower St. Lawrence in the Province of Quebec as a voyageur in search of furs and may have been of the noblest blood of France. He also married a Cree or Ojibway woman. But no matter what their name or origin, they all spoke a curious French with Cree Chipeway or Sioux, were all Roman Catholics, and in my youth were all fond of alcohol, the fiddle and dancing.

These Red River half-breeds formed a tribe of their own, usually married among themselves and their children were thus half-breeds for generations. Their primal home was on both sides of the line along the Red River of the North, the shores of Lake Winnipeg, the Saskatchewan and tributaries. They all cultivated little vegetable gardens, or rather they planted

them but soon left them to care for themselves until harvest time, while the owners congregated somewhere in the west in two bands—one on the White Horse Prairie on the Assiniboine River of Canada west of Winnipeg, the other in a suitable location in North Dakota near the buffalo. Here they each elected a captain and agreed upon rules for their guidance, after which they would start out for the buffalo in order to make meat and robes; one of their main products was pemmican—dried buffalo meat reduced to a powder by beating with a stone hammer. This was placed in a rawhide sack to the depth of six inches upon which six inches of melted fat was poured and thoroughly mixed with the meat, which process was continued until the sack was full when the mouth of it was sewed up and the meat would remain in that condition for years if kept dry. The pemmican was often mixed with dried service berries or pounded choke cherries. Two sacks would be a good portage load and much of the season's product would be sold to the Hudsons Bay Co. to feed their men and carried by canoe beyond the Arctic Circle. I used to buy this pemmican to feed my hunting dogs at Fort Totten, a military post on the south side of Lake Mini-wakan, a spirit lake of the Sioux—miscalled Devils Lake for the Sioux knew no devil.

When traveling on snowshoes over those frozen wastes and night came on after a hard day of toil, the half-breed scouts would dig down into the snow six feet or more to the bottom of a ravine in the middle of which a fire would be started and the ground covered with spruce boughs as a carpet to

keep off the muddy floor. By the time camp was arranged, a quart of steaming tea with a handful or two of pemmican would be given each man, which a tenderfoot would receive with scorn as entirely inadequate for a man who had traveled all day. But seven pounds of fresh meat went to the making of that pound of pemmican and he soon found that his eyes were larger than his stomach and he could eat no more. Then, after replenishing the fire, they would lie around it wrapped in buffalo robes—heads to the wall—the wind roaring overhead sometimes at 56° below zero. While sheltered in their snowpit from the wind, they would sleep in comfort the sleep of the tired, well fed, and contented. If awakened by the cold they would replenish the fire, look up for awhile at the *Aurora Borealis* they thought were the spirits of the dead dancing in the north or at the brilliant stars marching so silently overhead—so near one could almost reach up and pull one down.

These were kindly docile fellows, quiet, trustworthy, good hunters—well behaved if there was no whiskey—happy when with the buffalo, good husbands and fathers as well as good Catholics, for the "Father" usually went out with those caravans of 1,200 or 1,500 carts in search of buffalo. These Red River carts were peculiar to this country and this people. They were homemade, entirely of wood without any metal, with high wheels modeled after the carts of Normandy. The fellows were pinned together with dowels and wrapped with buffalo rawhide that, once dried, acted like bands of steel. These carts were drawn by Indian ponies or oxen wearing a horse collar stuffed with antelope

hair, the harness made of rawhide. These carts were very light, could carry up to 1,000 pounds and could be used as a boat for crossing streams; the ox with his spreading foot would take them easily through a swamp.

I have seen one hundred of these Red River carts standing in the streets of Winnipeg at one time. "Jean Baptiste," as the breed was called, would ride a horse beside the cart which was driven by his wife with the children, pups and household gear piled inside. The axles of these carts were always of wood and protested loudly to heaven their lack of grease so as to be heard coming for miles. All the freighting between Fort Garry, Pembina and St. Cloud and St. Paul was done at one time on long trains of these carts, carrying down meat and furs, bringing back flour, calico, sugar, hardware, rifles, blankets and ammunition—and, alas, whiskey at times—until the coming of the steamboat to Red River ended all that. Today the Red River cart, so superbly adapted to its day and environment, can be found only in museums, and the hunter of buffalo, dressed on Sunday for mass in moccasins, buckskin trousers, dark blue broadcloth coat with skirt and brass buttons, a red sash and a porkpie hat, has become, like the buffalo, a thing of the past to be seen no more on earth save with the eyes of memory or imagination.

The first European to see the Turtle Mountain was Le Sieur de la Terendrye, who skirted its northwestern side in 1738 enroute to the Mandan earth lodge villages near Bismarck, Dakota, in search of the sea of the west by a river that he expected would take him to the Pacific, that will-o'-the-wisp we call

the northwest passage. He was escorted by a large band of Assiniboine friends on foot because the horse in its spread over the plains had not then reached so far north. He returned to Montreal by the way of a fort his subordinate had built where is now Portage La Prairie, Canada, still on foot. Two of his sons came back to the earthen villages of the Mandans, whose sites can still be pointed out on both sides of the Missouri at the mouth of the Heart River near Bismarck. They traveled southwest to the Black Hills of Dakota and planted a lead plate near Pierre, S. D., claiming the sovereignty of that country for France in 1743. This plate was found by some children near Pierre and it is now in the State historical society of South Dakota. They were the first Europeans to see the Mandan and Cheyenne Indians and the Black Hills of Dakota. They got horses from the Cheyennes beyond the Missouri and went back mounted to their fort at Portage la Prairie, still in 1743.

The next to see the Turtle Mountain and leave a record was David Thompson in 1789. He was probably the greatest geographer that ever lived, but he is known only to a few because his work was hidden from knowledge by the Hudsons Bay Co. for 100 years. Next, Alexander Henry, the fur trader, in 1806, who went out and came back to his trading post on Red River. As the buffalo became more and more scarce, the caravans had to go farther and farther west each year for their meat and robes. I saw them in 1877 so far up Milk River they could not get back to Red River the same year and had built log houses on Milk River in which to winter, near where the

town of Chinook is now on the Great Northern Railway. They lived at times in skin lodges with their carts all around Devils Lake. I went in 1878 to Fort Totten on the South Side, having carried a despatch 82 miles from the Northern Pacific at Jamestown on a single horse in 24 hours, Thanksgiving Day, 1878, with snow covering all the roads.

I took Mrs. Scott there as a bride in 1880. Our eldest son was born there. I helped construct the first steamboat on the Lake and I built the first telegraph line north of the Northern Pacific from Fort Totten to Larimore, 78 miles, in 1882. We constructed a fine dock out into eight feet of clear water. When Mrs. Scott and I went to look for it in 1926 we had hard work to find it a mile or more from the water and covered over by forest, for the lake had fallen 20 feet and it was no longer the lake we had known in our youth and the Post was now an Indian school. The military band could be heard there no longer and the memory of the friends of the days there of joy and sorrow, of the deaths, the dinners, and dances was all that was left to us.

We were traveling in a car loaned to us by the Great Northern Railway. It was put on the branch line and took us up to Rolla. We were taken to Belcourt, named after the devoted Priest Father Belcourt who ministered long to the half-breeds of that country. From the agency I was taken up on the Turtle Mountain where we could look far off into Canada, to Bottineau, named after the famous half-breed guide scout interpreter, visited the houses of the half-breeds and noted their condition so as to make recommendation to Washington for their betterment.

I found the men putting up hay with great energy, but they are poor, their food usually scant and clothing insufficient for that northern climate, probably the coldest in the United States. The good citizens of Rolla gave them \$12,000 as a gift to prevent suffering—a very severe tax on that scattered community none too well-to-do themselves—showing a most unusual attitude for white communities to take toward Indians, a burden they ought not be called upon to assume. I inquired for my old scouts, but found they were all dead although some of their children lived.

The Washington authorities had neglected the settlement of these Indians and allowed white men to settle on the Mountain, and when the time came to allot the Indians the best of the land was gone. Some were allotted it in Montana, far away in the dry country where nothing but a sage hen or a jack-rabbit could make a living. I recommended that the Montana lands be given up as too dry and too far away from their relatives, and exchanged for land near Turtle Mountain even if it had to be purchased for the purpose; but I have not heard yet of any activity. The land along the mountain is very fertile and will grow anything the climate will permit. Winter comes early and stays late, and killing frosts prevent the opening of some crops, but wheat, rye and vegetables do remarkably well.

There is a wide field here for missionary effort with a fine docile people, and I wish you every success in your enterprise.

Love would put a new face on this weary old world, in which we dwell as pagans and enemies too long. . . . Love will accomplish that by imperceptible methods which force would never achieve.
—Emerson.

IN INDIAN EDUCATION WHAT MIGHT HAVE BEEN AND WHAT STILL MAY BE*

BY PRINCIPAL F. B. RIGGS

Santee Normal Training School, Santee, Nebraska

SUPPOSE that, sixty or seventy years ago when we Europeans destroyed the buffaloes, our government had said to the Indians that this invasion is what has happened to many races. In all other cases the vanquished race was overwhelmed. Now we could not prevent this invasion, but we will do differently from what has ever been done before—we will do all we can to make amends for the invasion. You Indians have been hard working people, earning your living from the chase. Now we will assist you to other ways of working for your living. We will purchase the lands you are relinquishing. And in order that we may pay you the most for those lands we will employ you to help us improve them. Then, to tell it briefly, the program would have been the employment of Indians to build roads that would have immediately added to the value of all the Indian land, and the building of dams to collect water for cattle and irrigation. The Indians employed in these projects would have received wages and would have bought their food and clothing from convenient traders and would gradually have become industrious and thrifty. No rations would have ever been allowed.

Then our government would have said, it is the law in this new nation, of which we require you to become a part, that all children must be educated. We will assist

you to build schools. Your children will help pay for their tuition by part-time labor in those schools. You, their parents, will pay for the building and upkeep of the schools and for the subsistence of your children from the money we pay you for the lands you are relinquishing. We will keep a strict and open account with you of all these matters. Meanwhile we are giving you employment so that you may earn a living as you always have, and a less precarious and better living than by hunting.

Suppose we had brought up the Indians in some such businesslike way, would there be an Indian problem today? Instead of that we corralled the Indians on reservations and fed them rations. Then we issued them agricultural implements to work for themselves when we had by the rations taken away most of the occasion and incentive for their working.

We should never have given our Indians one spoonful of rations, but should have given them employment which would not have cost any more. We attempted to have them work for themselves first whereas the natural way to begin is to work for others first and finally to become capable of working for oneself. We expected Indians who had never been agriculturists (the Sioux) directly to become such, and that, too, on land which only the most skilled and patient white man could make productive. Then, too, those Indians were naturally better mechanics

*From an address at the Thirty-fifth Indian Conference, Mohonk Lake, N. Y., October, 1929.

than farmers. Any wild Sioux forty years back would have done better employed in an automobile factory than farming for himself. The Indians would have been much sooner educated into citizens capable of working for themselves if they had been brought up by a businesslike and rational program rather than by one that was topsyturvy.

The better program may be followed even yet. Last winter the Santees were starving mostly because of sitting around all summer talking about the millions of dollars to be gotten from the government on the Black Hills claim. The drought was a minor factor. Our government supervisor was appealed to for rations—back to rations that we had been years getting away from! I appealed to the supervisor never to allow it. I don't know what he did, but there were no rations. However, something good came to pass. I am telling this only to show what always should have been done and what may yet be done on a larger scale. Our little Santee township had saved in its treasury a few hundred dollars. Some of us proposed to pay that as wages to our starving people for graveling our main road. We fought considerable opposition, but won out. Some millions of years ago the glacier which pushed the Missouri River a hundred miles out of its course and deposited some of the best gravel in the world just where we wanted it. But the weather was terrible, temperature twenty below, the Missouri frozen deeper than it had been for forty years, snow deep, and how the wind howled over that gravel hill! We who were the promoters had to agitate physically as well as ver-

bally. We drilled and blasted. We opened the pit and built a dump. Then we lined up the Indians, poverty stricken whites along with them. Our township and local road man deserve all the credit. In order to make our money hold out, we paid only half the usual wages for full time work under doubly hard conditions. And there was some kicking about that, but they came to it. And the starving Indians worked and ate and worked some more. And we hard-surfaced the worst parts of our main road to town—a tremendous benefit to every member of our community. We have all plans made for work of the same kind next winter. I am talking about higher education for Indians, and therefore have mentioned the highest education first. The only thing that can save these people is employment and the kind of education that prepares them for and leads them into employment.

Then what about our schools? Rations, idleness and pauperization has been our program; whereas it might have been employment, wages, and thrift. Then came our Indian schools with paternalism continued still more extravagantly. Our Indians have never set much value on education because they have never done much if anything for it. We should have begun at the first, as I said, to teach them to pay for their schooling. And though it has now come to pass that we have made them less and less able to pay, we must have them more and more do what they can.

Now the worst trouble with our Indian schools is (I include my own school in all my statements) that they are not leading Indian young people into employment.

There appears to be a condition in Bulgaria, described in the September number of the *Christian Century*, which is an extreme form of the condition into which we are heading. In Bulgaria the schools have produced too many intellectuals and unfitted young people for the work that belongs to them. There are too many looking for white-collared positions. I quote a few lines:

The supreme need of the Near East is apostles not experts, people willing to work in villages with and for villagers. Such people cannot be created in city schools. Such schools kill the idealistic spirit and dilute apostolic ardor, annihilate idealism and heroism. A new type of educated man must be created. All his patriotism and love of adventure and attachment to poetry and passion for achievement must find expression in that heroic, muddy, dusty, smelly crusade for village redemption. He must be as Jesus with fishermen, as Paul with tent workers, as Booker Washington with Negroes, as Moses with his slaves. There is no more glorious social or spiritual task in the world.

Now there has arisen a great prophet in that country, a Dr. Haskell, a missionary from America, and he is reforming education to meet the needs of the common people and those people are flocking to him.

Our American education has Bulgarianitis. Our American schools are not assisting young people into needed occupations but rather away from them. Witness the fact that if I want a teacher I write one letter to an agency and in the next mail receive fifty applications. But if I want a school cook, I write fifty letters and search over seven states and find never a one! Now there should be plenty of young women for school cooks at the

same salaries that teachers have, a most needed service, a position of greatest importance and honor, one that does more for the making or unmaking of a school than almost any other!

Our Indian schools are not helping Indian young people into the service work that they should do to earn a living nor into the service needed in their communities. But as a relief from this doleful tale, let me tell of one who did go out from our Santee school lately (even as many others have done though not as many as should have gone from ours and all other schools). This one is becoming such an apostle to his people as the Bulgarian article described. He was not one of our promising pupils. He left school to become a dissipated never-do-well and went to the limit repeatedly. But after many prayers and persuasions, a spirit of change came over him and he returned to school asking for special courses to prepare himself to be a missionary. There soon happened to be a place to try him out in a far out station and the preacher's reformed son was sent. He arrived amid many difficulties, temperature twenty below and the attitude of the people colder yet. The parsonage is a hut. The few window lights had been broken by *boboos* (Indian for hoodlums). The house was full of snow. Our young missionary hustles some miles to the nearest store for glass, repairs the windows, digs wood from snow drifts, and makes wife and children comfortable. The people have given him no welcome. But he is soon on his rounds, using his mechanical ability developed at school, helping to repair their huts; and so he wins a welcome. At first call

of spring, he plants garden and field and makes fences, and is on the go early and late through his neighborhood encouraging his people to do likewise. This is new to them only in the enthusiasm of the new leader. Those who had failed before are caught by the new contagion. Description of one typical example will be sufficient. There was a long-haired old Indian man. He had often been told how to plant by a government farmer (probably all he had time to do). But long ago Henry Clay Trumbull said telling is not teaching. Teaching is causing to know, he said, and I might add helping to do. Perhaps the well meaning but too busy "farmer in charge" had not read Henry Clay Trumbull. But somehow our reformed preacher's son trailed with him from our school a glimmering of a sense of real service and that is the kind he rendered. He persistently and repeatedly showed the old man, as he did the many others day after day. And by and by the old man was proudly pointing all his friends to a crop, saying "*Koda wanyaka wo*" (Behold what I have done).

The young missionary helped on through the harvest and the marketing and one day the happy old man came home with money jingling in his pocket, the only valuable money he had ever known! Now those Indians listen to that

young missionary's preaching—and good reason why! This is a true story and all happened within the last nine months. It should be the far-searching aim of our Indian schools to produce more results like that in all fields of leadership.

There is an increasing tendency of our larger Indian schools to aspire to high school standing; not a good tendency. A high school course prepares nobody for anything in particular. We need more industrial schools and fewer high schools in all America lest we contract Bulgarianitis. I mean that we need more thorough industrial schools. I do not advocate schools of a sordid materialistic sort that would make man only a machine to earn a living. We want industrial schools that are uplifting in character, schools where pupils learn to appreciate the wonders and beauties of God's world so that they will have mental vision as well as skill of body; that their minds may soar while their feet are on the ground and their hands, as Booker Washington said, in the earth.

Now, therefore, everything everywhere for Indian employment, employment for the adults at home. And let us have schools that actually prepare young people for modern industry, and then a method for getting them into it.

A PRAYER FOR ALL MISSIONARIES

O Merciful Father, we commend to Thy care and love all whom Thou hast called to labor in the mission fields. Give them comfort and sure confidence in Thee; pour upon them the abundance of Thy Holy Spirit; grant them the gifts of language and of sympathy; prosper their work; cheer and encourage them in loneliness and difficulty; keep them in health and safety under Thy protection, and give them grace to obey, with readiness, Thy Holy Will, through Jesus Christ our Lord. *Amen.*



TOPICS OF THE TIMES



Annual Meeting of the Review

The annual meeting of the stockholders of the *MISSIONARY REVIEW*, in New York, February 13, was an occasion of deep interest. The reports covered a wide range of topics. Plans for the future were outlined. Letters were read from the Editor, Mr. Delavan L. Pierson, who, with his wife, is visiting the missions in Asia, and the annual address of the President, Dr. Robert E. Speer, was characterized by the breadth of view and inspirational statement for which he is so widely known.

The officers and Board of Directors were reelected, with the exception of the Rev. Dr. Charles L. White, who, having retired from active service, as explained in another editorial on this page, was replaced by the Rev. P. H. J. Lerrigo, M.D., Secretary of the American Baptist Foreign Mission Society. The stockholders and directors enter another year of service more strongly convinced than ever of the value of the *REVIEW* to the cause of Christ at home and abroad and with renewed prayer and consecration.

Dr. Charles L. White

The Baptist Church and the cause of Home Missions as a whole have suffered a loss in the retirement of Dr. White from active service. He has been an officer of the American Baptist Home Mission Society for twenty-one and a half years, nine years as Associate Secretary and twelve and a half as Executive Secretary. He has represented his church and society on various interdenominational committees and organizations, and has been an influential factor in

many religious activities. He has been a member of the Board of Directors of the *MISSIONARY REVIEW* for the last five years, and the editor and his fellow directors have been greatly indebted to his faithful and intelligent cooperation. He carries with him into his retirement the good wishes and prayers of all his associates and of missionaries and friends in many denominations as well as his own.

The Naval Conference

The eyes of the world are focused on the Naval Conference now in session in London. It is rightly regarded as one of the most momentous conferences of modern times, and its influence is certain to be profound and far reaching. We would fain write at length about it, but we realize that it is not complete and that it may assume a different phase by the time these pages are read. We can only say that, as this number goes to press, the prospect of that reduction of armaments which is so earnestly desired by the enlightened public opinion of the world, and which found such noble expression in President Hoover's message to Congress December 3, is not as hopeful as had been expected. It is indeed a gain that, since the Conference cannot agree to abolish submarines, it has at least agreed that they be subject to the same rules as surface warships; but unfortunately the latter bid fair to be more rather than less numerous. Italy wants the same strength as France. Japan wants her ratio increased. Great Britain feels that these demands, if conceded, would enlarge the tonnage that she would require to maintain her ratio.

America is at once involved by the principle of parity between the British and American navies, which had been agreed to before the Conference assembled and which was hailed with much gratification. But it bids fair to be a grievous disappointment, since it appears to be clear that the British navy, while reduced, will be kept at such a level that, in order to build up to it, the United States must spend the huge sum of a billion dollars in five years for the increase of its navy. So far as America is concerned, therefore, the principle of parity is likely to operate to do just the reverse of what President Hoover and an overwhelming majority of the American people have desired, and the only persons who rejoice are the militaristic "jingoes" and "big navy" men.

In spite of the fact that all the participating governments signed the Kellogg Pact for the renunciation of war as an instrument of national policy, the Conference is apparently dominated by a war psychology, assuming that it must provide for possible strife instead of possible peace. The British and American press is outspoken in criticism, and prayers are being offered in thousands of churches and myriads of homes. Christians everywhere recognize that the fundamental question is religious as well as political, really more religious than political. Are Christ's spirit of love and brotherhood to regulate international relations, or the suspicions and jealousies of animals in a jungle? Verily, "this kind can come out by nothing, save by prayer?"

A. J. B.

"Mother India" Agitation Still Burning

Few books remain prominent in public discussion several years after their publication, but Katherine Mayo's "Mother India" is one of them. The agitation that it aroused on its publication in 1927 is as intense as ever. No less than fifteen books on

the subject have been published* and innumerable newspaper and magazine articles. Every newspaper in India is said to be still discussing it, and frequent references to it continue to be made in the American and European press. Beside the fifteen books referred to is one by Miss Mayo herself, "Slaves of the Gods." She describes twelve pitiable cases which, she declares, are "taken from real life," and she cites the opinions of forty-nine prominent East Indians, several Indian edited newspapers, the government census, reports of government committees, proceedings of Indian conventions, and sworn testimony before the committee on "the age of consent." Nearly all of this material followed the appearance of "Mother India." The agitation became so acute that it received official attention. Mr. J. Coatman, Director of Public Information of the Government in India, in a report to the British Parliament, stated that the "event which engrossed public attention more fully than anything else was the publication of Miss Katherine Mayo's book 'Mother India' Practically every newspaper in India denounced the book as a scurrilous libel. A violent agitation was kept up in the Indian press and on public platforms, and the controversy was extended to a great part of the civilized world. The government spokesman in the Legislative As-

* As we have not seen the fifteen books referred to listed together anywhere, we append them here.

"Understanding India," by Gertrude Williams, (Howard-McCann); "Neighbour India," by Agnes Burr, (Revell); "Living India," by Savet Zinnar, (Longmans, Green); "Unhappy India," by Lalpat Kall, (Banna Publishing Co., Calcutta); "Sister India," "World Citizen," (Sister India Office, Bombay); "Father India, a Reply to Mother India," C. S. Ranga Iyer, (London, Selwyn & Blount); "India, Step-mother," Sir Claude Hill, (London, Blackwood); "Uncle Sham, Being the Strange Tale of a Civilization Run Amok," (Lahore, Times Publishing Co.); "A Son of Mother India Answers," Dhan Gopal Mukerji, (Dutton); "India: Its Characters, a Reply to 'Mother India,'" J. A. Chapman, (Oxford); "Miss Mayo's Mother India: a Rejoinder," K. Natarajan, (Madras); "India on Trial," by J. A. (Macmillan); "India in Bondage: Her Right to Freedom," Jabez T. Sunderland, (Lewis Copeland); "Shiva, or the Future of India," R. J. Minney, (Dutton); "After Mother India," Harry H. Field, (Harcourt Bruce).

sembly was subjected to a rain of questions."

Everybody is apparently agreed that "Mother India" so concentrated attention upon bad social customs that it gave a misleading impression to the uninformed reader who would not have learned from it that some of its statements are exaggerated; that there were East Indians who were already protesting against the evils that she so vividly portrayed; and that there is a better side to the people of India than one would gather from her pages. Gladly recognizing this, however, the evidence is overwhelming that the horrors of child marriage and its resultant effect upon its helpless victims and the Hindu people are all that she represented them to be. The two main criticisms that we have seen in print and heard in conferences impress us as ignoring some fundamental considerations.

Misleading Criticisms

One of these criticisms is that there are social vices in America and England, and that one could write as startling a book about them as Miss Mayo has written about India. Some of the fifteen books referred to above and hundreds of newspaper articles have used this *tu quoque* argument. Every decent American admits with shame and humiliation that there are evil conditions in his own land. But it should be noted that these evils are condemned by both public sentiment and religion; while in India they are supported by public opinion and entrenched in religion. No American father feels compelled, under fear of social ostracism in this life and punishment in the next, to marry off his daughter by the age of twelve. There is a world of difference here, and one who does not take account of it misses one of the major points in the case.

The other common criticism is that Miss Mayo's method was unduly harsh and that if she had written in a more kindly and tactful way she would not have aroused such resentment in India. This overlooks the fact that kindly,

tactful, reformers had been writing and talking for over half a century, and that hardly any impression had been made. It is true that the law of 1925 had raised the age of consent to thirteen; but Rai Sahib Harbilas Sarda declared in the Legislative Assembly, September 15, 1927, that "the law of the age of consent, so far as marital relations are concerned, is a dead letter." Miss Mayo cites the opinions of nine other well-known Indians to the same effect (pages 261-264). And Mrs. Muthulakshmi Reddi, Deputy President of the Madras Legislative Council, testified March 27, 1928: "As for social reform work and the education of the public, we have been doing educative propaganda work all these fifty or sixty years, and still the progress is very little. I have now figures on hand to show that early marriages are rather on the increase throughout India."

The evils which Miss Mayo discussed are so formidable, so impregnable to assault by ordinary methods, and so deeply rooted in the social customs and religious convictions of the Hindus that nothing but a sledge hammer vigorously wielded could make an impression on them. Grant that Miss Mayo's method was severe. So was Martin Luther's but it did the business as Erasmus never could have done. When President Roosevelt was assailed for his ruthless exposure of certain great corporations, he replied that the vital thing was not how or by whom the light was turned on, but what the light exposed. It is as easy to criticize Miss Mayo as it is to criticize most reformers. She deserves some of the criticisms that she is receiving.

Results of the Agitation

But objections to Miss Mayo's use of a sledge hammer should not divert attention from her success in battering a way into the wall of evil that had hitherto stood unbroached. That she has succeeded in doing this is now clear. It is highly unfortunate that her book caused a bitterness in India

that intensified the feeling against all white people. But if she stung some Hindus to anger, she stung others to action and strengthened the hands of reformers who had long helplessly deplored the evils of child marriage. This is frankly admitted by Mr. Natarajan, Editor of the *Indian Social Reformer*, who writes:

It must be admitted, too, that, while her (Miss Mayo's) poisonous generalizations about Indians and especially about Hindus as a class aroused resentment, her book has stimulated action which otherwise would not have come so soon. Indian opinion is almost morbidly sensitive to Western criticism; and Miss Mayo's billingsgate has gone home more effectively than the long and patient propaganda of social reformers in many circles hitherto but slightly responsive to their reasoned arguments.

It is probable too, that the agitation aroused by "Mother India" made possible the passage of some laws which had often been proposed but which had no chance of passage until her book developed an imperious demand that forced the hand of reactionaries and timid government officials. Chief among these is the law enacted in September, 1929, entitled "An Act to Restrain the Solemnization of Child Marriages." This law, commonly called the "Sarda Marriage Bill," the name of its proposer, raised the minimum age of marriage consent for girls from thirteen to fourteen, fixed eighteen as the minimum age for boys, and bore penalties of one thousand rupees fine and one month imprisonment for any male who either contracts or consummates a marriage under these ages. How fully this law will be enforced remains to be seen. The editor of *The People*, Lahore, declared that "the Sarda Bill will obliterate the worst of the Miss Mayo evils in India." But the orthodox Hindus indignantly protested that child marriage is enjoined by their religion; that the law "infringes the elementary rights and privileges of a large section of His Imperial Majesty's subjects," and is "a wanton outrage on Hindu as well as Moslem feeling."

The position of the missionaries is

a very difficult and yet a very important one. Of course they are encouraged as they see age-old walls of prejudice being weakened. But they have to live among the people whose ancient and sacred customs and superstitions have been challenged and whose enmity is easily kindled when their religious practices are interfered with by foreigners. And yet it is clearer than ever that, in India as elsewhere, no movement for reform can permanently succeed till the principles of the Gospel of Christ have leavened the social order and created a sustaining public sentiment. In "Mother India" an outsider has struck a smashing blow at a huge evil. The Christians in India, foreign and native, must now deal with the situation that has developed. They need, and should have in abundant measure, the cooperation and prayers of Christians in other lands.

A. J. B.

CHIEF JUSTICE TAFT

The death of William Howard Taft, March 9th, was mourned in the Philippines as well as in America. The older missionaries gratefully remember his courtesy and fairness when he was Governor General of the Archipelago. When his attention was called to the fact that, under Spanish law, Protestant churches could not receive title to property he personally drafted the law of October 19, 1901, which gave them the right to do so. In 1908 he said:

"I have known a good many people who were opposed to Foreign Missions. I confess that there was a time when I rather sympathized with that view. Until I went to the Orient, I did not realize the immense importance of Foreign Missions . . . Missions in those Islands are doing a grand and noble work . . . I thank you for the opportunity of speaking on behalf of this body of Christian men and women who are doing a work which is indispensable to the spread of Christian civilization."

Filipinos joined Americans in tributes to his memory. He was universally honored and loved.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York
President of the Federation of Woman's Boards of Foreign Missions

The door between us and Heaven cannot be open when the door between us and our fellowmen is closed.

A GROUP OF SUPERLATIVELY USABLE METHODS FOR HELPING THE CAUCASIAN-AMERICAN TEEN-AGE GIRL TO UNDERSTAND THE INDIAN-AMERICAN TEEN-AGE GIRL

BY MISS HELEN M. BRICKMAN,

Secretary for Indian Work of the Council of Women for Home Missions

What Are Indian Girls Like?

"Are Indian girls always silent and slow?" "How can we learn to understand them?" Many questions, such as these come from eager teen-age groups who desire to understand and make friends with Indian girls.

Rapid changes are taking place today in the lives of Indian girls. Their people are being suddenly thrown into a civilization which other races have grown into gradually. In great contrast to the past, the thoughts of Indian youth now center around school life. These young people must not only adjust themselves to a new world but must be prepared to interpret it to their people thus helping them emerge from a primitive to a complex civilization. The Indian girl wishes also to find ways of contributing the gifts of her race to the society of which she is becoming a part.

If one is to have a right understanding of the young Indian, one must know something of the life of three distinct groups. There are still many girls who are leading the primitive life on the reservation following old customs and habits. There are those who go to school and wish to go forward into a new life although old traditions pull them back. There is a small third group which is rapidly increasing of those who are going into the world making their way side by

side with other girls. The material which follows gives glimpses of the old and the new life of Indian girls. The bibliography offers supplementary material for your young people to delve into.

One of several methods may be chosen for the study. A home-made play on the Indian Girl of Yesterday, Today and Tomorrow may be worked out and given or there may be impersonations of Indian girls of the three groups. Either of these will stimulate a search for additional material and will give valuable imaginative experiences of the life interests and problems of these girls. The bibliography lists books which suggest practical methods for working out plays. Again your group may prefer to build stories upon the material given. Parts II and III lend themselves especially to this. A program of stories told as the Indians do around a campfire would be impressive. Lastly if your group prefers the discussion method, questions which follow the descriptive material and stories may be suggestive.

The Indian Girl Who Is Following Her Grandmother's Way

(May be used for impersonations or part of a play)

She is a full-blood girl of the deserts, lonely mountains or forest

stretches, picturesque in dress, far removed from the life of today. The hogan, tepee or wickiup is her home. She has had one or two years in school and yet she leads a simple life helping her mother prepare food, weave rugs or mould pottery. Her rigid social customs are dictated by her grandmother. She spends hours sitting on the earth floor before the smouldering fire.

Silently this Indian girl wonders how she can use the little that she has learned without offending the old people whom she loves and reveres. Even more silently she wonders if there is a power greater than the spirits which she has been taught lurk everywhere.

Her great desire is that her children may walk on a newer road. She longs for a human touch with the outside world. (Adapted from Y. W. C. A. pamphlets.)

New Trails and Old

(May be used in a play or for story telling)

Yannabah slowed her pony to a walk. The desert air was good after five years at school. A few weeks were hers.....of freedom from school.....routine.....strict discipline....."Hocko, shahte," a voice greeted her. It was her cousin.....who worked at the trading post. "The trader's child is ill," he said, eagerly. He knew that at school she had had hospital training.

"I will go," she said.

"No," said the boy. "Your mother said, 'She cannot go. Tonight there will be a "sing" for her.'" Both of them knew what a "sing" meant—the men would come to look her over, finally one of them would take her away to his dirty hogan to live.....no more chance for the school.....For a moment she hid her face.....Then she lifted her head.....

"Tell the trader's wife to look for me on the sheep trail by the time the moon is up," she said..... The boy.....sped down the trail.....

Yannabah rode slowly along the trail to her own hogan, the old mother

sat on the ground near the fire, frying bread in mutton fat..... Once Yannabah lifted her head and looked long into her mother's eyes, but both soon turned away, troubled..... Perhaps the old mother sensed that the girl was struggling to make her life choice. If she stayed, some Indian would choose her for his wife. If she went she could never return to her mother's hogan, but she could go back to school and later get the hospital training she had dreamed of. It might be that some day she could serve her own people in a hospital out on the desert. If she went, it must be quickly..... She gave a last look across the fire at the bent, old woman at her task, and was gone.

The old woman heard her go but did not stop her. Perhaps there had come a moment of understanding for her girl who had been learning better ways. (Adapted from story by Dorothy Cate. Woman's Press. 1926.)

Which Trail

(May be used in a play or for story telling)

A class of American high school girls were fortunate enough to meet an Indian girl who was a college graduate. They asked her many questions, but chiefly, "What does an Indian girl do after she gets through a government boarding school?" They wove her answers into a little play, "Which Trail?" which is printed in "Meet Your United States," by Mary Jenness.

In the play, five Indian girls about to graduate are wondering what they can do to earn their living. Rachel Redheart has such a wonderful voice that someone has offered to pay her conservatory expenses, but the others are greatly puzzled. Julia Bear is going to teach but very few opportunities are open to her; she may have to go to a place eighty miles from any railroad where there are no parties and no way of meeting outside people. Mary Grass plans to be a nurse, but where shall she go afterward? To a city where she can make money at last, or to some little Indian village

where there will be no money to give her? Dessa Begay, the fourth girl, admits at this point that her family is calling her home to marry an old reservation Indian, set in the old ways. Her tragedy is lightened a bit when Mary promises to come and help as soon as she has her training. The last girl, Anita Pelletier, hesitates between easy work as maid or hard work in an office—hard, because very few Indian girls have gone into business, and that way is untried and difficult. Because of Mary's courageous decision, Anita, too, decides to take the hardest way, to open the minds of white people to what an Indian girl can do.

Discussion of Indian Girls of Yesterday. Today and Tomorrow

1. What opportunity for school, work, play, friendship, would Indian girls of the reservations have?
2. What adjustments would life in a boarding school mean for an Indian girl?
3. Does the Indian boy and girl get as good an education as you are getting?
4. What made Yannabah decide to go? What are the arguments on both sides? (List these on the blackboard).
5. Susie was the honor student in the Home Economics Department. Her mother died. After graduation she decided to go home and keep house for her father. She finds his tepee home contains nothing but a bed of rags and a soap box table. What can she do in this situation?
6. Is there anything in the heritage of Yannabah and Susie that ought to be kept?
7. Why is it harder for the girls in Which Trail to get employment than for you?

What You Can Do

Regardless of what method is used the group will want to talk over what can be done by those who wish to know the Indian girl better and to help her. The leader may suggest:

1. Sending pictures for scrapbooks

or sending scrapbooks which illustrate home and school life of white girls.

2. Getting acquainted personally or through correspondence with some Indian school girl.

3. Sending Christmas presents to some Indian school.

4. Finding out what your church is doing for these girls. What the churches are doing together for Indian boys and girls in the boarding schools. (Do you know your church works with other churches in these schools through the Home Missions Council and Council of Women for Home Missions?)

5. Helping financially. (Suggestions may be had from Helen M. Brickman, 105 East 22d St., New York City.)

Interesting Books

The Red Man in the United States. An intimate study of the social, economic and religious life of the American Indian, by G. E. E. Lindquist. Doubleday, Doran & Co., Garden City, N. Y.

Book of Indian Crafts and Indian Lore, by Julian H. Salomon. Harper & Bros., New York, N. Y.

The Indians' Book. An offering by the American Indians of Indian lore, musical and narrative, by Natalie Curtis. Harper & Bros., New York, N. Y.

The Indian How Book, by Arthur C. Parker. Doubleday, Doran & Co., Garden City, N. Y.

Skunny Wundy, and Other Indian Folk Tales, by Arthur C. Parker. Doubleday, Doran & Co., Garden City, N. Y.

Universal Indian Sign Language, by William Tomkins, San Diego, California.

Indian Legends and Superstitions, by pupils of Haskell Institute, Lawrence, Kansas.

Waheenee, an Indian Girl's Story. Told by herself to Gilbert L. Wilson. Webb Publishing Co., St. Paul, Minn.

Long Lance, by Buffalo Child Long Lance. J. J. Little & Ives, New York, N. Y.

The Rain-Makers, by Mary Roberts Coolidge. Houghton Mifflin Co., New York, N. Y.

Story of the Red Man. A very readable book which has a wealth of general information, by Mrs. Flora Warren Seymour. Longmens, Green & Co., New York City.

Pamphlets

Write to the Department of Interior, Bureau of Indian Affairs, Washington, D. C., for Government Bulletins. The following are helpful:

The Social Heritage of the Indian Girl.

A Bibliography of Indian Stories for Young People. Bulletin, 1929, No. 13.

Education of the Indians. Bulletin No. 9.

Indian Home Life—the Past, the Present. Bulletin, 1927, No. 22.

Indian Art and Industries. Bulletin, 1927, No. 4.

The Problem of Indian Administration. Institute for Government Research, Washington, D. C. Summary of findings and recommendations.

Pamphlets of Indian Department. National Board, Y. W. C. A., 600 Lexington Avenue, New York City.

Indian Material. Council of Women for Home Missions—Home Missions Council, 105 East 22d Street, New York City.

Two Suggestions for Your Program on Inter-Racial Understanding as Related to the Negro Race

If you have not used in connection with your study of race relations the demonstration "Black Diamonds" as found in the October REVIEW, put it on in May which is interracial month. At its close have some one who is in sympathy with the sufferings of the Negro race read the following prayer which was recently offered by a highly cultured young Negro woman in a short young people's session of the Federation of Woman's Boards of Foreign Missions of North America:

Our Father, give it to us to act on the bit of truth that we know. If we say we believe in brotherhood, give us the determination to make full and creative life possible for all people.

If we say we believe in love, give us the courage to take the risks involved in loving. If we say we believe in prayer, give us the willingness to face ourselves fearlessly; to think earnestly and intelligently about the problems confronting us; to work for the achievement of a radiant life. If we say we believe that we have a responsibility to share Life, fill us with a sense of our need to reconsecrate our lives for their sakes. May we fail none; neither those witnesses who have gone before, ourselves, nor the youth who follow on. Forgive us our failures. Send us forth from these days of fellowship together with resoluteness that the power which is as available to us as it was to Jesus, and which power he used, may be ours. Amen.

A PRAYER

BY EDGAR A. GUEST

I would not stand apart nor dwell alone,
Nor live as one too good to soil my hands;

I would not guard the soul that is my own
So closely that it shrinks from life's commands

And scorns to go where shame and sorrow reign

For fear it, too, may wear a scarlet stain.

I would not say, "I'm holier than thou,"
And stand aloof when others cry for aid;

I would put down my shoulder to the plow,
And join with men, undaunted, unafraid.

If through the mire with purpose high I go,

How came the mud upon me God will know.

Clean hands at night! That is the pride I ask,

But let me stand to service through the day;

Let me go gladly to my grimy task,

I'll bear the dirt which I can wash away.

Though deep in mire Life calls on me
to fight,
What matters that, if I am clean by
night?

**Special Music for Sunday-School
Missionary Program**

Music is a mighty factor in building up or tearing down the moral fiber of youth. As Christian workers have we not been lax in our selection of new songs for our youth, songs that adequately link up the present day with the thought of "The Great Master Mechanic"? The following song will be a joy to your Sunday-school boys. If properly taught, the sight of an airplane will direct the boy's thought to God and to the nations that are to be made one in Him; such a song leaves a life influence. Try it. This is one of a cycle of equally good songs which may be purchased from Miss Annie G. Bailey, 581 Boylston St., Boston, Mass. Price, 5 cents.

2. OUT WITH IT!

Life is short—a fleeting vapor;
Don't fill up that whole-page paper
With a tale which, at a pinch,
Could be cornered in an inch.

Boil it down until it simmers;
Polish it until it glimmers.
When you have a thing to say,
Say it; don't take half a day.

—From the "Business Letter-Writer's Manual," by Buck.

Changing Pronouns and Nouns

If you really wish to interest your church in missions, be very careful in introducing the subject, to use proper pronouns. In place of speaking of a missionary and her or his work, speak of it always as "our" work over there,

The Men in Air

(A HYMN FOR SPEEDING EARTH'S NEIGHBORHOOD)

HARRY WEBB FARRINGTON

Byrd

ROB ROY PEERY

1. O God Cre - a - tor, in whose hand The roll - ing plan - ets lie,
2. Strong Spir - it, burn - ing with man - kind On mis - sions high to dare,
3. Calm Christ, cou - ra - geous in Thy quest, Whose light led men a - far,
4. En - fold - ing Life, bear on Thy wing Thro' storm and dark and sun,

Give skill to those who now com-mand The ships that brave the sky.
Safe pi - lot all who seek to find Their hav - en thro' the air.
Il - lume their path-ways with Thy blest And peace-ful na - tal star.
The men in air who clos - er bring The na - tions in - to one. A-men.

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Music copyright, 1929, by Rob Roy Peery.

**TWO SUGGESTIONS FOR THOSE
PREPARING MISSIONARY PRO-
GRAMS AND SPEECHES:**

1. "Good, better, best, never let it rest till the good is better and the better, best."

and "our missionary," "our schools," "our churches," "our stations," "our field."

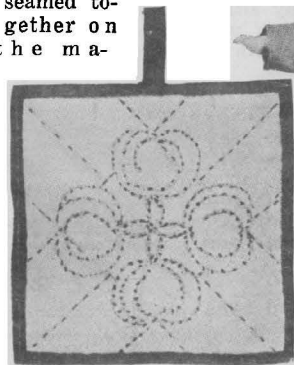
Surely if the work is "ours," the missionaries simply our substitutes, the openings they find or make are our opportunities and privilege.

FOR SHUT-INS AND PICK-UP WORK *

BY FLORA DELL WHITE

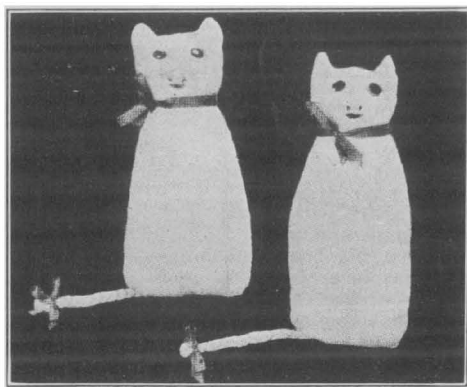
The quilted holder was made from a heavy pair of tan silk stockings, quilted in a cinnamon-brown mercerized cotton and bound in one-inch brown satin ribbon. A strip of brown silk stocking might be substituted for the ribbon. Any pretty pattern may be traced on the holder and the tracing covered with the tiniest of quilting stitches.

The twin kittens—Teeny and Tiny—have emerald-green glass eyes and neck and tail ribbons to match. They were evolved from a pair of white silk stockings and the heads and shoulders of the kittens are seamed together on the ma-



SMART LITTLE BOBBY IN HIS STOCKINETTE SUIT

UP-TO-DATE AND USEFUL IS THE QUILTED SILK HOLDER



BABY WILL LOVE "TEENY AND TINY," THE STOCKING TWINS

chine, then turned so the seams are on the wrong side. Stuff the bodies with cotton and attach six-inch braided strips for tails and embroider the mouths and noses in pink or red cotton and the whiskers in white.

The attractive boy doll, Bobby, has an unbreakable head and may be bought for a small sum. His trousers and blouse are made from the cotton tops of stockings dyed pink. The cap and stockings are tan cotton trimmed with bands of the pink cotton. The tie is made of a strip of a light tan silk stocking. Anyone can easily cut a pattern for these simple clothes by placing the doll on a piece of paper and cutting around it. Stitch all the seams on the machine, so the clothes will stand the hard usage from the little hands that will play with it.

A very pretty quilt could be made of silk stockings by putting squares together, each one quilted in a design such as was used on the holder. Several shades of tan and brown could be used. The log-cabin pattern could be used for a quilt also, cutting strips of stockings and sewing them to ten-inch squares of muslin.

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**GENTLEWOMAN
JINGLES**

Don't discard a stocking
Because it has a hole,
Make it into something
And even save its sole!

Why Not Begin Now to Make These for the Coming Missionary Bazaars?

AFRICA'S PLEADING CALL

(With changes, this may be adapted to other countries)

(TUNE—"JUANITA")

Far o'er the waters comes the piteous cry of pain
 Of the million voices—shall they cry in vain?
 Hear ye now and answer—hasten thou with sure release
 Offer now thy healing, let their suffering cease.
 Africa, dark Africa, bid thy children cry no more.
 Africa, dark Africa, open now thy door.

For our hearts are yearning, longing for that glad new day,
 When the mists and darkness all shall pass away,
 When through swamp and forest Christ shall walk on human feet,
 And through human kindness, bring His blessings sweet,
 Africa, Oh Africa, we have heard thy call today.
 Africa, Oh Africa, accept our gifts we pray.

Christ the great Physician, speaks to us with pleading voice,
 "Go and teach and heal them" leaving us no choice.
 Lord we quick will answer, gifts upon Thy altar lay,
 Life and gold we bring thee, Heal them now we pray.
 Africa, Oh Africa we would share our all with thee.
 Africa, Oh Africa we would be true to thee.

Now through the jungle where the forest children roam,
 Sounds the joyful drumbeat saying—"help has come,
 Health and hope is promised, abundant life is free to all,
 They have heard and answered—answered our call."
 Africa, glad Africa, we would praise His name with thee.
 Africa, glad Africa, we give thanks with thee.

—Georgia Hunt McKinney.

* * * *

AFRICAN TRAIL

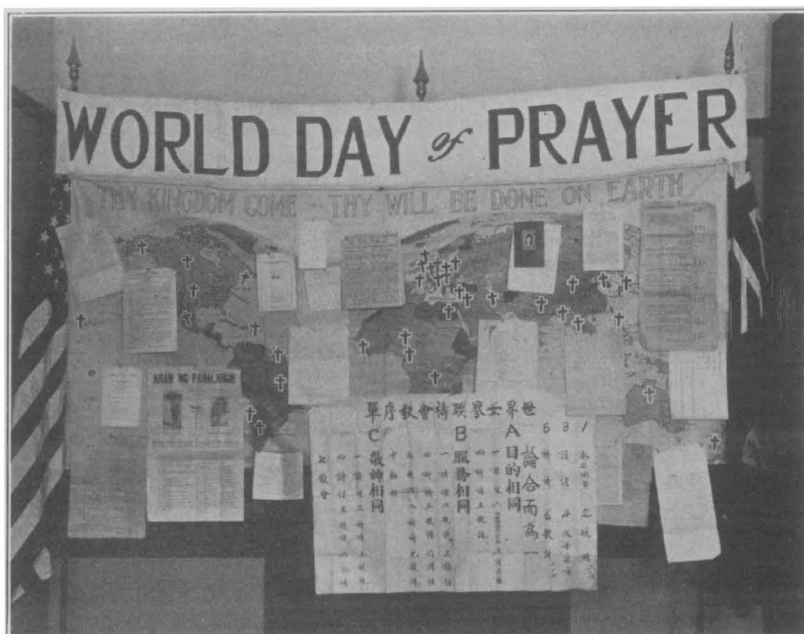
There's a long, long trail a-winding
 Into the forest so green
 Where dark-faced children wander
 And the camp fires gleam
 There's a long, long night of waiting
 Ere the day dawn comes for you
 Oh! Africa we now are coming
 Down that long, long trail to you.

It took a long, long time of telling
 Until Christians understood
 That they must share with others
 In all things pure and good
 Now there's a big, big boat a-steaming
 On the ocean so blue,
 Oh! Africa we now are coming
 Down that long, long trail to you.

—Georgia Hunt McKinney.

WOMAN'S HOME AND FOREIGN BULLETIN

COUNCIL OF WOMEN FOR HOME MISSIONS AND
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS



VISUALIZING THE WORLD DAY OF PRAYER AROUND THE WORLD

A map of the world was stretched out at the Annual Meeting of the Council of Women for Home Missions and again at the Annual Meeting of the Federation of Woman's Boards of Foreign Missions at Atlantic City in January, 1930, flanked by the flags of Canada and the United States—the two countries in which the constituent boards are situated. A cross was placed on each country from which word came of the 1929 observance of the World Day of Prayer—some 35. Programs attached to the map were received from various countries and are in the languages of those countries adapted from the program published

in the United States—China, Japan, India, Africa, Holland, France, Brazil, Mexico, the Philippines, Canada.

At the Council meeting a Christian (Church) flag stood at one side and two maps of the United States were included in the exhibit, one showing location of migrant labor and indicating where work among migrants has been conducted, the other, the location of Government boarding schools for Indians at which there is work, either denominational or interdenominational, the latter being indicated by pictures of the Directors of Religious Education; Migrant Work and Indian Work being the interdenominational

home mission projects in the United States designated for special interest and gifts on the World Day of Prayer.

In the picture of the map taken in the Council office in New York the lovely surroundings at the Annual Meeting could not be shown—the plants, birds and the ocean seen in the distance from the Crow's Nest. One's mind traveled over the expanse of water to far shores and one visualized the groups that had met in distant lands.

The large Chinese poster-program was translated for us by Miss Lucy Woo of the Council office personnel. Across the top is "Day of Prayer Program." The A, B and C are "Unified Aim," "Unified Service," "Unified Worship." The characters under the six numbers at the side indicate Hymns, Prayers, Scripture Reading, etc. as do also the characters in the three sections.

Beside Africa is a poster which says in large letters ARAW NG PANALANGIN (Day of Prayer). Beneath is Febrero 15, 1929, and two pictures with Ang Pag-asa ng Africa (The Hope of Africa) between them. Under the picture of a semi-naked native with spear and downcast mien is Bago Nakilala ng Africa si Kristo (Africa who does not know Christ) and beneath the portrait of a smiling man Pagkatapos na nakilala ng Africa si Kristo (Africa after he knows Christ). Then follow Ilang Mga Bagay Tungkol sa Africa (Some facts about Africa) which have been translated as follows:

The work of the churches of Christ is in Central Africa, in Belgian Congo, a territory about twice the size of the Island of Luzon. There are 17,034 members of the church of Christ there.

3,194 were baptized during 1927.
32 organized churches.
6 mission stations.
53 missionaries.
461 out stations.
920 meeting places.
774 Christian workers.
9,996 pupils in mission schools.
72,054 treatments yearly in mission hospitals.

There are 1,250,000 people in the section for which our Mission is responsible,

and 1,233,000 of these still do not know Christ.

Before our missionaries went to Africa the native language was not yet written; but our missionaries have put the language of the Africans into writing. However, until now 99 out of every 100 do not know how to read or write.

There are no schools except the Mission schools, and also no hospitals except the Mission hospitals.

The cost of support of a native preacher and his family is P 100 (\$50).

Thus was the need of their own section brought home to those attending the services.

Written especially for the observance, the poem by Amelia Josephine Burr Elmore was part of the 1929 program:

All through the world the women meet
On this holy island of time,
Called by the throb of an African drum,
Or the bells of a city chime,
Or just the beat of a loving heart
Full of a purpose sublime.

Sisters in soul, whether near or far,
In the light of the selfsame sun,
Whatever our language, our race, our land,

We are praying today as one;
"Our Father in Heaven Thy Kingdom come;
Thy will upon Earth be done."

Here it is as it appeared in the program sent from Holland:

Gebedsdag, 1929

Op dezen plechtigen avondstond,
Komen, verenigd in Uwen Naam,
Over het gansche wereldrond
De Christenvrouwen biddend tezaam.
De liefde van Christus en lie alleen,
Brengt ze tezamen en maakt ze één.

Zusters in 't geloof, nabij of ver,
Die dezelfde zon bescheen,
Welke ook onze taal zij, ons ras, ons land,
In 't gebed zijn wij heden één.
Onze Vader, die in de hemelen zijt,
Uw wil geschiede ten allen tijd!

And here we have it as the offertory hymn "Prepared for a Convention of Christian Women of Kolhapur," India on the World Day of Prayer translated into English by Rev. W. H. Hannum, of Miraj, India:

On earth the women's great multitude
has gathered,

The assembly of the Lord Christ's disciples for prayer; whether
 By hearing the African drum today,
 By sound of Chinese gong today, or
 By heart-wave of zeal today,
 Yet gathered with loftiest purpose in mind,
 To consummate, by strong endeavor, a union.

Though in outer form the appearance may be different, to the world's view,
 These sisters may be in color white or black;
 Though one be near or far, on earth's surface, or
 Different, not understanding others' speech, or
 Appearing different, in outer state,
 Yet be she what she may, in one spirit today,
 To this our God she seeks to pray, joining with us.

Oh, our heaven-dwelling Father, the merciful,
 Thy name be regarded holy in this world;
 Thy good kingdom come in the world,
 O God;
 In the world may heaven remain ever established, O God;
 The earthly heaven attain one form, O God.
 As in heaven Thy wish, so in the world, O King,
 Move on; this ceaseless prayer we make to Thee.

Chorus: Come, blessed sisters, come, let us praise Christ;
 "Come, glory, glory, O Jesus!"
 Come, speak that sweet name.

FIFTH CONFERENCE ON CAUSE AND CURE OF WAR

In Washington, D. C., from January 14 to 17 the Fifth Conference on the Cause and Cure of War was held, attended by 555 delegates. It was pronounced the best, and there was general realization of the evident growth in knowledge on the part of delegates since the first of these annual conferences. The following national bodies cooperated in the Conference:

American Association of University Women.

Council of Women for Home Missions.

Federation of Woman's Boards of Foreign Missions of North America.

General Federation of Women's Clubs.

National Board of the Young Women's Christian Associations.

National Council of Jewish Women.

National Federation of Business and Professional Women's Clubs.

National League of Women Voters.

National Woman's Christian Temperance Union.

National Woman's Conference of American Ethical Union.

National Women's Trade Union League.

The National Committee is composed of the President and Chairman of International Relations of these eleven organizations.

The program carried through smoothly as usual, with Mrs. Carrie Chapman Catt as General Chairman, presidents of the bodies taking turn presiding at sessions. Special foreign guests added greatly to the Conference, by their very presence, their presentations of conditions in their several countries, and their participation in group discussions. They were Madame Marie-Louise Puech of France, Convenor of the Committee on Intellectual Cooperation, International Federation of University Women; Frau Dorothee von Velsen, President, German League for Equal Citizenship of Women; Miss Kathleen D. Courtney, Honorary Secretary, British Women's Peace Crusade; Mrs. Tsune Gauntlett, an Organizer and Director, Japan Woman's Peace Association. Mrs. Gauntlett is Japanese, the wife of an Englishman, and together with Miss Uta Hayashi showed the memorial signed by 180,000 Japanese women in some twenty days, which they were carrying in a huge Japanese basket to the London Conference on Reduction of Naval Armaments.

After a welcome to the foreign guests and responses by them, the opening address was by Mr. James G. McDonald, Chairman of the Foreign Policy Association on "The Year's Outstanding Events."

The first evening there was a banquet with two fine addresses by General Right Honorable Jan Christiaan Smuts, former Prime Minister, South African Union and member of Lloyd George's War Cabinet, on "Ten Year's

March Toward Peace," and by Bishop Francis J. McConnell, President, Federal Council of the Churches of Christ in America, on "Philosophy of World Unity."

Other addresses brought out the changes and the growth in peace machinery in the last decade, its strength and weakness, the economic aspects and many other phases.

One morning the delegates were divided into four groups all discussing the same questions—possible disputes and irritations that may cause war before the machinery for prevention of war is completed and how such possibilities may be avoided. Then in the evening the four groups gave most interesting reports of these discussions, followed by an address by Mrs. Catt on "Gaps in the Machinery of Peace" which was so enthusiastically received that it was immediately printed, copies being available before the end of the Conference.*

For several years the Conference has for part of the program followed the round table method of discussion with several speakers seated on the platform who differed more or less in their ideas of the subject under consideration. Each of these speakers was an authority in his particular field and might or might not differ widely from the other speakers in his conclusions. Each was free to challenge the statements of the other speakers and by this interchange, many aspects of the subject under discussion were brought before the eager group of listeners. This year a "public inquirer" was injected into the group, his part being to find the flaws in all the arguments.

One afternoon the delegates listened to such a round table discussion on the problems of disarmament. The speakers were all men and the "public inquirer" was so astute and naive in his questioning and backed by such a wealth of information as to be at times almost embarrassing while at

other times his keen sense of humor made the discussion highly amusing.

This was followed on the next afternoon by a women's round table with the four foreign guests and Miss Ruth Morgan as speakers and our own Mrs. Silverthorne as the "challenging public." The points of view of Germany, France, England, and Japan together with the United States were set forth ably, the afternoon bringing to the listeners great pleasure as well as a wealth of atmosphere and insight.

Thursday morning all went in delegations by states to call on their senators to present the copies of the following resolution which had been pouring in from groups and meetings all over the United States:

WHEREAS, We earnestly believe the accession of the United States to the Permanent Court of International Justice is a consistent and necessary support to the Kellogg Pact renouncing war, Therefore be it

Resolved, That we urge the Senate of the United States to ratify the World Court Protocol promptly when presented, in order that this imperative part of the peace machinery of the nations may be completed and the good faith of our own country toward the peace of the world stand unchallenged.

At the opening session the Conference heartily and unanimously adopted the following Resolution on the World Court:

Grateful for the unprecedented advance toward world peace during the past ten years, and mindful of the new spirit and the new methods now manifest in world affairs, with which this country is in hearty sympathy, the Conference on the Cause and Cure of War transmits to the President of the United States and to the Senate the following resolution:

WHEREAS, In January, 1926, the United States applied for membership in the World Court, with certain reservations which now have been accepted by other member nations, thus safeguarding the national interests of the United States; and the President having caused the protocols for the accession of the United States to the Court to be signed in November, 1929, subject to ratification by the Senate, Therefore be it

Resolved, That we, delegates to the Fifth Conference on the Cause and Cure of War, representing eleven of the large

* Write to National Committee on Cause and Cure of War, 1511 Grand Central Terminal Bldg., New York City, for copies which may be had for postage, 3 cents.

est national women's organizations in the United States, assure the President of the United States and the members of the Senate:

1st That we are convinced of the increasing sentiment throughout the country in favor of the accession of the United States to the World Court, a sentiment which is almost unanimous within our organizations,

2d, That we intend to support in every possible way such action as will lead to the completion of the process of accession,

3d, That we believe that early accession of the United States to the Court will not only give greater effectiveness to the Court, but will also afford evidence of the sincere purpose of our government to uphold its commitments made through the Paris Pact.

After the visits to senators on Thursday morning Mrs. Catt and the President or one other representative of each of the eleven organizations went to the Executive Offices and presented this resolution to President Hoover in person.

The following resolution was also adopted by the Conference:

That this Conference favor the greatest possible reduction of naval armaments at the London Conference, with immediate and total abolition of battle-ships and substantial reduction in other classes of ships.

On the final evening Mrs. Catt quizzed the Conference using as basis two questionnaires which were on the printed program. These covered many historical, technical, factual points and it was intensely interesting to note how well-informed the women have become.

Mrs. Catt continues as General Chairman, Miss Josephine Schain having been made Administrative Chairman in order to relieve Mrs. Catt of all detail and administration.

Groups interested in working for permanent peace are urged to study the following program adopted for 1930-1931 by the Conference, and to begin now to plan to send a delegate to the next Conference which will be held in Washington beginning Monday, January 19, 1931.

General Aim

1. To work for the strengthening of peace machinery in order that security against war may be assured.

2. To work for the demobilization of the war system as rapidly as, bit by bit, it can be replaced by effective peace machinery.

Specific Objectives

1. To promote understanding of the full implications of the General Pact for the Renunciation of War and to study ways by which machinery can be built for making it effective.

2. To support the ratification by the Senate of the protocols for the accession of the United States to the World Court.

3. To promote education on the significance of the Inter-American Arbitration Treaty and to work for its ratification.

4. To study the position of the United States in relation to the League of Nations and to work toward the strengthening of cooperation with it.

5. To carry on our efforts directed toward greatest possible reduction of naval armaments at the London Naval Conference, and to continue the education for a reduction of all types of armaments.

6. To study the economic problems which endanger the relations of the nations, with especial emphasis on tariff policies and the competitive search for raw materials and for markets.

7. To study the problems which arise out of the intervention of the United States in weaker countries in its efforts to protect life and property.

8. To improve the methods of education used by our member organizations in order that we may intelligently and effectively meet efforts which seem to be directed toward the continuance of the traditional war system.

9. To study the extent and effects of military training in schools and colleges.

MEMORIAL TO THE LONDON CONFERENCE ON NAVAL REDUCTION

An SOS call was sent out by the Committee on the Cause and Cure of War late in December to the eleven agencies cooperating in that Committee.

Word had come that Mme. Tsune Gauntlett and Miss Hayashi, of Japan, were on their way to London bearing a memorial to the Navy Conference with the signatures of 180,000 Japanese women, urging that body to do everything in its power to make wars

cease. It was the feeling of the Committee on the Cause and Cure of War that American women should have the opportunity to join in this demonstration. Therefore the following Memorial was framed up:

Memorial

To the Conference on Naval Reduction at London:

It is our firm belief that the majority of the population in the United States is in steadfast agreement with the Paris Pact renouncing war and they are prepared to acclaim and support all acts of the Conference which meet with their expectations.

We, therefore, entreat the honorable delegates not to stay their deliberations until effective means have been found.

To relieve the citizens of the Great Powers from the enormous and burdensome cost of the building and maintenance of naval armament no longer required.

To reduce naval armament among the Great Powers to a point so low that our own and other nations may feel secure against attack.

To end forever the competition in naval building among the Great Powers.

And thus—

To bring the relations of these Powers into more genuine accord with the principles of the General Pact for the Renunciation of War.

The call was sent out to all the cooperating agencies, giving but two weeks to secure a response. The Federation and Council sent these Memorials to church boards and through them to state, district and to some local organizations, also to the 1,700 local interdenominational federations.

The response was overwhelming. There was a faint hope that these Memorials might be returned, signed in a neat and orderly manner to be bound in neat books and presented to the Conference, but the time being short and the women being carried away by their eagerness to sign this Peace Memorial, they came back signed in pencil, in ink, in red pencil, blue pencil or anything that would write, with

duplicates made in writing, typing, mimeographing, or with carbon extras, signed on the front, on the back, down the sides, with extra pieces of white, colored or wrapping paper pasted on one or four edges of the original Memorial. They came back by the hundreds from all but three States in the Union, and bearing over ten thousand signatures—altogether one glorious exhibition of the overwhelming desire of Christian women of America that peace should reign upon earth.

These Memorials, together with those of the other cooperating agencies were placed in huge brief cases (could anything be more American?) and they were carried to the London Conference by three American women who accompanied their Japanese sisters, and who went at their own expense. While the total number of signatures may not be equal to that of the Japanese women, American women were well represented in this demonstration for World Peace.

PRAYER FOR THE PEACE AND UNITY OF THE CHURCH

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.—*Selected.*



WORLD-WIDE OUTLOOK



INDIA

Medical Survey

FIVE years ago the need of a survey of medical missions in India was presented to the members of the Medical Missionary Association at its meeting in Calcutta. This work has been completed and the following facts are taken from its report: At least one hundred million people in India are without medical relief of an approved sort. For example: in Central India there are 26 small states, with a total population of 4,533,305, in which there are no medical missionaries. As for prevalent diseases: the death toll from plague and cholera in one decade alone (1915-24) totalled 2,375,857 and 3,187,885 respectively. The record for "fevers" reached 50,327,407 for the same period. Dysenteries and diarrhoeas claimed 2,382,298 victims. Smallpox gives an average of over 17,000 deaths a year. Leprosy is more prevalent than formerly believed and probably affects nearly 1,000,000 people. Filarial disease is widespread. Intestinal parasites are very prevalent; hook worm incidence in some regions is over 80 per cent; the round worm, or ascaris, has been found in certain places to affect more than 95 per cent of high school boys. The universal diseases,—tuberculosis, influenza, syphilis, gonorrhoea, pyorrhoea and the eruptive fevers of childhood—scarlet fever excepted—produce much havoc. In 1918 the influenza epidemic caused more than seven million deaths. Under the Government classification for Respiratory Diseases, where pneumonia must be a large agent, 3,230,963 deaths were recorded for the decade formerly mentioned. The conclusion reached is that medical work is not and should not be a mere adjunct to the work of

preaching, but is an integral part of the mission of the Church.—*Dnyanodaya*.

Christian Officials Increase in India

ONE of the encouraging signs of the times in India, according to a Presbyterian missionary, is the increasing number of Christians serving independently, in government posts and even under non-Christian management. Somehow conditions in India have demanded in the past much fostering by missions, and it made a barrier between Christian and non-Christian which is harmful, and robbed some of the Christians of initiative and self-reliance. Now the situation is changing. In Saharanpur there is a large Hindu school with a Christian head mistress and one Christian teacher. A Moslem girls' school has been opened in Aligarh lately, where out of a staff of three, two are Christians. In government schools and hospitals Christians are found everywhere.

Admits Christianity a Force

REV. JOHN M'NEEL, of Seoni, Chappara, gives two extracts from a Hindu journal as evidence of admission that Christianity is preparing the way for a better order. The writer of the first is President of the Hindu Sabha, an organization having for its chief object the preservation of the Hindu religion. He says:

The advocates of Bible teaching in the schools only ask a respectful hearing to half an hour's teaching in the message of religion. Though this teaching does not immediately result in the actual conversion of the students, I have no doubt that it is certainly undermining that Aryan civilization and culture (i. e., the Hindu religion) which are our most valued inheritances. Though it may be a trifling question of half hour's teaching, still it is to us a question of life and

death. What the Mohammedans could not achieve by swords, the missionaries are attempting by half hour's teaching. One is surprised to find the success which they have secured during the comparatively short period of their work. Though actual conversions are not many, I am afraid that the whole field has been thoroughly undermined. It is, therefore, our bounden duty to protect our religion from being completely destroyed.

The second quotation is from an editorial in the same paper. The editor is a liberal-minded Hindu, but he comes to the same conclusion:

No reasonable man can deny that Christian missionaries have done great service to India in the field of education. It is true that their motive is religious conversion, but that need not deter us from recognizing what the missionaries have done for India. Having said all this, we think that the missionaries should realize that the demand for the introduction of a conscience clause is not based on mere opposition to their religion. With the advance of education, there is a growing tendency for men of one religion to study the life-history of the founders of other religions and to understand the truths revealed in them. Such voluntary study is better and far more fruitful than any compulsory study could be. The Nehru Committee has recommended the introduction of a conscience clause in the Constitution of the country. One of the articles embodied in the scheme says that "no person attending any school receiving State aid or other public money shall be compelled to attend the religious instruction that may be given in the school." The recommendation has not met with the approval of the Christians, and it is true that it will affect Christian institutions the most. But the time has now come when compulsory Bible teaching should give place to voluntary methods. No school receiving State aid or other public money should compel any person to receive religious instruction. This will apply practically to all mission schools in India. The Christian missions in India should be prepared for the great change that cannot be delayed for long.

Medical Women in India

THE Oxford Press has recently issued a volume on "The Work of Medical Women in India," in which America is justly given the credit of sending the first qualified woman physician to India. She was Clara A. Swain, M.D., of Castile, N. Y., a grad-

uate of the Woman's Medical College, Philadelphia, and sent out by Methodist women. She sailed November 3, 1869, and arrived in Bareilly the following January. There she practiced and taught with such success that within two years a native prince, the Nawab of Rampore, had given the mission a great estate for a hospital, the first in all Asia for women and children.

Youth in Ceylon

UNDER the direction of the South India United Church, over 900 boys and girls with their 100 teachers participated in a Sunday-school Rally at Uduvil, Ceylon.

Burma C. E.

ENDEAVORERS in Burma are taking an increasingly larger share in spreading the Gospel in its many phases. In more than 300 villages, young people are being trained in Christian doctrine and service in the Christian Endeavor societies. The Karen Christian Endeavor unions support as many as fifty pastors, teachers, Bible women and special workers. Their endowment funds total 10,000 rupees. Annually several thousand rupees are expended in spreading the Gospel. Many races and languages unite in the Burma Christian Endeavor Union. Twelve thousand members, Burmese, Karen, Talaing, Chinese, Indian, Kachin and European, are working "for Christ and the Church." One result is the ease in getting young people in high school, college, and seminary to give their time and strength to week-end gospel-team campaign trips. Several thousand decisions for a better Christian life have been made in one year by these teams of young people.

Lord Lytton on Missions

LORD LYTTON, formerly secretary for India, Governor of Bengal and Viceroy of India, has this to say of the work of the missionary:

All the missionaries whom I have known, from Anglicans to American

Baptists and British Salvationists, throw themselves into their work with the devotion of a life-long consecration to a high task. This atmosphere of surrender to a great purpose pervades all their work. When one visits, as I have done, their mission colleges, mission schools, mission hospitals, mission orphanages, or mission technical schools, one realizes how completely different is the orientation of life in these institutions from that of corresponding government establishments. In the latter, all work is done as part of an official duty, the regular routine that must be accomplished. In the missionary undertakings it is impossible not to realize and to appreciate the spirit of service to humanity inspired by the Christian ideal that pervades the whole life and work of the place.

I have felt it a privilege on a few occasions to bear testimony in public to the noble and self-sacrificing work of these men and women who have gone to India for the sake of her people, and will live and die in that country in discharge of their noble vocation. I may best sum up my feeling about them by repeating what I wrote home soon after I arrived in India: "The red carpet which is spread for me at official functions would be more fittingly laid under the feet of the missionary men and women whom I am meeting from time to time."

India's "Independence Day"

REPORTS from India indicate that the "Independence Day" demonstrations on January 26, did not meet with the success that their promoters led the public to expect, and that they can in no way be described as "enthusiastic all over India." Apart from the fact that the demonstrations were in the main confined to the principal centers, the people of the Indian states, numbering some seventy millions, were, of course, outside their scope, and the seventy millions of Mohammedans in the British provinces also in general, held aloof. A prominent part in such demonstrations as occurred was taken by students, and the policy of the provincial governments was to allow the participants every opportunity to let off steam, and not to interfere unless a breach of the peace were involved.

In some places there were indications of enthusiasm, but in Madras the demonstration fell flat, and even in

Calcutta, where there was a marked lack of public enthusiasm, the efforts of the organizers were regarded more as a spectacle than as a serious political event. In Bombay a largely attended meeting was held, but the proceedings were broken up when the platform was invaded by a thousand mill hands belonging to the red flag unions. At Dacca (Bengal) communal rioting between Hindus and Mohammedans broke out as a direct result of the demonstrations, and at Ahmedabad (Bombay) the demonstrators had to be protected by the police against Mohammedan attacks.

LATIN AMERICA

Chile Honors Mission Institution

THE Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, has received from Rev. E. G. Seel, Santiago, Chile, the following report:

"The Instituto Ingles has just been granted a very special privilege by the Chilean Government. Among other advantages, it involves the right to examine and promote our secondary students without the supervision or intervention of the official examining commissions. This right is not enjoyed by any other private school or mission institution in Chile, and carries with it, together with a proof of the government's confidence in us, a large responsibility for the faculty and director."

Shepherds of Patagonia

ST. ANDREW'S Scots Church of Buenos Aires, Argentina, sent its assistant minister to visit the scattered Presbyterians in Patagonia. Scottish families are scattered far and wide in that thinly settled land, most of them engaged in sheep raising. Some of the ranches are very large, as many as 150,000 sheep being sheared in a season. The delegate traveled 5,630 miles, preaching, baptizing, admitting catechumens and celebrating the Holy Communion. It is worthy of note that this church circulates 885

copies, monthly, of *Life and Work*, the official magazine of the Church of Scotland.—*Presbyterian Magazine*.

Working Toward Peace

THE Rector of the University of Mexico recently sent a remarkable message to the University of Guatemala. As reported by the Associated Press the rector advocated "the establishment of international or Pan-American universities with instructors and students drawn from all the countries. These universities should study pacific means of solving international problems; inquire into the methods now used by the mighty to exploit the humble; study a plan of economic exchanges based on cooperation and not exploitation of foreign markets; preach that exploitation of man by man is contrary to the principles of humanity and that materialism as a fundamental means of power never has been a durable base for great democracies." They should "oppose without regard to nationalities the attempts of one country to sacrifice another."

EUROPE

Athens Graduates Active

OF THE nineteen living graduates of the Athens School of Religion, Greece, one has continued graduate work in religious education, one in social studies as a holder of a Fellowship in the Institute for Higher International Studies, Geneva, and the seventeen remaining are actively engaged as preachers, teachers, community and Bible workers, Y. M. C. A. secretaries, directors of young people's societies and clubs, as well as editorial workers in Armenian literature and the preparation of Sunday-school lessons for Armenian children. Their areas of service are wide, including Greece, Macedonia, Bulgaria, Syria and Egypt. Most of the students, while at the School of Religion, are at work in the city in all kinds of social and church groups which provide a working laboratory for the theory of the classrooms.

Mission Exhibit

THE Belgian colonial ministry has placed well-located space at the disposition of Protestant missions for exhibits at the large international and colonial fair to be held at Antwerp throughout the summer of 1930, on the occasion of the 100th anniversary of Belgium's nationhood. Dr. Henri Anet, Agent de liaison des Missions Protestantes au Congo, 34 rue de Stassart, Brussels, Belgium, will be in general charge of the arrangements there.

All Protestant missions in Congo are warmly invited to participate in this effort, exhibits of all possible phases of the missions' work being desired. Wide publicity all over Europe is being given to this centenary celebration and a good many hundreds of thousands of people are likely to visit it. The opportunity of making known the large work of Protestant missions to a public hitherto but little informed of it, is almost unique.

A Mass Protest

A NONPOLITICAL Christian Protest Committee has been formed in England "to assist the Christian churches of all denominations in Great Britain to protest effectively against the continued persecution of religion in Russia." A meeting was held in Albert Hall, London, December 19, attended by eight thousand or more in which the following resolution was submitted:

"That this meeting of worshippers of Almighty God vehemently protests against the persistent and cruel persecution of our fellow-worshippers in Russia, and especially against the suppression of religious instruction of the young, and calls upon all believers in God and lovers of liberty throughout the world to pray and work without ceasing for the complete religious freedom of the people of Russia. That the British Government be urged to make the strongest possible representations to the Soviet Government to bring this persecution to an end. That copies of

this protest be forwarded to the heads of all civilized governments."

New Evangelical Movements

AN ENCOURAGING and hopeful sign for the future is seen in the many new evangelical movements springing up in Czechoslovakia, Poland and other countries. In most cases these have been started by returning immigrants from America, and have developed in a somewhat haphazard fashion, getting financial support from America wherever and whenever they could. The need is for preachers, for the training of young native students for the ministry, for chapel buildings and Sunday-school equipment, and religious periodicals in the native dialect. It is also becoming increasingly apparent that some effort should be made at coordinating the various movements, together with their respective backers, in order to avoid overlapping. The Central Bureau for Relief of Evangelical Churches of Europe plans to help build up a native Ukrainian Evangelical Church, and not to encourage sectarianism. The people here flock to hear the Gospel preached; it is a field "white to the harvest."

Changes in France

REV. MERLE D' AUBIGNE, President of the *Société Centrale Evangelique*, reports that conditions in France have undergone complete transformation since the war. He says: "The materialistic, agnostic philosophy which reigned supreme for 50 years has been replaced by one more respectful to the Christian faith. The Catholic Church which had lost its hold on the masses is developing activity in all spheres, and has, in a measure, retrieved its losses.

"This change of atmosphere is naturally affecting our own work. The days are past, when mass movements towards Protestantism took place among the Roman Catholic population, and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new

conditions and our enrolment of converts has to be made one by one, but the Gospel is being perseveringly carried by the *Société Centrale Evangelique*, the 'Cause,' the 'McAll Mission' as well as by the various 'Home Mission Committees' working in connection with our Regional Synods and Presbyteries.

"The 'McAll Mission' under a new direction is making considerable progress. Its Gospel boats and motor cars have not only attracted large crowds, but they have been the means of constituting several groups for the study of the Scriptures. Bible colportage has been an important and growing feature of the week."

AFRICA

Augustana Mission

THE Augustana Synod is developing the Iramba Territory in Africa which it entered in a very energetic manner after an agreement with the Leipzig Mission. There are now in this field 5 missionaries, one male physician and 2 women doctors, together with 3 nurses. The work has been extended into adjoining areas and the evangelization is progressing well. Education so far has not been feasible, but at present 16 young Iramba people are preparing for teaching in the school at Marangu, so that the prospects for native teachers are very favorable.

Habbe Fetishists

FRENCH West Africa has an unreached tribe, all of whom are fetish worshippers and as yet untouched by Mohammedanism. The 860 villages of this Habbé tribe have a population of 200,000, the largest village having 13,000 — the cliff dwellers of Africa. Human sacrifice is even yet practiced by these little-known tribesmen.

Ambitious Shepherd Boys

THE shepherd boys of Zululand have as much ambition to improve themselves as any other group. In one of the native villages of South Africa,

not far from Durban, the wife of a native government official has started a night school for twenty of these keen little herd boys. She began with the group as a Sunday-school class once a week, but the brightness of her pupils made it necessary for her to include two nights a week. The boys would like to have it four or five nights a week, but fear of the wild animals which lurk along the paths after dark keeps many of the younger ones away. In another section a native ex-policeman has opened up a day school, with forty pupils. In addition, he has a night school for the benefit of the little herd boys. He has built a hut, where they gather for evening lessons and remain all night safely, arising early the next morning to take out their flocks. This policeman opened these two schools on his own initiative, and is endeavoring to bring his day school up to government standards in order to gain recognition and government grants-in-aid.

Prizes Offered

OF INTEREST to missionaries in Africa are the prizes being offered by the International Institute for African Languages and Cultures for the best books in five different African languages. This is done to encourage the production of African literature. For 1930 prizes are offered for manuscripts in Xosa, Swahili, Hava, Kongo and Akan (Twi or Fante). Each book must contain between 40,000 and 60,000 words; must be written by an African, and manuscripts must reach the office of the Institute, 22 Craven Street, London W. C., England, by October 1, 1930. The Institute hopes that missionaries and others in contact with Africans who might compete will do all they can to make these prizes known. Each year the languages will be different.

Problems of the Black Continent

THE International Missionary Council Committee has approved of international cooperation along the following lines:

1. Exploration of the best means of furthering and realizing the evangelistic aims of Christian missions in Africa.

2. The development of a program of Christian education as a means of realizing this missionary purpose, with special reference to religious education, Africa's womanhood and home life, African leadership, and rural communities. This involves also the study of the educational policy of governments, and of the relation between the educational policy of missions and that of governments.

3. The development of a health program for African missions.

4. Furtherance of the work of the International Committee on Christian Literature for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African culture.

6. Occupation of the field and avoidance of overlapping.

7. The encouragement and development of Christian councils in the Continent of Africa and cooperation with existing councils.

8. The relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of leadership in Africa, and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

Medical Training for Blacks

DURING the past year a committee appointed by the government in South Africa has been working on the matter of training nationals in medicine and public health. Their report, now out, recommends emphatically that provision must be made for such training.

The committee likewise recommends

that this training shall equal in every way that given white students in the medical schools of South Africa and Great Britain; that the Africans shall pass the same examinations and have the same qualifications and standing as the white medical students; that the first year of the medical course be taken in the S. A. N. C. at Port Hare, and the remaining years in the University of Witwatersrand in Johannesburg.

As yet the government has not acted on this report. The missionaries at Durban Hospital feel that if it is accepted the chief difficulty will come in finding the funds to erect buildings to carry on such a school.

NORTH AMERICA

Foothold for Hinduism

A HINDU publication, *Vedaṇta Kesari*, rejoices that Vedantic ideals are being disseminated in the U. S. Recently another Swami has joined the one in charge of the Vedanta Society in Portland, Oregon. Says this editor:

"Both are regularly holding classes and delivering lectures every week for the spread of the Vedantic ideals and it is gratifying to note that the attendance is daily on the increase. The need of active workers for the propagation of the truths of Hinduism and especially those of the Vedanta in the West can hardly be exaggerated. For it is through this kind of missionary activities that the true ideals of our cultural life can be implanted in the Western minds and the queer and wrong notions entertained by them about our life and culture can be removed. We sincerely believe that vigorous efforts in this line shall produce their desired result. May the Lord bless the activities of the new Swami with success."

Vermont Has Japanese Pastor

THE Congregational church at Peacham, Vt., has the distinction of having as its pastor a noted Japanese scholar and orator, Dr. Yutaka Minakuchi, who began his work in the

Peacham church on December 17. Born in Tokio 45 years ago and educated in the public schools of that city and Kyoto, he followed with two years in the Presbyterian College. When 18 years old he came to the United States and took a course in theology at the University of Kentucky at Lexington. He began his ministry at Asheville, N. C., where for three and one half years he was pastor of the Church of Christ. From there he went to Baltimore to participate in the laymen's missionary movement, speaking from coast to coast in the interests of this enterprise. Dr. Minakuchi is a recognized authority on Far Eastern questions and a close student of the great racial and other problems of the Pacific.

Call for Bilingual Preachers

CANADIAN Baptist churches are calling for bilingual preachers. These ministers are especially needed in the great reaches of the provinces of Quebec and Ontario, where the English population is dwindling owing to the steady drift toward large centers of industry, and the incoming of other races and faiths—particularly French-speaking immigrants. The churches already in these sections are at present presided over by pastors speaking English, and the services are in English. These churches, consequently, cannot reach the newcomers. But they should not be allowed to cease to function. Home missionaries who can speak French as well as English could meet the needs of the bilingual population in these communities, and could not only retain the influence of the churches in providing spiritual help and inspiration, but could also serve to weld the differing forces of race.

Five-Year Religious Campaign

A N INTENSIVE five-year program of religious education for children of the city, planned by the Federation of Churches for Greater New York, has been officially started. Persons interested in the cause of Chris-

tian education are asked to aid in the development of an endowment of at least \$1,000,000, which will be used to assist local churches in obtaining trained directors of religious education, and to operate more unified systems of daily, Sunday and vacation schools. Nearly 700,000 children in New York City receive no systematic religious instruction. The purpose of the five-year plan is to "restore religion to its rightful place in the total educational scheme of the child, to set religious education on the same plane of efficiency as the public school, and to obtain a regular, full-time, trained teaching staff, who will receive a remuneration comparable to that received in general education."

The Protestant Teachers' Association will cooperate with the board in working out the plan, particularly in the endeavor to recruit a full staff of competent instructors, who will be chosen on the basis of their consecration and technical preparation.

New Pueblo Dictionary

IN THE past fifty years, several Protestant denominations have made earnest attempts to evangelize the Pueblos, but efforts were baffled by the language. Several years ago the Rev. H. C. Whitener, formerly missionary to Japan, when visiting New Mexico, was impressed with the remarkable similarity between certain words in the Pueblo tongue and the Japanese language. He became interested in them and last July saw him on the field as missionary. The first tasks to which he set himself were to acquire a knowledge of the language, to visit the Pueblos, and now the preparation of a grammar and a Keres dictionary, which will contain upwards of 10,000 words when completed. The dictionary will make possible a translation of the Bible.

Of the language Mr. Whitener writes: "The Keres, with which I am now working, is an oriental language, cognate with Japanese, Korean, and the language of the Loochoo Islands. Of course, during the centuries great

differences have arisen, but it is clear that originally these languages had a common base. About one third of the Keres words are the same as are used in Japan today, though on account of the influx of Chinese into the Japanese language it is far richer now than the Keres." So far as known, this is the first attempt ever made to write the language. The dictionary will shortly be ready for the first revision.

"Fellowship of Prayer"

THIS year "The Fellowship of Prayer" begins its second decade as a movement for the devotional observance of the pre-Easter or Lenten season. Printed first as a daily Lenten feature by "*The Standard*," New Bedford, Mass., in 1923, each succeeding year has seen other papers also making the Scripture, meditation and prayer of the "Fellowship" manual a daily feature during the weeks before Easter. The devotions were printed daily last year in 341 cities and towns of the United States and Canada, by newspapers with a total daily circulation of 4,707,778. More than 600,000 copies of the "Fellowship's" manual of suggested daily devotions were requested by pastors last year for the use of the members of their congregations. The movement is under the direction of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ. The writer of the Manual this year is Rev. Jay T. Stocking, of St. Louis, Mo., and is furnished in quantities of 25 or more by the Federal Council, 105 E. 22d St., New York, at 2c each.

Interracial Cooperation

THE Commission on Interracial Cooperation has inaugurated a campaign for \$1,360,000 to continue its work for another ten years. A committee of nationally-known philanthropists, educators and religious leaders is sponsoring the campaign, and two pledges aggregating \$500,000 have already been received—\$400,000 from the Spelman Fund and \$100,000 from the Rosenwald Fund. The bene-

ficiary of the campaign, popularly known as the Interracial Commission, was organized by a group of Southern leaders in 1919 in the hope of checking the wave of interracial conflict that spread across the country at that time, resulting in numerous destructive race riots, North and South. After meeting this emergency, it set out upon a constructive program of interracial adjustment, including the correction of oppressive conditions affecting Negroes and the improvement of those interracial attitudes out of which unfavorable conditions grow. A far-reaching educational program is conducted through the press, religious and civic organizations, in schools and colleges, and from the platform, and deals with specific situations through a large number of state and local interracial committees. Its work has attracted favorable attention throughout the United States and abroad. In South Africa a similar movement is well under way.

GENERAL

Mormonism Changing

THE Mormon Church has changed its attitude towards the practice of medicine. It is only during this generation that Mormon leaders have encouraged their young men to study medicine. This policy of sending young Mormons East to our medical schools, which was inaugurated about 1900, is one of the more noteworthy fruits of Gentile influence. Before the eighties the Mormons had few physicians and surgeons, and no hospitals. The first hospitals were founded by the Episcopalians and Roman Catholics. When, in 1895, Dr. Groves, a Mormon physician, left \$75,000 towards the founding of a Latter Day Saints hospital, many of the Mormons opposed its establishment. They claimed that it would minimize the prestige of the priesthood as healers. But the church leaders, after some delay, accepted the legacy and supplemented it, and hospitals have since been erected in Salt Lake City, and also in Pocatello, Idaho.

A similar change has been going on with regard to education inside and outside of Mormon lines. The first vital impulse given to free school and high school education came from the missionary teaching force. During the eighties the Gentile element was fighting its way to influence, especially in Salt Lake City and Ogden, and in 1890 it organized the Liberal Party and got control of these two cities.

Dr. J. F. Milsbaugh, then principal of the Salt Lake Collegiate Institute, was elected superintendent of public schools for Salt Lake City. He resigned his mission school position, and, backed by the Gentile Council and Board of Education, he revolutionized the whole public school system of Salt Lake County. He so raised the standard of teaching that more than half of the young and old Mormon teachers failed to qualify; brought teachers from the East to fill their places, located and erected modern school buildings, and set the pace for the development of the secondary and high school system of Utah. It was nearly a decade before the Mormons fell into line and got back of the public schools and high schools. Now, however, they are proudly claiming credit for Utah's low percentage of illiteracy. There is also a changed attitude towards education in non-Mormon institutions outside of Mormonism. Not only is it encouraging young people of promise to go East for medical training, but hundreds of young Mormons have been encouraged to supplement the training they have received in Mormon academies and junior colleges by a year or more of study in non-Mormon schools.

Openings for Missionary Service

THE January issue of the *Student Volunteer Movement Bulletin* contains a complete exhibit of the openings and opportunities for missionary service as revealed by reports from most of the mission boards. Some Boards had not reported when the compilation was made. Hence the openings are actually more numerous

than reported. Yet, on the basis of official reports, 94 Boards and sending agencies list 1,706 specific openings for 1930. Of the total, 511 are provisional upon the receipt of funds not yet assured, but 1,195 are definite opportunities, 1,168 of these being in foreign fields. Summarized, the openings call for 274 ordained men, 135 men for educational work, 70 for medical work and 33 for miscellaneous activities. Women are also needed—169 for evangelistic and social work, 305 as teachers, 134 in medical work and 39 for miscellaneous purposes. Details may be secured by writing Mr. Oscar W. Sedam, Candidate Secretary, 419 Fourth Avenue, New York.

Orthodox Churches to Hold Conference

AT EASTER of this year, representatives of all the various autocephalous churches that make up the Orthodox communion are to assemble at Mount Athos, there to "examine the condition of the Orthodox World, and to prepare in all ways possible for the assembling of a general council, at some future and speedy date." There are 22 autonomous churches in the East, vastly different in size and importance, yet recognizing each other as self-governing elements in one body. Such a gathering as the one proposed is entirely new, and means that the whole Orthodox communion is not only beginning to face new problems, but is also beginning to think of itself in a new way.

The following is a list of the Orthodox churches of today, which date their founding from almost every century from the first to the twentieth: Constantinople, Antioch, Alexandria, Jerusalem, Cyprus, Sinai, Yugoslavia, Bulgaria, Greece, Roumania, Russia, Georgia, Poland, Ukraine, Finland, Estonia, Latvia, Lithuania, Czechoslovakia, Albania, North America, and Japan.

WESTERN ASIA

Jerusalem and the Temple

THERE has been opened in Jerusalem a Seminary of the Law of the Priests. Here priests and rabbis

meet to study the laws dealing with the services of the Temple. In some literature which this Seminary has disseminated appear these words: "The glorious day will soon come when the Temple will be erected anew and the sacerdotal rites again be introduced. The Temple will stand as a token of glory and majesty to Israel and a torch of light to the whole world." The British United Press reported recently from Jerusalem that "widespread rumors have been confirmed that the specified parts of the Temple have already been manufactured or prepared in many countries, and are waiting and ready to be transported to Palestine and assembled at a moment's notice. A large group of Jerusalem Jews have petitioned the League of Nations for a portion of the old Temple site to be awarded to the Jewish nation."—*Alliance Weekly*.

Persia's Shah Starts Reforms

PERSIA seems more ready to adopt change than her neighbor to the East, Afghanistan; and so far the Shah, a forceful man, has been able to carry forward his program of modernization in spite of some protest. Century-old streets, narrow, crooked and dirty, have been replaced by wide and imposing avenues. Straight lines have been drawn ruthlessly, marking for destruction buildings of all sorts, including mosques. One big one was torn down in Tabriz and three in Urumia. Moslem cemeteries have also been disturbed by this march of progress. If these sacred spots had been thus desecrated a few years ago, public riots and bloodshed would have resulted. He has also given an order that residents of cities, within a year of his edict, and residents of villages, within two years, should all adopt, to a large extent, European dress.

In the heart of Teheran every Sunday, a preaching service is held in the Persian language at 9 a. m., and another in English at 11:15. All who wish to attend are cordially welcome. At the 9 o'clock service, Moslems, Assyrians, Jews, Christians and non-

Christians attend. Formerly missionaries used to conduct this service, but now eight Persians take turn.

One of the most significant factors in this spread of the Gospel is the growing volume of Christian literature. In addition to the Bible, there is a long list of publications issued by the Inter-Mission Literature Committee of Persia. There are pamphlets to arouse interest and thought under such titles as "From Islam to Christ," "Sin and Its Cure," "The Way of the Sevenfold Secret," "What Is Religion?" "The Source of Power in Religion," "Influence in Religion," "Religion Related to Social Questions," "What Is Faith in God?" There are expositions of Scripture and Commentaries: "Kanamori's Three Hour Sermon," "Introduction to the Books of the Bible," "Commentary on Matthew, on Romans, on Hebrews," "Bible Dictionary." Among devotional titles are "Pilgrim's Progress," "The Life of Christ," "The Life of Sadhu Sundar Singh." The needs of childhood are provided for also with some beautifully illustrated books.

Progress in Afghanistan

THE intense cold and heavy snowfalls of winter have not deterred the new king, Nadir Khan, from continuing the formation of the regular army, and the sending of new troops to protect outlying points. New appointments in the administrative system are being announced, and influential men are being put into office and sent to their own tribes. This plan is meeting with success. According to his brother, the minister to England, the king advocates a policy of educational progress and the introduction of such reforms as the people may desire. Special attention is being given to industrial development. He is also seeking friendly relations with other nations, especially his neighbors, Great Britain and Russia. The ambassador of the latter country is now at Kabul. The air service between Afghanistan and Russia appears to have

been reopened. Announcement has also been made that the new government has decided to take over the purchases made by former king, Amanullah, when he visited Germany, and for which a credit company loaned him several millions of marks, and pay the debt.—*Alliance Weekly*.

College Endowment Fund

THE Near East College Association announced on January 2d, that it had completed its endowment fund of \$15,000,000 for its six colleges: the American University of Beirut; Robert College, Constantinople; Constantinople Woman's College; the International College of Smyrna; the American College of Sofia, and Athens College, Greece. Over sixteen thousand persons contributed to the fund, including alumni and former students of the colleges, and many American friends. In connection with the fund, a group in Pasadena has founded the Millikan Chair of Science at the American University of Beirut, while Prof. J. R. Jewett of Harvard has endowed a Chair of Arabic at Beirut.

ISLANDS

Sunday-schools Reorganized

THE ninth national convention of the Philippine Council of Religious Education was held in Union Theological Seminary in Manila, Nov. 8-10. Dr. Robert M. Hopkins, general secretary of the World's Sunday-school Association, was present, bringing inspiring messages and wise counsel. Dr. A. L. Ryan, the president of Union Seminary, who has given several years of thoroughly constructive work to the secretaryship of the Philippine Council, was made chairman of the executive committee, leaving the general secretaryship to be filled from native leadership when a competent man can be found and financed. The reorganization of the Council begun March, 1929, was completed, and a budget of \$5,475 adopted.

Filipino Eucharistic Congress

THE first National Eucharistic Congress of the Philippines, held last December was perhaps the largest Christian gathering ever held in the Far East. Among the important action taken during the sessions was the passage of a resolution by the Colon Students' Congress, requesting the Legislature to pass a law providing for religious instruction in the public schools. A resolution asking all the delegates to pray for the freedom of the country from American control, was adopted by the men's conference. The priests' conference declined to consider an independence resolution.

CHINA

For Child Welfare

IN FIFTEEN high schools of China, during the next few weeks, American-prepared courses in child hygiene and child care will be introduced as the first steps in the program of China Child Welfare, Inc., and the National Child Welfare Association of China. Outside the city of Nanking—new Chinese capital—seven acres of land have been set aside by the government for the establishment of a child welfare demonstration center. As a part of the same general plan, the nationalists are outlining plans for the establishment of juvenile courts on a modern plan.

Cold Wave Takes Toll

A COLD wave, the most severe in sixty years, has swept across a large portion of China with the gravest results. Famine areas have been the hardest hit, as thousands of the undernourished died from exposure. One town reports the death of 2,500; another, 2,000. Huge ice blocks formed in the Han River. These destroyed thousands of junks, and caused death by drowning of hundreds. It is estimated that above 15,000 lives have been lost through the intense cold. A missionary from the west reported to a group of British and American missionaries in Shang-

hai that "cannibalism is practiced unchecked in the famine provinces."

Five Year Program

AT THE recent Annual Meeting of the National Christian Council of China, it was decided that the whole Christian Church in China should inaugurate a "Five Year Movement" of evangelism, with the following two objectives:

"The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.

"The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

As the Chinese Church is achieving self-direction, there naturally arise many questions relating to church and mission relationships. The future of the Christian Movement in China depends upon the right Christian solution to these problems, so as to enable the younger Church in China and the missionaries of the older Churches in the West to carry on in the spirit of whole-hearted cooperation.

Brigands Active in Interior

CHINA'S bandit menace, which is nationwide, is one of the principal reasons for paralyzed domestic commerce, which in turn is causing the country's depreciated currency crisis. Undeterred by the Government, thousands of bandits are roaming the country and besieging cities, organized in military fashion and equipped with machine guns. Many missionaries have been kidnapped in the hope of gaining ransom. Widespread bandit and Communist disorders have been reported along the Middle Yangtse Valley between Hankow and the border of Szechwan Province, menacing foreign shipping as well as native officials and merchants. Foreign shipping between Hankow and Chungking carries armed guard as a precaution against piracy.

Adopts Church Covenant

THE Shunteh District Council of the Church of Christ in China has adopted the following covenant, to which all applicants for baptism must subscribe:

1. I believe in the Lord and Creator of Heaven and earth, Father, Son and Holy Spirit, as the only true God.

2. I recognize myself as a transgressor and sinner, without ability to save myself, and deserving, after death, to perish.

3. I believe in the Lord Jesus Christ, the only begotten Son of God, who came down to earth, died on the cross, rose, ascended to the right hand of the Heavenly Father, and shall return to judge all races, and I recognize Him as my Saviour.

4. I believe in the Lord's Holy Spirit, as the one who has changed my heart and regenerated me as a child of God.

5. I promise not to worship false gods and not to practice evil customs.

6. I promise to observe the Lord's Day, study the Bible, and to pray daily.

7. I promise to be a self-supporting church member, to contribute to the support of the church, to attend church regularly, and to study the prosperity and peace of the Church.

8. I promise to hearken to the admonition of my pastor and elders.

9. I promise through holy words and actions to lead people to believe the truth and receive eternal life.

10. I sincerely depend upon the Saviour to bear forth the fruits of the Spirit, which are: love, joy, peace, long-suffering, mercy, goodness, truth, meekness, self-control.

JAPAN—KOREA

Christianity Reviewed

AT A recent meeting of the National Christian Council of Japan, M. Nishiyama, head of the Religious Bureau of the Department of Education, reviewed the progress of Christianity in Japan. November 6, 1929, marked the seventieth anniversary of the lift-

ing of the Japanese ban against Protestant Christian missions. Prior to that time, Christianity was known as "Jashu Mon" (the evil sect). The large auditorium, recently built by the city of Tokyo, was crowded by 4,000 Christians, who had come to express their gratitude for the work of Christianity in forwarding the new Japan. Governmental appreciation was also there, in the persons of several officials of Tokyo. The Japanese are looking to their Christian leaders for protection against the teachings and ideas of Communism which have been introduced into that country.

Checking "T. B." Ravages

PROF. S. H. MARTIN, missionary of the United Church of Canada and professor of medicine in the Severance Union Medical College, Seoul, Korea, has found by examination that more than 9 per cent of the students in Christian Colleges of Seoul have incipient tubercular trouble. With the future leadership of the Christian Church in Korea so seriously menaced, Dr. Martin has obtained strong support for the establishment of a special ward of 20 beds in Severance Hospital for the sun treatment of the disease. Two years ago he introduced the treatment, placing cots on the hospital roof with resultant cures.

Seventieth Anniversary of Missions

THE celebration of 70 years of Christian work since the coming of Protestant missionaries to Japan was held in the Tokyo city hall on November 6th. Messages of felicitation were read from many in high position throughout the empire, and representatives of the government were present. Missionaries and Japanese pastors who had served the kingdom for 50 years or more were recognized and honored. Emphasis was laid throughout the celebration upon the need of a vigorous evangelistic spirit in the church in these trying times, and hearty endorsement was given the Kingdom of God campaign now under way.



BOOKS WORTH READING



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

Directory of Christian Missions in India, Burma and Ceylon. 1928-1929. Compiled by Rev. A. McLeish. Ajmer, India. 399 pp. Scottish Mission Industries Co., Ltd. Poona, India.

This directory is also a survey of Christian missionary occupation. It is carefully compiled (though there are some statistical discrepancies), is full of information and is exceedingly valuable to all interested in India and its Christianization. The total number of foreign workers tabulated is now 5,519, a net increase of 80 since 1927. There is an actual decrease in men missionaries as the increase of missionary wives is nearly 300. The proportion of educational workers has increased over evangelistic workers—there being 10,000 more Indian and foreign educational missionaries than evangelistic—an increase of 6,000 in six years.

The population of India, Burma and Ceylon is 323,440,166 of whom 5,196,756 are enumerated as Christians, and 2,786,459 of these are Protestants. Hindus in India and Burma number 216,734,586; Moslems 68,735,233; Buddhists 11,571,268, and Sikhs 3,238,803.

Over three fourths of the population reside in 685,665 villages, but Christians reside in only 46,721 of these villages, leaving 638,944 without resident Christians of any sect. The largest number of Christians is in the Madras Presidency and the smallest in Andamans (islands in the Bay of Bengal). None are reported in the native Indian states of Baluchistan. Nepal is closed to the Gospel.

This directory not only gives the names and addresses of all the Protestant foreign missionaries in India, Burma and Ceylon but the addresses

of all the missionary societies, schools, colleges, medical work, orphanages, periodicals, etc., and the details of the National Christian Council organization. It also gives for each state or province the area, population, Roman Catholic and Protestant Christian adherents, societies and workers in each city, town or village and the names of the unoccupied districts. It is easy to see how valuable this information may prove to missionary workers.

The Christian's Alternative to War. By Leyton Richards. 159 pp. \$1.50. Macmillan. New York.

The author is an English pacifist well known in America. His discussion is in deadly earnest. He shows how war leads to moral collapse both on the field and at home; how it puts public opinion at the mercy of confessedly false propaganda; how peoples are compelled by it to submit to the dictates of governments; and how Christians caught in its tide discard their Lord's principles. He holds that a nation ought to be ready to suffer on a national Calvary, and that in such nonresistance heroism is as genuine as in war.

The Earth the Theater of the Universe. By Clarence H. Benson. 12 mo. 140 pp. \$1.50. Bible Institute Colportage Assn. Chicago.

The author calls his book "A Scientific and Scriptural Study of the Earth's place in the Divine Program." It shows an astonishing range of reading and a remarkable familiarity with the literature of astronomy. He argues for the scientific accuracy of the book of Genesis, and he cites in support of his argument a literal construction of poetic passages in the

Psalms, the Book of Job, and the prophecies of Ezekiel and other prophets. The book will be highly satisfactory to those who accept the interpretation of the Scriptures which was practically universal up to a couple of generations ago, and which is held by many earnest Christians today. Others will probably question some of its conclusions.

Great Truths Simply Stated. By George Goodman. 132 pp. 2s. 6d. Pickering and Inglis. London.

This is one of a series of books known as "Every Christian's Library." It is a helpful little volume setting forth the Scriptural teaching on practical subjects that Bible loving Christians are interested in. Twenty chapters deal with such subjects as "The Holy Scriptures," "Justification by Grace," "Assurance of Life," "Guidance, How Known," "The Lordship of Christ," and others equally important. The chapter on "Practical Sanctification" shows the clarity of thought and the scripturalness of the author's views.

The Splendor of God. By Honoré Willis Morrow. 374 pp. \$2.50. New York. 1929.

It is a delight to have a new missionary biography from the pen of an author who not only has a message to give but who gives it with skill. This biography of Adoniram Judson weaves together his varied and rich experiences into a fascinating novel, giving us an insight into the man's heart and soul, and into the heart and soul of Burma. One compares the squalor and misery of Buddhistic Burma with the splendor of God as shown in the life of this "Jesus Christ's man."

In these pages we live the days with Judson and his bride who landed in Rangoon in spite of the promise of persecution and certain death not only to themselves, but to any whom they might convert. Boardman and other missionaries of the station are also introduced. We follow Judson from the depths of his misery in the Bur-

man prison, an accused spy, to the height of his diplomatic services at the crown's command. We share his abysmal despair at the death of his wife Ann and his great joy at the first convert won to Christ, and the planting of the Church in Burma. The author has, no doubt, put some of her own thoughts and feelings into the mind and expressions of the devoted missionary and he would probably be surprised, and perhaps indignant at some of the words she puts in his mouth, but it is a living picture that will stir the reader. D. K. BARD.

Church History from the Apostolic Age to the Twentieth Century. By Andrew Miller. 3 vols. 1,090 pp. 19s. 6d. London. 1929.

The author, who was a British layman and died in 1883, has approached the subject of Church history from an unusual viewpoint. His effort has been to show "the silver line of God's grace in true Christians" and he has succeeded in keeping this in the foreground. As a result the effect on the reader is that of a warm spiritual atmosphere. New gleams of light are also thrown upon many passages of the Acts, the Epistles and Revelations.

Volume I deals with the first thousand years of Church history; "Showing the spiritual origins of much that is now fully blown and the effect of decisions and deeds on following generations."

Volume II, "Five Hundred Vital Years of Church History," very naturally tells of the days when papacy was in the ascendancy but the author devoted about half of the volume to the leaders of the great Reformation.

Volume III carries the story from the Reformation down to the present day. It is a splendid piece of work, from the Biblical standpoint. Facts are stated clearly and without denominational bias. M. T. SHELFORD.

The World-Wide Prayer. By Vernon F. Storr. 108 pp. 50c. Church Missionary Society. London.

The purpose of this book is to present the missionary implications of the

Lord's Prayer. The work is well done. The author has really accomplished more than this; he has given us a splendid book for devotional reading. The introductory chapter on the "Nature and Scope of the Prayer" is particularly good. Naturally, the author spends his greatest energy on the phrase "Thy Kingdom Come," for it is his thesis that the model prayer is a World-Wide Prayer. There is not much distinction between the church and the Kingdom in the author's argument, but the logic of missionary responsibility and the beautiful devotional spirit ought to help everyone.

Publicity for Social Work. By Mary S. Routzahn and Evert G. Routzahn. 8 vo. 392 pp. \$3. New York. 1928.

The Department of Surveys and Exhibits of the Russell Sage Foundation has given us a very practical and useful study of the methods of informing, interesting and impressing the public, not only in regard to social work, but in other lines as well. This volume shows how facts may be presented in newspapers, letters and leaflets, by type and poster, photograph and pen-graphs so as to attract attention, teach a lesson, awaken a desire to help, and bring practical cooperation. It is a very thorough study, well presented and illustrated.

The Effect of the World War Upon the Commerce and Industry of Japan. By Kakujiro Yamasaki, D.C.L., and Goto Ogawa, M.P. 8 vo. 345 pp. \$4. Yale University Press. New Haven.

This is an additional volume in the monumental series on the Economic and Social History of the World War under the general editorship of Professor James T. Shotwell, Director of the Division of Economics and History of the Carnegie Endowment for International Peace. The survey is to include about two hundred volumes, colossal undertaking. Each volume however is complete in itself and may be purchased separately. The editor of the series upon Japan is Baron Yoshiro Sakatani, formerly Minister of Finance and President of Senshu Uni-

versity. The present volume is divided into two main sections. The first outlines the effect of the World War upon the commerce of Japan, by the Professor of Economics in the Tokio Imperial University and a member of the Imperial Academy. The second deals with the effect of the war upon the industry of Japan, by the Dean and Professor of Public Finance in Toyo Kyokai University and a member of the Imperial Diet. These are authorities of the first rank on the subjects discussed, and they have presented a range and variety of information of extraordinary interest. One who wishes to study the commerce and industry of modern Japan as effected by the World War will find this volume teeming with facts and statistics of exceptional value. The development of Japan from an isolated and largely agricultural nation to a great manufacturing and exporting nation is one of the notable events of recent years, and this book describes it in an effective manner.

Things That Remain. By Carl E. Grammer. 28 pp. \$1.75. New York. 1929.

This book is a thoughtful account by a clergyman of the Protestant Episcopal Church of his mental and spiritual struggles through varied doubttings and questionings to "assured faith." In the process he makes some concessions to the critics of evangelical Christianity than we think it necessary to make and some of his sentences, if quoted out of their connection, might give a wrong impression as to his general attitude. But among the "things that remain" after he has made all allowances for objections, he includes clear and strong faith in the existence and personality of God as Creator, Sovereign and Father; in his overruling providence, "in God the Son, who hath redeemed me and all mankind; in God the Holy Ghost who sanctifieth me and all the people of God"; in the validity of the miracles of the New Testament and he declares that "These basic truths, modern methods are as powerless to