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DEPT. NO. 20, NEW YORK



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"You will be interested to know something of the help your magazine has been to our Woman's Missionary Society. I enclose our program for 1929-30 with the numbers checked in which your mag-

azine assisted our preparation and in fact gave us the inspiration. All have proven most acceptable. Some have been used as the basis of discussions, others as illuminating talks by some of our capable members. The sketch was given this month by some of our men at our annual sacrificial meeting and made a great hit. At our monthly executive meeting this week we voted to write you our appreciation."—*President of a Woman's Missionary Society.*

"Please let me convey to you my best thanks for all the benefit I receive through reading your excellent magazine. The unique position and contents of the REVIEW make it almost indispensable for any missionary who wants to keep in touch with missions throughout the world."—*A Missionary in Shansi, China.*

"It must be quite forty years since I began taking the REVIEW. It has always been a great help and educator. I can see how it has given me knowledge and interest in many countries and missions that I should not have known otherwise. I do thank you very heartily and sincerely for this broadening of sympathy and fellowship amid the isolation of work in "back blocks" of crowded Bengal. May God bless you abundantly."—*A Missionary in India.*

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OBITUARIES

MRS. LEROY F. HEIMBURGER, of Tsinan, China, died February 12, at Tsinan. Mrs. Heimburger was a daughter of Dr. Hunter Corbett, and had been a missionary under the Presbyterian Board since 1914.

* * *

DR. JOSEPH CLARK, after fifty years of missionary service in the Congo under the Baptist Board, died March 8.

* * *

THE REV. DR. HILTON PEDLEY, for forty years a missionary in Japan for the A. B. C. F. M., died March 25, in Claremont, Calif.

* * *

DR. SELDEN PALMER SPENCER, of Canton, China, died March 6 after a short illness. Dr. Spencer went to China in 1915 and was engaged in educational work.

* * *

MISS ETHEL M. ESTEY, Methodist missionary for twenty-nine years in Pyenyang and Yengbyen, died last September in Los Angeles. The Ethel Estey Bible Training School has been founded in her honor in Korea.

* * *

MRS. MARY BLISS DALE, daughter of the Rev. Dr. Daniel Bliss, founder and first president of the American University of Beirut, died in Beirut, Syria, March 8, in her seventy-fourth year. In 1905 Mrs. Dale organized the Woman's Hospital of the American University of Beirut, which, under her administration, has grown until it now has 102 beds and a school of nursing with 56 students of many nationalities.

* * *

THE REV. DR. HENRY THOMAS PERRY, for fifty years a missionary in Turkey under the A. B. C. F. M., died March 29, at his home in Ashfield, Mass. Dr. Perry was almost 92 years old.

* * *

THE REV. WILLIAM HENRY WEINLAND, for more than forty years the devoted and efficient superintendent of the Moravian mission work among the Indians of Southern California, died March 7 at Martinez on the Torres Reservation in Riverside County, California, aged 69. Mr. Weinland was born in Bethlehem, January 23, 1861, and was educated in the Moravian College and Theological Seminary in Bethlehem. After two years of missionary service in Alaska, which he was compelled by ill health to relinquish, and two years in an Iowa pastorate, he began work in 1889 among the Indians of Southern California, upon whom Helen Hunt Jackson, by her thrilling story of Ramona, published in 1884, had focused the pitying attention of the nation. Here he accomplished a work of outstanding significance. He found the Indians hopeless, despairing, degraded outcasts. He has left them self-support-

ing, self-respecting, Christianized American citizens.

He literally used himself up in the work. He was one of the modern missionary heroes of the Moravian Church. For the last five years he labored under great physical difficulties due to illness, but the Indians did not want to lose him and he was loath to give up active service. But December 31, 1929, he was compelled to lay down his work. The Lord did not let him linger long, and early in March took him to his reward. Many of his dark-skinned children in the faith were waiting to greet him on the other side. Of him it can be truly said that he finished the work which the Lord gave him to do.

PERSONALS

DR. F. ERNEST JOHNSON, Executive Secretary Research Department of the Federal Council, has sailed for a three months' survey of both Y. M. and Y. W. C. A. work in the Orient.

* * *

DR. JAMES H. FRANKLIN, of the Baptist Foreign Mission Society, is visiting the West China Mission, which, in its forty years of history, has never been visited by a Board representative. Dr. Franklin will later spend considerable time in East and South China, Japan and the Philippines.

* * *

THE REV. WANG CHIH PING, Superintendent of Peiping District of the Chinese Methodist Church, has been elected bishop, the first Oriental to receive this office.

* * *

LUCY C. WANG, graduate of Hwa Nan College, Foochow, China, was installed as President of this College on January 18.

* * *

MRS. MATSU TSUJI and Mrs. Taki Shidachi, of Tokyo, will attend the Y. W. C. A. Convention in Detroit, April 25-May 1. Mrs. Shidachi is President of the Tokyo Y. W. C. A. and member of the Woman's Peace Society of Japan.

* * *

BISHOP KOGORO UZAKI, of the Japan Methodist Church since 1919, died in Tokyo on April 2, from apoplexy, aged sixty.

* * *

THE REV. CHARLES W. ABEL, for forty years a missionary in New Guinea, was struck by a motor car April 5th in London and died April 10th from injuries. He had gone to England, after touring the United States in the interest of the New Guinea Evangelization Society, to confer with the English friends of the society in regard to the work of the mission.

For Coming Events see page 363.

THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

ARTHUR J. BROWN, *Editor for 1930*

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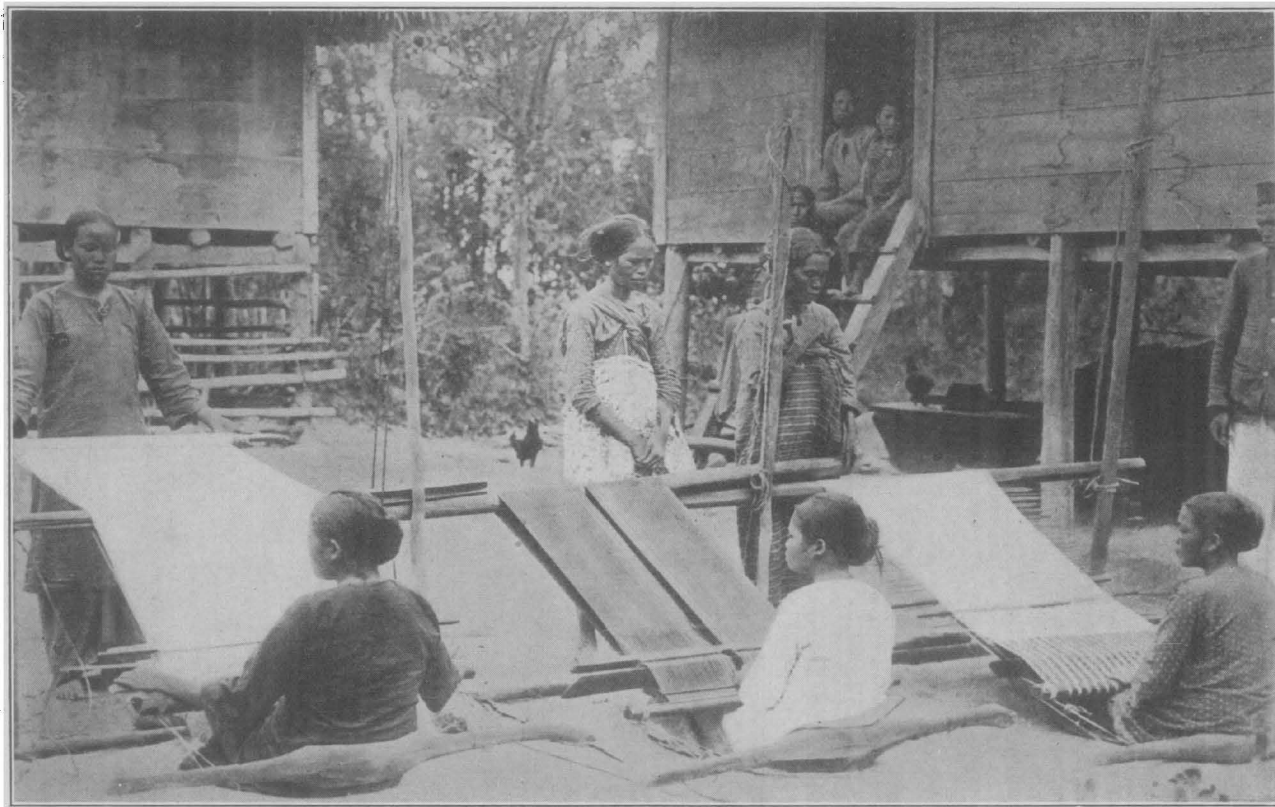
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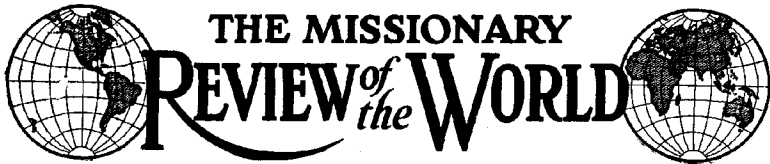
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THE MISSIONARY REVIEW *of the* WORLD

TODAY IN THE LAND OF YESTERDAY

From the Land of the Sphynx to the Port of Sinbad the Sailor

BY DELAVAN L. PIERSON

TRAVEL LETTER No. 3

THE modern and the ancient jostle each other in the Orient. The camel and the donkey dispute the way with the automobile; the airplane sails the sky in sight of the dhow that traverses the sea; electric lights illumine museums filled with centuries old pottery lamps; water carriers, with goat skins filled with water across their backs, pass modern soda-water stands; European hotel servants in French dinner jackets are rival claimants for backsheesh with black skinned Africans in long white gowns; foreigners from all lands, speaking many tongues, barter and discuss religion with men who think and act only in accord with the customs and traditions of past centuries.

We "hustled the East" and jumped across time and space by flying in one day, twelve hours, from the land of the Pharaohs to the capital city of the Arabian Nights. It was an experience as thrilling as if Aladdin had invited us to accompany him on his magic carpet. The thrill began at 5 A. M., when we left the ground at Heliopolis in sight of the pyramids, and

sailed through the skies at ninety miles an hour across the Suez Canal, the desert of Sinai, and the plains of Judea where once dwelt the Philistines, landing for breakfast at Gaza, the city made famous by Samson. From there we flew over the hills and valleys of Judea, 1,500 feet above the earth, looking down on the field of Bethlehem where the shepherds heard the glad tidings of the Saviour on the first Christmas morning, and across to the hill outside of Jerusalem where He died for mankind, and to the mountain where He ascended after He had given His disciples the great missionary commission. Then we traversed the Dead Sea, while the whole of the land of Promise from Beersheba to Mount Hermon lay stretched before us like a huge relief map—the land where Christian missions were inaugurated and the ambassadors of the Saviour were empowered.

After eight hours further flight across the barren mountains and plains of Moab, crossing the Hedjaz railway and the Euphrates River, we looked down upon the lights of Baghdad and gracefully landed

on the flat plains of Mesopotamia.

One day Haroun al Raschid read
A book wherein the poet said:
Where are they and where the rest
Of those who once the world possessed?

Gone, with all their pomp and show,
Gone the way that thou shalt go.
Haroun al Raschid bowed his head,
A tear fell on the page he read.

These words of the ancient poet have long since been fulfilled with regard to Baghdad and the kings and caliphs that once ruled Mesopotamia, now Iraq. The glory has departed and poverty and dirt prevail instead. Here is one of the chief centers of the United Mission of Mesopotamia, an experiment in united work which for four years has been carried on under three societies, American Presbyterian, Reformed Church in America and Reformed Church in the U. S. The missionaries of these societies are united in seeking to express the message that will bring new life to these lands of yesterday.

A passing traveler, however deep and real his interest, cannot clearly describe, much less to pass judgment on, mission work to which patient toilers have devoted years of thought and labor and prayer. In the first place, few board executives or other visitors see the climate at its worst. We arrived in Baghdad in winter, and could easily endure a little rain and cold weather. But the missionaries live through the season in poorly built, unheated houses. Outside, the rains fill the narrow streets with pools and mud. In summer, when there are no foreign visitors, the thermometer rises to furnace heat from which only partial refuge is found in the lowest rooms by day and on the roof by night. A traveler is welcomed with the

best the missionary can provide, but the usual daily fare, without the variety found in American markets, must become wearisome. The visitor sees the work for a day or two—a school in session, an Arabic service, a brief tour for tract distribution in the bazaar or along the road—but he does not appreciate the continuous toil in sickness and in health, in summer and winter, with few seekers after light and little apparent fruit to encourage. Visitors come from the land of wealth, without much experience of privation; the missionary lives in the midst of dire poverty and, as a rule, faces continual privation both in personal comforts and in equipment for the work. All honor to the missionaries, especially in fields like Iraq where fanaticism and superstition oppose the messenger of the Gospel at every turn, and where the hard and stony fields of Islam seem to offer little soil where the Word planted will take root and bear fruit. The missionary's optimism and faithfulness are not stimulated by large congregations or abundant backing from the home church, but are based on their faith in God and in the power of the Gospel.

Even to the passing traveler Baghdad seems a difficult field. It is in the midst of Shiah Moslems, the reformed sect of Islam, who have many near-by sacred shrines and who consider themselves better than the Sunnis. The ignorance of the people also makes mission work difficult. While the Iraq Government is establishing public schools, there is not room for ten per cent of the school age population. Multitudes cannot read or write, and in the bazaars and shops we saw many public scribes sitting cross-legged on the floor with ink horn and reed

.



SCENE ON THE TIGRIS RIVER AT BAGHDAD

pen, writing letters or making documents for illiterate customers. When the missionary is asked for a tract or Scripture portion, before complying he makes sure that the applicant can read.

But the saddest problem is that of the women and children. Many women are prisoners behind latticed windows, and those who go into the street must wear the black mantle and veil that allows no part of the body to be seen, except occasionally a foot with its heavy anklet. What the Gospel of Christ has done for women is made clear at every turn in the Orient by the sight of those still in bondage. Little children, as seen in the streets, are dirty, ragged and sore eyed, but many have bright smiles and intelligent faces and are eager to learn. One shudders to think that most of them are destined to grow up into men and women of the type we see, apparently thinking only of how to satisfy their physical appetites and who know God only as Allah.

The mission work in Busrah consists in evangelism, education and ministry to the Christian population. The government hospital meets to a fair degree the medical needs of the community. The evangelistic work, in charge of the Rev. F. J. Barney, is in the form of preaching services in the mission house, tract and Scripture distribution. We visited the small mission bookshops where men gather to read and talk and where a Christian worker interviews inquirers. This bookshop offers an excellent point of contact. The Arab or Iraqi who can read likes to use his ability. He has few facilities, being too poor to buy books. Those who have learned English or French have no desire for fiction but choose foreign books of a serious nature. The habit of frequenting the omnipresent coffee houses at all hours of day and night has been the custom at least since the days of Haroun al Raschid. These coffee shops are not merely places for gossip and passing the time, but

are the forums or bourses where men of various trades meet to transact business. Thus they offer a good field for tract distribution and personal interviews. Men naturally drop into the mission bookshop to read or converse, and a skillful Christian worker is able to plant many a good seed. We were told that the most popular and effective Christian literature in Iraq are Gospel portions, such allegories as *Pilgrims Progress*, Arabic Parables by Miss I. Lilius Trotter, "Sweet First Fruits" by Sir William Muir, volumes by Pfander, and the biographers of such Christian heroes as Livingstone and Pennell.

Mrs. Pierson saw the educational work for girls in charge of Mrs. Sharon J. Thoms. It is strictly "purdah," no man is permitted to enter. There are 135 pupils, ranging from seven to fourteen years of age, one third of them Moslems. It is a school of primary and secondary grade, but too often the pupils of eight to thirteen years of age are taken away by their parents to be married. Last year the Mission was unable to grant much needed funds for additional equipment, but the Moslem landlord made a contribution in the form of lower rent, repairs and sanitary improvement so that there might be a good school for his daughter to attend. The girls take pride in learning English and give especial attention to their Bible lessons. No protest has come from Moslem parents to this Bible study requirement. The school offers an excellent opportunity for a point of contact with Moslem houses and Mrs. Thoms is able to visit many of the mothers and to explain to them the Bible stories learned by their children.

Our visit to the Boys' School, in charge of the Rev. and Mrs. C. K. Staudt, was impressive. There are 365 pupils, many of them from the families of Government officials and one third of them Moslems. Each morning assembly includes Scripture reading, prayer and a Christian message. The Bible is a regular part of the curriculum and the avowed object of the school is to present Christ to Moslems, Jews and Christians. No objection is made by Moslem or Jewish parents.

Ministry to the Christians who make their home in Baghdad is an important part of the mission work. We attended a Sunday morning Arabic service and found the room well filled. There are many Assyrian Christians who have found refuge in Iraq from persecution in Persia. These people are being strengthened for service to their fellow nationals. Infinite faith, patience and devotion are required for continued work in a city like Baghdad, but He who called His servants to sow will not deny the harvest. Several men are now asking for baptism.

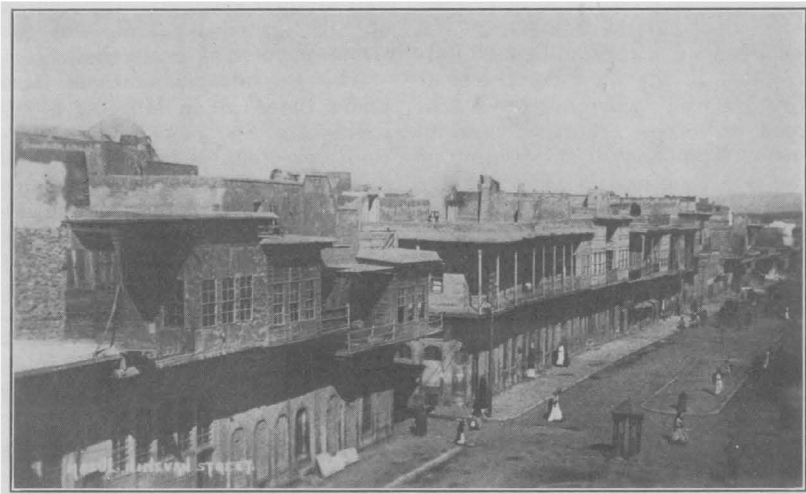
An excellent work is being carried on by the Y. M. C. A. under Donald Munro and Harold Lampard. The outstanding service is to young men of the British Royal Air Force who find in the "Y" refuge from the temptations of the city and strength in the Bible classes and Christian contacts.

The other Mesopotamia stations of the United Mission are at Mosul, near ancient Nineveh, where there are a language school, an Arabic Evangelical Church and eight missionaries, and at Hilleh, near the ruins of Babylon, where the Rev. and Mrs. Albert G. Edwards are located. The native workers include five ordained men, seventeen

colporteurs and teachers, and eighteen women. Thus the Gospel is being preached on the plain of Dura near where Nebuchadnezzar erected his gold image, where David and his friends witnessed to their faith in God, and where Belshazzar received his warning through the handwriting on the wall.

The proximity of such sacred shrines as Kerbela and Nejef

in secret, a father and a son each warning the missionary not to inform the other of his interest in the Christian message. Mr. Edwards, by his persistent tract distribution, has won the title of "The Father of the Bookbag." As we visited the bazaars and coffee shops he was frequently stopped and asked for a book. In Iraq, the Moslems prefer tracts without pictures, as the cinema has not yet removed ancient



STREET SCENE IN MOSUL OPPOSITE NINEVEH

means a stronger influence exerted by fanatical mullahs against the Christian message. When Mr. and Mrs. Edwards opened the station, they met with determined opposition. Moslems refused to serve them and dark looks followed them as they visited the bazaars. Application to open a bookshop was refused, but the missionary used his own house for the purpose. Gospels and Christian tracts were distributed and later the bookshop was opened. In spite of warnings and a ban against it by the mullahs, the shop is patronized. Inquirers visit the mission, at times

prejudice against them. The Arab who can read is proud of the accomplishment and will read aloud to his neighbors. They discuss the new point of view presented, argue obscure questions, and then some one decides to ask the foreigner for an explanation. Thus the seed is planted and some of it takes root and grows. The tracts are taken home or carried on journeys and are often heard of long distances from the point of distribution.

The apostolic method of evangelism is followed in Hilleh. The people hesitate to come to the missionary, even by night, so the mis-

sionary goes to them in the bazaars, on the roads, and particularly in the coffee shops which always provide an audience. Occasionally the missionary has been refused permission to sit and drink coffee in these shops, but usually he is welcomed, although his cup is afterwards taken to the river to be washed ceremonially. Curiosity is a powerful motive with the Arab and leads to many an interesting conversation. The missionary may read aloud to the colporteur and soon has a growing audience. Later, some of them ask for tracts or Gospels and take them away to read or to ask others to read to them. The story of the feeding of the five thousand is very popular in a country where few have even eaten so as to "be filled" or to have anything left over. At times some interested listener in the crowd will quiz the others on what has been read. The missionaries also find that personal testimony as to what Christ has done for them is effective as it was in the days of the apostle Paul. It is a pioneer field and no braver, more cheery Christian ambassadors will be found than those laboring here against many odds, physical and religious.

The Friends of Arabia Mission has also its station in Hilleh. It was started a few years ago by Miss Grace O. Strang and has now six missionaries. Its principles and practice are similar to those of the Christian and Missionary Alliance.

Leaving Hilleh, with pleasant memories of a faithful group of intrepid pioneers, we stopped at Ur of the Chaldees, where Professor Wooley is carrying on excavations and has recently unearthed very interesting temples, houses and graves of men and women who lived over a thousand years before

Abraham left at the call of God to leave home. Our next stop was at Busrah, the ancient Bassorah from which Sinbad, the Sailor, was reputed to set out on his eventful voyages. Here the Reformed Church in America has one of its principle Arabian stations. The Rev. John Van Ess is in charge of the school for boys where each of the 430 pupils is brought face to face with the Gospel for at least half an hour each day. Instruction of high grade is given, but the whole purpose is evangelistic.

The Busrah girl's school, also under the Arabian Mission, is enjoying the fine new buildings recently erected. It is strictly "purdah" and is in high repute. It also is playing an important part in the building of Christian character. There are 130 girls enrolled of whom about one half are Moslems. A Bible shop, itinerating work, literature distribution, home visitation and Arabic preaching services are used as other means of giving the Gospel to the Arabs of Busrah.

The influence of Christian missions in Arabia is clearly shown in the changed attitude shown by the Arabs toward the missionary and the message. Formerly the attitude was almost wholly antagonistic; this year there is a spirit of inquiry rather than of controversy. We were told that even pilgrims to the sacred Shiah shrine tours, such as Kerbela and Nejef, show less hostility. Large areas of Iraq are now open to the Gospel and only wait for ambassadors of Christ to go in and occupy the field. There are requests for extended work and there is no need to camouflage the Gospel. Now is the time to go up and possess the land in the name and power of Jesus Christ, the Saviour of the world.

H. R. H. PRINCE DAMRONG

ON AMERICAN MISSIONS IN SIAM

The celebration of the Centennial of Protestant Missions in Siam, which aroused widespread interest, has been commemorated by an attractive illustrated volume entitled "Historical Sketch of Protestant Missions in Siam." A notable feature of the volume is the introductory chapter which was written by His Royal Highness, Prince Damrong, a brother of former King Chulalongkorn, an uncle of the present King, long a Cabinet Minister and one of the most influential men in modern Siam. He is a Buddhist, but his loyalty to his ancestral faith has not prevented him from recognizing the large value of missionary work and from forming personal friendships with many missionaries. The editor met him during his visit in Siam, and was profoundly impressed by his ability, character and breadth of outlook. The introduction to the volume referred to is a remarkable statement about Christian missionaries from a man of royal rank in a non-Christian land. We regret that we have not space to publish it in full, but we are sure that the following extracts will be read with keen interest. A. J. B.

I APPRECIATE the request to write an introduction as one arising from friendship based on mutual respect and confidence. It is a great pleasure to me to contribute a small share to the celebration of this important anniversary of the American Missions in Siam.

The American missionaries came to Siam thirty-three years before my birth. I came into contact with them for the first time when, by command of my August Father, H. M. King Mongkut, I was vaccinated by a medical missionary. I have the marks of that contact on me still. When I began to learn to read and write Siamese, the first schoolbooks were in manuscript, but later on printed first lessons in Siamese were published by Bradley's Press and were used

in our school. We boys liked them better, for they contained pictures.

I was about ten years of age when I came face to face with an American missionary for the first time—apart, of course, from the medical man who vaccinated me as a baby. H. M. King Chulalongkorn



PRINCE DAMRONG

had then established an English School within the precincts of the Grand Palace, and, outside the school building, there was a lawn on which we played during the interval between school hours. Close to the playground was occasionally to be seen a tall, spare man with a beard similar to the traditional Uncle Sam himself. He wore a gray helmet with a chimney-looking means of ventilation, a long black alpaca coat reaching almost to his knees, a pair of duck trousers, with an umbrella in one hand and a number of books in the other. It was an American missionary,

and he was distributing books and pamphlets to bystanders and passers-by.

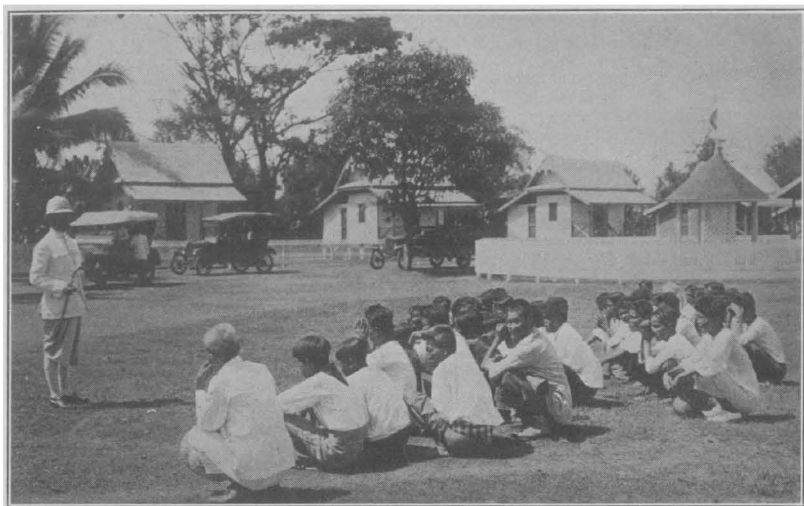
It was thus that at ten years of age, I first made friends with a missionary. In later years, when I had learned to speak English, and when my English tutor desired me to practice conversation, he took me to English-speaking households to give me as much opportunity as possible. Roads were few at the time, and communication was mainly by boat. Of the missionaries whose houses were within easy reach were Dr. and Mrs. Chandler and Dr. and Mrs. D. B. Bradley. We paid frequent visits to their houses. I remember meeting Dr. Bradley once or twice in the later years of his life, but after his death we continued to visit his family, of which Mrs. Bradley was then the head. The lady lived long after the death of her husband, and once she said to me, "I am old, and it matters little when I die. Only one thing weighs on my mind and it is that the King of Siam is not a Christian yet. When he is converted, I shall die happy." I must confess that, being young, I felt amused at the time, but subsequent reflection convinced me of the most earnest good will on her part.

Apart from the Bradleys, the McFarlands were a family with whom I was on terms of friendship from my youth. After leaving school, I became an officer of the King's Bodyguard and accompanied His Majesty on most of his trips into the country. At Bejraburi I met the McFarlands for the first time. Dr. S. G. McFarland was in charge of the Mission in that town, and with him I visited the mission schools for boys and girls, little thinking that we would, in time to come, become colleagues

in the same Government Department. Some years after, when I was in charge of the Department of Education, Dr. McFarland served as headmaster in a Government School under the direction of my department. The doctor impressed me, as he impressed all who came into contact with him, by his excellent pronunciation of our language. To hear him speak without seeing him, we would not recognize the voice of a foreigner. Of the Europeans or Americans who have come to Siam, many study the language of the country and know it very well, but I have not met one with a pronunciation superior to that of Dr. S. G. McFarland.

Other missionaries I met in that day were, among others, Dr. House, Dr. N. A. McDonald, Dr. Dean and Dr. D. McGilvary. With the last named I came into contact again later, when, having become Minister of the Interior, I visited Chienmai during the course of my inspection of the provinces, and there renewed the friendship which had started many years before.

My acquaintance with the missionaries began, as above stated, in my boyhood. As I came to know more of them, I began to learn the value of their work. Many of the American missionaries, notably Dr. MacDonald, Dr. Chandler and a son of Dr. Bradley, acted as English interpreters to the Government. As A. D. C. to King Chulalongkorn, it was my duty to attend on His Majesty at private audiences granted to foreigners, and it was such occasions which increased my friendship with the missionaries who came to interpret. The King understood English, but did not care to speak it. The interpreters knew this, and usually remained silent when a foreign



PRINCE DAMRONG ADDRESSING THE LEPERS AT CHIENGMAI ASYLUM

visitor spoke to the King, only translating H. M.'s words each time he spoke. There was, however, an interpreter who did his work conscientiously, and tried to translate everything said in English into Siamese, and vice versa. The careful interpreter was Dr. Chandler, who always spoke Siamese with the utmost deliberation, and in spite of his thorough knowledge of our language, took more time to utter a sentence than any other one I have met. It was amusing when Dr. Chandler, having got half-way with his translation from English into Siamese, the King started to reply, and the interpreter had to stop his translation to the king and begin translating His Majesty's words to his guest.

When I was appointed to take charge of the education of the country, it was necessary for me to pay greater attention to the work of the American missionaries. In Siam the work of imparting knowledge in the vernacular has always been entrusted to the Buddhist

monks, who have from time immemorial instructed the youths of the country. But the teaching of a European language and other forms of education based on such language had been introduced by the American missionaries (the Catholics had not yet started the Assumption College). For the immediate future, education in Siam, as I saw it, depended not alone on continuing to utilize the services of the monks but also in enlisting the aid of the missionaries. Would it be possible, considering the divergence of their religious points of view, to induce the two classes of people to cooperate so far as the temporal education of the youths of the country was concerned. It behooved me, as organizer of a new system of education, to study the work of the missionaries.

The primary object of the establishment of the American Missions in this country is, of course, the propagation of the Christian faith. But while the aim is common to all Missions, methods ap-

pear to differ. Apart from spreading the knowledge of Christ and of religious instruction, the American missionaries have adopted, from the beginning, the humane work of providing medical service to the communities among whom they work, and also of assisting in the introduction, or the expansion, of education along western lines. The medical and educational services are a means to an end of course but the means have been widely appreciated apart from the end itself. The first American missionaries came here on their way to China, and came with some knowledge of the Chinese language, acquired in Europe and Singapore. It was therefore among the Chinese residents of this country that the Missions originally confined their teaching in Siam. But, in spite of their ignorance of the Siamese language, the missionaries were able to render medical service to the people, who consequently regarded all missionary men as doctors. That is why even today a missionary man is usually addressed as "Doctor" in the interior of Siam.

The establishment of the first American Missions in Siam coincided with the time when changes began to take place in this country on the question of her foreign policy. Many Siamese of high standing, notably the younger members of Royalty, realized the necessity, in order to keep up with the times, of acquiring a knowledge of foreign tongues as a step to further learning, and King Mongkut (then in the monkhood) and some of his brothers began to take lessons in English. They were followed by many of the younger members of the nobility. Needless to say, it was the American missionaries who taught them. After acquiring a

fair knowledge of the English language, the Siamese went on to the study of subjects such as history, politics, military science, medicine, engineering, shipbuilding, and so on. By the middle of the 19th century (Christian era) their anticipation proved correct, for our relations with Europe and America increased to a degree not realized by men of the older generation, and treaties of friendship and commerce came to be made between Siam and most of the countries of Europe and the United States of America. The American missionaries, who rendered invaluable service to the Siamese in the initial stage of their occidental education and of their contact with the western world, continued to serve the Government as interpreters up to the time of my youth, when I personally had occasion to observe them at work as translators at interviews.

But in assisting the Siamese Government as above described, the missionaries neglected no part of their own work, which, however did not run as smoothly as might have been the case. As an instance of the attitude of the highly placed Siamese at an early period, I may quote a passage from a book by Chow Phya Dibakarawongse.

"Dr. Caswell remarked to me that if the religion of Buddha prevailed throughout the world, there would be an end of mankind as all men would become monks and there would be no children. This, he urged, showed it was unsuited to be the universal religion and therefore could not be the true religion. I replied that the Lord Buddha never professed that his religion would be universal. He was but as a transient gleam of light, indicating the path of truth. His re-

ligion was but as a stone thrown into a pool covered with floating weeds; it cleared an opening through which the pure water was seen, but the effect soon died away and the weeds closed up as before. The Lord Buddha saw the bright, the exact, the abstruse, the difficult course, and but for the persuasion of angels would not have attempted to teach that which he considered too difficult for men to follow."

It is evident from existing records that, in spite of aggressive speech and lively opposition to their respective views, neither Siamese nor American abandoned the good fellow-feeling which one entertained for the other. Thus the missionaries were ever ready to render service to the Foreign Minister, which the old nobleman reciprocated with warm friendship and willing assistance whenever desired. It is a source of pride to us to be able to state that neither King nor people, official and nonofficial alike, have ever taken exception to the religious views of the missionaries, who have thus been able to establish themselves without let or hindrance from the time of their first arrival in Siam.

Of the benefits introduced into the country by the American Missions, their educational and medical services stand out in especial prominence. In education, the teaching of English at a time when there was no other means of acquiring knowledge of that language must be emphasized as an important piece of work. . . . As regards the medical service, the introduction of vaccination and western surgery, by Dr. D. B. Bradley, conferred inestimable benefit on the country. Later on, missionary hospitals were estab-

lished, and of these I shall have more to say.

I will now resume the narration of my contact with the American missionaries, into which my duties brought me. As Minister of Education, my friendship with them enabled me to enlist the aid of missionaries interested in education. Thus Rev. Colombet of the Catholic Mission, Dr. S. G. McFarland, Dr. J. A. Eakin, Dr. E. P. Dunlap, Miss E. S. Cole of the American Presbyterian Mission, assisted in many ways in my work.

Of their medical service, much was seen by me later when, as Minister of the Interior, my inspection tours took me to all parts of Siam. Among their hospitals in the interior of the country those at Bejraburi, Nagar Sridharmaraj, Bishnulok and Chiangmai have rendered excellent service to the people of those respective localities. To see such munificent work is to recognize the sterling quality of the men and women who, thousands of miles from the land of their birth, willingly serve humanity without the least expectation of material gain, their sole object being the conversion of alien communities to the faith which, to them, is the only enlightened one. Whether or not they succeed in their initial aim, or whatever the extent of success, their humane and altruistic work must be regarded with admiration. To them are due the grateful thanks of the communities among whom they work.

Speaking from my own observation, the present work of the American Missions in this country has prospered beyond comparison with the work of their pioneers. The reason appears to me to be this: that the missionaries, having lived long enough in Siam, have come to

appreciate the character of her inhabitants, and have changed their methods to suit such character. Thus, instead of abusing Buddhism as a first step to the extolling of Christianity, they set about to exhibit Christian virtue, and thus inspire faith in a religion which possesses such good points. Aggressive works have been abandoned in favor of a gentler method, and the results must surely be more satisfactory from the missionary viewpoint.

persecuted, and this has been emphasized in an announcement recently made by command of his present majesty, wherein the King offers a prize each year for the best essay on Buddhism. In that announcement it is plainly stated that an essay submitted in competition for the prize shall not refer to other religions in contemptuous terms. It is recognized that religions confer happiness on the people, and the King's support of all faiths is, in effect, the support of



ITINERATING MISSIONARIES

The attitude of this country from time immemorial has been that of complete toleration of the freedom of religious thought. The State religion has always been Buddhism, but the State does not interfere with its people in the matter of faith. More than that, the Kings of Siam have always assisted other religions in the country, the most recent instance of such help being King Chulalongkorn's gift of the land on which the British Christ Church stands in Bangkok. It is also the desire of the sovereigns that foreign religions shall not be

all his people. Consequently, although we are essentially a nation of Buddhists, the King's Government puts no obstacle in the way of any of His Majesty's subjects belonging to another religion, be it Christianity, Hinduism, Islam or any other faith. This fact is well known to all who know Siam.

As regards the American missionaries, their sterling qualities and the good work they have done in educational and medical matters have always been fully recognized, and their friendship with the people of Siam extends to all classes.

A MISSIONARY AND A DONKEY

BY ELIZABETH M. LEE

MY FIRST trip on my own donkey! He is good and strong and bays loudly and bids fair to be all that a missionary donkey should be. His name is Ebenezer (didn't I raise the money for him in America!), but we call him 'Nebby' for short."

Almost any day the American girl who sent home this appraisal of her first donkey may be seen, accompanied by her French colleague on another donkey, riding Ebenezer over the stony mountain paths of Kabylia, where they are both missionaries.

Martha Robinson, graduate of Ohio Wesleyan University not many years ago, is the first American missionary to the Kabyle people, the original Berbers, who fled before the Arab invasion of North Africa in the seventh century and settled high up in the mountains of Algeria. The Kabyles have taken the hills unto themselves and there have built their tiny villages on the spurs, forever on the look out, standing proudly on the top of the world, as it were. Back here in their mountain home life for them is much as it was in the time of Abraham. In dress, furniture and tools they remind one of the patriarchs of the Bible. The women still carry their water from the village well in huge jars on their heads and grind their wheat between two stones. The men till the soil with oxen and a plough such as was used in Bible days. Women rub clothes on a rock in the midst of a stream while the men wash clothes with their feet, dancing a sort of jig meanwhile.

High up in the little village of Il Maten stands the old mission house. In the spring of the year the place is abloom with fragrant wistaria climbing up to the second story balcony, and the garden paths are bordered with white and purple iris in full flower. Here Miss Robinson lives with two French girls who are her colleagues in the work.



A KABYLE GIRL WITH HER LITTLE BROTHER

Week after week the American missionary does not hear her own language spoken, for her French friends know no English so she must speak French with them and with the French pastor and his wife. With the Kabyles they must all speak the language of the country, a tongue peculiar to these mountains.

Il Maten looks out upon thirteen other villages perched on the moun-

tain crests, spotting the landscape. A Kabyle village is merely a group of miserable little stone and mud huts closely crowded together. The way from one village to another lies over winding, rugged, steep paths and the only mode of conveyance is the donkey. So the two donkeys, Ebenezer and his pal, form a very important part of the mission family as they carry the missionaries day by day over these mountain tracks on their work of evangelism.

Beyond Il Maten stand the higher mountains, majestic when on a bright sunny morning their snow-capped peaks stand forth against the sky or are revealed through the mists. Clothed with purple at sunset time against a sky of blended rose and gold, they are an evening benediction to these young women who are spending their lives in trying to bring to these mountain people the message of Jesus Christ.

The work of this mission is of three kinds, educational, evangelistic and medical. In other mission fields these adjectives are likely to connote modern school buildings, well-equipped hospitals and Bible schools. In Kabylia the American girl and her French friends are working away with the simplest equipment, or with none at all, for they live among a people centuries removed from modern civilization. First of all they organized a little school for the girls who up to this time have had no chance of an education.

It has not been easy to keep the school going. Kabyle fathers cannot understand why their little girls should learn to read and write, to tell Bible stories and sing hymns, to knit and sew. "That is all very well for your people," they say to the missionaries, "but the Kabyle

girls are different. They can't learn such things." And when the missionaries plead further that the children be given a chance, the fathers shake their heads and reply, "But if they learn too much they will not be content to stay at home and live as they do." The missionaries have persisted, however, and in a few years they have built up a real school which has won the recognition of the French Government of Algeria. Here some thirty little girls are learning the simplest of lessons and from school are being introduced to church and Sunday-school. The children come out barefooted, in gay array, with their wee brothers and sisters on their backs. Having been taught by the missionaries the necessity of clean hands and faces, some of them come running to school dripping with water from the brook, where they have made their morning ablutions without time to dry off.

When "olive season" begins officially in this country the children are kept at home to help gather olives and the school must take a vacation. The season opens with the offering of sacrifice. The men kill bulls and distribute the meat in the village in order to assure a good olive season. The people of a village all begin at the same time and spend the first three days gathering the olives that are on the ground. After waiting another week they tap the branches of the trees to get down the rest. From the grayish green trees comes the "tap, tap, tap," as the men knock down the fruit. All over the hills one can see women and girls in bright red dresses, picking up the olives and placing them on large mats. Olive gathering covers a long period for when one village has finished its task another begins and

the people move on to help their neighbors. This is the social event of the year when all the villages buzz with excitement. Members of the family who work far away in the city of Algiers come home for the occasion and there is joy in the air. The children are so thrilled over the olives that they think it is no time to sit in school and read books, and their parents agree with them.

These children and their elders know nothing of the art of medicine. Their cure-alls are those of ancient times. One day when the missionary had a stiff neck the school children said, "Oh, what a shame she did not wash it in the blood of a sheep yesterday, for that would make it well." The important families often kill a sheep, as did the Israelites, and sprinkle the blood ceremonially, and some of them who have ailments wash themselves in the blood, which is supposed to have healing power. These queer customs, so common today in Kabylia, make one understand better all that has been written in the Bible about sacrifices.

Christ healed the sick, and such ministry has become a vital part of the missionary work in Kabylia. One of the French girls who is a nurse carries on a dispensary at the mission where a French doctor from a town lower down the mountains comes twice a week to help her care for the more serious cases. Not only from the village of Il Maten but from distant villages on the mountains come men and women and children to show their sores, to tell of their aches and pains, the abscesses and scorpion bites. Some bring along toothaches. Once when the Kabyle evangelist, who is something of a dentist, too, pulled a tooth for a village woman, she

kissed him on the top of his head in gratitude. It was all the pay he got!

Twice a week, and they wish it were every day, the missionaries are able to minister to these sick and to tell them of Jesus and His love, of how He lived and walked among men, teaching them of the Heavenly Father and of Christ's sacrifice for their sins.



EBENEZER AND PERCIVAL READY FOR
A JOURNEY

But the donkeys? Where do they come into the picture? When Miss Robinson was at home on her furlough she said that she wanted above everything else a donkey of her own or, better still, two donkeys! When she returned to Kabylia last year she carried with her the money to purchase these animal helpers. Without them she and Mademoiselle Annen, the French evangelist, could not carry on their work all over the mountains.

Mounted on Ebenezer and Percival, for so the second donkey has been christened, they may be seen starting out early in the morning, over the often dangerous paths, to visit the distant villages and carry the message of Christ to those who do not know of His love. Their fame has gone out through Kabylia and the surrounding villages entreat them to come and help them.

As they ride into a village they often meet the women at the well, who need to find in Christ the Living Water as did the woman of Samaria. It is a gay group of women and girls, barefooted, wearing bright red or yellow dresses, often ragged and torn, with colored handkerchiefs on their heads, and on their backs the earthen water jars. Here the missionaries pause a while to rest their donkeys and talk with the women.

Often the conversation opens in a most casual way. One day when the American missionary laughed, the Kabyle women saw for the first time in their lives a gold tooth. In great excitement the women proceeded to show her that where they had had teeth taken out there were none to replace them. The incident led to a conversation about good teeth and bad ones, about taking out from our hearts other bad things so as to be well and happy, since God sees all that is in our hearts and wants them to be white and clean like the wool one of the women was washing at the time.

The missionaries remount their donkeys and ride on to visit in the homes. The houses, for the most part, are of one room, built of mud and stone, with tile or thatch roofs. They are low and dark, and have only the ground for a floor. With the family in the same room, or usually occupying the larger half

of it, live the sheep and goats, the cows, mules and chickens. But here the missionaries always are received with sweet Kabyle hospitality and are served *couscous*, the native food, coffee, figs and goats' milk.

In such a home one day they found a baby badly burned and wound in many layers of filthy rags. They unwrapped the child, applied ointment to the burns and covered them with clean cloths, and gave the grateful mother some instructions for the care of her son. News of the missionaries' coming had spread through the village and in a little while the room was filled with women and children to whom Mademoiselle Annen talked about Christ and said it was His love in their hearts that made them leave their own homes and come to help the Kabyle people. In another home they found a young girl who had been officially engaged that very day—which means that her future husband had paid for her. This wife cost him 500 francs, and she was his fourth! He was hoping for better luck this time, as the other three had been so unruly he had divorced them! In a home where they had visited before they arranged to hold a regular class each week. The little girl of the family, excited at the prospect of this weekly visit, asked querosly, "You will come back, won't you?" The missionary assured her of their return but the child, a true Kabyle and more accustomed to lies than to the truth, replied sternly, "Look out that you are not telling a lie!"

Often these Christian workers give a practical demonstration of their faith in their own home, as when they took in a mother and her sick child. The woman was the non-Christian wife of the native

evangelist. These parents had lost a little boy a few years before and this one was so ill with congestion of the lungs that the missionaries knew that the only way to save him was to have him in their own home where they could give him constant care. However, the mother and sick child were not the only ones who came. The three-year-old daughter had to be by her mother's side and two other children who go to the mission school came to see the rest of the family. Of course the Christian father was there often and the family dog, finding the village house deserted and lonely, came along, too. The mission house echoed with the cries of Kabyle children. The missionaries busied themselves with mustard plasters and other ministrations to the sick baby. The rain descended in torrents so that even the beauty of the mountains was not present to ease the anxiety of the watchers. And then, when they all were feeling that they could not stand any more, the fever went away and the sun came out, and the family with grateful, happy hearts went back to the village home, one half of which is a stable filled with goats at night.

It takes real courage to come out from among Moslem friends and relatives and be different, but a few natives have already left Islam behind and become followers of Jesus Christ. The collections taken by this little band often contain strange currency. One day when an offering was taken to buy Gospels to be distributed among those who do not have the word of God, one very poor old woman with great joy brought four eggs, which

the missionaries converted into money for the cause.

Miss Robinson, writing of her missionary life in the mountains of Kabylia, says, "I seem to see just how the people pressed around Jesus and followed Him from place to place. I am sure they were much like these among whom we work. When I see the crowds gather around us, I realize how it must have been when He wrought such miraculous cures. Oh, He need not have suffered all that He did were it not necessary, and somehow away off from civilization, up in these wild mountains where there is quiet and time to think, and where there is so much ignorance and black sin, I seem to realize more than ever why it was Christ had to come and die for sinful man, and I would rather be an evangelistic missionary in Kabylia than anything else in the world."

In the midst of her little school girls, who do not sing "Jesus Loves Me" all on the same key, but who at least all make a joyful noise unto the Lord, or out at the village well with the women grouped around her eagerly listening to the Gospel story, or healing the sick, this American girl has only joy that she has found her place in the midst of a strange people.

"Would I go back to stay in America the rest of my life? Ah, no! Islam with all that follows in its train in this country challenges me. The women at the well, so like the one to whom Jesus spoke, and the little children on the hillsides have a peculiar fascination for me. They seem to call me, and I cannot leave them."

MISSIONARY ROMANCE IN MALAYSIA

BY JOHN R. DENYES, Professor of Missions, Lawrence College

TO TRY to tell the story of missionary work in Malaysia in the compass of a magazine article is to try to do the impossible. For variety of social conditions, for linguistic problems, for specialized missionary needs, and for the sheer romance of achievement, the Malaysia field is unparalleled. But even an impressionistic glimpse of the needs and the victories is worthwhile, though of necessity some splendid groups of men and women and the work they are doing must be left unrecorded.

Malaysia is a land little known in America, for the major part of the missionary work done there is by workers of European origin; and American commerce has not yet spread abroad an adequate knowledge of the country.

The Malay Peninsula is the bridge which in prehistoric ages connected Southeastern Asia with a great continent, now submerged, which lay between Asia and Australia. Just a narrow strip of land, 1,800 miles long and 150 miles wide, with a mountain ridge as a backbone and wide fertile slopes covered with dense jungles. To the west lies Sumatra, separated only by the shallow Straits of Malacca; an island equal in size to New York, New Jersey, Pennsylvania, Ohio, and two-thirds of Indiana. Off to the south lies the little island of Java, with its hundred volcanoes, of which half are still active, but whose soil is of unequalled fertility. Further east is New Guinea, with its vast unexplored interior, while to the north are Celebes, capable of supporting

a population of fifty millions, and Borneo where a hundred million could find support on a basis far higher than that on which the majority of Asiatics are now living.

This is geographical Malaysia, unlimited in natural resources of rubber, coal, oil, tin, timber, and every variety of tropical agricultural products. But the charm of Malaysia lies in its folks. Here we have the America of the future, an indigenous population of 50,000,000 of the Malayan family, corresponding to the Red Indian group of North America. Over this substratum of humanity is pouring in ever-increasing volume, like the lava flow from great volcanoes, the stream of Aryan Brown and Mongolian Yellow from British India and China. Five hundred thousand a year are coming from the west and the north, and filtering into every nook and cranny of these home-promising islands. Java with a population of 37,000,000 more than all the people in the United States west of the Mississippi River, is already overcrowded, but the Peninsula, Sumatra, Borneo, and New Guinea can care for 400,000,000 more.

To the missionary whose objective is a Christian social order where a child can be born with at least a fighting chance of finding in life the full development of his body, mind, and personality, or soul, the question forces itself upon him, Where and how shall I take hold? Where can the limited resources of men and money which I can command best serve as the leaven with which to leaven this

whole conglomerate mass of needy humanity? Here is a vast inarticulate concourse of indigenous folks who need to be given a vision of better things. Shall I start at the bottom, where are found the least favored groups, and trust that the Christian ideals will work their way up till these shall have their rightful share in the opportunities of life? Or shall I assume that civilization in Malaysia is to become a two-strata type of serfs and a privileged class, and that the ultimate victory for Christian ideals lies with the Christianization of the aggressive, progressive, westernized immigrant groups which, for at least a few generations, will control the economic and political destinies of the land?

Tucked away in their mountain fastnesses in the Malay Peninsula, surrounded by 2,000,000 war-like, semi-civilized Mohammedan Malays, are 40,000 tree-dwelling pygmies. These have not yet reached the tribal stage of society, but for longer or shorter periods a few families will travel and live in a loose group of which each family is an independent unit. Among these people no missionary work has been done, for not even an itinerant Methodist preacher could shepherd a flock which for conscience sake never remains more than five days in one place.

Speaking broadly, there has been practically no work done for the 5,000,000 Mohammedan Malays who occupy the Peninsula and the coast regions of all the islands. In Java, some effort has been expended but with meager results.

The whole interior of the southern half of Sumatra, the interior of Borneo, and the interior of New Guinea are virgin missionary territory. Among these unreached

multitudes are at least 7,000,000 head-hunters of Borneo and cannibals of New Guinea, primitive savages living as their fathers have lived for untold centuries and representing 200 languages and dialects which have not as yet been reduced to writing. The tragedy lies not alone in their present backward state, but in the utter impossibility of their meeting the conditions of life which will soon be forced upon them by the European-Chinese-Indian stream of immigration; unless some adequate missionary force shall come to their rescue and fit them to meet the competition. Otherwise their story must be that of the American Indian.

For better or for worse upwards of a score of missionary societies have selected each a small section of this vast area and given of its best to establish the Kingdom of God in its own appointed region. Each group has in its own way expressed its theory as to the best method of bringing about the desired results. Answered prayer, spiritual visions, patient and apparently hopeless toil, fiery evangelism and plodding school work, sacrificial medical help, and glorious martyrdom have all found a place in the fascinating story.

In 1834, the American Board of Commissioners for Foreign Missions sent to North Sumatra two young graduates from Amherst College. Scarcely had they found themselves in the interior of the island when they were killed and eaten by a tribe of Battaks. No other missionaries were sent out. *But in the early sixties two German missionaries under the patronage of the Rhenish Mission found their way to these same Battak tribes. One of these, named*

Nommensen, had first become interested when as a sailor before the mast his ship sailed along the coast of Sumatra and he heard the story of Lyman and Munson.

Thrilling as a "best seller" was the story Nommensen told me of his early struggles to break through the crust of animism to the hearts of these simple folk. Again and again they burned his home. They poisoned him, and for a time his life hung in the balance. Savage wars and the machinations of a powerful medicine-man-king, the great Singamaharadja, blocked the trail. But after years of effort the harvest came through an epidemic in which hundreds of natives died. The helplessness of the people was the missionary's opportunity. Those who took the missionary's medicine recovered, but those who took the disease and refused the medicine died. The reasoning was perfectly clear to the primitive mind. The God of the white man was stronger than the gods of the Battaks. The field was ripe for the evangelistic fervor which characterized this group of workers, and converts came in ever-increasing numbers. Today there are upwards of 300,000 of the cannibals who have joined the Mission. Every village has its church and its school. Hospitals have been established. Schools have been provided for training native preachers and teachers; and a growing literature is being brought within the reach of the people.

The old fortified cities have broken down their walls, the land is divided into individual farms, separate homes are springing up, ambition has been awakened, until the Government has found it necessary to build a railway to carry off

the excess products. The social change has become so marked that tribes far distant are appealing for teachers, and the day of the mass movement is upon them.

In striking contrast to this work among the Sumatra cannibals is that of the American Methodist Episcopal Mission in the Malay Peninsula, North Sumatra, and West Borneo. With this group the foundations of the Kingdom of Heaven are being laid primarily among those of the immigrant groups who give promise of furnishing the leadership of the future. If the policy of this Mission were to be formulated it would probably be about this: Christianize the leaders and they will fix the social type; it is the thinkers whose ideas and ideals shape the lives of the people.

Who can determine the power of prayer and who can set its limitations? In 1885 the Rev. J. M. Thoburn, a Methodist missionary in India, afterward Bishop, became solicitous about opening a mission in Singapore. About the same time a business man in Singapore, Charles Philipps, became deeply anxious about the spiritual interests of the Chinese of that city. He had been doing evangelistic work among them and had met with encouraging results, but felt his inability to do all that should be done. He appealed to the missionary societies in England, but met with no response. Then he gave himself to prayer. In a vision of the night he saw a ship coming into the harbor and on the deck were three missionaries. So vivid was the vision that he went to meet the ship, and on the deck he recognized the missionaries whom he had seen in his vision. These were Mr. Thoburn, the Rev. W. F. Old-

ham, later Bishop of Malaysia, and Bishop of South America, and with them was Miss Julia Batty.

What was started as an evangelistic mission soon became a great educational work spread over the Peninsula, Sumatra, and West Borneo. Under the care of this organization are approximately a hundred schools ranging from kindergartens to high schools, as well as boarding schools and Bible Training Schools. Except in the remoter villages the instruction is given almost wholly in English, the future universal language of this field among the educated classes. Twelve thousand boys and girls are being fitted for their places in the day when these islands will no longer be colonies of England and Holland but independent republics.

Along with the educational work has gone the evangelistic program. The constituency, however, has been largely Chinese and Indian, rather than Malayan. The work has been more effective than the statistics would indicate. There are at present about 9,000 members of the church. But that is not the whole story. Preaching to immigrants is preaching to a procession. Not infrequently within a year's time, from one hundred to three hundred converts return to India or China and find their way into the churches there, and are thus lost to the religious community in Malaysia. But the ratio of permanent settlers is steadily increasing, which means a more permanent Christian nucleus upon which to depend for the future Christian state.

Another element of romance came with the colonization of Christians from China in the kingdom of Raja Brooke of Sarawak. In 1902 some 500 Chinese who

were in dire poverty in Foochow, China, were taken to Sarawak under the auspices of the Methodist Mission. The Raja granted to the Mission for the use of these Chinese twelve miles of land along both sides of the Redjang River and as far back into the jungle as they could clear and plant.

In the days to come the aristocracy of Borneo will tell of these Pilgrim Fathers who suffered untold privations while building for their children homes in this land of tropical heat, tropical rains, tropical diseases, and tropical peoples. But the days of the fiercest struggles are over. Thousands have followed these pioneers. Great rice, rubber, cocoanut, and pepper plantations have sprung up. Towns have been built in the wilderness, and civilization is under way.

In the early days the missionaries, the Hoovers, lived in the gallery of a palm-leaf church, to which they climbed by a ladder. They begged money for a rice mill, which spread its benign influence even to the depths of the jungle from which the head-hunters came to hull their scanty crop of rice. Schools were started and churches built. The Chinese who were not Christians forgot to build their Buddhist and Taoist temples and fitted themselves into the Christian community life. Not all the later colonists were Christians, but the dominant life of the river is Christian in tone.

In the early days of Dutch occupation of Minnehasa, in the northern arm of Celebes, the Government established work among the natives. Many were registered as Christians, but the results were not satisfactory and the work was well nigh abandoned. Later the Dutch Missionary Society took

over the work among these abandoned Christians, and by pressing a positive, evangelical campaign a Christian community has been established numbering approximately 300,000. For lack of funds these mission churches have been largely returned to Government control, but the community still continues to grow.

Twice the god of missionary romance has lighted upon the island of Java. According to the story told me years ago, it was in the early part of the nineteenth century that two impressed seamen were left at Soerabaya in the eastern end of Java. As was common with Europeans adrift in the Far East, these men soon "took up" with two Javanese women and lived in native fashion in one of the villages. One day while rummaging in his sea chest, Emde, a watch-maker by trade, came upon a Bible which his mother had packed in with his clothes. Having nothing else to read, he pored over the pages of the Book. The result was a vivid conviction of sin and a need for salvation. He sought and found God in a wonderful religious experience. The experience was too good to conceal, and soon his friend had also found a similar one. The transformation aroused the Javanese women with whom they were living, and they too sought and found a new way of life. A missionary came along soon after, and these two couples were married. Then came an enthusiastic period of witnessing, with the result that hundreds of Javanese Mohammedans adopted the Christian faith. In due time these Christians were taken over by an organized mission, and there is now a flourishing Christian community.

The second Java romance came to the western end of the island. Here it was a prominent Dutch official, a member of the Governor-General's Council, who discovered God in a personal experience, and who felt the call to give the good news to the native folk. This man's name was Anting. Leaving his position in the government, he borrowed a few converts from the mission in East Java, and set up an independent mission in Batavia.

I have sat for hours in the quiet of a tropical night and listened to stories told me by the old men and women who in their youth had been led into the Kingdom by this wonderful man of God. He was rich, but for their sakes he gave away everything he had.

It is not to be wondered at that with such a spirit converts soon came, and that within a few years upwards of 4,000 Mohammedans had come into the faith. When Anting died, there was no organized society to perpetuate his work, and under pressure of religious registration by the Government many of the younger Christians registered as Mohammedans in order to avoid persecution. After a few years The Netherlands Missionary Society sent out missionaries who gathered up many of these abandoned Christians, and have continued the work among the natives of the west end of the island.

Space forbids repeating the stories of the Society for the Propagation of the Gospel, which is doing a splendid work in the Peninsula and Borneo, the Salvation Army with its sacrificial work for lepers, and the various other groups who in their own way are sowing in Malaysia the seeds of a better day to come.

RURAL LIFE SUNDAY—MAY 25, 1930

BY COE HAYNE

(Adapted from "Suggestions and Material for the Observance of Rural Life Sunday." Prepared by the Committee on Rural Life Sunday.)

THE blessing of heaven to be invoked by Christian Churches, of all creeds and in all lands, upon the farmer and his work will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of good will everywhere.—President Hoover.

The above comment of the President on the inauguration of a Rural Life Sunday throughout the world admirably defines the spirit underlying the services that will be held in churches of every creed on Sunday, May 25. In 1929 churches of every name and in every section of the world, farm organizations, civic and social clubs kept the day, and the secular and religious press gave helpful cooperation.

The Home Missions Council, the Foreign Missions Conference of North America and the Federal Council of Churches, at recent meetings, adopted the following:

Resolved, That in view of the evident way in which God has blessed the observance of Rural Life Sunday by church and secular agencies throughout the world, we hereby approve the observance of the fifth Sunday after Easter each year (May 25 in 1930) as Rural Life Sunday and commend its observance by all government, state, secular, farm and church agencies in such ways as may seem practicable to them.

Rural Life Sunday may be observed by churches in rural and urban communities in a variety of ways. The value of the services will depend upon the originality of

pastors and officers of local agencies interested in the promotion of better country life conditions. For information or assistance address any member of the Committee on Rural Life Sunday of the Federal Council of Churches and the Home Missions Council: Rev. H. W. Foreman, Rev. M. A. Dawber or Rev. M. R. Zigler, 105 East 22d Street, New York City.

The Committee has published a pamphlet (five cents) which gives a wealth of suggestions for the observance of the day among which are the following:

Devote one or more services of the Day to sermons, hymns, Bible readings and prayers on Rural Life. Arrange appropriate programs for the Church School and young peoples' meetings.

Where there is more than one church in a "field," arrange a joint service in one church, with picnic dinner and suitable program.

Secure special speakers for sermon or address, e. g., extension leaders, leaders of farm organizations, and specialists on Rural Life.

Invite farm organizations to attend services in a body, and perhaps take part in the services.

Have a "pilgrimage" in some rural field, with program, speakers and picnic dinner.

Present a play, pageant, or operetta on Rural Life in the parish hall or church.

The universal appeal of Rural Life Sunday and the diversity in the methods of observing the day are indicated in many letters received from pastors of churches

who fostered special rural life programs in 1929.

One of my churches takes great pride in the fact that it has kept this day in May every year for fifteen years. The program has been to exalt the country church and country life. Speakers have included men of national reputation. A committee is at work on the coming day. No doubt our people will make as much of the day as they have in years past. (Rev. C. M. Ford, Pendleton, Virginia.)

We duplicated a rural church service at the time of evening worship. The minister secured an old reed organ. All the lights were extinguished and a kerosene lamp was placed on the organ. Old hymns and folk songs were sung and the people were asked to imagine themselves back in a country church. (Rev. B. W. Maxfield, Roxbury, Mass.)

I wrote an article for the local papers on Rural Life Sunday and its meaning. Dean Vivian, of the College of Agriculture of the Ohio State University, spoke on "What the Farmer Does for the Church." We had a larger crowd than on Easter. Very impressive service. (Rev. F. C. F. Randolph, Trinity Episcopal Church, London, Ohio.)

The local Grange marched to the church in a body. A country boy recited "The Country Boy's Creed." The county agent gave an address on the relation of the farmer to the Church; the pastor spoke on the relation of the Church to the farmer." (Rev. W. E.

Mesler, Pastor of Baptist Church, Morrill, Maine.)

We had an all-day program on Rural Church Work June 23. All the churches in the district were invited. Addresses and forum discussions were made. The departments of the Church school gave demonstrations of their work. A basket dinner was served. (Rev. A. H. Bartter, First Congregational Church, Gilman, Iowa.)

Music and Poetry Suggestions

Suitable hymns for a Rural Life Sunday service are to be found in standard hymn books, for example: All Things Bright and Beautiful Lord, While for All Mankind We Pray, (for children); America, the Beautiful; My Country, 'Tis of Thee; For the Beauty of the Earth; God Bless Our Native Land; We Plow the Fields; When Morning Gilds the Skies.

The following nature and country life poems may be consulted: "Art and Nature," by Longfellow; "A Song of the Rolling Earth," by Whitman; "God and the Farmer," by Pierce; "God of the Open Air," by van Dyke; "In Green Old Gardens," by Fance; "June," by Lowell; "The Cotter's Saturday Night," by Burns; "The Country Boy's Creed," by Grover; "The Creed of a Country Girl"; "The Farmer's Creed," by Fuliffson; "The Man with the Hoe," by Markham; "The Package of Seed," by Guest; "The Rural Church," by Bailey; "The Voiceless Soil," by Grant; *Poems of Country Life*, compiled by F. S. Bryan, Macmillan, \$2.25.

BISHOP McCONNELL'S GREETING TO THE RURAL WORKERS

THE REV. H. W. FOREMAN, *Chairman*,
Committee on Rural Life Sunday.

MY DEAR MR. FOREMAN:

I wish for you the very largest success in your effort to promote the observance of Rural Life Sunday. Our American life for decades took its soundness from a social order predominantly rural in character. Now scores of harmful influences are playing upon the rural communities.

I am grateful for your effort to give the rural life a larger opportunity.

Cordially yours,

FRANCIS J. McCONNELL.

EASTER IN HONOLULU

BY CAPTAIN WARREN B. SCANLON, United States Army

HAWAII has so long been associated in the minds of Americans with a balmy climate, a sapphire sea, a paradise of flowers, a place of care-free tropical existence, and entrancing ladies playing ukuleles in the garb of Mother Eve, that it is difficult to think of those Islands as containing serious minded churchgoers. But the population is in fact seriously religious minded. Visitors have often questioned why that swaying sensuous dance—the Hula—is taken so seriously by the native Hawaiians. The Hula dance is of sacred origin.

The gospel of the native Hawaiians has always been *Aloha*—a love for one another—and today this doctrine of brotherly love is practiced by the newcomers to the Islands and held as an inherited tradition from the old natives. This sacred inheritance is publicly acknowledged each Easter Sunday.

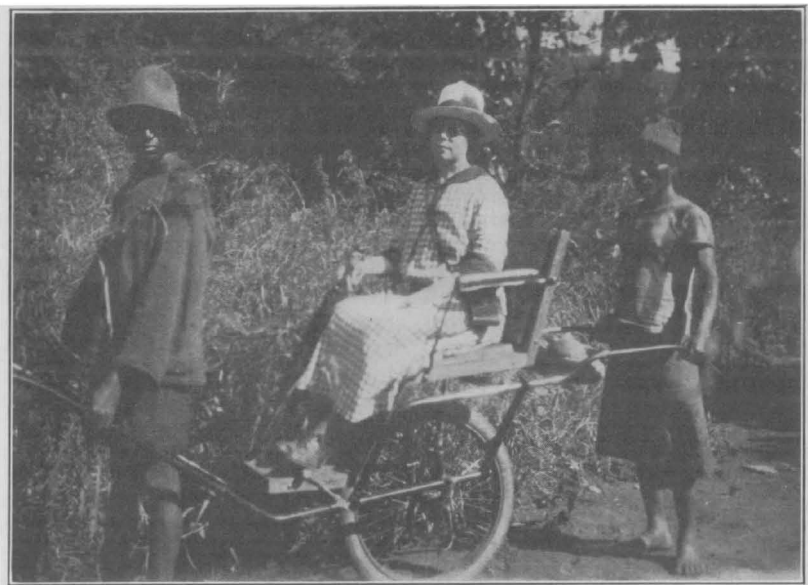
Two thousand miles out in the Pacific the white surf thunders on the coral reef and trade winds whisper through the palm trees that fringe the beach at Waikiki. From the seashore the town rises through a series of tree-shaded avenues rich in tropical foliage and flowers, with white houses set in spacious gardens to the slopes of towering verdure covered mountains, cleft by narrow valleys.

In Honolulu, at the Crossroads of the Pacific, a greater mixture of races and colors can be seen united in Easter worship than anywhere else in the world. At sunrise—the most beautiful hour of the twenty-four—on Easter morning a Christian service is held on

the Punchbowl, an extinct volcanic crater rising behind the city. A tall white cross is erected on the summit of the hill and thousands of Christians of all denominations assemble to worship the risen Christ. The throngs that attend the service are of all nations, all creeds, all colors, all classes. Some ascend part of the way in automobiles; others toil painfully up the rocky paths in bare feet and simple cotton garments.

The presiding minister may be a white American Bishop, or he may be a brown-skinned Hawaiian pastor, according to seniority. He may be assisted by a Catholic priest or a Japanese or Chinese Christian pastor. The service is held in both English and Hawaiian. The motley crowd that throngs the mountainside is representative of the Melting Pot of the Pacific. There are white Americans and British, olive-skinned Portuguese, Spanish, and Filipinos, Christian Japanese and Chinese, East Indians and Koreans.

Later in the day denominational Easter services are held in the various churches of the city. All that is lacking is the conventional Easter Sunday dress parade down a fashionable thoroughfare, which has increased the church attendance on Easter Sunday in many communities of the United States. The people of Hawaii have no such incentive as a competitive dress parade to urge church attendance on Easter Sunday, the white cross atop of the volcanic crater—the Punchbowl—being incentive enough for the inhabitants of the land of *Aloha*.



TRAVELING BY BUSHCAR

ISOLATED IN CENTRAL AFRICA*

BY A MISSIONARY IN RHODESIA

IT IS not good for man to be alone," may truthfully be applied to life on the foreign mission field. Though a missionary may be ever so busy and happy in his work there is, nevertheless, a sense of separation between him and his yellow or black brother since their training and background is very different from those of his own race. Little does the uneducated black man or the yellow man know about the white man's diseases and their treatment. In certain cases a native medicine man, or some experienced

layman may know the remedy that will meet the need, as in cases of snake bite, but in many districts the densest ignorance and the blackest superstition prevails regarding the treatment of injuries from accidents and nearly all diseases. In our district, after a snake bite, the whole neighborhood will sit down without doing one thing and will watch with dismay a man's leg swell up to an enormous size from toes to hip, until he lapses into a state of unconsciousness and dies. Only then will they get busy to avenge the man's death by calling upon the witch doctor with his "smelling-out paraphernalia" to discover the luckless individual (in nine cases out of ten a woman) who is ac-

* "Tell us all about your daily life," is a request that comes to us quite often. We have told about many experiences, and now I am going to tell of other more intimate things about which missionaries rarely write—about the isolation that some of us find most difficult, especially in times of illness.—THE AUTHOR.

cused of having "given birth to the snake." The penalty is a fine either in money or in another man to take the place of the deceased. In many instances death is the inevitable result where dependence is placed on the natives for remedies in sickness. Naturally we long for the skilled physician's training and equipment to treat the desperate cases that come to our door. We are more fortunate than some isolated missionaries, for in two days' time a runner from our station can reach the nearest physician's door and, if he is so fortunate as to find him at home, he may be back before the end of the fourth day.

Once when my husband had been down for two weeks with a stubborn attack of malaria, and thirty grains of quinine daily had failed to lower his high temperature, a runner was despatched to the nearest physician with strict orders not to loiter by the wayside. The sun set the third day but no runner appeared. With heavy heart and an ever-increasing neuralgic pain in my face preparations were made for the night, but towards midnight the runner returned with fresh remedies. Convalescence began for the patient. Every known remedy failed to bring the slightest relief to my aching face. Having to serve as nurse indoors, and in more than a half dozen capacities out on the back veranda, drew severely on one's physical and spiritual strength. In the midst of all this the kitchen girl was taken ill and confined to bed. At the end of a week another runner was despatched, but the physician was away from home so the sun was setting on the fifth day before the runner returned.

For years we had been hoping

for a little sunbeam to come and make his abode with us, and now it seemed as if our prayers were to be answered. Then came an awful night with no trained help at hand. My husband made a fire and prepared a sterilizing outfit, and at the same time acted as housekeeper and nurse and doctor during the following week, as well



A MISSIONARY FORDING A RIVER

as teacher, preacher, and fatherly advisor. The nearest physician said that he could not come down and that I must come to the hospital. This necessitated a long and trying two days' journey carried in a hammock on the shoulders of twelve men in three relays. In step one minute, out of step the next,—jerking, shaking, thumping, besides climbing some most difficult hills. On the return journey added to the same difficulties were constant showers and downpours, with slippery paths and wet, stinging grass from five to fifteen feet long slapping one in

the face all along the way. Sonny Boy, only four weeks old, was carried on the head of a native in a little basket made for the occasion. No shelter along the way and the heavy rains made it impossible to see to his needs, so from 12 to 7 p. m. he was left to look out for himself. My only consolation was that in his basket he was sheltered from the rains, which was more true than in my hammock.

Just at sunset we arrived at the river, which was in a rushing, roaring torrent. The lopsided, narrow dugout in which we crossed tipped from side to side, bringing the baby's basket perilously near the water's edge. But God guided us all the way and we reached home without any mishap. Other rivers were crossed on fallen trees or by wading.

It almost seems better, surely it is cheaper, to be without teeth when your nearest dentist is 200 miles away! There are the miles of civilization, but miles to be covered for the most part only depending on the brawny and oft-times unwilling arm of the native along a narrow winding trail, beneath a scorching tropical sun, or through the torrential downpours of the rainy season. It happened one year that our good dentist was coming to our district on a three weeks' hunt. While awaiting his arrival I nursed an infected sore on my heel. For two weeks it grew increasingly painful, and then one night I awoke with a chill, pains shooting through my body and a fearful thumping of my heart. Naturally our first thought was "blood poison!" After a hasty consultation word was sent to a trustworthy chap across the river, and in a surprisingly short time he was at the door. Message

in hand he started off on a run. At sunrise the note was turned over to another runner who did not reach the dentist's abode until sundown, only to find that the doctor had left that morning for a town 165 miles away, to be gone a week! His good wife hastily put a few things together and started off on a long night's ride on a donkey, requesting a police boy to accompany her. The local official and his faithful wife pressed upon her their hammock with house boys and garden boys as carriers, knowing full well the danger and difficulty of traveling all night with a donkey whose animosity towards streams and rivers has given him an unenviable reputation. Without one moment's rest the carriers pressed on through the long, dark night reaching us by noon the next day.

While the doctor's wife was preparing to return at midnight Sonny Boy was accidentally pushed off a high veranda, landing on his shoulder. His injuries kept him crying through the early part of the night. The lanced wound in my heel was causing severe pain so that the police boy was sent off to hunt up carriers for both mother and son. The midday sun of the next day was well over our head before the long retinue of carriers started back. Camp was pitched by the river, just in time to escape a cold drenching rain which kept up all through the night, followed by a drizzle the following day. Naturally my carriers gave out more than once owing to my inability to walk the hills. But all's well that ends well.

When Sonny Boy was three years old, and was mother's right-hand while daddy was some 400 miles away from home, a little

burn on my right hand became infected. I was alone, with all the station work and a new girl from the heathen kraals in the kitchen. This made it impossible to give the hand the required rest, so the healing process did not progress very rapidly. One night while dressing the wound, after a very hard and trying day, for the first time in my life I realized that I was in danger of fainting. As the brilliantly lighted room turned pitch black and a sudden swaying motion threw me to one side I managed to grip the arm of my chair and with a full determination not to faint I began to sing "Jesus, Lover of My Soul." Once, twice, three times I sang the familiar verse before the ordeal passed and I was again master of my senses.

Dad was again several hundred miles away, attending a missionary conference when Sonny Boy came down with a double dose of measles. All went well, however, and he was again on his feet when dad returned. But a few days later, in some mysterious way, he came down with a sudden and acute attack of dysentery. The first night delirium set in, and the second night, one hour after runners had been despatched for the physician, a spasm came on,—and in our bleeding hearts we told Sonny Boy good-bye. Thirty-one hours later—in the dead of night—our faithful physician was at the door, having traveled by auto the first few miles to the river, by bicycle, and bush-car the remaining distance. This faithful friend of the sick has already passed his threescore years and ten. Duty

called him back to his station on the second day, and during the following two weeks we were in "the valley of the shadows," but from the very gates of death our little boy came back to us,—"to live and to work for the Lord who healed him."



ANOTHER MEANS OF FORDING A RIVER

There are localities even more isolated than this station, and Sonny Boy, dad and I have offered to go still farther and deeper into another region to open a new station . . . a region where the nearest physician will be some 150 miles away. Can it be wondered that our daily prayer is that God will send us a nurse and a physician to help meet the suffering needs of a vast community?

LEWISCOT LEAGUE

BY THE REV. JAMES M. SMITH, Big Stone Gap, Va.

THIS organization was formed in 1921 by the Presbyterian leaders of Lee, Wise and Scott counties of Southwest Virginia to meet some of the home mission needs of this tricounty territory. "Lewiscot" is a pleasing combination of the names of these counties. This is the country of John Fox, Jr., the scene of the "Trail of the Lonesome Pine" and the setting of many more of his attractive stories of mountain life. The total population of these three counties is approximately 100,000. These in the main are native mountain folks. About twenty per cent are professing Christians. The remainder have not been reached by the Gospel. Coal mining is the basic industry, with the manufacture of lumber next. This industrial development explains the presence of so many people in this section of the mountains. Many flourishing towns have sprung up, large business enterprises have been organized, and five railroad companies have built lines to serve nearly every town of importance. All of this material development is comparatively recent.

Eight Presbyterian churches are located in this district. At the present time they are served by five ministers. The League was modeled after the Presbyterian League of Richmond, Va., with a view of extending the home mission activities of these churches in the communities adjacent to them. A number of splendid leaders are at work in the local churches. The League attempts to enlist these leaders in the mission work of the

outposts. A board of fifteen directors, with the usual officers, has charge of all of the activities of the League. The entire program is directly under the Home Mission Committee of the Presbytery of Abingdon.

Six ladies are employed for their full time in the League missions. Five preachers are reaching about 25 preaching points in the three counties. Many mountain people are being reached through these outposts and won for Christ. Eleven mission Sunday-schools are reaching a number of mountain children, and giving them a new outlook on life. Christian Endeavor Societies are formed wherever they can be properly directed by adult leaders, and many interesting Bible classes are conducted for little children, boys and girls of high school age, and for mothers in the country communities. The fruits of this plan of evangelism are more and more apparent as the months go by. For example, recently an old man was received into the church who stated that his interest in Christ was aroused when Mrs. Martin began visiting his home after supper to read the Bible to him and his family. His wife, son and married daughter came with him into the church. Two little girls were received into the church at another point from a children's Bible class led by one of the League workers.

The League has fostered the establishment of two home mission schools within its territory. The first of these to begin work was the Hoot Owl Hollow School on

Stone Mountain about twelve miles from Big Stone Gap and two miles from Norton. Mail goes to the school over a rural route from Big Stone Gap. Here Miss Nanie Kline and her assistant have enrolled over sixty boys and girls in the grades. A good Sunday-school meets every Sunday morning, and Mr. Nisbet of the Norton Church preaches for them twice each month. A number of the boys and girls who have been trained in this school have already joined the Norton Church. This Mission has done much to transform an entire community since 1921. The second school to be established is the Lewiscot Presbyterian Institute which is located on a 315 acre farm in the Wild Cat Valley eight miles south of Big Stone Gap. Mail goes to this school over a rural route from Big Stone Gap. The Southern Railway and the State Highway pass through the farm. Here is a graded school conducted in temporary quarters in an old community church building. Miss Elizabeth McChesney is in charge with 68 children enrolled. Mr. Hamilton of the Appalachia Church and Dr. Walsh of the Big Stone Gap Church preach here Sunday afternoons, and an interesting Sunday-school is conducted. The Bible is the chief textbook in both of these schools, and the children receive a daily lesson from it. An orphanage department has been established on the Lewiscot Farm in a new stone and brick cottage. It was opened for children in September, 1927, and is, therefore, the youngest orphanage of our church. Fourteen homeless children of the mountains are now being cared for in this cottage. Miss Blanch Garrett is the cottage mother in charge of

them. An additional cottage is now needed to care for other children about us. A new school building is badly needed.

The League workers do a great deal of community welfare work. We have the poor with us always. Many of these are widows with small children whose fathers were killed in the mines and lumber operations. The winter weather in the mountains brings much suffering to these unfortunates. We distribute used clothing to the children to enable them to go to school comfortably clothed. The sick are visited and cared for. Those needing hospital attention are assisted to the nearest medical center. Many crippled children have received the benefits of orthopedic surgery and are now facing a new life. Boys and girls of parts are singled out and given special encouragement. Many of these have completed high school and college courses and are now filling important positions of responsibility and usefulness. If they had had no helping hand extended to them in the critical time of need, they never could have reached such goals.

The League is in urgent need of friends who will help underwrite its Home Mission activities and enlarge its program of Christian service in the mountains. \$5,000 was raised and used in this work during 1927. Who will help provide a new school building, or build a new cottage for orphan children, or make a new chapel possible as a center of Gospel light on a mountain creek, or be responsible for a worker's support, or care for an orphan child? If interested in any of the above, address the Lewiscot Presbyterian League, Big Stone Gap, Va.

THIRD BIENNIAL MEDICAL MISSIONS CONFERENCE

BY EDWIN M. DODD, M.D.

Medical Secretary of the Presbyterian Board of Foreign Missions, New York

THE ease and power of united work, when we focus on the task, is nowhere better illustrated than in medical missionary gatherings. Science knows no barriers of geography or race or nationalism. Medicine, as a part of the scientific world, shares this catholicity of spirit and infuses it with a distinctly human significance. Medicine, bearing a distinctively Christian import, would be disgraced if it did not measure up to this universal plane. There is assuredly no peculiar Methodist or Lutheran surgery; it would be hard to identify an Episcopal pharmacology; and there is no exclusively Congregational form of running a hospital—whatever may be said for Baptist hydrotherapy or whatever might once have been said about Presbyterian prognosis! The basis of a common humanitarian science and art would be a sufficient platform, even if religious aim did not enhance the unity. On the contrary the religious import, however, is of course a strong added bond of the spirit, indeed the main bond. Thus medical missionary gatherings, focusing as they do on the task through the medium of common knowledge and technique and with a common foundation of spiritual conception untroubled by questions of theology or ecclesiastical machinery, can function with a reality and momentum which are a delight.

For many years medical missionary associations of constantly growing usefulness and importance

have met and worked in China, Korea, India, or elsewhere. It is only within the last four years that we have been having official interdenominational medical conferences at home under the Foreign Missions Conference of North America. Four years ago we met at Baltimore under the helpful shadow of Johns Hopkins. Two years ago we met at Riverdale, N. Y.; and the special clinic generously arranged for us at the new Medical Center was, we were told, the first outside medical gathering to be held in that institution. This year we were the guests of the Clifton Springs Sanitarium, New York, an appropriate setting both for scientific values and because that institution from its founding has been a friend of missions and has served missionaries so widely. The hospitable spirit and active participation among the Sanitarium staff left nothing to be desired.

About fifty doctors and nurses from nine countries and a dozen denominations, representing the full range from most primitive to most highly organized missionary work, met this year February 20-23 inclusive. The carefully prepared papers and the free discussions which followed dealt with a great variety of medical missionary and scientific subjects. Among these we were fortunate in having represented two particularly extensive and authoritative studies of great value for missionary work. One of these, on the recent survey of medical missions in India under

the auspices of the National Christian Council and the Medical Missionary Association of India, was presented in a fine paper by Dr. R. H. H. Goheen, of Vengurla, India. The report of the survey is an invaluable piece of source material and marks a mile stone in the consciousness and development of medical missions. The other paper was a unique and exhaustive study of missionary health, carried out in behalf of certain cooperating boards by Dr. W. G. Lennox, of the Harvard University Medical School, formerly of the Peiping Union Medical College, under the direction of the Institute of Social and Religious Research. This study, too, will serve as invaluable source material in guiding medical secretaries and medical advisers of the various boards, as it makes available for the first time a great mass of data bearing on health problems and policies.

But it would be difficult to single out a few presentations for special mention when all were of uniformly high character. It is, however, worth pointing out that the scientific side of our program was more strongly developed than at any of the previous conferences. In this we had the special advantage of the generous participation of the able staff of the Sanitarium, who gave several papers on timely subjects, as well as the presence of Dr. W. F. O'Connor, the expert head of the Department of Tropical Medicine at the Medical Center, New York, and of Dr. M. F. Yates of the Harvard Dental School, who combined with this experience the background of teaching at West China University. Both these men

made practical contributions of great value both in the program and in numerous personal interviews between sessions.

One of the most enriching imponderables of such conferences, which do not register in any formal fashion, is in the personal contacts, the extra program conversations, and all the range of mental interchange, information, perspective, encouragement and inspiration. A man in the heart of Africa sees the trails that have been blazed in China. And a man in a large and well equipped union institution in China is reminded of the still existing hard and handicapped pioneer endeavors. Peaceful areas learned of the problems of lands in turmoil, and some who had come out of the furnace of political tumult were heartened by the relatively even tenor of work elsewhere. A man from Egypt could tell some one from India or Korea where to get movies for evangelistic meetings. And nurses from various regions could help each other out with many items of information. For future conferences there should, if possible, be provision for fuller participation by nurses and more time than the one session of this year for meetings of the nurses themselves.

To sum up, I think it can fairly be said by those of us who were there that the Clifton Springs Medical Missions Conference for its missionary contribution, its scientific light, its fellowship, and its general stimulus, was a highly worth-while event in the manifold activities of the missionary enterprise.

THE INSTITUTE OF PACIFIC RELATIONS

BY EDWARD C. CARTER

Secretary of the American Council of the Institute

WITH increasing frequency we hear the term "the new conference method" as against the old diplomacy in international understanding. In his recent visit, General Smuts reminded us that in the old days when there was trouble the slogan was "To Arms." He proposed a new slogan—"To the Conference Table." For most of the countries of the world, the League of Nations provides such a table. For the American republics there is also the Pan-American Union. For the countries bordering on the Pacific the Institute of Pacific Relations is providing an invaluable conference table.

But the Institute differs from the indispensable League of Nations and the Pan-American Union, for they are official, whereas the Institute is wholly unofficial. Members at the conferences, which are held every two years, are responsible to no one but themselves. They pass no resolutions. They are prohibited by the constitution of the Institute from arriving at any formal or official conclusions. They are simply a group of private though competent citizens from many countries going to school to one another. They are chosen by responsible national committees in each country because of their expert knowledge or because they represent significant points of view or for their ability to interpret the conference to various groups of their fellow citizens at home.

The technique of the Institute conferences is carefully organized group discussion, preceded and fol-

lowed by a continuing process of study and research. The main life is at the round tables, which are in session for three hours each morning during the two weeks of the sessions. Each round table is, as near as possible, a cross section of the entire gathering. This method of group discussion, with every legitimate interest considered and the utmost frankness not only tolerated but urged, inevitably leads to new ideas and new friendships. Official government negotiations are enormously facilitated if they are preceded by such informal scientific discussions by responsible citizens who are free to approach the problems not as politicians but as students.

The three biennial conferences of the Institute, which have been held thus far, have been experiments in this new conference method. The first, in Honolulu in 1925, helped to clarify American and Japanese public opinion regarding Oriental exclusion. The second, in 1927, also in Honolulu, contributed to a closer understanding between China and Great Britain. When it was proposed that the third be held in Japan, there was apprehension as to whether the Institute, nourished under the sunshine of tropical skies in a mid-Pacific island, could thrive in a more realistic setting. But the third conference was held in Kyoto, Japan, in December, 1929, and as it approached the end, it became clear to all that the experiment had been entirely successful. With absolute freedom of speech, close

to the scene of difficulty, the Conference thrashed out highly controversial questions. Thus a new mechanism, tested under the hot test fire, has been added to the world's machinery for dealing with international disputes.

There came to Kyoto, the imperial city where for a thousand years the emperors lived and where they are still crowned, some two hundred members from the countries facing the Pacific Ocean, including Australia, New Zealand, China, Japan, the Philippines, Hawaii, Canada, the United States and Great Britain. Observers and guests were present from Russia, France, Mexico, Java, Korea, The League of Nations, and the International Labor Office at Geneva. The forty-eight Japanese headed by Dr. Inaso Nitobe, a member of the House of Peers and formerly Deputy Secretary of the League of Nations, were representative of almost every aspect of Japanese life. The group from Great Britain, though smaller, reflected many shades of opinion ranging from Viscount Hailsham, who had been Lord High Chancellor in Baldwin's Conservative Government, to Malcolm MacDonald, son of the present Prime Minister, himself a Labor member of Parliament. The Canadians were led by a former President of the Privy Council, the President of the Canadian Bank of Commerce and the President of the Canadian Labor Movement since 1918.

There was the greatest diversity of point of view within the able group of men and women who came from China, some from the North and some from the South. From Peiping came the leading Chinese banker, a great Chinese scholar and the editor of perhaps the ablest critical journal in China. The head

of the group was Dr. David Yui, who acted as Chairman of the Institute's governing body and is often spoken of as the first citizen of Shanghai.

The leaders of the American group were Jerome D. Greene, New York banker; Roland W. Boyden, formerly United States observer with the Reparations Commission; Wallace M. Alexander, sugar and shipping man from San Francisco; Miss Katharine Ludington, Vice President of the National League of Women Voters; Paul Scharrenberg, California labor leader; ex-Governor Farrington of Hawaii; and Sterling Fessenden, Director General of the Shanghai Municipal Council.

Many and varied questions were discussed in the Kyoto Round Tables. The most intense discussions were about Manchuria, probably the most tangled and dangerous problem in the Far East today. China, Japan and Russia all believe that their future is at stake. As the Soviet guests were attending the Conference for the first time, they took the rôle of observers rather than full participants. This resulted in the discussions concentrating on the complicated issues in Southern Manchuria between China and Japan. These have aroused the deepest national emotions and there has been talk of war.

Although the vast fertile area of Manchuria is admittedly a part of China, Russia and subsequently Japan have secured very valuable privileges there. Through the Treaty of Portsmouth in 1905, Japan obtained the lease of the South Manchurian Railway running 700 miles into the very heart of Manchuria. Japan claims the right to guard the railways and the sur-

rounding communities by armed Japanese troops. The railway and the affiliated mines, factories and hotels are handled with high efficiency. Japan's investments in Manchuria today are estimated at a billion dollars. The Chinese on the other hand insist that, as Manchuria is China, it must be under their political control. Further, many Chinese still believe that Japan has been planning to snatch this territory from them and to use the railway for the transport of troops still further to widen their area of influence.

During the opening days at Kyoto, emotions ran high and the feelings of many of the Japanese and many of the Chinese were tense. The Chinese stressed their full rights of sovereignty and mentioned many of the annoyances of the existing order. They were anxious to have the Japanese administration of the railway zone transferred to the Chinese authorities. The Japanese emphasized treaty and moral rights growing out of the blood and treasure spent in the war with Russia and their own need of security.

The whole question of Manchuria had been broken up into manageable parts due to the research that had preceded the Conference and to the carefully worked out syllabus which had been prepared on the ground for use at each round table. As the discussion proceeded, frequent references were made to the possibility of a settlement by which Japan would retain its economic interests but transfer political control to China. The Japanese felt that the time had not yet come for this, but both groups were so eager to get further light that discussions were continued informally after the round tables on

Manchuria had closed. Gradually it became clear that the problem could never be solved if the Japanese and the Chinese regarded each other as enemies. For the only real enemy was an exceedingly complicated situation in which those who heretofore had regarded themselves as opponents must unite as fellow inquirers in tackling the problem, instead of tackling each other. At the instance of both the Chinese and Japanese groups, the Institute made provision for further research on the Manchurian question in order that more data might be available at the next Conference, which, very significantly, is to be held in China in 1931, at the invitation of the China Council.

Next to the Manchurian round tables in intensity of interest were those on extraterritoriality. The sessions devoted to the discussion of the machine age and its effect on traditional culture were highly enlightening. Although, of course, they touched no area of actual conflict, it was evident that East and West alike were facing much the same problems though in different degrees of development. The discussions on food and population were not as spectacular as those on Manchuria, extraterritoriality, foreign concessions and diplomatic relations in the Pacific; but actually there is nothing more dramatic than the relation of food and mankind. It has been the basis of most of the historic migrations. To provide enough food for the oncoming generations of Japanese and Chinese, therefore, is undoubtedly the basic problem in the Far East today. As a result of the discussions at Kyoto, the governing body of the Institute included, as the largest item in its budget, provision for research under the direction of the

Chinese and Japanese in this fundamental area which involves the life or death, or something half way between, for uncounted millions. The results of these modest studies as to how, peradventure, food may be increased and population decreased, may possibly prove in a generation to have been by far the most significant contribution of the Institute of Pacific Relations, if it aids in removing the threat to stable government which underfed and underpaid masses constitute in both China and Japan.

It has been perfectly clear that ignorance of each other was a source of misunderstanding between Pacific peoples. It was contended that, if press rates could be lowered between America and the Far East, there would be an increasing flow of news. This question was therefore put on the agenda. Many, both in America and Japan, had been working on this problem for years. But without doubt the fact that the discussion was announced gave the final push to the efforts of others and resulted even before the Conference assembled in reducing the deferred press rate between the United States and Japan from twenty to nine cents a word.

Missions, as such, were not included in the Kyoto program, as they had been at the conferences in Honolulu in 1925 and 1927. Among those at Kyoto who have been close to missionary work were: of the Canadian Group the Rev. C. J. L. Bates, D.D., Dr. E. M. Best, the

Rev. John MacKay, D.D., the Rev. E. W. Wallace, D.D.; of the British Group Canon Streeter and S. K. Datta; and of the American Group G. S. Phelps, now of the Tokyo Y. M. C. A., and Dr. J. Leighton Stuart, President of Yenching University in Peiping.

All the members of the Conference gained enormously from their contacts with peoples from other countries. On their way to and from the Conference some circled the globe. A few crossed Siberia, making the long ten-day trip by train. Many visited China both before and after the Conference in order to study on the spot the complicated affairs of that great nation, and many spent weeks in Japan before the Conference, coming to know its people, making varied and important contacts, and drinking in the beauties of its cities, temples and hills. Thus the learning attendant on the Conference itself was not limited to the two weeks spent in Kyoto.

All who were strangers in the Orient realized as never before how much they need to know of Japan and China, and their ancient civilizations. Gradually it became clear that more must be known of this part of the world as a key to understanding a new world yet to be discovered and as absolutely essential if the people of the United States are to appreciate fully the rich meaning of their citizenship in a Pacific Ocean Community of Nations.

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

NEW NEEDS FOR THE OLD BOOK

BY THE REV. GEORGE WILLIAM BROWN

General Secretary of the American Bible Society

THAT dramatic and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago announced the distressing conditions amid which thousands of Lutherans and Mennonite refugees were living near Moscow, Hamburg, and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of the intolerable conditions imposed by the Soviet Government which is adamant in its refusal to recognize or tolerate religious practices. A second cable read:

PLEASE APPEAL TO BIBLE SOCIETY BECAUSE NEED FOR BIBLES VERY STRONG AMONG RUSSIAN REFUGEES WHO ARE NOT ALLOWED TO TAKE BIBLES WITH THEM.

This was followed by a letter describing in detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scripture portions. The American Bible Society at once responded by cabling a substantial sum for purchasing Scriptures.

Late in the autumn of 1929, a destructive typhoon with characteristic suddenness hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated down a river by a lumber company formed a jam against a bridge. Becoming torrential, the waters caused an inundation which submerged a number of towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society, who was soon on the spot, wrote: "The logs in the river were washed over the banks and in many cases driven through people's homes. In one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there awaiting rescue. However, one of the logs coming down the river with tremendous force drove through the house smashing it to bits and killing all of the family except the father. In other places people were killed in their beds by the logs wrecking their homes. In all between forty and fifty people were killed in that district."

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors, he distributed portions of

Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

The attention of the American Bible Society was recently directed to a peculiar need for Old Testaments. While not a sudden emergency like the above, it is appealing if for no other reason because of its picturesqueness. It is the need of the Old Testament for persons known as the Sephardim, living in Constantinople, Salonica, Adrianople, Smyrna, Bulgaria, and Cairo. The Sephardim, of whom there are probably 70,000, are Spanish-speaking Jews who were exiled from Spain in the fifteenth century by Ferdinand and Isabella. They speak a dialect which differs from modern Spanish and is written in Hebrew characters. In order to prepare a new edition of the Old Testament for these thrust-forth aliens, thereby saving them from secularism, a substantial sum is being sought from philanthropic sources.

Other interesting emergencies could be cited. The ones mentioned above indicate that the circulation of the Scriptures, the object for which the American Bible Society was founded, is not perfunctory or whitened with tedious administrative pallor, but colorful and buoyant as it rises to meet unusual and unexpected opportunities.

Enlarge our minds to grasp Thy thought,

Enlarge our hearts to work Thy plan
Assured Thy purpose faileth not

To put Thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!

—William Steward Gordon.

COMING EVENTS

- 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 28-June 2—NORTHERN BAPTIST CONVENTION, Cleveland, Ohio.
- 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 7-8—ANNUAL CONVENTION OF THE NATIONAL FEDERATION OF MEN'S BIBLE CLASSES, Washington, D. C.
- 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, Y. W. C. A., Geneva, Switzerland.
- June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Canada.
- June 24-July 5—CONFERENCE FOR CHURCH WORK, Wellesley College, Wellesley, Mass.
- June 27-July 8—M. E. M. CONFERENCE, Silver Bay-on-Lake, George, N. Y.
- June 28-July 5—M. E. M. CONFERENCE, Blue Ridge, N. C.
- July 8-18—M. E. M. CONFERENCE, Asilomar, Calif.
- July 1-8—GOOD WILL PILGRIMAGE OF AMERICAN CONGREGATIONALISTS TO THE INTERNATIONAL CONGREGATIONAL COUNCIL, Bournemouth, England.
- July 22-August 1—M. E. M. CONFERENCE, Seabeck, Wash.
- 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.

A NEEDY FIELD

BY THE REV. J. T. LARSEN

Pastor, First Baptist Church, Johnstown, Colo.

STUDENTS for the ministry, who are wondering where God would have them go, may well consider the Spanish-speaking Mexicans in the western states. There has been in recent years a great immigration from Mexico to the United States, until there are now believed to be between 1,000,000 and 2,000,000 in New Mexico, Arizona, Colorado, and adjacent states. The majority are here for better working conditions or better pay, or more civil and religious liberty. They are so numerous in New Mexico that the minutes of the Legislature are still read both in English and Spanish. Many are Roman Catholics but myriads are virtually without any religion.

The Baptists have a Spanish Seminary in Los Angeles, and the Presbyterians, Methodists, and some other agencies have missionaries in California, Arizona, New Mexico, and Colorado, but the number is far too small to meet the need in an adequate way. The Baptists of San Diego, through their City Mission Spanish workers, are actively at work among the Spanish-speaking people in their neighborhood and there are Spanish Protestant churches, Baptist, Methodist, Presbyterian, and others, which are doing a good work. No doubt that is true in many other cities where the work has been organized.

I refer especially to the thousands of Mexicans who come to Colorado from New Mexico and Arizona every spring to spend the summer on the 210,000 acres of

sugar beets, a \$28,000,000 crop. These are often "like sheep without a shepherd." In the late fall, they go back to New Mexico for the crops there, and to Arizona and California for the winter lettuce and fruit harvests. My sympathies go out to these benighted souls who are so poorly cared for and so apparently ignorant of spiritual things. We need bright, able, educated Americans, as well as Spanish-speaking workers who can do missionary work among their own people, winning them to Christ who died for them.

Kindly pray about these needy fields, and write to your denominational Boards for further and more detailed information.

SCRIPTURE IN NEW TONGUES

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated, according to a statement by the American Bible Society. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe, and is the 13th Indian language spoken in the United States in which the American Bible Society has published Scriptures.—*Record of Christian Work.*



TOPICS OF THE TIMES



Why Missionary Contributions Declined

The Symposium on this subject in the April number of THE REVIEW has attracted wide attention. It has been referred to in many weekly religious newspapers, in several daily papers, and we understand that it is to be discussed in some of the monthly missionary magazines. The statements of the twenty pastors, laymen, women and secretaries give the most representative cross-section of prevailing opinion that has yet been published. The causes mentioned are so numerous and varied and interlocking that it is not easy to get a consensus out of them. The ones most frequently mentioned are increasing secularization of churches and general lowering of standards; the merging of all causes in a single budget and the exclusion of special appeals; reaction from the idealism and the high pressure campaigns for money which followed the World War; dulling of the original missionary motive of Home and Foreign Missions as primarily an evangel and subordinating it to educational and social work; expenditure of huge sums on church buildings and other local enterprises that absorb available money and create debts whose interest increases annual burdens, etc. The causes are apparently not peculiar to any one denomination or even country, since reports from Germany are that the income of Protestant Foreign Missions throughout the world last year was \$3,500,000 less than in the preceding year and \$19,000,000 less than in 1924, although most of the decline was in America.

Prominent among the remedies mentioned are more adequate education of the home churches as to the true

place of Missions in the work of the Church; better methods of missionary study to interest both young and old; supplementing the annual every member canvass for a general budget by concrete information in special missionary sermons and offerings; deepening the spiritual life and strengthening faith in Christ as the only Lord and Saviour; returning to the simplicities and spiritualities of the Gospel as the supreme function of the Church; renewed emphasis on stewardship; and more frequent and earnest prayer.

The Editor feels disposed to make a few thousand remarks upon the assigned causes and remedies and to add some of his own. But he contents himself for the present by inviting suggestions from readers of THE REVIEW and in making a few observations.

First, the list of causes is significant for the absence of some objections that were current a few years ago. Apparently the position has shifted.

Second, the major causes cited do not lie in boards and missionaries or the policies and methods of missionary work, but in lowered ideas of the spiritual character and mission of Christianity itself, a lowering that finds expression in secularization of thought and activity, provincialism of spirit, weakened evangelistic zeal, and concentration of effort and money upon local buildings that gratify community pride.

Third, the paralyzing effort of the inclusive budget system as it is operated in the average church is justly emphasized. The effort to induce members to subscribe definite sums at the beginning of the year in a general benevolence budget was intended to

stabilize the work of the boards and to form a wall behind to prevent retreat. It has turned out in many churches to be a wall in front to prevent advance, because so many pastors assure their people that if they will subscribe to the budget, they will not be called on again during the year and the average man, not knowing what developments may affect his income, "plays safe" by subscribing a minimum sum. Thus the appeal is on a low ground of selfish interest, a bribe "not to be bothered again" rather than an appeal to high spiritual motive, while shutting out presentation of particular boards prevents people from getting specific information regarding the work and its needs.

Fourth, spirituality does not necessarily beget interest in missionary work, unless it is supplemented by education. Some spiritually minded Christians have no interest whatever in Missions, either home or foreign, not because they are opposed to them or object to the methods of the boards, but because they do not know anything about them, and their pastors do not tell them or open their pulpits or mid-week meetings to those who can. Their spirituality ends in their own communion with God, the saving of their own souls on their solitary plank. If they have any concern for the salvation of others, it is for their relatives and friends, or at most the unconverted people in their community. Manifestly, what such spiritually minded Christians need is education. How can it be given? Authors and editors can do something and are doing it, but most Christians of the type under consideration do not read missionary books or periodicals. Secretaries and missionaries do the best they can, but it is physically impossible for them to reach one tenth of the home churches. Women's societies are doing much, but only a small percentage of the women in a given church are in these societies. The major effort must be by the pastor. He and he alone has the ear of the whole congregation. If the mission-

ary passion is in his soul, he will communicate it to his people.

Fifth, there is no ground for pessimism. The tide has undoubtedly been receding, but it will turn. Tides always do. The duty and privilege of evangelizing our own land and of giving the Gospel to the world will not be, cannot be, permanently relegated to second place. The Boards of Home and Foreign Missions are staffed by intelligent, alert, and consecrated men and women, and there are many, and we believe an increasing, number of devoted ministers and church members who realize both the peril and the opportunity of the present crisis. Theological seminaries are giving increased attention to Missions. The purpose of God for men is not to fail. "He is able." If the Church will make this a Pentecostal Year in fact as well as in name, a new wave of splendid missionary spirit and power will soon come upon all our churches. Every individual Christian can help to bring this about by familiarizing himself with missionary work, giving to it, and above all praying for it.

A. J. B.

What About Anti-Christian Sentiment in China?

It is true that some revolutionary agitators have published attacks on Christianity, and that some government regulations are hostile to mission schools. But the motives of most of them were anti-foreign rather than anti-Christian. Others were undoubtedly anti-Christian. But why do such things prove more in China than in England and America? Attacks of this kind are made every week by soap-box spellbinders in Hyde Park, London, Union Square, New York, and many other European and American cities, while hostile books, pamphlets and newspaper articles are legion. Does any one believe that such propaganda proves that Christian work is futile in our own land? From the time of our Lord's earthly ministry to the present, Christianity has been

assailed by sceptics and infidels. But if the churches carry on at home, why shouldn't they in China? "Ye shall be hated of all the nations for my name's sake," said Christ. Did He therefore tell His disciples to give up? On the contrary, He made the situation an added reason to "endure unto the end," a fresh challenge to greater activity in preaching "this Gospel of the kingdom in all the world." The beasts of Nero's arena, the fires of Smithfield, the dungeons of the Tolbooth, the torture racks of the Inquisition, the ridicule of Voltaire, Paine and Ingersoll did not stop Christianity, and the assaults of a few thousand Chinese will not.

As a matter of fact, recent troubles in China, so far from proving the futility of the effort to Christianize the Chinese, have proved just the reverse. In every station from which missionaries were temporarily withdrawn by orders from diplomatic or consular officials who wanted their nationals out of the war zones, the Chinese Christians maintained the churches, and, wherever they were financially able to do so, the schools and hospitals also, so that when the missionaries returned, they found that the work had gone right on during their absence. The demands of Chinese Christians for a larger share in the control of evangelistic and educational work, while extreme in a few cases, are, in general, a good sign and are being cordially welcomed by missionaries and their home boards.

Except in the zones of actual fighting between Chinese armies, missionary work is going right on. Schools and hospitals are crowded. The Union University at Nanking is overcrowded with 1,114 students, the largest number in its history. Evangelistic work is being vigorously pushed by missionaries and Chinese Christians alike. A five-year evangelistic program, of the National Christian Council, is receiving widespread support. Christianity in China is healthier and more virile than ever before. There are indeed difficult problems yet to be solved,

formidable obstacles to be overcome. Toils and disappointments are undoubtedly ahead. But if the followers of Christ in America, Europe and China pray and labor without ceasing, the issue is not doubtful. The purpose of God for humanity certainly does not exclude the one quarter of the human race in China. A. J. B.

General Smuts on Missions in Africa

During his recent visit to Great Britain and America, General Smuts delivered a series of lectures in Oxford on the Rhodes' Foundation, which attracted wide attention. Mr. J. H. Oldham, Secretary of the International Missionary Council and a student of Africa for many years, has published (Longmans, Green & Co., London and New York, 75 cents) a booklet entitled "White and Black in Africa, a Critical Examination of the Rhodes Lectures of General Smuts." While recognizing the eminent services of General Smuts and expressing himself as "in hearty accord with much that he said in his lectures," Mr. Oldham adds: "On certain questions of fundamental importance I find myself in acute disagreement with General Smuts and am unwilling that his assertions should pass unchallenged." Our space does not permit a résumé of the various arguments pro and con, but we must at least cite the discussion regarding missionary work. General Smuts had said: "The Christian missionary has, after a century of ceaseless effort, not yet succeeded in making any deep impression on Africa. Compared to the enormous progress and still rapid spread of Mohammedanism his success is not very striking."

This statement having been challenged, he put the following passage in a later lecture on Livingstone: "It is difficult to conceive what Africa would have been without the civilizing effects of the Christian missions. Mistakes have been made, but the magnitude of the real service is out of all

comparison to those incidental mistakes. Missionary enterprise, with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa." Whereupon Mr. Oldham comments as follows:

It may be left to General Smuts to reconcile the assertion that "the Christian missionary has not yet succeeded in making any deep impression" with the statement that "missionary enterprise is, and remains, the most powerful influence for good in Africa." The explanation which most naturally occurs to missionaries is that the remarks belong to the class of comments, to which they have become well accustomed, made by outside critics, including busy public men, who have not made any deep or first-hand study of the subject.

As regards the results of missionary work, the Christian Church has been engaged for so many centuries in the task of trying to transform human nature that it is deeply aware of the difficulties and of the intractability of the material, and is consequently little inclined to make extravagant claims in regard to success. Educators and statesmen also have their moments of disappointment and discouragement. A radical change is not effected in human nature by affixing a label, as critics of missionary work seem sometimes to suppose. This much may, however, be said without fear of contradiction — that throughout nearly the whole of Africa, at least nine-tenths of the education which the African has received he has had from Christian missions; that some of the most successful and progressive educational work in the continent today is being done in government schools by missionaries, borrowed by government for the task, as well as in missionary institutions; that portions of the Bible, which at the lowest is the finest literature in the world, have been translated into 243 African languages; and that there are not a few African Christians

whom the Church may be proud to include among its members. If nobility of character is worthy of reverence, there are Christian Africans to whom the writer and other white men would wish to take off their hats.

The other charge brought by General Smuts against missionaries is that they have helped towards the disintegration of native society by their indiscriminating attack on native religious ideas. The earlier missionary efforts, he contends, were made without knowledge of native psychology or of the teachings of anthropology. The charge is partly true. Missionaries, like all other white men, have made many mistakes in dealing with Africans. Moreover there are missionaries and missionaries, just as there are officials and officials, and settlers and settlers, and generalizations are consequently unsafe. Missionaries may not have known as much of native psychology as they ought to have done, but they have known a great deal more than most Europeans. Language is the key to the mind, and the production of literature in nearly 250 of the languages of Africa, and of dictionaries and grammars in many of them, has been almost entirely the work of missionaries. The greater part of our knowledge of African beliefs and customs is likewise due to them.

The international missionary conference held at le Zoute in Belgium, in 1926, recommended that all missionary societies should "provide full opportunity and time to African missionaries to study native languages, customs and religions." The plans for the formation of the International Institute of African Languages and Cultures, which unites the learned societies interested in African studies throughout the world and is supported by most of the governments in Africa, took shape at a missionary conference held two years earlier at High Leigh, and the missionary societies, Protestant and Roman Catholic, contribute to the financial support of the Institute. It cannot be maintained, therefore, that the missionary body as a whole is not alive to the importance of understanding African mentality and African institutions.

"No first-class educated African wants to be a white man..... Every educated Negro wants to be a first-class Negro, not a third-class European..... The superiority complex is doing a tremendous lot of mischief in Africa..... When I am worried, I go on my knees and I talk to God in my own tongue..... I plead with the Christian Church to make Africa the first Christian continent..... For God's sake give Africa Christian leaders." J. E. K. AGGREY.

From "Aggrey of Africa," by Edwin W. Smith.



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 following describes a method which is being promoted by a joint committee of the Federation, Council and Missionary Education Movement. If you would like such a chain of Assemblies in your state, write us at once.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

MRS. HENRY W. PEABODY

A remarkable series of Missionary Assemblies has been held in Florida, opening in DeLand January 22, continuing through the 24th; in Orlando 25 to 30, in Tampa 30 to 31, and in St. Petersburg February 1 to 7. The object of grouping these Schools or Assemblies of Missions was to reduce the heavy expense of bringing the lecturers and speakers to Florida by dividing the expense among the four schools, and also to reach a much larger group of people than could be reached in one center.

The success of the Assemblies was remarkable. The program included lecturers on the foreign study book for the year, "A Cloud of Witnesses," by Elsie Singmaster. This album of noted Christian Oriental women, the result of our Woman's Missionary Societies through the past fifty years, is most impressive. Twenty-four beautiful half-tone pictures were enlarged and presented as great water color paintings through the kindness of Mrs. Hill of Minnesota. This art gallery of such women as Lilavati Singh, Dr. Ma-Saw-Sa, Fellow of the Royal College of Surgeons, Madam Kaji Yajima, Christian reformer and temperance leader of Japan, and other outstanding evangelists, teachers, medical workers, those engaged in making Christian literature and in welfare work are the strongest argument of the Woman's Foreign Missionary work ever put forth.

In addition to the study book for the seniors, there were methods for the juniors through the junior study book, "The Treasure Hunt," by Margaret Seebach; and a book for little children, "Pedro and the Bells," by Mrs. Peabody.

A morning Bible hour, conducted by Bible students, some of them foreign missionaries who knew how to teach the Bible, were vivid illustrations from the Orient. The hour on Methods gave practical suggestions on praise and prayer in the missionary meeting and on publicity, a neglected art in the Woman's Missionary Society. In Orlando this hour was taken by a brilliant young journalist who had won a Pulitzer prize, and who deserves a prize from mission boards for her understanding and interest and her splendid advice to women's missionary societies.

Each Assembly presented at a luncheon or dinner the question of law enforcement, which is distinctly related to every Christian and every missionary society, both home and foreign. We cannot pray: "Lead us not into temptation, but deliver us from evil" and allow the present situation to continue.

Such speakers as Colonel Raymond Robins, Honorable Bertha K. Landes, former Mayor of Seattle, who conducted a real woman's housecleaning in that municipality, and Mrs. Fred Bennett, presenting home missions, attracted not only women, but mayors and judges and city commissioners.

The opening meeting at Orlando, in the auditorium seating 3,500 which

was practically filled, had as an outstanding feature an address by W. R. Moody of Northfield. He spoke on his father's work in the Northfield schools and great summer conferences, and, as a climax, the fact that 200 missionaries have gone to the foreign fields from this school alone, not to mention hundreds who have received their impulse at Northfield. The reaction from Mr. Moody's address was the call for an Assembly for just such a center as Northfield for the southern boy and girl. A great Bible school is needed, especially in this day when the Bible is getting to be little regarded in many of our so-called Christian institutes where chapel is eliminated and where teachers are employed who openly state that they have no belief in the great Christian truths. Mr. Moody's visit and address were most helpful.

A special feature of all the Assemblies, and a most unusual attraction was the presence of Robert Elmore, son of Reverend and Mrs. W. T. Elmore, of Eastern Theological Seminary, Philadelphia. This young boy is pronounced by the best authority in New York to be the finest player on the pipe organ in America today. Only 16 years of age, he has played as soloist with the New York Philharmonic Orchestra. He not only plays with marvelous skill, but carries the same beautiful, religious life and desire of his missionary father and mother. Hundreds came to listen to his recitals on the great organs of Florida.

The day sessions were filled full of study, lectures and practical suggestions. The evenings brought together great audiences who filled the largest churches, leaving not even standing room. The whole city has been moved in every instance by the coming of the Missionary Assembly. There has been a certain inspiration in the thought that each one favored by this Assembly in this Florida Chain must do its best, and this very loving rivalry has had its effect. The budget of nearly \$2,000 necessary to bring these

great speakers and missionaries has been divided proportionately, so that none of the Assemblies has been overburdened, and all are likely to close without deficit.

Perhaps the outstanding feature was the presence of great missionaries who came with their story of the marvelous work of our Lord Jesus Christ in all nations. The boards have been generous in sending their best. Dr. Lacey I. Moffett, 25 years in China, brought a story of the Gospel and its power even under present conditions. Dr. Mary McDaniel, Chief Surgeon of the Medical Missionary College in Shanghai, China, a Southern girl, stirred every heart with her story of that great Christian medical college. Dr. Paul Counts, a Lutheran missionary from Africa, in a beautiful, simple way, gave young and old a vision of Christ's power over there in the darkest places. Mrs. Montgomery was unavoidably detained from some of the Assemblies in DeLand and Orlando, and Mrs. Elmore nobly filled her place. She was able to be in Tampa and St. Petersburg, and made her great contribution. Mrs. Herbert Baright did a fine piece of work with Business and Professional Women at their suppers each evening with a series of talks on "The King's Business." Mrs. Induk Kim, of Korea, captured every heart. This lovely, brilliant Christian Korean woman, with her marvelous story, brought back faith in the supernatural to some of the people in the many audiences which listened to her. She came with a missionary message of Jesus Christ to American men and women; the old, old story, with its power and beauty, and she herself was the living illustration of what He can do in a heart surrendered to Him.

One of the most delightful features of the Assemblies was the community singing led by a great leader who has often been at Northfield, Elsie Hand Klinger. She was willing to give three weeks out of her busy life, closing her studio, to come down and teach people how to praise God in

song. She is unlike any professional leader. Her direction of the pageant, "At the Cross-Roads," was illuminating, and the result deeply spiritual. Her method is not to show the finest possible musical ability, but to take anyone who can sing, or any group that will give itself up for a few hours, and train them to glorify God in song. None of this work could have succeeded without the beautiful and generous cooperation on the part of the women leaders of the missionary work in all the churches. They laid aside social affairs, even the duties of house-keeping. Husbands were called in to look after the family while mother took a real, glorious outing in a Missionary Assembly. One Chairman, a young mistress of a manse, said: "I go to every one of the day sessions, and my husband takes care of the baby; then I let him go in the evening." So families have adjusted themselves. The attendance was beyond our dreams and enthusiasm grew continually, and the impression left on the community, we believe is abiding. A deep, spiritual impression, which every city in this country needs today, will lead, we pray, to a revival in this 1900th anniversary of Pentecost; a revival of witnessing on the part of every Christian in response to our Lord's last command: "Ye shall be My witnesses." So the Church began. Not until the Church as a Church revives the personal witness to those who do not know Him shall we see the coming of His Kingdom in power. We believe that every state might well endeavor to follow the example of the State of Florida, which will go on another year with an extended chain, taking in other great centers. The Federation of Foreign Mission Boards has approved this plan. Information may be obtained from the office of the Chairman, Mrs. F. I. Johnson, 419 Fourth Avenue, New York City. For sample programs, send to the Chairman, Miss B. Louise Woodford, 930 23d Ave., North, St. Petersburg, Florida.

Assemblies covered 14 days in the

four cities. The incomplete returns are as follows:

All bills paid by registrations and free-will offerings.

Registrations, approximately 2,500.

Attendance evening meetings, approximately 20,000.

Spiritual interest high, missionary zeal quickened.

Communities and press stirred by attendance which increased daily in every case.

TOOLS WORTH HAVING

1. *Short Pageants for the Sunday-School*, by Laura S. Copenhaver. Of all the books dealing with visualization, which have come to my desk during the past two years, this is, in my judgment, the finest for S. S. work. Every suggestion is possible of use. United Lutheran Headquarters, 723 Muhlenberg Bldg., Philadelphia, Pa. \$1.50.

2. *Why I, a Jew, Am a Christian*, by B. A. M. Schapiro. Hebrew-Christian Publication Society, 405 Bible House, Astor Place, New York. 10c.

3. *Twelve Programs*, arranged by Emma Gerberding Lippard, on the book, *Little Lord Jesus*, by Mrs. Lucy Peabody. The suggestions are fresh, ingenious, and adaptable. United Lutheran Headquarters.

4. *Friendship Trails for Missionary Bands and Other Junior Organizations*, by NeTannis Semmens and Mary I. Ritchie. Published by The Woman's Missionary Society of the United Church of Canada, 410 Wesley Bldg., Toronto, Canada. These ten stories introducing new friends to Canadian children are full of rich spiritual content. They are adaptable to this side of the imaginary boundary line. The illustrations lend themselves to crayon and chalk use; they are simple and clever.

The following are a few poetic bits from this succulent lay-out of world-friendship diet for little world citizens of tomorrow.

In hearts too young for enmity
There lies the way to make men free;

When children's friendships are world-
wide,
New ages will be glorified.
Let child love child and strife will cease
Disarm the hearts, for that is peace.

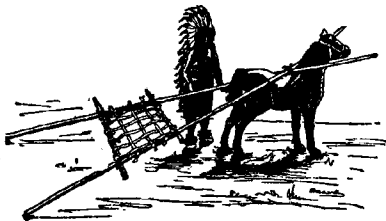
—Ethel Blair Jordan.

RECITATIONS

My Indian Friend

(Recitation for a small boy)

He's not the kind with tomahawk
Or long, sharp hunting knife;
He doesn't creep about at night
To take a white man's life;
No eagle feathers wave above
His sun-tanned Indian brow,
And though he wears no deerskin suit,
He's my pal, anyhow;
For he can tell you where to find
The best fish in the lake,
Is never lost in thickest woods
But knows which path to take.
The frail canoe he safely guides,
The strongest bow can bend—
I tell you he's a fine young chap,
My dark-skinned Indian friend.
And to the One who sees beneath
One's skin—red, black or white,
The color doesn't count for much
If a fellow's heart is right.



Just Girls and Boys

The little girls of Holland all wear skirts
so long and full,
They're busy knitting stockings long of
softly colored wool;
Their wooden shoes go click-a-clack upon
the spotless street,
And everything about the town is, oh, so
wondrous neat.

In Holland boys, though still quite small,
wear trousers full and wide,
They watch the whirling windmills that
are seen on every side;
They look and dress like little men, these
smiling little boys,
But run and play along the dykes with
very boylike noise.

Such queer long skirts and trousers wide
and funny wooden shoes,

Although they're not the sort of clothes
that you or I might choose,
Can really make no difference when play-
time comes around,
For girls are girls and boys are boys
wherever they are found.



Canadians All

We lined on the sidewalk the day he first
came
To give him the laugh to his face,
While Hector McPherson, who hated all
Chinks,
Declared he would show him his place.
And Jimmy McHugh tried to mimic his
walk,
So toddled along on his toes,
Though really that wasn't a nice thing
to do,
For that's not how Lee Ching Wun
goes.
Then Anton de Sayre made great fun of
his clothes,
And warned Herman Francks to make
sure
That his dog, Fritz, was locked in his
kennel each night,
Or he'd make Chinese soup, rich and
pure.
But young Lee Ching Wun said never a
word,
He smiled just as friendly and nice
As if it were all just some kind of a joke
When some one called, "How you like
rice?"

Then Teacher, who always knows just
what to do
When a fellow's not getting fair play,
Said, "Anton, please bring me the great
big world map
And we'll have a new lesson today."
So right from our Canada, boundless and
big,
To Ireland, Scotland and France,
To China and Germany, marked on the
map,
He told us to all take a glance.
Then with his big pencil he drew great
blue marks
From each of these countries to here,
And Anton and Hector and Herman and
Jim
I tell you all felt mighty queer.
For "From these lands," he said, "have
our citizens come,
And from a few others, 'tis true,"
But not a boy spoke till Lee Ching, with
a smile,
Said, "Me now Clanadian, too."

Far Round the World Thy Children Sing Their Song

(Tunes: *Morecambe, or St. Agnes, or
Langran*)

Far round the world Thy children sing
their song,

From East and West their voices
sweetly blend;

Praising the Lord in whom young lives
are strong,

Jesus, our Guide, our Hero, and our
Friend.

Still there are lands where none have
seen Thy face,

Children whose hearts have never
shared Thy joy;

Yet Thou wouldst pour on these Thy
radiant grace,

Give Thy glad strength to every girl
and boy.

All round the world let children sing Thy
song;

From East and West their voice sweet-
ly blend,

Praising the Lord in whom young lives
are strong,

Jesus our Guide, our Hero, and our
Friend. —*Basil J. Matthews.*

Recitation—Our Class

There's not a girl in our whole class,

Excepting Jane and me,

Was born right here in Canada,

But then, oh dear, dear me!

There's Gretchen Van from Holland,

And smart Susette from Spain,

And Sano San from far Japan

Has come here to remain;

While all the way from China came

Lee Wu Shen, oh, so shy,

Who beats us all at 'rithmetic

(But we love her, Jane and I).

Then Antoinette, who's very French,

Can draw so very fine

That Teacher sent her painting book

To a big art school one time;

And Garda's blue embroidered scarf,

Worked every bit herself,

At last year's Exhibition had

A glass case to itself.

So Jane Montgomery Smith and I,
Who used to feel so proud
Because we were Canadians,
Don't say so now out loud.

Closing Prayer

Dear Father, may these little friends

Who feel so much alone,

Soon find in our good Canada

A happy, Christian home.

Suggestive to Boards

The following is a report of the findings of the committee of Secretaries of young people and other workers with young people, which met at the request of Mrs. F. I. Johnson at the meeting of the Federation of Woman's Boards of Foreign Missions in Atlantic City, January 11-14, 1930: Problems discussed:

I. Why aren't young people volunteering for foreign service in as great numbers as formerly, and why is it hard to secure workers for the difficult places abroad? Reasons given:

1. *Uncertainty* — formerly one could consider it a life work. Now, due to various conditions one cannot be certain of it being a life work.

2. *Finance* — The fact that there have been more volunteers than there has been money to send has resulted in discouraging volunteers and prospective volunteers.

3. *Greater education requirements* — Many young people are not willing to spend the longer time in preparation now necessary, and others cannot because of the real financial problem involved.

4. *Need of new type of missionary* — While some are happy to go



out to work with and under national leaders, others are not willing.

5. *Question of validity of the extension of Christianity*—Some are questioning whether or not we have a right to carry our religion to other countries.
6. *Courses in Comparative Religions in colleges*—These are apt to leave the impression that Christianity is merely one of a world group of religions and has no unique value of its own.
7. *Whole new change in Christian philosophy*—Some are doubting concerning belief in a God. This is influencing even Christian groups.
8. *Question of marriage*—Years ago many young women missionaries did not marry. This influences some today.
9. *Antiquated and inadequate idea of what a missionary really is.*
10. *Policy of Boards*, it was pointed out, may be at fault in
 - a. Not giving enough opportunity for missionaries of special ability, as for example, in the field of creative literature.
 - b. Refusing to send colored missionaries even when they would be acceptable to countries such as China and India.

II. *Terminology of the application blank*—Some have been revised but others are in terminology difficult for young people to understand.

12. *Mercenary*—Young people are loathe to give up a good financial position at home for one which brings smaller financial returns.
13. *Change in emphasis*—Romance has been torn away. We now face facts.
14. *The lack of emphasis on mission study in the Student Christian Movement*—This organization is not closely enough related to the

Student Volunteer Movement in the colleges.

15. *The opening to young women of so many fields of service in Christian education in addition to those of minister, missionary and deaconess.*

Suggestions to aid in solution:

1. There needs to be an attractive presentation of missions dwelling on the larger implications.
2. Since there is a lack of interest in missions among students due largely to the change in Christian philosophy, and since there is a pronounced developing interest in world affairs, we suggest that missions be presented as one of the great factors in international relationships.
3. Realizing the great benefit which may come to youth from the work of a missionary on furlough, we suggest that their message be one which fully appreciates the viewpoint of youth. (A helpful leaflet, *The Missionary on Furlough*, by Mr. Wysham, was called to the attention of the committee.)
4. Presentation by nationals is a most effective means of interesting young people.
5. Programs of missionary societies should be more broadly prepared in order to interest young people.
6. More missionary education should be presented in children's groups.
7. There should be an integration of missionary education and the program of Christian education in the local church.
8. The word "missions" must be reclaimed in all its beauty and meaning for youth.
9. Missionary work should be presented at vocational conferences in schools, Y. W. C. A., and churches.
10. Motion pictures should be widely used in presenting needs of the work.

11. There should be representation of young women directly associated with young people on the denominational mission boards.

II. What books are most helpful to young people and children in deepening the spiritual life and developing an interest in the world task of missions?

1. Biography

Mary Slessor, William Carey, Livingstone, etc.

Splendor of God—Morrow

Seven Thousand Emeralds—Laubach

Aggrey of Africa

Borden of Yale

Letters of Max Chaplin

Stories of Missionary Heroes

Archer Wallace's Series
(Stories of Grit; Heroes of Peace, Overcoming Handicaps)

2. Stories

Torch-Light Series (M. E. M. 20 at 10c each)

Fiction—Mrs. Isabel Brown
Rose and James Livingstone
Stewart (Some doubt as to the value of these.)

A Daughter of the Samurai
Margaret Applegarth's books for children

Just Like You and Nursery
Series for Children

Cease Firing—Hulburt

Sons of Africa—Gollock

3. General

Christ of the Indian Road

Christ of the Round Table

Christ of Every Road—Jones

Blind Spots—Leiper

Between War and Peace—Boeckel

A Waking World—High

Stewardship in the Life of Youth

In Quest of Life and Life's
Meaning—Van Deusen

III. How can young people share more fully in the observance of the World Day of Prayer?

We desire to express an appreciation of the appointment of

the subcommittee of the World Day of Prayer Committee for the study of the young people's observance of this day, and as young people's workers we desire to continue to urge our groups to share in the observance emphasizing that the personnel of the local committee and groups be as interracial as the community makes possible.

IV. How can the Federation more fully serve the young people and vice versa?

1. Realizing that the projects of the Federation such as Christian Literature for Women and Children in non-Christian Lands and the Union Colleges in the Orient are of such a character as to appeal to young people, we suggest that young people's workers of various boards give greater emphasis in their programs to these projects and that young people be kept in mind when literature is being prepared on these projects.

2. Realizing the importance of interesting young people in the work of the Federation and realizing also the fact that attendance at the annual meeting, which makes possible the fellowship with those who know so well the work and the securing of a vision of the scope of the work, is one of the best means to this end, we appreciate the fact that many boards have included workers among young people in their representation and trust this policy will be continued.

JANET GILBERT, *United Brethren, Chairman,*

MARY MOORE, *Pres. in U. S. A., Secy.,*

RUTH HEINMILLER, *Reformed in U. S.*

SUE WEDDELL, *Reformed in America,*

NONA DIEHL, *Lutheran,*

MURIEL GRAY, *Presbyterian in Canada,*

JULIA STEVENS, *M. E. South,*

MISS MCARTHUR, *Disciples in Canada,*

MISS SADLER, *Y. W. C. A., Cong.,*

HELEN TUPPER, *India.*

WOMAN'S HOME AND FOREIGN BULLETIN

FLORENCE G. TYLER AND FLORENCE E. QUINLAN, *Editors*

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

THE DEPUTATION TO LONDON

BY JOSEPHINE SCHAIN

*Administrative Chairman, National
Committee on the Cause and
Cure of War*

When Mrs. Gauntlett wrote Mrs. Catt telling on what steamer she would arrive in the United States for the Conference on the Cause and Cure of War, she stated that another Japanese woman was coming with her and that they were going on from Washington to the London Naval Conference carrying a petition signed by 180,000 Japanese women. Inspired by this wonderful demonstration, Mrs. Catt enlisted the American, British, French and United States organizations in a similar movement and plans were soon under way for a joint deputation for the London Naval Conference. With Mrs. Edgerton Parsons and Mrs. Casper Whitney, I sailed for London a few days after the Conference on the Cause and Cure of War, carrying three brief cases filled with memorials signed by the eleven organizations cooperating in the Conference. The Japanese women carried their petition in a huge wicker basket and Mrs. Gauntlett in her beautiful Japanese costume gave a picturesque note to our deputation.

The British women had undertaken arrangements for the hearing, and on February 6th, we were received at Saint James Palace by Mr. Ramsay McDonald as chairman of the Naval Conference; Mr. Stimson, the chairman of the American delegation; Mr. Wakatsuki, the chairman of the Japanese delegation; Mr. Fenton of Australia, and Mr. Wilford of New Zealand. Through a misunderstanding, M. Tardieu was not present, but he gave a statement to the press the

next morning accounting for his absence.

There were no women from Italy in our deputation and the British press queried Rome for an explanation. The answer as published gave two reasons. First, that Italy was unanimously of the same opinion as its delegation and therefore, there was no reason to send anyone. Secondly, that the women were home where they should be, taking care of the children.

The deputation was most courteously received. Both Mr. McDonald and Mr. Stimson addressed our group. Mr. McDonald took us into his confidence, explaining many of the difficulties with which the Conference was struggling.

Many luncheons and receptions were planned for the joint deputation so that we had an opportunity to discuss not only the work of the Conference, but women's work in general with the women from other countries. Mrs. Corbett Ashby in presiding over our deputation, struck the keynote in saying that it was a memorable occasion because it introduced women as a new factor in international politics.

ON THE AIR

A hook-up of eighteen radio stations carried the message by Mrs. F. I. Johnson who conducted the fifteen minute Morning Devotions over WEAf in New York City on the morning of the World Day of Prayer, Friday, March 7, 1930. It is interesting to scan the list of cities where the stations are situated noting the wide geographical distribution: New York, Schenectady, Buffalo, Pittsburgh, Philadelphia, Washington, Providence, R. I., Portland, Me., Davenport, Iowa, Chicago, Detroit, Omaha, Charlotte,

N. C., Jacksonville, Fla., Covington, Ky., Raleigh, N. C.

The Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions would express appreciation to the Greater New York Federation of Churches and the National Broadcasting Company for their courteous yearly according of this opportunity. The Federation and Council would be glad to receive a letter from any who listened in. All over the land in various other cities women broadcasted from stations on the Day of Prayer, the City Federation or Council of Churches graciously making this possible. When the broadcasting in New York on the World Day of Prayer was first proposed for the 1927 observance, considerable hesitancy was evidenced. We were told that the public would not "stand by" if a feminine voice was heard at this daily devotional hour, that women's voices did not carry well over the radio, that it would necessitate an uncomfortably early trip for the broadcaster—all sorts of reasons and excuses for not doing it were put forth. Finally after numerous conferences, most harmonious and friendly though skeptical, it was arranged that Mrs. John Ferguson, then President of the Council of Women for Home Missions, lead the Devotions. Once a precedent had been set it became easy sailing and in 1928 Mrs. William Edgar Geil, then President of the Federation, broadcasted. It was deemed advisable to have a new voice each year; thus in 1929 Mrs. D. E. Waid was chosen. We have since rejoiced especially in this, for owing to her death soon after, that was the last time possible to have her so serve. It seemed well to alternate between those identified with missions in the homeland and overseas and Mrs. Johnson, President of the Federation, was selected for this year.

The scripture was Ephesians 2:1-8. Those who heard the service may want to preserve the words of the prayer:

Thou Father of us all—white, yellow, red or black—open wide Thy heart of

love and broadcast to us just now, in the hush of this moment, the message that each of us needs. Reveal ourselves to ourselves—spare us not. Reveal Thy will concerning each of us for today. Trust us, for we love Thee.

Nor do we ask this for ourselves alone, but for the hundreds of thousands around this "great, wide, beautiful, wonderful world, with its wonderful waters around it curled," who are dedicating this day to prayer, to special communion with Thee.

Wherever they may meet—in churches, in cathedrals, chapels, huts, on the house-tops, under trees, or by the riverside—be Thou, Holy Spirit, in their midst to guide and encourage and to save.

Especially do we pray for our nomadic groups in the United States—our little migrant children, who may have gathered the asparagus, or the tomatoes, or the fruits which we shall have on our tables today.

Help us to deal humanly with our Indian youth that is struggling up through the dark.

Compel us to give of ourselves and of our wealth to provide Christian Literature for the youth of other lands, the youth that is entreating us for it.

Lay upon the souls of our girls in the Union Christian Colleges in China, Japan, Korea, India, and elsewhere, the high responsibility which is theirs by reason of their greater opportunities.

Our Father, just now, as Thy loving children, we bear witness to Thy power to save and satisfy the human heart through Jesus Christ, Thy Revealer, Our Redeemer.

Now turn on Thy celestial radio of love and, in that mystical way which we do not understand but have experienced, fill our hearts in preparation for this day and its tasks; for love alone can win. Amen.

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Bulletin—Miss Jean G. Paxton.

Cooperation with Foreign Missions Conference—Miss Margaret E. Hodge.

International Justice and Goodwill—Mrs. F. I. Johnson.

Nominating—Mrs. D. J. Fleming.

Program—Miss Margaret E. Burton.

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Recording Secretary—Mrs. Edwin W. Lentz, Reformed in U. S.

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**OFFICERS OF THE COUNCIL**

Taken at Annual Meeting, 1930—seated, Mrs. Lentz, Mrs. Judd, Mrs. Fenner; standing, Miss Lowry, Miss Quinlan, Miss Morse, Miss Brickman. Mrs. Wilcox and Miss Ballard were absent.

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Mrs. John Ferguson (President, 1924-1928).

Miss Julia Florance, Mrs. Millard L. Robinson, Mrs. Philip M. Rossman.

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Legislative Matters—Mrs. Samuel Semple.

Migrant Work—Mrs. Kenneth D. Miller.

Student Work—Miss Muriel Day.

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World Day of Prayer—Mrs. S. S. Hough.

*With Home Missions Council**Joint Administrative*—Mrs. Orrin R. Judd.*Alaska—**Indian Work*—Dr. Frank A. Smith.*City and New Americans*—Dr. Charles H. Sears.*With Missionary Education Movement**Joint Committee on Home Mission Literature*—Miss E. Jessie Ogg.*With Federation and Movement**Leadership Training*—Mrs. Orrin R. Judd.

SPECIAL

Annual Meeting—Miss E. Jessie Ogg.*Nominating*—Miss E. Jessie Ogg.*Office Administration*—Mrs. Millard L. Robinson.*Printed Annual Report*—Mrs. Millard L. Robinson.*Literature, Study of*—Mrs. E. W. Lentz.*Survey and Policy*—Mrs. Fred S. Bennett.*With Home Missions Council**Comity and Five-Year Program of Survey and Adjustment*—Dr. Hermann N. Morse.*North American Home Missions Congress*—Dr. Charles L. White.*With Federation of Woman's Boards of Foreign Missions**Literature, Anniversary of Pentecost—**Literature, Interchange Translations—**Policy and Procedure—**With Federation and National Council of Federated Church Women**Relationships—*

Executive Officers

Executive Secretary—Miss Florence E. Quinlan.*Director, Indian Work*—Miss Helen M. Brickman.*Secretary for Migrant Work*—Miss Edith E. Lowry.*Western Supervisor, Migrant Work*—Miss Adela J. Ballard.*Assistant Treasurer*—Miss G. Evelyn Morse.

Other Personnel

Office Secretary—Miss Virginia Kaiser.*Worker Among Mexican Migrants, California*—Miss Sara J. Reed.*Directors of Religious Education**Sherman Institute, Riverside, California*—Rev. Floyd O. Burnett.*Haskell Institute, Lawrence, Kansas*—Rev. A. A. Van Sickle.*Theodore Roosevelt School, Fort Apache, Arizona*—Miss A. Graham Rowland.*Albuquerque and Santa Fe, New Mexico*—Mr. J. C. Ross.*Pipestone, Minnesota and Flandreau, South Dakota*—Mr. Isaac Greyearth.*Genoa, Nebraska*—Rev. J. M. Hinds.

The personnel in the office always includes various races and at times different nationalities. A Jewess, still a well-beloved friend, was the stenographer for five years; four Negroes have served successively; Swedish, Norwegian, Rus-



OFFICE PERSONNEL OF THE COUNCIL

Miss Virginia Kaiser, Office Secretary; Miss Catherine Rotella, Italian parentage; Miss Lucy Woo, Chinese; Mrs. Allene Crawford, Negro.

sian, Japanese young women—one of each nationality—have served, as well as those with Italian and Chinese parentage.

CONFERENCES AND SCHOOLS OF MISSIONS

¹ *Baltimore, Maryland*—October 28-30.

Mrs. Arthur C. Day, 1007 N. Caroline St., Baltimore, Maryland.

Bethesda, Ohio—July 14-18.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.

¹ *Beaumont, Texas*—*Boulder, Colorado*—June 18-26.

Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colorado.

² *Chautauqua, New York (Home)*—August 10-15.

Mrs. Orrin R. Judd, 105 East 22d St., New York, N. Y.

¹ *Chautauqua, New York (Foreign)*—August 17-23.

Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

Dallas, Texas—September 30-October 4.

Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.

² *Dallas, Texas (Negro)*—September 30-October 4.

Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

De Land, Florida—January 22-24, 1931.

Mrs. W. J. Harkness, 415 East New York Ave., De Land, Florida.

Houston, Texas—October.

Mrs. W. E. Ferguson, 2806 Bagby St., Houston, Texas.

¹ *Kerrville, Texas*—August 13-22.

Mrs. J. W. Smiley, 503 Bonner Ave., Tyler, Texas.

Lake Geneva, Wisconsin—June 30-July 7.

Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Illinois.

Minnesota (Minneapolis-St. Paul)—June 2-6.

Mrs. W. C. A. Wallar, 3040 Dupont St., St. Paul, Minnesota.

Mountain Lake Park, Maryland—July 23-30.

Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

Mount Hermon, California—July 5-12.

Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, California.

New Orleans, Louisiana—October 27-31.

Mrs. J. S. Kendall, 1212 Webster Ave., New Orleans, Louisiana.

² *Northfield, Massachusetts (Home)*—July 2-10.

Mrs. Frelon Eugene Bolster, Hammondsport, New York.

¹ *Northfield, Massachusetts (Foreign)*—July 11-19.

Mrs. James M. Pratt, 135 East 74th St., New York, N. Y.

¹ *Orlando, Florida*—January 26-29, 1931.

Mrs. Edna G. Fuller, 605 De Lany, Orlando, Florida.

Oklahoma City, Oklahoma—September or October.

Mrs. C. O. Cole, 208 West 22d St., Oklahoma City, Oklahoma.

St. Petersburg, Florida—February 2-7, 1931.

Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Florida.

Southern California (Los Angeles)—September 22-26.

Mrs. C. E. Richards, 1211 S. Magnolia Ave., Los Angeles, California.

¹ *Tampa, Florida*—January 30-31, 1931.

Mrs. J. C. Meyers, Tampa, Florida.

¹ *Warren, Ohio*—

Mrs. George Konold, 227 Scott St., Warren, Ohio.

Wilson College, Chambersburg, Pennsylvania—June 30-July 8.

Miss Martha C. Hartman, 233 South 44th Street, West Philadelphia, Pennsylvania.

Winona Lake, Indiana—June 19-26.

Mrs. Lulu C. Hunter, 1021 Elmwood Ave., Oak Park, Illinois.

All without any symbol are affiliated with both Federation and Council. All include home and foreign missions except Northfield and Chautauqua.

¹ Affiliated with the Federation only.

² Affiliated with the Council only.

SCHOOLS FOR RURAL PASTORS

The purpose of the short-term Schools for Pastors of Rural Churches is to study, in a serious way, the problems of country life and the work of the country church.

Disturbing phases of church life and work are found in the country. Professor Chandler says, "The twin gods of the machine and science have held sway over us for barely a half century, but already they have destroyed more that is old and built up more that is new than any invading army in the history of man."

The changing country is demanding a changed country church. The old-time country church is gone. It will no longer serve the present age. New methods, new equipment, new programs, new types of service, new lines of ministry are needed. How can they be provided? How can the church with its old and changeless message readjust itself to the new conditions, in this new and rapidly changing era, so as to preserve religion and perpetuate the institution of the church? These are the things the pastors of our rural churches must solve. No group of ministers today has more difficult problems or more serious responsibilities.

The Schools for Rural Pastors are studying these things. They have been conducted in about a dozen places for the past eight years. Last year ten schools had a total enrollment of about 750 students. They are not conferences but real schools with a carefully worked out curriculum and well chosen staffs of teachers, made up of professors from the universities, of rural life specialists from denominational boards, and other carefully chosen lecturers. Every pastor of a rural church ought to avail himself of these advantages. WILLIAM R. KING.

Vanderbilt University, Nashville, Tenn.

—April 21-May 2, Prof. C. C. Haun.

Drew Theological Seminary, Madison, N. J.—May 12-30, Dr. Wm. M. Gilbert.

Bangor Theological Seminary, Bangor, Me.—June 9-20, Prof. Ralph S. Adams.

Kansas Agricultural College, Manhattan, Kan.—June 10-20, Pres. F. D. Farrell.

State College of Washington, Pullman, Wash.—June 16-27, Dr. C. C. Cleveland.

University of Wisconsin, Madison, Wis.—June 30-July 11, Dr. J. H. Kolb.

Auburn Theological Seminary, Auburn, N. Y.—June 30-July 18, Dr. H. L. Reed.

Michigan State College, East Lansing, Michigan—July 7-18, Dr. Eben Mumford.

Purdue University, Lafayette, Ind.—July 14-26, Dr. O. F. Hall.

Estes Park Association, Y. M. C. A., Estes Park, Colo.—July 15-31.

Virginia Polytechnic Institute, Blacksburg, Va.—July 21-Aug. 1, Rev. F. D. Goodwin.

Cornell University, Ithaca, N. Y.—July 21-August 2, Dr. Dwight Sanderson.

Bethune-Cookman College, Daytona Beach, Fla.—February 24-March 6.

Samuel Houston College, Austin, Texas—March 10-20.

Rust College, Holly Springs, Miss.—April 28-May 9.

Miles Memorial College, Birmingham, Ala.—May 12-22.

Ganmon Theological Seminary, Atlanta, Ga.—May 26-June 6.

Gulfside, Waveland, Miss.—June 10-21.

Philander Smith College, Little Rock, Ark.—June 24-July 4.

Wiley College, Marshall, Texas—July 8-18.

Livingston College, Salisbury, N. C.—July 22-August 2.

Morristown College, Morristown, Tenn.—September 9-18.

BOOKS FOR LANDS THAT ARE BOOKLESS

He who gives a child a good book
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child a ship to sail
Where the far adventures hail
Down the sea
Of destiny;

Gives that child a vision—wide
As the skies where stars abide
Anchored in
The love of Him;

Gives that child great dreams to dream
Sunlit ways that glint and gleam
Where the sages
Tramp the ages. —Selected.

There comes today a great cry for simple Christian books for the use of women and children in the homes of non-Christian lands. John R. Mott has placed the need of Christian literature among the major needs in missionary work of the present time.

We search the world for truth; we call
The good, the pure, the beautiful,
From graven stone, and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

—John Greenleaf Whittier.

SCHOOLS FOR NEGRO PASTORS

This is the first year that the Town and Country Committee of the Home Missions Council included in its list of approved schools, any schools for Negro pastors. The committee takes pleasure in placing ten such schools on the list this year. This is possible because of the vision and generosity of Mr. Julius Rosenwald, the great benefactor of Negro education. Through a special gift from Mr. Rosenwald, ten interdenominational schools have been set up.



WORLD-WIDE OUTLOOK



EUROPE

Russians Risk Lives for Gospel

THE American Tract Society is furnishing tracts, in Russian, to counteract the movement of the Soviet Republic to make Russia a godless country. Twelve thousand tracts have already been distributed in Russia, and 24,000 more are being sent by the urgent request of missionaries who are carrying on their work, in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the Gospel.

Harboring Refugees

"CITIES of refuge" for outcasts from Russia have been established in three places in Germany. These "cities" are temporary camps constructed to house the expatriated families, largely Lutherans, Mennonites and Roman Catholics, who were able to secure passports out of Russia during the fall months. The largest of the camps is in Hammerstein, where over 3,000 persons have found refuge. The first objective of those in charge of the camps is to provide food, clothing, shoes, and linen for the refugees; but at the same time it is necessary to provide employment so that their lives may be reconstructed, physically and spiritually.

Seven shoeshops have been opened, giving employment to more than 100 shoemakers, and in addition, furniture, woodwork, tailoring and seamstress shops have been established. Play equipment and games occupy the attention of the children except during hours when they are studying under teachers selected from the ranks of the refugees themselves. A library has been established, and with the as-

sistance of the inmates, chapels have been erected for Protestants and Catholics, and Protestant and Catholic pastors have been appointed. The staff includes five nurses and two clerks, and it is stated that others are to be added as need arises.

Bulgarian Students' Flight

THE destitute condition of students in Bulgaria is described in a recent letter from Dr. Walter Kotschnig of the International Student Service. "The situation of the students is desperate. The minimum amount necessary for existence in Sofia is \$20 to \$22 a month. About 40% of the students have less than \$11 a month; 10% have less than \$6 per month; one third of the whole student body has only one meal a day. The situation with regard to lodgings is extremely bad, as the great majority of the students live in garrets, cellars and bathrooms. . . . The inevitable result is illness. Fifty to fifty-two per cent of the students are tubercular. The number of cases of suicide among students is nearly five times as large as that of pre-war days."

Moravian Meetings

HERRNHUT is looking forward to three eventful years. This spring the Synod of the Moravian Church on the Continent will meet there, and will deal with the resolutions for the General Synod. In the autumn, representatives of all German Missionary Societies will gather there for the tenth mission week, when there will be daily lectures and discussions on problems of the mission field. In 1931, the General Synod will assemble there. It was to have met in 1919, if the war had not made this impossible. In 1932, there will be great festivities in honor

of the Two Hundredth Anniversary of the founding of Moravian Foreign Missions. To crown all this the International Missionary Council, the representative of all the Protestant Missionary Societies of the world, will be convened there; for, having resolved to meet in Germany, it has been invited by Herrnhut, at the request of the German Societies, to make that its meeting place.

To Commemorate Reformation

AT THE request of the Reformed Church in Yugoslavia for the strengthening sense of fellowship that a universal commemoration of the Reformation at a fixed season would afford, the Council of the General Presbyterian Alliance, which met in Boston last year, endorsed a proposal that each year on the last Sunday in October, generally regarded by the churches on the Continent as "Reformation Day," or on an adjacent Sunday, allusion with thanksgiving should be made throughout the constituent churches to the benefits derived from the Reformation of religion, and that the needs of the sister churches in lands where the Reformed faith is opposed or holds a minority position be then had in prayerful remembrance; and it invites the officials of all the constituent churches to endeavor to secure this by timely reminder to all their ministers.

Religion in Hungary

ANATIONAL Missionary Society of the Reformed Church of Hungary is under way "for the fulfilling of the command of the Lord Jesus Christ as found in Matthew 28: 18-20. This will have both home and foreign sections. The leader in this missionary revival is the Rev. Gyula Forgaes of Savospatchk. His conviction has been that in order to ensure the supply of missionaries, deaconesses, colporteurs and Sunday-school teachers, the beginning must be made with the children. So he is working on a twelve-year campaign of missionary education

in school societies and study circles, beginning with the little ones of six years and continuing until confirmation at eighteen. This campaign has already passed through the first three years. Nine years from now the active ministers of Hungary will have behind them a body of young communicants trained for Christian activity. Mr. Forgaes is apparently a sort of Hungarian "Father Endeavor Clark."

AFRICA

Dan Crawford's Legacy

MRS. DAN CRAWFORD writes: "Rejoice with us; the first consignment of the whole Bible in our Luba-Sanga tongue has at last arrived! How I wish you could have been with us when the fat mail-bags were opened in the village square. Such a rush of eager hands to help with the unpacking, while little children, who could read, pushed in between their elders, unable to curb their impatience in their eagerness to be the first to open and read the long-promised Bible. All around us crowded the natives, pushing and craning over each other to get a good look, while those too far from the table stretched out beseeching hands for a copy to be placed in them, if but for a moment. None could possibly estimate the Bible's value, but all knew it had been lovingly printed, and sent out to them by their praying white brothers and sisters in Christ, far across the seas, and they knew also that it was the priceless legacy left to them by their loved 'Konga Vantu,' and we were all filled with pride and thanksgiving for at last receiving this crowning work of his African toil."

Organized Union

THE Congregational Union of South Africa grew out of the independent churches created by the L. M. S. There are in the Union today less than 3,000 European, and over 20,000 native and colored members. Until a few years ago its annual income was less than £1,000. Now it has £60,000 in capital investments and, with the help

of the Colonial Missionary Society, has an income of from four to five thousand pounds. But while the monetary resources have been small, the Union has been remarkably blessed in its leaders. There is now a central office in Johannesburg with a permanent secretariat which directs the Christian activities of the whole field. The colored and native churches, at first intensely independent, have been persuaded to come in. The Union is now, by its constitution, a missionary society.—*The Chronicle*.

Remembrances

BISHOP GAUDERT, who is inspecting the African fields of the Moravian Church, tells of his stay in Zanzibar, where he visited the cathedral of the English Universities Mission. It is built on the place of the old slave market and its altar stands on the spot where the slaves used to be whipped. On a side pillar there hangs a plain wooden cross. A tablet on it bears an inscription stating that the wood is from the tree beside Lake Bangweolo under which Livingstone died and where his heart was buried. What a remembrance of those who strike wounds and those who heal them!

Successful Camp Meeting

A CAMP MEETING in Angola is an interesting event. Mrs. Susan Wengatz, in the *Indian Witness* describes one such, held in the Malanje District. [Mrs. Wengatz died Jan. 16, of rabies.]

"They came from all directions, arriving at all hours, day or night, a crowd of tired but happy looking men, women and children, each one carrying a load of food, cooking pots, baskets and sleeping mats, or perhaps leading a goat or sheep to be killed during the week. The largest delegation from any one native church was 136 people. They walked, including the home going, forty miles. Fifty people from one village walked sixty-two miles to this camp, and one woman, an earnest Christian, walked from the Sango

Country, making a two hundred forty mile journey. In spite of our more than one thousand campers on the ground, our hearts were delighted in the way they cooperated to keep things as clean as possible. For natives this was unusual.

"The first prayer meeting on the opening day had 500 in attendance and as the tent only holds 400 we saw it was going to be far too small, as people had only begun to come. So we asked those present to go out and gather sticks, poles, grass and other necessary materials to enlarge our tabernacle. This was quickly done and a large veranda was erected on the two sides and one end of the tent, and later a second addition was made to the end veranda, so that nearly a thousand people could sit in the shade. Plans are already beginning to work out for a grass-roofed tabernacle for next year which will seat 2,000 people. Natives are donating the labor and we have already 683 Angolars of the 3,000 (about \$150) needed for the materials we will have to buy."

NORTH AMERICA

Religious Education Meeting

THE annual meeting of the International Council of Religious Education, February 12-19, 1930, was held in Chicago. Problems dealt with by the Council include those of Religious Education as carried on by religious education directors—state, county and local — teachers and denominational secretaries. The membership is drawn from these groups. Two trends seemed very strong: First, the way in which the representatives of many denominations were working together to build a unified religious program; second, there was evidence that leaders feel the need to come back to a much stronger presentation of Christ and the Bible directly, rather than of the writings of others concerning these.

Bible Memorization Contest

A PLAN for reaching the unreached children of British Columbia was launched last September. There is a

vast scattered field in this Province of isolated settlements outside the usual efforts of the denominations. Following the plan used in Manitoba and Alberta, the Sunday-school mission sought to form a link with the public school teachers of the Province, requesting their cooperation in a Bible Memorization Contest for their pupils. Many teachers responded, and 40 schools enrolled. Of approximately 300 children who have entered the contest, a large percentage are scattered from 20 to 80 miles from any church or Sunday-school.

Council of Churches

PROBABLY the greatest mustering of sentiment on the question of "Christian Unity" that America has ever seen took place at the Centennial Pentecostal Celebration of the Ohio Council of Churches in Columbus, January 19-26. More than 3,500 representatives of Ohio's Protestantism were registered for the four interdenominational conventions — pastors', laymen's, women's and young people's — included in the week's program. The pastors' registration alone amounted to 1,261.

The Laymen's Convention findings included one resolution declaring that "we favor immediate action wherever possible that may finally result in spiritual and organic union," and urging that "we proceed as rapidly as practicable in local communities, in missionary efforts and by overhead organizations or officers." The Pastors' Convention expressed itself in favor of church consolidation, especially in downtown sections "where maintenance and service have become a problem," and in rural areas where relief from "intolerable conditions of overchurching and underchurching" is needed.

The success of this conference furnished the inspiration in large measure for a similar gathering of some 400 ministers, of all denominations and from all parts of the state, at Springfield, Ill., March 3-5. Evangelism was interpreted and stressed. Such themes as world friendship,

America's christianization, the challenge of the day to the Church, the call for constructive comity, the cooperative task, the teachings of Jesus applied to industrial conditions, the why and how of church worship, the pentecostal spirit, the unfulfilled commission to teach, better church members, the betterment of the home town through the service and services of the Church, and the courage of evangelism were among the important subjects discussed.

Lutheran Foreign Missions Conference

ONE hundred representatives of all Lutheran Foreign Mission Boards in America (except the Missouri Synod) met in the Central Lutheran Church of Minneapolis, March 5, 1930, in the twelfth annual convention of the Lutheran Foreign Missions Conference of America. The general topic was Mission Evangelism. The proceedings and excellent papers are to be published in a pamphlet which will be of permanent value. The evening session was a public meeting conducted by the pastor of the church, Dr. J. A. O. Stub, and the retiring vice-president of the conference, the Rev. Johan Mattson. Dr. George Drach and Dr. L. W. Boe, President of St. Olaf College, delivered the addresses.

The officers elected for the ensuing year are: President, the Rev. George Drach, D.D., United Lutheran Church; Vice-President, the Rev. O. J. Johnson, D.D., Augustana Synod; Secretary, the Rev. H. Hoverstad, Norwegian Lutheran Church; Treasurer, the Rev. J. H. Schneider, D.D., Joint Synod of Ohio.

What this conference represents may be judged from the following statistics of American Lutheran Foreign Missions: The total annual expenditure of American Lutheran Foreign Mission Boards now is nearly two millions. In more than twenty foreign fields there are 670 missionaries, including wives, and 6,000 national Christian workers of all grades. The total number of baptized Christians in all these fields is 226,940, the pupils in the mis-

sion schools number 67,260, and the number of treatments in mission hospitals and dispensaries is 235,522. The value of mission property, held in trust for the native churches, has reached the grand total of \$4,000,000. These statistics are impressive and significant. It is gratifying to observe that during the past ten years since the World War, there has been a decided increase of foreign missionary interest and effort in practically all American Lutheran synods and general bodies, and if this increase continues unabated, the American Lutheran Church soon will have a more worthy ranking in foreign mission work.

The Conference requested the Executive Committee of the Lutheran World Convention to constitute a standing sub-committee on Foreign Missions, one of whose duties shall be to arrange through said Executive Committee, a World Lutheran Foreign Missions Conference. — *George Drach, D.D.*

Adventist Liberality

THE 112,276 members of the Seventh-day Adventist denomination throughout the United States and Canada gave \$2,839,674.09 in free-will offerings to the advancement of foreign missions in 1929, or an average of 48.6 cents per week for each individual. This is an increase of \$19,559.98 over 1928, but on account of the larger membership in 1929 the average cents per week is one-half cent less. During the past ten years, this denomination has paid \$24,708,835.09, an average of \$24.13 per year for each church member. The goal for mission giving is 60 cents a week among the white constituency, but the negro work in the South is based on 50 cents a week. Two of the twelve union conferences — Columbia and East Canadian — report the largest total per capita receipts for 1929 that they have ever raised in their history; while 3 more show larger averages than last year.

Evangelism Among Filipinos

AMERICA has 100,000 Filipinos, and approximately 800 more are entering the ports of San Francisco, Seattle and Los Angeles each month. Under the direction of the Methodist Episcopal Church, a series of evangelistic services have been conducted in Central and Northern California. Many groups of Filipinos in the farming and fruit sections of California have also been reached. The farm youth is sought in the fields by gamblers, bootleggers and other evil influences, and is therefore as much in need of moral guidance as is the young man of the town or city. The rapid influx of these people into the United States presents an enormous evangelistic opportunity.

Negro Gains in Decade

A DECREASE during the past ten years of eighty-eight per cent in the annual lynching record is cited as obvious evidence of improving interracial conditions in the South, in a statement just made public by the Commission on Interracial Cooperation on the completion of its first ten years of work. The steady decline in the number of lynchings, from 83 in 1919 to eleven in 1928 and ten in the year just ended, the Commission considers a significant and encouraging index of changing public sentiment.

Other important gains of the decade cited are an increase in educational facilities; a decided improvement in Negro health and a longer life span; the better support of Negro welfare agencies through public appropriations and community budget; the enlistment of the important religious groups, particularly the organized church women, in programs of interracial study and betterment; the introduction of the study of race relations into hundreds of colleges and high schools; the publication of many excellent books and magazine articles by and about Negroes; and the mobilization of several thousand men and women in interracial committees

which are working for a larger measure of justice and opportunity for the South's Negro population.

GENERAL

Ministerial Relief

NINETEEN general church bodies in America pay 29,665 incapacitated ministers and ministers' widows and children a total of \$9,566,095.53 a year in pensions, benefits and ministerial relief, according to F. E. Smith, of Indianapolis, Secretary of the Board of Ministerial Relief of the Disciples of Christ. These organizations have more than \$130,000,000 in endowment and relief funds for the future care of beneficiaries. Nearly all of the congregations to whom questionnaires were sent reported plans for extension of the scope of their benefit work.

A Call to Service

YOUNG men and women are wanted for service abroad this year under the auspices of the Protestant Churches of the United States and Canada, according to calls, numbering 1,153, listed in the January number of the *Student Volunteer Movement Bulletin*. This number includes openings for 440 teachers, 274 ordained ministers, 169 women for religious and social work, 105 physicians, 99 nurses, 4 dentists, 2 pharmacists, 1 dietician, 11 treasurers and business managers, 4 agriculturists, 4 printers, 3 builders, 3 matrons and 1 librarian.

Thorough preparation and a genuine sympathy with missionary work are essential qualifications for these positions. Candidates under 30 years of age are preferred, though some organizations will accept persons up to 35 years of age. For information write to the Foreign Mission Board of your own denomination, or to the Student Volunteer Movement, 419 Fourth Avenue, or to the C. W. E. Committee, 600 Lexington Avenue, New York City, from which address leaflets listing the calls for teachers, doctors, nurses, ordained ministers, and women religious workers may be obtained free.

World's Largest Missions

IN THE Lutheran Year Book of Foreign Missions, published in Leipzig, Germany, under the editorship of Dr. W. Gerber, complete statistics of all Lutheran Foreign Missions are given. It will be interesting to know that the mission of the Rhenish Society in the Dutch East Indies is listed as having a baptized membership of 333,145, which makes it without doubt the largest foreign mission in the world. It can hardly, however, be called a distinctively Lutheran mission, though perhaps predominantly so. Many of its missionaries are confessionally Reformed.

The largest all-Lutheran mission in the world is that of the United Lutheran Church in the Telugu Country of India, which reports a baptized membership of 140,000, and the next largest are those of the Gossner Society in Chota Nagpur, India, with 118,000 baptized members and of the Norwegian Missionary Society in Madagascar, with 101,000.

Step Toward Opium Suppression

THE thirteenth session of the League of Nations Advisory Committee on Opium, at Geneva, January 20-February 14, produced, with unanimous agreement, a far-reaching plan for checking the illicit traffic in narcotic drugs through direct limitation of manufacture. The plan has three fundamental points. It would determine production by securing estimates of legitimate requirements in narcotic drugs annually from each country participating in the proposed convention. It would allocate production by arrangement either between the governments of manufacturing countries, or between the manufacturers themselves with the approval of their governments. It would control distribution by establishing a Central Office authorized to approve or disapprove exports of narcotics from the supplying countries after the export license has been granted by the national government, according to whether the ship-

ment falls within the previously specified requirements of the consuming country.

WESTERN ASIA

Changes in Persia

THE West Persia Mission of the Presbyterian Church, reports that "fifteen years ago there was not a single converted Moslem on the staff of our school; now there are four converted Moslems on the regular staff, and two more who are almost within the fold. While there were some 'inquirers' fifteen years ago, today there is an organized group of Moslem converts, a 'church' not only here in the city but also in a number of places throughout Persia. There are now twenty names on the list of probationers. The little group of Moslem converts recently gave the sum of \$17.00 toward helping their brethren in Meshed build a new church. Books and tracts, not including the Scriptures, were distributed throughout all Persia this year to the number of 21,700 as compared with 2,500 two years ago. The distribution of the Bible and Bible portions has increased proportionately."

Drug Traffic in Egypt

THE report of the Cairo Central Narcotics Intelligence Bureau is a sweeping denunciation of Western countries, where the drugs are manufactured for shipment to Egypt and the Far East. Russell Pasha, Cairo Police Head since 1918 and who has been in Egypt since 1902 says that in the Central European manufacturing countries the unit of calculation when talking of narcotics is the ton, and that the narcotic manufacturers of Central Europe are making colossal fortunes by pouring their poisons into Egypt and the Far East. The Pasha's report states that the legitimate scientific and medical requirements of one European country of 53,000,000 inhabitants are fifty kilograms of heroin per annum. If the population of the world is taken as 1,646,000,000 and an allowance of heroin given at the

rate of one kilo per million, the world requirements in one year would be about 1,700 kilos of this drug. In the year 1928 (as per above) Roessler Fils manufactured 4,349 kilos of this drug, i. e., two and a half times the legitimate requirements of the world; and this is only one of several factories in Central Europe.

A Decade in Turkey

NOWHERE else has so great an outward change been wrought in one decade as in Turkey. It is as if the new State wished wholly to forget its past, though it still finds it difficult to subdue the hate of centuries rising in its blood, and to love mercy. It has, at any rate, faced westward and made determined attempt to follow Western ways. Many who cannot forget the past, with its barbarity and butchery, will insist that the old Turk has only put on new garments, but this view must be revised when one considers the reforms which are being pressed. They still come largely from above and have to contend with the force of age-old tradition and custom, but this is all the stronger proof of the sincerity of the leaders. Real progress toward Western ideals has been made in these last few years. Most promising of all is the new system of education under which oncoming generations will grow up literate, and familiar with the new national ideals. Following the order that every one must learn to read and write, and the compulsory adoption of Latin characters, 1,036,500 persons learned to read within eight months. Today in place of 3,850 primary schools where the Koran was taught without an understanding of the meaning of its verses, we have, 6,580 schools. In these schools 441,000 students learn history and geography.

Sunday-school Beginnings

IN MARCH, 1929, Mr. L. N. Zenian, an Armenian, began a religious education program in the Gregorian Church. He tells of organizing the Sunday-school work.

"The opening took place December 1st. Two halls, used for kindergarten during the week, were offered for this purpose, the School Board agreeing to permit the use of their equipment on condition that in the near future we purchase our own chairs, etc., to be used on Sundays. On November 24th from the three church pulpits, reference was made to the importance of religious education through the Sunday-school. Parents were advised to send their children to the Sunday-school for registration. On that same Sunday our teachers registered 430 boys and girls, from four to fourteen years of age. December 1st, over 500 children were present, many having no seats. The chairman and secretary of the Council were our speakers, as well as one of the priests. I told them the story of Jesus blessing the little children. They listened with deep interest. It was a day of great rejoicing for all of us who have been holding the children so near to our hearts. The service lasted more than an hour. With our musical leader, the children practiced chanting the Lord's Prayer.

"Many children went home with broken hearts as there was no room for them in this first day of school. Every effort will be made to make places for these and others also, just as soon as possible."

Progress Again in Swing

ALL primary schools in Afghanistan are to be reopened. The Educational Ministry is urged to take early steps to arrange for the instruction of those youths who, during the revolutionary days, had to leave school. The King considers education next in importance to the army. — *Alliance Weekly*.

ISLANDS

From the Life

JUAN LEONES walked into a mission, heard the story of Christ, and carried a Gospel home with him. His father tore the book up and chased the boy from home. Juan returned to the

missionary, saying, "I have lost the girl I loved and my father and mother. Now I want to make it worth all this cost. Send me to the Kalingas!" Everybody protested, for these were the wildest head-hunters of the Benquet Mountains. But he insisted. When he arrived with the soldiers, the chiefs of the tribe hissed through their teeth, "If we were not afraid of these soldiers we would take your head." Ten years passed. Six hundred Kalingas had joined his church. The chiefs were elders in the church of the man they had once threatened to kill. At length, as his father lay dying, he sent for Juan to come home. "Juan," he said, feebly raising his thin arms, "forgive me, forgive me, for chasing you from home. I have watched your career. You are the only boy I have who doesn't drink, gamble, or associate with evil women. Forgive me, and God help you to make the other boys as you are." Juan answered, "Father, there is nothing to forgive, for if you had not done what you did I would not have found Christ and the Kalingas might still have been without Him."

United Publishing Campaign

AN ORGANIZATION to be known as the "Christian Literature Society," whose purpose is the "promotion and publication of indigenous Christian literature in the Philippines" has recently been launched. It will be the publishing agent of the National Christian Council, and as such will control the projected interdenominational magazine for the churches. It has a schedule of tract publication, which provides for issuing one new tract each month, each tract to be published in six dialects. It will produce stewardship, home missions, and devotional literature, such as "Pilgrim's Progress," in 3 dialects each.

The Enterprising Filipino

IT WOULD be hard to find a new mission in the Church where the first few years have brought such a

response and such a promise for the future, as the Mission of St. Francis, at Upi, Cotabato Province, on the Island of Mindanao, in the Southern Philippine Islands, a promise overwhelming unless reinforcement in staff and equipment is forthcoming. At least three of the ten outstations of the mission are ready for simple church buildings, walls of split bamboo, thatched roofs, safe in that part of the Islands where they do not have floods and typhoons. The local people are giving half the cost.

CHINA

Missionaries in China

I DOUBT the report of the *New York Times* correspondent in Shanghai that "the Nationalist movement is inimical to Christianity and all missions." Such a statement is absurd when so many of the Nationalist leaders are Christians themselves and when so many Christian leaders—all of them, I should estimate—are ardent Nationalists. There is no conflict between a sane nationalism and Christianity, and the Chinese know this as well as we. RICHARD H. RITTER, *Presbyterian Missionary in Peiping.*

Cheer for Prisoners

FOR six years our preachers and Christian workers from the McLain Memorial and Grace Memorial churches in Sunkiang, China, have been visiting the city prison. The prison consists of a group of rooms one story high in which are gathered all sorts of criminals, many with bodies afflicted with every disease to which flesh is heir. No place for bathing or laundry is provided. The Government employs no physician to treat their diseases, and no Chinese doctor will volunteer without pay to attend to the ills of the suffering mass. In addition to the heavy penalties inflicted upon these prisoners for crime, great numbers are suffering from trachoma, which soon destroys their sight and leaves them in total darkness. Tender, helpful service in a practical way begets confidence, and many have con-

fessed their sins, and express a desire for a better life.

The authorities seem to appreciate the work for the spiritual and physical betterment of the prisoners. It is hoped by this work to encourage and possibly inspire those in charge of the prisons along the line of prison reform, as well as to carry the blessing of the Gospel to those who seem to need it most.

Japan's Beneficence

TWO Research Institutes in China are being founded by the Japanese Government as a means of returning to China part of the indemnities paid by that country to Japan. One will be located at Peiping and will deal with philosophy, religion, literature and the arts. The other will be at Shanghai and will deal with the natural and physical sciences. In addition, three hundred Chinese students in Japan will receive financial aid, and four Japanese hospitals in China will receive subsidies. To finance these undertakings a fund of 92,000,000 Yen (about \$46,000,000) has been set aside from the Boxer and other indemnities paid by China to Japan, and is expected to yield 3,000,000 Yen a year.

Christian Movement in Transition

ACCORDING to Dr. J. Leighton Stuart, President of Yenching University, there is no fundamental clash between the nationalist and Christian movements in China. The two are striving after the same goals and each can supplement the other. Time is proving that the Nationalist Government is the best that China can have under the circumstances. Out of this critical transitional period, there has come much questioning and re-evaluating of the whole missionary enterprise. The Christian organization in China contained foreign characteristics which were non-essentials. On the whole, Dr. Stuart looks upon the anti-Christian movement as a blessing in disguise.

JAPAN-KOREA

Ethical Standards Compared

TASUKU HARADA contributes an article to *Pacific Affairs* comparing Japanese ethical ideals with the teaching of Christianity. He points out that the dominating factor in the Japanese conception of morality is the sense of ought—a desire for order and duty, as opposed to the affection and feelings. When Christ said "He that loveth father or mother more than Me is not worthy of Me," he said something easy for a Japanese to understand. A sense of gratitude, a spirit of disinterestedness and dignity and loyalty are among the more important Japanese virtues. On the other hand Japan's positivistic tendency rejects the supernatural in the Christian faith, and her belief in pantheism make it impossible for her to conceive the existence of a personal, heavenly Father. Her instinctive fatalism is another barrier to Christian belief. The demand of absolute righteousness is unknown in Japanese theocracy. The sudden inrush to Japan of Western materialistic civilization is not favorable to the growth of Christianity. These external conditions, together with Japanese philosophic conceptions, offer more difficulties than does the moral code, which has very noble aspects.

Buddhist Activity

A DEVOTED Japanese Buddhist, who acquired some wealth in America, Sakichi Kato, after a pilgrimage to the shrines of Buddhism in India, determined to erect a Buddhist temple at his own expense in Buddhagaya.

A small group of Buddhist priests and laymen in Tokyo has established three homes for neglected children in Tokyo, one of them being for girls.

In Osaka a Buddhist layman, Tatsujino Shinano, has established a home for Korean laborers who are emigrating to Japan in increasing numbers. It has 79 rooms for 300 persons.

In Tokyo some rich Buddhists together with the Buddhist Women's League, and the Association of Buddhists in Honolulu raised \$67,250.00 for a hospital for the poor.

Last summer numerous vacation retreats for religion were held in Japan under the auspices of the Buddhist Young Men's Association. One of these was attended by 300 people.

In November, 1928, a Buddhist Congress of priests and laymen was held in Nagoya, which was attended by 1,500 delegates.

The western Hongwanji Sect has arranged for medical aid in 65 remote villages in which it is difficult to obtain medical help. The method is to have a physician tender medical aid for a week at a time to all inhabitants. At the same time a priest is in attendance to minister to the religious wants of the people.

In October, 1929, a German-Japanese Association was founded under the honorary presidency of Prince Tokugawa. The impulse was given by the German Buddhist Prof. Petzold. Its object is to promote the study of Mahayana Buddhism and to carry on Buddhist propaganda in Germany by the translation of Buddhist works, the publication of a periodical and the founding of Buddhist chairs in German universities. A fund of \$50,000.00 is being gathered.

The Buddhist Institute of Prof. Walleser in Heidelberg has received a gift of \$1000.00 from a Japanese, Kunihiro Okura, for the publishing of some Buddhist works.

The above facts, which have been collected by Pastor Witte, show how Christian methods are being adopted.

Kingdom of God Campaign

THE Kingdom of God campaign entered a new phase with the coming of 1930. It is now a truly united evangelistic movement. All over Japan union prayer meetings were held in the churches on January 1, 2, and 3; for the success of this great undertaking. Christian mass meetings have been held in Tokyo, Osaka, Kyoto,

Kobe and elsewhere, with thousands in attendance. Now there is a weekly newspaper devoted exclusively to the Kingdom of God campaign, and designed to follow up the advantage gained when a seeker for truth has his interest aroused, but may not be ready to seek out a Christian friend or a pastor and talk things over. On January 10 all the leading newspapers of Tokyo and Osaka carried a message from the churches to Japan's non-Christian millions.

Farm Schools for Korea

FO. CLARK tells in the *Korea Mission Field* of the effort to improve economic conditions:

"Twenty ten-day farm schools are being held this winter, attended by 'dirt farmers' and others interested. One-third of the time is spent in discussions another third in demonstrations, and the remainder in stock judging, machinery, etc. It is hoped to reach 2,500 farmers between December and April, and the permanent establishment of two agricultural schools is the goal. It is planned to send instructors out to farms to give practical advice on the farmers' problems. An improved farm program involves a considerable change in the diet of the people, but this can only be brought about when the women are taught how to prepare a variety of foods. We are cooperating in this farm school movement with the mission workers, together with the Korean church leaders, who are largely responsible for the attendance at these schools."

Daybreak Prayer Meetings

DAYBREAK prayer meetings at 6 a. m., in which more than 1,200 persons participated, featured the special evangelistic meetings held in Pyengyang, Chosen, for eleven days during November, 1929. Rev. Kim Ik Tu, perhaps the foremost evangelist of Chosen, called by many the "Billy Sunday of Korea," led the meetings. The program called for daybreak prayer meetings, morning Bible study,

afternoon preaching from house to house and evening services. Each morning Mr. Kim led in prayer very earnestly, and afterward all prayed silently or quietly.

The largest church in Pyengyang has been unable to accommodate the crowds which have attended these special evangelistic meetings in recent years, and a gymnasium-auditorium, which will seat as many as 5,000—on the floor in Korean fashion—is being built on the campus of Union Christian College.

INDIA-BURMA

Work Among the Incurables

IN THE Home for Incurables, Colombo, there is a regular Sunday service in English, Singhalese and Tamil, in which Christian workers take an active interest. The worshippers belong to different denominations and communities. Among them are a lady of 97, blind Tamilo, and a crippled boy in his early teens. It is refreshing to hear them sing, read the Bible and pray. After the service, the wards are visited. God has signally owned the work of faith and labor of love.

Health Week in Chupra

TO MAKE Chupra, Christian Bengal village, clean and healthful, the Church Missionary Society held a "Health Week," with the slogan: "Cut the jungle, kill the mosquito," and a program of lectures, leaflets and pageants. Prizes were offered for the best work in jungle clearing, writing the best play and for the cleanest compound. This concentrated program was preceded by the work of the "Anti-Malaria Society," made up of missionaries, older pupils and a few interested villagers. The society had been divided into four groups, each group making itself responsible for one part. About once a week these bands sallied forth armed with various implements to cut jungle or spray stagnant pools with kerosene. To understand the problem, one must know that in a Bengal jungle every

hedge, tree and plant grows prodigiously, until there is one wild tangle both of undergrowth and overhead vegetation. The sun, effective purifier, cannot get through, and compounds become dark, damp and excellent breeding places for mosquitoes. Nearly every compound has a hole whence mud has been dug to build the house, and here stagnant water lies and mosquitoes begin their deadly existence.—*C. M. S. Outlook.*

National Missionary Society

THE work of this Society is making steady progress. It is now carrying on work in eight provinces of India, comprising ten language areas. It has a total staff of 110 workers, with a large number of honorary workers in different parts of the country. Its budget for 1929 is Rs. 72,360. Last year the Society's income from voluntary contributions came to very near Rs. 58,000. This is what the report says about this new venture of faith: "Nepal has been one of our prospective fields of labor, and it has been very clear to the U. P. Provincial Committee and the Central Executive that the call has come from the Himalayan borderland to go over and help our brethren there. Nautanwa, which is to be the base of our operations, is in British territory, and adjoins the independent State of Nepal, which is closed to all white men. The Rev. Dr. Boaz, of the U. P., has accepted the Society's invitation to start work in this new center. He is a doctor, and it is hoped that he will proceed to the station by October next. Nepal will be the first foreign mission field of the N. M. S., and was able last year wholly to support the work of the Society in their area. Mrs. Boaz is also a qualified medical woman." In December, 1930, the Society will complete twenty-five years of work.

Christian Higher Education

THE National Christian Council, supported by a very influential group of Indian Christian and mis-

sionary educators, proposes that a commission should be sent out to investigate the whole question of Christian Higher Education in India. It was proposed that the commission should be appointed jointly by the Conference of Missionary Societies in Great Britain and Ireland, the Foreign Missions Conference of North America, and the National Christian Council of India, the chairman to be appointed by the International Missionary Council. Steps were taken at the Williamstown meeting of the committee of the International Missionary Council to arrive at a united policy on this matter, and it is hoped that the names of the commission will be settled within the next few weeks and publicly announced. The National Christian Council has agreed to the enlarged terms of reference proposed by both the British and American groups, and the commission will now deal both with the whole question of cooperation and concentration in college work in India and with the wider question of the religious efficiency of the colleges and their relation to the growth of the church in India. It was originally intended that the inquiry should deal solely with problems of men's colleges and of high schools for boys in so far as they relate to the colleges. It now appears that the women's colleges, though not desiring to be represented on the commission, do wish that some of their difficulties should be laid before the commission, and steps will be taken to ensure that this is done.

Burma Missionary Conference

THE Forty-third Annual Meeting of the Burma Baptist Missionary Conference was held in Rangoon recently. The keynote for the business sessions seemed to be "Readjustment." Steps are being taken to provide for an ever-increasing share of responsibility to be turned over to the "Nationals" as they are ready to assume it. One of the hopeful things about the evangelistic work is the part taken by

the younger Christians. *The Press* has published literature in eight different languages and progress has been made in putting the New Testament into two new languages.

LATIN AMERICA

Campaign Against Alcohol in Mexico

MISS MABEL V. YOUNG, Baptist missionary teacher at Colegio Howard, Puebla, Mexico, writes the following encouraging news: "One of the helpful plans in the work of the present administration in Mexico is a campaign against alcohol. We are glad to second this important work by giving talks to the parents through our Parent-Teacher Association, and to the pupils in school. We procured the services of a doctor in the employ of the Government for this work and that of *Pro Infancia*. He gave enlightening talks to our teachers and to the parents of our pupils on the importance of giving the child a fair chance in life, by the parents themselves keeping healthy and clean both physically and morally. He emphasized the part alcoholic liquors played in the degeneration of thousands of children. We secured posters published by the Government on the subject, and used them for the meeting. It is very encouraging to see the efforts the administration is making along these lines."

Mexican Indian Mission

BISHOP CREIGHTON, of the Protestant Episcopal Church, writing in the *Living Church*, describes the simple service of an Indian Mission.

Humini is one of our most interesting congregations. The little white church on the mountainside draws people from all directions who travel long distances to attend the services. Humini is not a village; it is only our church with two or three little stone houses clustered around it, but when the bell rings, it sends its call up and down the great valley and the people begin to come over the trails.

When the morning service started there was a congregation which packed the church and overflowed into the little parish house adjoining. Many men pa-

tiently stood through the service, which lasted two and a half hours. The Indians like long services, however. They come to spend the day, and there is never any hurry. There was a baptism and then eleven candidates received an apostolic rite. After that, Mr. Salinas preached a moving and eloquent sermon in appreciation and loving memory of Bishop Murray. After the service I made an address to the new members and then the spirit moved Pbro. Salinas to preach again. It was three thirty when the service ended and four o'clock when we sat down to lunch. After final conferences and a last word to the young people regarding religious duties, we were off for Nopala.

Conference in Caracas

THE Missionary Conference, which assembled in Caracas, Venezuela, January 11-14, was of great importance and interest. Under the initiative of the Rev. C. A. Phillips an invitation to the proposed conference was sent to all the missionaries in Venezuela, and all were represented except two. From the statistics it is noted that in the number of baptized members there has been an increase of almost 160% in the last seven years; in the number of organized churches just one was lacking to have doubled the number; the Sunday-schools have increased almost 150%. With all this there has only been an increase of three missionaries, whereas the number of national workers has increased from 19 to 46 in the same period.

The preparation of national workers was discussed, and the need for a seminary in Venezuela in which such workers may continue their studies was keenly felt. It was recommended that each mission continue preparing its workers as well as possible, but that continual thought be given to the possibility of founding a seminary in which all may cooperate. Among all the missions, missionaries and national workers there exists the most complete harmony. One of the great benefits of such conferences is the opportunity to become personally acquainted with the workers and brethren of other churches and of being edified with them in faith.



BOOKS WORTH READING



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

The China Year Book 1929-1930. Edited by H. G. W. Woodhead, C. B. E. 1260 pp. \$12.50. The Tientsin Press, China, and the University of Chicago Press.

The China Christian Year Book, 1929. Edited by Frank Rawlinson. 564 pp. \$1.75. Christian Literature Society, Shanghai. 1930.

Books on China have become so numerous that only a well endowed library can contain all of them. "I want to keep posted on China," a pastor recently said, "but I can't command either the time or the money for half of the books that have been published and our local public library has only a small and poor collection. What are the indispensable ones that I ought buy?" Well, sixteen good books on China were listed in the February number of the REVIEW, and double this number could easily have been added. Since that list was published, we have received the two year books mentioned above. We unhesitatingly place them among "the indispensable ones."

The China Year Book has a general scope and under twenty-seven main divisions and over a hundred subdivisions gives authoritative information on about every conceivable subject relating to China. It has been prepared by a committee of editors under the chairmanship of the distinguished editor of the *Peking and Tientsin Times*. Many experts, foreign and Chinese, have cooperated with him. An unusual amount of painstaking labor has been expended, and the result is a work of reference that is as authoritative as it is comprehensive. So competent a judge as Sir John Jordan, formerly British Minister to China, declares it to be "beyond all comparison the most complete and most authentic compendium of China and all

its problems that has ever been published in this or any other country." The comprehensive character of the volume limited Christianity to twenty-seven pages, but it is suggestive of the place that Christianity has already achieved in China that while only one third of a page is devoted to Confucianism, two thirds to Taoism, three quarters to Mohammedanism, and three and a quarters pages to Buddhism, twenty-two pages are given to Christianity and that the account of Christian Missions is notably intelligent and sympathetic.

The China Christian Year Book, as its title implies, has a more limited scope since its primary purpose is to give the facts about Christian missions and the conditions that affect them. This is not done, however, in any narrow way. Part I, of 121 pages, admirably summarizes the political, economic and cultural background of present day China. Then part II presents a wide range of material on religious thought, church life, missionaries, education and social problems, medical work, and literature. A chronological table lists the principal events in 1928-1929 and four appendices cite important documents and a bibliography of recent books on China. The great labor expended in gathering and collecting the data has been done under the leadership of Dr. Rawlinson, the experienced editor of *The Chinese Recorder*, Shanghai, assisted by a competent editorial board and a large number of expert contributors. Such authorship and the fact that the book is issued under the auspices of The Christian Literature Society for China and The National Christian Council of China are the

best guarantee of the reliability of this invaluable compendium of information regarding Christianity in China. Both of these Year Books are published in China, but orders through *THE MISSIONARY REVIEW* will be promptly forwarded to the distributing agencies in America.

Lutherisches Missionsjahrbuch, 1930. By W. Gerber. H. G. Wallbaum. Leipzig.

This valuable year book makes its forty-third annual appearance. It is a worthy successor of the volumes which have previously appeared. It gives a complete picture of Lutheran missions all over the world, including those in America. Some articles on missionary subjects are added. Those on Islam in India and Africa are particularly valuable. The former was written by Missionary Gabler of Madras and is so replete with facts and includes such a full bibliography that it is most useful to students of the subject. The articles are followed by a review of world missions and statistics of all Lutheran missions. C. T. B.

Love the Law of Life. By Toyohiko Kagawa. 313 pp. Winston Co., Philadelphia, Pa.

It is as heartening as it is significant that the most remarkable Christian evangelist in the world today is an Asiatic. Better evidence could not be given that Christianity has taken firm rootage in a great nation, to which it was brought by missionaries, and that it is now reproducing itself not as an alien but as a native faith. The story of Kagawa forms one of the most stirring chapters in the history of religion. As he is only in his forty-second year and in the full tide of his wonderful career, the chapter is only partially complete, but his achievements thus far mark one who is being used of God in an extraordinary way. Never of robust health, with weak and often painful eyes, he lives a life of amazing activity as preacher, author, social reformer and labor leader. When he speaks, the largest halls are crowded, and when he publishes a

book, its sales are phenomenal. His first book ran through 180 editions and his second brought lines of 200 people at the book stores. "One million souls for Christ in Japan!" is the slogan of Kagawa's present campaign, and it is stirring the country from center to circumference. An individualist he may be, adopting methods that are sometimes approved and sometimes disapproved by church and mission leaders. But no one doubts his whole-hearted devotion to Christ and his zeal for the salvation of his fellow-men. This book begins with a biographical sketch of 37 pages by Eleanor M. Hinder and Helen F. Topping, which tells just the things about him that one wishes to know, and then Kagawa himself sets forth in moving terms his central, passionate teaching of Love, the Law of Life. As Rufus M. Jones remarks in a Foreword, "The Spirit of God breaks into our world in unexpected and uncharted ways. And now in a great Japanese city with its slums and its economic problems a new torch blazes out and kindles multitudes of souls with its flame of love."

The Story of David Livingstone. By W. P. Livingstone. 161 pp. \$1.50. Harper's. New York. 1930.

Some figures that loom large while living, shrink and are forgotten within a generation. But fifty-seven years after his death the figure of the great missionary explorer in Africa still towers in undiminished proportions. His life and achievements have been described in many books and innumerable articles, but the story never grows old and every additional publication is eagerly welcomed. The author of this book has traveled widely in Africa and talked with many old chiefs who knew Livingstone. He knows how to write effectively, for he is editor-in-chief of the publications of the Presbyterian Church in Scotland, and the author of "Mary Slessor of Calabar," now in its 34th edition. He tells the fascinating story of Livingstone's life in so fresh and graphic a way that one reads it with keen interest and appreciation.

Mahatma Gandhi's Ideas. By Charles F. Andrews. 382 pp. \$3.00. Macmillan. New York. 1930.

Interest in Gandhi is now world-wide. He has become one of the great figures of this generation. Indeed, it is doubtful whether any other living man has so large a personal following. Other men of comparative prominence derive a part of their influence from their official position, as kings or presidents or cabinet ministers. But this man holds no position, has no official rank whatever. He is only a private individual, living a simple life in a small town in far-off India. And yet such is the quality of his personality, the dignity of his character, the purity of his motives, the loftiness of his aspirations, and the devotion of his patriotism that he is the recognized spokesman of three hundred million adoring people in his own land and is regarded with mingled curiosity and awe by hundreds of millions more in other lands.

Just what are the ideas of this amazing man, the principles for which he stands and with which not only the British but other peoples must reckon? The author of this book may be deemed his most authoritative interpreter. He has lived with him for many years, is one of his most intimate friends, and has probably entered more deeply than any other foreigner into his spirit. He is careful to state Gandhi's teachings on personal, religious, social and political questions in citations of his own writings and addresses. No one who wishes to know more about that extraordinary being, and who does not, can afford to miss this interesting book.

Alliance of the Reformed Churches Holding the Presbyterian System. Edited by W. H. Hamilton. 8 vo. 424 pp. Published by The Alliance, Edinburgh.

The numerous churches of the Reformed and Presbyterian faith and order throughout the world long ago formed a General Council which holds quadrennial meetings. This volume gives the proceedings of the thirteenth quadrennial meeting, which was held in Boston last June. The wide dis-

tribution of the constituent churches was illustrated by the presence of delegates from 17 different countries. A book like this is of interest not only to members of the Presbyterian and Reformed Churches but to ministers and laymen of all denominations who desire to keep in touch with what other communions are thinking and doing. Important actions were taken on vital questions of the modern world, and addresses of eminent men are given in full, together with an epitome of the discussions.

Evangelicals at Havana. By Samuel Guy Inman. 174 pp. 25c. New York. 1929.

This is a concise and readable account of the Hispanic American Evangelical (Protestant) Congress at Havana, Cuba, June 20-30, 1929. There were representatives from 15 different denominations from the United States, from 13 countries and islands in the Caribbean region, 3 South American countries, and from Spain. The Congress was a convincing index of the vitality and progress of the Protestant Movement in the Caribbean and the book is an authentic report concerning the personnel, actions, and significance of this Latin American gathering. Every one who is interested in the development of the Protestant Church in the Americas will be interested in this book.

Cruden's Concordance to the Old and New Testaments. By Alexander Cruden. New edition by the Rev. Alfred Jones, M.A. 757 pp. \$2. Revell. New York.

Cruden's Concordance has been an indispensable help to Bible students for over a century and a half. Hundreds of thousands of ministers and other Christian workers have kept it on their desks. Other concordances have been published, but none have superseded this classic work. The old unabridged edition however was too bulky for convenient use, and the numerous abridged editions were too incomplete to be satisfactory. Moreover, later study and translations of the Bible have showed the necessity of some

revision of the concordances that were in use a generation ago.

The result now appears in this handsome volume. Mr. Jones has done an enormous amount of work in the preparation of it, examining every word of the Scriptures, verifying all references, and giving a corrected list of proper names in the Old and New Testaments together with the significance of the words in their original languages. Although the volume is an octavo of 757 pages and the type is rather small, the paper is of such quality that we now have a complete concordance of the whole Scriptures, revised and brought down to date, in a volume of convenient size and moderate cost. Every Bible student should have this new edition.

Christian Reunion in Ecumenical Light. By Francis J. Hall, D.D. 150 pp. \$1.40. Macmillan. New York.

To the many voices that are discussing church union is now added the voice of this distinguished clergyman of the Protestant Episcopal Church. He declares that he is in full sympathy "with the steps being taken to unite certain denominational churches between which no divergences of faith and order exist that are inconsistent with their union," and that he has "come increasingly to realize how grave were the provocations which caused the Protestant revolt of the sixteenth century, how much sincere serving of Christ prevails among Protestants, and how necessary it is to do justice to certain principles emphasized by them." But he argues "that those minor unions should not become reasons for evading the larger problems," and that "whatever may be possible as between Protestant churches, the only means by which reunion between Protestant and Anglican churches can be had, without causing schism among Anglicans, is a return of Protestants to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence."

It is well to have this clear state-

ment of the Anglo-Catholic party in the Protestant Episcopal Church. It is common knowledge, however, that large numbers of Anglicans, both in America and other lands, object to the Anglo-Catholic positions as decidedly as other Protestants do. We may wisely leave them to deal with Dr. Hall's book.

The Christian Content of the Bible. By George Holley Gilbert. 207 pp. \$2. Macmillan. New York.

This is an interesting book from the viewpoint of a thorough-going "liberal." He exalts Jesus, but everything in the New Testament that ascribes a supernatural character to His birth, acts and redemptive purpose, is eliminated as well meant but unauthorized efforts of His disciples. His thesis is that the time has come to "Christianize the Bible" by "reducing it to the standard of Jesus." To this end he assembles the undisputed sayings of Jesus in the first three Gospels, and those portions of other books in the Old and New Testaments which he regards as in harmony with the spirit of Jesus, all of which he says can be placed on "some 74 pages," or "approximately one sixteenth of the traditional Bible."

The reader is impressed by the sincerity of the author, who was formerly a beloved professor of New Testament Literature in Chicago Theological Seminary, and who has passed away at the age of 76 since his book was published. But the reader is puzzled by the naiveté with which he dismisses some important evangelical ideas about Christ and the Bible and rearranges the Scriptures in accordance with his own ideas of what Christ really said and what parts of the rest of the Bible are in harmony with His words and character. The book will interest the well-informed student who is able to see the assumption on which its superstructure is based and the author's misconception of what "the Bible in its entirety" teaches. Ill-informed minds may be misled by the assurance with which he states his radical opinions as settled facts.

The Gospel Among the Red Men. By Robert Hamilton. 239 pp. S. S. Board of the Southern Baptist Convention. Nashville. 1930.

This is a history of Baptist missions to the Indians in the South. Much of the material is based upon the author's experience as a missionary among the tribes of the West. Against the dark background of pagan rituals and beliefs he presents the living facts of redemption through a knowledge of Christ. The dealings of the white man with the Indians from the days when the former landed on the shores of what is now Virginia until recent times are traced with no disavowal of the mistakes of the white man or of the native virtues of the red man, which under Christian influences may contribute, and have contributed, to our national life.

COE HAYNE.

The Long Crooked River. By Albert Boardman Kerr. 235 pp. \$2. Knickerbocker Press. New York.

This is a historical novel, the kind that is not only interesting while it is being read but that is worthy of preservation. Much popular fiction adds nothing to one's information but simply entertains for the moment. But a novel like this throws light upon an important historical era and makes vivid the manners and customs, struggles and problems, loves and tragedies of pioneer life in Pennsylvania. The author has based his scenes and characters upon the results of a diligent search through a large number of historical documents, and although he warns the reader that his story is not history, it is none the less historical in its general picture.

Trousers of Taffeta. By Margaret Wilson. 256 pp. \$2. Harpers. New York.

This is the intriguing title of a novel of the child mothers of India by the Pulitzer prize novelist of 1923. She spent seventeen years as a missionary in India, and she therefore had ample opportunity to know the lives of child wives, matriarchs, concubines and

slave girls. She describes those trousered, cloistered women as she and her medical associate personally witnessed them and ministered to them. The book abounds in tragedy and pathos, with occasional flashes of humor. Although the narrative is cast in the form of a story, it gives a true account of the actual position and experiences of the women of India. It is a real contribution to the literature of Indian life and its social and religious customs.

Dan Crawford, Missionary and Pioneer in Central Africa. By Dr. G. L. Tilsley. F. R. G. S. 8vo. 598 pp. \$6.50. Revell. New York. 1929.

Dan Crawford was one of the unique missionary figures of modern times. Few other missionaries had such a hearing before the home churches or were listened to with such rapt attention. His evangelistic spirit was a flaming fire. He was an indefatigable itinerator, travelling with the tidings of the Gospel in the vast African jungles and with scant regard to the season or his own health. Better to burn out for Christ, he thought, than to spare himself. Dr. Robert Laws of Livingstonia, in a Foreword, says: "Loving and respecting him as I did, I must condemn his want of prudence and even recklessness with regard to his own life and health. One cannot help feeling that thinking ahead, with regard to work and conditions connected with it, would have saved his being brought again and again to death's door and might have saved the lives of some of his companions." But Dr. Laws rightly adds that Crawford "had a God-given message to proclaim, and with all his heart he did it. Sin was to him a terrible reality. With the incisive and relentless diagnosis of the disease came his application of the remedy—Jesus Christ as the only Saviour." But while he was a great evangelist, he was also a translator and an educator. "The greatest linguist we have anywhere in Central Africa," once said Dr. Donald Fraser. He made a well nigh perfect transla-

tion of the New Testament into the language of the natives. Then, finding that they did not know how to read, he established several schools and was planning for ten more when death overtook him.

The soundness in some of his missionary methods has sometimes been questioned. He was an individualist, a man of splendid qualities, but with "the defects of his qualities." But it is hard to apply ordinary rules to such a man. Whatever the differences of opinion as to the best ways of supporting and conducting missionary work, no one who knew him could fail to be impressed by the nobility of his character, his utter unselfishness, and his wholehearted consecration to the service of Christ. He was a veritable apostle to Africa, and when he died, June 3, 1926, at the age of only fifty-six, multitudes in Africa, America and Great Britain mourned.

The author of this biography, as a nephew and associate, had exceptional opportunities for gathering his material. He wrote at the request of Mr. Crawford himself, who had been urged to write an autobiography but felt that he had not the time for it and that his life ought to be written by someone else. Dr. Tilsley has done his work with rare skill and has made a volume which will take its place among the great missionary biographies. We fear that the price is rather high for many who would be glad to buy it. But it is a large book, beautifully illustrated, and the material in these 600 pages is worth a dozen ordinary books.

Jesus of Nazareth. By Joseph Klausner. Translated from the Hebrew by Herbert Danby, D.D. 434 pp. \$2.50. Macmillan. New York.

This remarkable book, by a leading Zionist and foremost Hebrew scholar and historian, has already exercised a profound influence upon Jewish thought. It is a work of great importance, also, to the Christian student, forming as it does a compendium

of carefully sifted historical evidence on the origin of the Christian movement. The immense resources of knowledge and the great literary ability of this distinguished scholar are centered on the early evidences—Hebrew, Greek, Latin and Christian—in an effort to determine what of this material will stand the test of modern historical criticism. Though showing no sympathy with the Christian cause, and, as would be expected, rejecting the supernatural elements, the investigation is approached in a spirit of judicial fairness which commands respect. There is no hesitation in rejecting the fanciful stories in the Talmud and other early Hebrew literature, much of which is classed as folklore. While strict literary canons cause him to exclude a few sentences from the brief record of Josephus, the chief historical facts related by this authority are allowed to stand as securely established. The Apostle Paul is accepted as a witness on certain vital points, and in complete disregard of traditional Jewish belief and the standpoint of Jewish historians, the essential facts of the life and death of Jesus, as recorded in the Gospels, are accepted as true. To quote a single striking sentence: "It is quite impossible for a purely fabricated presentation of the figure of Jesus so firmly to have gripped people's imagination that historians like Josephus and Tacitus should believe in his existence."

HUGH R. MONRO.

The Church at Work. By Clarence H. Benson. 155 pp. \$1.25. Biola Book Room. Los Angeles.

This is an excellent guide for organizing and administering the work of a church so as to make it a more efficient agency for the promotion of the cause of Christ. The author, who is instructor of Church Supervision at the Moody Bible Institute, Chicago, lucidly discusses many practical questions. While primarily prepared as a textbook for students, it also suggests to pastors a helpful program of activities.