

### COMING EVENTS

- July 1-8—GOOD WILL PILGRIMAGE OF AMERICAN CONGREGATIONALISTS TO THE INTERNATIONAL CONGREGATIONAL COUNCIL, Bournemouth, England.
- July 5-August 17—LAMBETH CONFERENCE OF ANGLICAN COMMUNION, London.
- July 8-18—M. E. M. CONFERENCE, Asilomar, Calif.
- July 22-August 1—M. E. M. CONFERENCE, Seabeck, Wash.
- August 5-10—WORLD'S CHRISTIAN ENDEAVOR CONVENTION, Berlin, Germany.
- August 11-22—WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION, Basel, Switzerland.
- August 14-25—NATIONAL BAPTIST CONVENTION, Chicago, Ill.
- August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.
- August 24-27—EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Elmhurst, Ill.
- August 26-29—CONTINUATION COMMITTEE OF LAUSANNE CONFERENCE ON FAITH AND ORDER, Murren, Switzerland.
- August 30-September 5—CONTINUATION COMMITTEE OF UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, Vevey, Switzerland.
- September 14-17—EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Ohio.
- September 16-17—COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF N. A., New York, N. Y.
- September 17-26—BIENNIAL GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA, London, Ontario.
- September 29-October 1—INTERDENOMINATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.
- October 7-15—UNITED LUTHERAN CHURCH, Milwaukee, Wis.
- October 9—GENERAL CONFERENCE, EVANGELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23—WORLD CONVENTION, DISCIPLES OF CHRIST, Washington, D. C.
- November 30-December 5—NORTH AMERICAN HOME MISSIONS CONGRESS, Washington, D. C.

### A WORD REGARDING TIBET

TO THE EDITOR OF THE MISSIONARY REVIEW:

In his article on "A Contrast in Conditions in China" in the September number of the REVIEW, the author makes certain statements about Tibet and Dr. A. L. Shelton. Having spent some time in the study of Tibetan missions and six years as a member of the Tibetan Christian Mission in Batang, which Dr. Shelton founded and was a member of until his death, I presume to correct these statements.

Leaving Roman Catholic Missions out of the question, the first Protestant work for Tibet was begun on the Indian border in 1817. Dr. Shelton never reached Lhasa and certainly never treated the Dalai Lama. It might be that his trip to Chamboo is meant. There he met the Galon Lama, but whether he treated him or not I do not know. He did not have an invitation to open a dispensary there but only permission from Dalai Lama to come to Lhasa if there were no foreign treaties to the contrary.

While on his way to the coast with his wife and family, he was captured and held for ransom by Chinese bandits. Later, he returned to America, and after he had arrived back in Batang in December, 1921, he made a preliminary trip of only a few days to see more about his proposed trip into Tibet. It was when he was returning from this trip that he was shot by Tibetan bandits within seven or eight miles of Batang. He was taken home to Batang, but died that night.

It is not quite proper to speak of China and its dependencies being open for many years. Tibet is not open yet.

In the *National Geographical Magazine* for September, 1921, is an article by Dr. Shelton, "Life Among the People of Eastern Tibet," which will check upon what I have said. Mrs. Shelton is still living, her address being Pamona, California.

Sincerely yours,

R. A. PETERSON.

## OBITUARY

MRS. PAUL W. HARRISON, a missionary in Arabia of the Reformed Church in America, who with her husband and children was on her way to America on furlough, died at sea May 5.

\* \* \*

MRS. MARY ANNESLEY CHAMBERLAIN, formerly a Presbyterian missionary to Brazil, died March 10, at the age of ninety. She was the widow of the Rev. George S. W. Chamberlain, and together they founded the San Paolo School, now Mackenzie College.

\* \* \*

MR. GEORGE KELLEY, missionary of the Shantymen's Christian Association, whose work was in northern Ontario, died April 8.

\* \* \*

MISS JANET M. JOHNSTONE, a Presbyterian missionary to Japan, died May 14 in Buffalo, N. Y., while on furlough. Miss Johnstone was stationed at Shimomoseki, Japan, where she taught in Sturges Seminary. She had been on the foreign field since 1905.

\* \* \*

MR. CHRISTOPHER THURBER, Director of the Athens Area of the Near East Relief, died May 31, from a paralytic stroke. The funeral was conducted in the Cathedral with honors of a retired general, all expenses were paid by the Government. It was the most impressive tribute ever paid to a foreigner by the Church and State. The Government was represented by three cabinet ministers and the president by his secretary. The American Minister and his wife were present officially and as personal friends. The American colony and Athens notables were present and an enormous attendance of children and adults whose lives he had touched.

\* \* \*

## PERSONALS

THE REV. CHARLES A. BROOKS, D.D., was elected Executive Secretary of the Board of Home Missions of the Baptist Church to succeed the Rev. Dr. Charles L. White, who retired several months ago.

\* \* \*

THE REV. G. E. E. LINDQUIST, missionary-at-large of the Society for Propagating the Gospel Among the Indians, oldest incorporated missionary organization in America, has been appointed by President Hoover as a member of the Board of Indian Commissioners. Mr. Lindquist is the only member of this Board actively engaged in missionary work.

\* \* \*

DR. GEORGE E. HAYNES, Executive Secretary of the Commission on Race Relations of the Federal Council of Churches, sailed April 9 for South Africa in con-

nection with a survey being made of the Young Men's and Young Women's Christian Associations. He will also visit missions in Portuguese Angola and the Belgian Congo.

\* \* \*

DR. E. GRAHAM WILSON, Treasurer of the Presbyterian Board of National Missions, has been elected General Secretary to succeed Dr. John A. Marquis.

\* \* \*

DR. FRANK K. SANDERS, formerly Dean of Yale Divinity School, will attend the fiftieth anniversary of the founding of the American Board Mission in West Africa.

\* \* \*

MR. E. FRANCIS HYDE has resigned as President of the Board of Managers of the American Bible Society because of declining health. Mr. Hyde had served longer than any member of the present Board.

\* \* \*

THE REV. HARRY SMITH LEIPER has resigned the associate editorship of the *Congregationalist* to become Secretary of the Commission on Relations with Churches Abroad and the American Section of the Life and Work Movement, a new department of the Federal Council of Churches.

\* \* \*

MR. JAMES W. HAWKES, for fifty years a missionary in Persia, has completed a translation in the Persian language of W. W. Rand's Dictionary of the Bible.

\* \* \*

MR. AND MRS. NOBLE C. KING, for many years active in religious work in Chicago, and who recently returned from a long tour of the mission fields in Asia, have offered to help at their own charges in the missionary work in the Philippines, and have been appointed affiliated missionaries of the Presbyterian Board to work at Manila.

\* \* \*

THE REV. HUGH T. KERR, D.D., LL.D., pastor of the Shadyside Presbyterian Church, of Pittsburgh, and president of the Presbyterian Board of Christian Education, was elected Moderator of the General Assembly at its meeting in Cincinnati, May 29.

\* \* \*

THE REV. ALBERT W. BEAVEN, D.D., President of the Colgate-Rochester Divinity School, and a member of the Board of Managers of the American Baptist Home Mission Society, was elected president of the National Baptist Convention at its recent session.

\* \* \*

DR. DAVID YUI, General Secretary Chinese Y. M. C. A., will be Chairman of the next conference of the Institute of Pacific Relations, which will be held in China.



# THE MISSIONARY REVIEW *of the* WORLD

DELAVAN L. PIERSON, *Editor*

ARTHUR J. BROWN, *Editor for 1930*

## JULY TABLE OF CONTENTS

	<i>Page</i>
FRONTISPIECE—NEW FORCES IN THE WEST INDIES	
PRESIDENT ANGELL ON OUR COUNTRY'S PERIL AND FORMER PRESIDENT COOLIDGE ON THE REMEDY.....	485
WOMEN IN HOME MISSIONS.....	486
PROBLEMS OF HOME MISSIONS.....	493
RELIGION OF THE CHRISTIAN CENTER.....	499
NEW STANDARDS FOR A NEW DAY.....	503
COOPERATING IN THE WEST INDIES.....	509
OLD FORTS AND NEW FORCES IN THE WEST INDIES.....	512
GETTING ACQUAINTED WITH OUR CARIBBEAN NEIGHBORS.....	516
SALVAGING LITTLE BLACK SOULS.....	518
WHAT IS CHANGING INDIA?.....	521
AMERICAN LUTHERAN FOREIGN MISSIONS.....	523
TOPICS OF THE TIMES.....	525
MISSIONARY INFORMATION	
A BUSINESS MAN'S LETTER	
ARTICLES ON HOME MISSIONS	
CHAOS IN CHINA AND INDIA	
METHODS FOR WORKERS.....	528
WOMAN'S HOME AND FOREIGN BULLETIN.....	535
WORLD WIDE OUTLOOK.....	541
BOOKS WORTH READING.....	554

**TERMS:** \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1930, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*  
 DELAVAN L. PIERSON, *Secretary*  
 Publication Office, 3d & Reily Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year.  
 WM. I. CHAMBERLAIN, *Vice-President*  
 WALTER McDUGALL, *Treasurer*  
 Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.



ONE OF THE NEW FORCES IN THE WEST INDIES





**President Angell, of Yale University, on Our  
Country's Peril**

"I would not paint a picture untrue to the facts, nor one oblivious to the noble and generous qualities widespread among our citizens, both rich and poor. But, in all respect, I do submit that there are abroad in our time tendencies in thought and action which, unchecked and uncorrected, are not less grave in the perils they foreshadow for our people than those which plunged the nation into civil war."—*Memorial Day Address, May 30, 1930.*

**Former President Coolidge on the Remedy**

MR. STANLEY HIGH,  
419 Fourth Avenue,  
New York City.

*Dear Sir:*

Of course I appreciate the great importance of the celebration which is proposed for the 8th day of June. I have tried to point out a great many times and in a great many different ways the fundamental importance of religion in sustaining our present civilization and government. The whole fabric of society rests upon it. If *The Christian Herald* can do anything to awaken people to the importance of this principle it will serve a most useful purpose. I do not see any method of improving our social and economic relations except through the teachings of religion. In fact, it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success.

With kindest regards, I am

Very truly yours,

May 6, 1930.

CALVIN COOLIDGE.

# WOMEN IN HOME MISSIONS

BY MRS. ORRIN R. JUDD

*President, Council of Women for Home Missions*

SOME years ago a painting was on display in the show window of the headquarters office of the Western Union Telegraph Company on lower Broadway, New York, which called the attention of the passerby to the various methods by which through the centuries men have communicated with one another. The scene was a lovely landscape in the foreground of which a severe storm was raging. Driving winds lashed the trees and laid low great fields of ripening grain. Torrents of rain, sweeping toward the earth, beat upon the form of a man at work among the wires of a telegraph pole, and upon his companion standing below holding a receiver to his ear in order to catch the first indication of restored connection. In the golden sunlit background beyond the storm was seen, as against a luminous screen, a phantom procession: a runner straining every nerve, a chariot with eager steeds leaping at the master's command, a lone rider—the pony express of a century ago—and the friendly stage coach that succeeded it and was superseded by the mail train. The picture needed only the radio and the airplane to bring it down to date. No less arresting was the paragraph beneath it which read in substance: "In all ages heroic men have defied hardships, dangers, and obstacles of every kind in order that the message entrusted to them might be delivered to those for whom it was intended and who were waiting to receive it."

It is a vividly symbolic representation of the missionary enterprise. All missionary history is the story of heroic messengers who have delivered the message of the Gospel of peace to those to whom they were sent regardless of the hazards to be overcome on the way. It is a story of high adventure, of an infinite variety of methods, of cooperation and partnership and intricate organization which represents steady progress and great advance from the lone figure of pioneer days; but though there are many methods the purpose is always one—to get the message through. In the making of this record home missionaries have had an important part, and many a glowing page has been contributed by great-hearted women whose lives have been devoted to making our country God's country and bringing Christ into every home.

Home mission interest manifested itself soon after the early colonies had become established. The spiritual need of neighboring Indian tribes and the religious destitution of new settlements along a constantly extending frontier aroused sympathy in many Christian homes. Prayer and concern resulted in the sending out of preachers and evangelists for service in the remote regions of Vermont and Pennsylvania. Home mission boards of the various communions came into existence, and the women of the churches gave them loyal support. Often the establishment of a school or of a hospital was made possible by sub-

stantial contributions from individual women. The interest of the women stimulated the churches to increasing cooperation in the extension of the home mission enterprise.

About the beginning of the second half of the nineteenth century, there arose a demand among women for a greater political and economic independence. This spirit spread among the missionary women of the churches. The small and widely separated groups which had supported the general mission boards were growing stronger and increasing in numbers year by year. As reports came to them of the abysmal misery caused by ignorance, intemperance and immorality, they took account with grave concern of the need of Indian mothers and children, of the Negroes in the cabins of the South, of the fifteen million Mexicans in the neighboring republic, of the Alaskans at the North, and the multitudes of aliens flocking to America from all parts of the world. They saw in the situation of these groups an opportunity for service which they believed could best be rendered by women working through independent organizations administered by women. The first Women's Home Mission Society was formed in Chicago in 1877, and soon the era of woman's national home mission service was well under way.

In some instances women missionaries had not waited for organized support or assistance, but had set out alone in a courageous venture of faith singing in their hearts, "The Lord will provide." They did not shrink from the lonely task, the solitary road. They gloried in it. Thus one of these pioneers had gone forth thirteen

years in advance to share the lot of Negro refugees during the Civil War, receiving only from the United States Government soldier's rations and shelter, from the general Board of her denomination a commission without salary, and from a Bible-school class back home five dollars a month. Her attitude was typical of those who were first on the field.

The early method of these pioneer women was absurdly simple and yet appallingly difficult. It was merely to choose to live, to be at home, with people who needed to become acquainted with the winsomeness of Jesus Christ. It was as simple as that and as hard. It required love, sympathy, understanding, such as is of the nature of God in Christ. How effectively they carried their simple message of living is indicated in the testimony given by an educated Christian Indian, now a pastor, at a missionary conference: "We knew that Americans believed that the only good Indian is a dead Indian, and we had the same feeling toward the Americans. Then came your women missionaries. They came alone and lived among us unafraid and taught us the better way, the way of friendship and goodwill that Christ commands."

The quick response of the women of the churches to their national leaders opened new paths which extended not only to Indians, but also to Negroes, Orientals, Spanish-speaking peoples in the Southwest, and immigrants from a score of countries, and to the underprivileged homes of the older American stock.

Education walked hand in hand with evangelism. Schools manned by devoted Christian teachers marked the advance of the wom-

an's home mission society. Primary schools they were at first, providing most elementary instruction, but advancing the requirements of the courses step by step as the awakened capacities of students demanded, until today they represent the full scope of educational opportunity from kindergarten to university. Sometimes the mission school awakened the public conscience to the obligation of the State to provide educational

Christian nurse. Here and there where the need is most appalling or where there would be unjust discrimination against "believers," the Christian hospital stands as a beacon light of hope, not only bringing blessing to the sick but training young girls for service as nurses to their own people. Can one living in a country where there are scores of hospitals in a single city have an adequate idea of the need in a country where there are



THE WOMEN'S WARD AT THE PRESBYTERIAN HOSPITAL IN SAN JUAN, PORTO RICO.  
THE HOSPITAL SERVES THE NEIGHBORING ISLANDS AS WELL AS  
DISTANT SANTO DOMINGO AND VENEZUELA

privileges impartially, and so became the pathfinder for free schools open to all children. Some of the finest educational institutions in the country are memorials to the Christian women who served as missionary teachers.

Nor was the ministry to the sick as an evangelizing influence neglected. In clinics, day nurseries and poverty stricken homes the healing hand of the Great Physician is today laid upon thousands otherwise uncared for and sometimes doomed to die save for the

scores of cities without one hospital? There are hundreds as poor as the patient in one of these mission hospitals who recently put into the doctor's hands a small paper bag containing two green bananas, two radishes and two carrots, saying: "Will this pay for my treatment?" To such as these has the missionary doctor been sent.

The unique contribution of women's home missions to the Christian Church is the missionary training school, of which the first one was founded fifty years ago.

Shortly after women's mission boards had begun to function, they became convinced that successful missionary work required a certain technique which could be acquired only by specialized training and study. The great number of such training schools now preparing young people for various forms of Christian service bears testimony to the wisdom which originated the idea.

The Spanish-American War brought new opportunities for expansion to all home mission agencies, at the same time putting emphasis on cooperation. The principle of interdenominational cooperation in the missionary occupation of Cuba and Porto Rico effected a better distribution of denominational responsibility than had ever before been worked out. In addition to assuming the care of work in certain separate areas, the several denominations agreed to unite in plans for a hospital, a training school, a theological seminary, and in the publication of a church paper. In all these plans women's boards were concerned.

Twenty years of women's home mission service had drawn the leaders of the several boards into a close fellowship of mutual helpfulness, when in the year 1897 the observance of an interdenominational day of prayer for Home Missions was introduced by regional committees both in the East and Middle West. There was a growing tendency to think and work together in this and several other projects.

In 1908, nine women's boards united to form the Council of Women for Home Missions, which thenceforth became the agent for the annual national observance of an interdenominational day of

prayer, for cooperation in interdenominational conferences and schools of missions, for the production of home mission study books and literature, for the cultivation of home mission interest among students, and for closer fellowship and conference.

In February, 1916, a new challenge was issued to the Christian Church. The Congress on Christian Work in Latin America was held in Panama. It brought together leading men and women from many boards to study the needs of South and Central America. Great fields of opportunity and responsibility were visioned in the populous countries of Central America, and from those days the leaders returned to summon the churches to an aggressive forward movement. In mission stations and schools since opened in some of the principal cities, women's societies have already reaped the reward of a bountiful harvest in redeemed and redeeming lives that are telling for Christ in the Caribbean area.

A missionary project of outstanding importance was undertaken in Santo Domingo in 1921, when five mission boards, of which two were women's organizations, united in the Board of Christian Missions in Santo Domingo to work as one for the evangelization of the Island. Through this Board as a unit missionaries are sent to carry out a program which comprehends in addition to evangelistic work and the establishment of churches, social service, an industrial school, a hospital, and a nurses' training school.

In ministering to city populations women have found an incomparable field of service. Scores of Christian settlement houses known

as community or neighborhood houses or Christian centers are distributed among the more important industrial centers of our country. Sometimes they minister to a single group, such as the Indian, the Negro, the Mexican, or the Chinese; more often a score of nationalities are within reach of their friendly influence. In the staff which conducts the activities of a Christian center women usually constitute the majority of the workers, but men and women work together to make the center a Christian home for every family in the community. From this gracious ministry among a churchless people who would have feared to enter an American church, have sprung foreign language churches of many nationalities, independent, self-governing, radiant centers of Christian influence. One of the most valuable assets of a Christian center is a group of members from established English-speaking churches who serve as volunteers in making friendly contacts with the mothers in the homes, either teaching English or household arts or simply carrying on friendly intercourse in the spirit of the slogan: "For every American Christian a foreign-speaking friend." There is no other method like it for Christian Americanization.

While the Council of Women for Home Missions serves the twenty-four constituent boards, in which are included three from Canada, as an opportunity for fellowship and conference, it may be charged with certain administrative powers and act as the agent in cooperative or united effort for several or all boards whenever it is agreed that a given object can be better accomplished collectively than individually. Since its organization

the Council has had charge of the production of home mission literature. For years this business was carried on independently. Since 1919, it has been conducted as a business partnership with the Missionary Education Movement. A Joint Committee on Home Mission Literature is responsible for books and helps for adults, intermediates and other younger groups and for the helps which accompany the textbooks each year. The sales of the adult book for last year totaled nearly 50,000 copies.

Through the years the observance of the Day of Prayer has attracted increasing interest. Women's sympathies were enlarged in the precious fellowship of prayer until the world need was seen as one. In response to a general wish for a united day of prayer, the Council in 1921 began cooperation with the Federation of Woman's Boards of Foreign Missions in the preparation of a program to include both Home and Foreign Missions. This continued until in 1927 the invitation was extended to women round the world, many of whom had for years observed such a day. Since then the first Friday in Lent has been annually observed as a World Day of Prayer. In this World Fellowship of Christian Women thirty-five countries had a share last year.

Ten years ago the Council heard "the cry of the children" through an interpreter of the forlorn condition of the two millions composing the migrant population who follow the crops, gathering fruits, vegetables, nuts and working on farms and in the canneries. A Committee was formed of representatives of the boards which were ready to respond to the appeal to establish a sort of summer

Christian center, day nursery and playground program wherever suitable places could be found and college girls placed in charge. The work has grown beyond all expectations, growers and cannery cooperating to such an extent as to make the work in some places self-supporting. Fourteen boards now cooperate through the Committee. The income has increased from a single gift of \$25 in 1921 to a budget for 1930 which anticipates receipts of nearly \$15,000. To name the states in which the work is being conducted shows how widely it is distributed and how great is the need. It is for children who would "like to go to school, but not to ten schools in a year" that these stations in California, Oregon, Washington, Ohio, Maryland, New Jersey, Delaware, mean a look into the life that God intended every child to enjoy.

In cooperation with the Home Missions Council, the Council of Women is seeking to provide an adequate program of religious education for Indian boys and girls in Government Indian Schools. For years that field was practically untouched, except for work undertaken at a few points by Presbyterian and Baptist women's boards. About ten years ago the two Councils appointed a Joint Committee to study methods of procedure in this task which it was believed could best be accomplished by the pooling of denominational interests. Two years ago Miss Helen M. Brickman was appointed as Director of this work to unify, deepen and promote as rapidly as possible a religious education program. There are wonderful opportunities for Christian instruction among the 30,000 boys and girls in Government Indian schools, if there

were friends available to provide the very greatly needed Christian leaders to teach them. Up to the present it has been possible to appoint directors to only eight of these nonreservation schools. United Protestantism thus has contact with only about 3,000 of these original Americans. The necessity for taking a larger share should burden the heart of every Christian woman in the land until the need is met.

The Council of Women for Home Missions cooperates with other na-



HANDWORK HOUR AT A MIGRANT CENTER

tional organizations such as the Home Missions Council, the Federal Council of the Churches of Christ in America, the Federation of Woman's Boards of Foreign Missions, and the recently organized National Council of Federated Church Women. Sometimes alone, sometimes together with one or more of those named, questions are considered which were heretofore thought to be beyond the recognized spheres of missionary activity and thinking. Such matters as race relations are made subjects not merely of study but of experience, of adventures in mutual understanding and courtesy. It

cooperates with the National Committee on the Cause and Cure of War and with the National Committee on Law Enforcement. Through the Women's Joint Congressional Committee an intelligent interest is maintained in legislation affecting the welfare of women and children and of disadvantaged peoples.

Cooperative thinking and planning, undreamed of when women's boards came into being, has progressively advanced toward a general adoption of unified denominational programs, in some cases to consolidation of women's boards with the general boards of a denomination and in still other instances toward a union of one denomination with another. That this occasions perplexity among the leaders of women's groups is inevitable. One result established by the years of missionary advance is that the missionary task is no longer considered optional or in-

cumbent upon certain groups within the Church but is recognized as the task of the whole Church. Another lesson learned is that all are members one of another. Independence has to give way to interdependence.

With experience has come enlarged vision of the magnitude and significance of the tasks of Home Missions. We know it requires women of trained minds, broad sympathies, great vision. But that is not enough. Is the vision affecting our lives, changing our conduct, our attitudes? The challenge of today is not to do more so-called great things but to do the apparently little things with the great spirit of devotion that characterized the early messengers. The challenge today is not to the organization but to the individual, to the woman in the local church to do the daily humble service as unto Him. There is no escape from individual responsibility.

#### LANGUAGES USED IN HOME MISSIONARY WORK

The polyglot character of home missionary work in America and the well-nigh bewildering range and variety of the problems that it presents are graphically indicated in the following list of languages in which home missionary work is conducted.

ASIATIC				
Syrian	Hebrew	Korean	Assyrian	Total—8
Chinese	Persian	Japanese	Armenian	
EUROPEAN				
Welsh	English	Czech	Polish	Slovenian
Italian	French	Portuguese	Russian	Total—21
German	Greek	Dutch	Lithuanian	
Spanish	Ukrainian	Slovak	Croatian	
Norwegian	Yiddish	Magyar	Serbian	
NORTH AMERICAN				
Seneca	Papago	Nez Perce	Shoshone	Cherokee
Thlinget	Apache	Quiniaelt	Arapahoe	Choctaw
Eskimo	Mohave	Cayuse	Sioux	Creek
Hyda	Navajo	Umatilla	Ojibway	Seminole
Tsimpshean	Paiute	Makah	Omaha	Keresani
Pima	Hoopa	Snokane	Ute	Yaqin
Maricopa	Mono	Shevwits	Tanoan	Total—34
Grand Total of Languages Used .....				63



# PROBLEMS OF HOME MISSIONS

BY THE REV. E. GRAHAM WILSON\*

**H**OME Missions is the Church in action in America. Christ did not establish the Church merely to provide centers for worship and religious training, important as they are. His purpose was that from the Church there should go out those influences that should establish the Kingdom of God, which is nothing less than the rule of Christ in the hearts of men. And so the Church from the beginning has been a missionary Church, ever seeking to proclaim the Christian message to all men—beginning “in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

I stand in the place of one of the greatest statesmen and leaders our Church has ever had—John A. Marquis—who after forty years of service has had to lay down his tools. His leadership during the past six years, filled with the most difficult problems, was superb. He was loved by all his associates and by a host of ministers and workers throughout the Church, who saw and felt in him the spirit of his Master and theirs. The work will go on, but it will go farther and it will be easier because of his labors.

We are grateful to God for many things—for the generous support of churches and individuals; for the consecrated service of missionaries; for His watchful care over the staff as they traveled hither and yon, and the strength which

He gave as they toiled, often under terrific stress and strain; and for the many other blessings which He has bestowed. This work is of God—otherwise it would not have been possible to have carried the burden and to have achieved the results.

There is a new frontier before the Church in America—a frontier which calls for the same devotion and consecration as was demanded by the frontier of old. This new frontier is the American city and its suburbs. America started as a rural nation; it has become an urban nation. According to the census of 1920, over 52,000,000 people lived in towns and villages with a population of 2,500 or over. There are 68 cities of over 100,000 population, and six metropolitan districts with a population over 450,000. While there are still racial groups and underprivileged people to whom we must take the Gospel, we must increase our efforts to establish the Church in our cities and their suburbs.

A statesmanlike and heroic effort is being made to win for Christ this new frontier. Boards of Church Extension have been organized and are functioning aggressively in many of our large cities. There is not time to speak of the advances which many of them have made and of their plans for the future. Reference can be made to only one—Detroit—which in many respects is similar to others. A careful survey of the city was made by the Council of Churches in 1927 and districts were assigned to the cooperating denominations. Funds were se-

\* Mr. Wilson has recently been elected General Secretary of the Presbyterian Board of National Missions, New York, in succession to the Rev. Dr. John A. Marquis who was obliged to resign last year on account of ill health. Mr. Wilson had been the Treasurer of the Board for four years. This article is adapted from his inaugural address to The General Assembly last month.—*Editor*.

cured in a building campaign to undertake a seven-year program of church building. Church plants have either been newly built or remodeled. New churches have come into existence and are growing satisfactorily. In addition to these church enterprises, new mission Sunday-schools—with attendance ranging from 150 to 300 each—have been organized. What is being done in Detroit, is being duplicated in other cities, and ought to be done in all our large cities. The America of the future will be a country of cities, and if we are to win our nation for Christ, we must strengthen the Church in the cities.

Other outstanding accomplishments during the past year might be noted. I would like to tell of the progress of the work among the Negroes, the Alaskans, the Porto Ricans, the Orientals, the Indians, the Mormons, the Migrant Groups, the West Indians, the Jews, the Spanish-speaking people of the Southwest and other groups. The story reads like a romance. When several Mexican boys and girls in Southern California were talking about Christmas, one little lad looking at the rough boards of the temporary room in which the religious services were held, exclaimed: "I think the very best present that Santa Claus could give us would be a place where we could feel God." That is the great need of these idealistic people—an opportunity to "feel God."

A visitor, recently returned from Porto Rico, has described the service in one of the new chapels in the district of Chamorro. It is an inspiring sight, reports the visitor, to stand upon the mountain top beside the little chapel and hear the bugle call to service. In a little while lights begin to appear along

the trails leading into the valleys on four sides of the mountain. These lights are lanterns or torches carried by those who are to assemble for worship, and as the hour for service arrives converge from a dozen trails. The visitor asked the missionary why he put the chapel on the hill. "People will go up to God's house," he said. Perhaps the Psalmist had this in mind when he said, "We will lift up our eyes unto the hills." The chapel is far from a public highway and further still from a railroad. Those who visit it must ford a river seven times and climb mountains reaching to a height of four thousand feet. The district is typical of rural Porto Rico, rugged and picturesque. People are found everywhere, and the native church is following them. The Gospel of Christ is still the power of God unto salvation to communities and individuals alike. Great victories have been won. The cause of Christ has been advanced in our country. We are grateful to God for what has been accomplished. But let us not forget to give credit to those to whom it belongs. The churches and individuals have given generously of their means. A few of us have attempted to administer the work. But the real work has been done by the workers. What a group they are! Many are men and women with social graces and large mental capacities—all of them consecrated and loyal to their Lord—enduring hardships, making untold sacrifices, and counting it a joy to have a share in making America Christian. Their devotion is illustrated in the experience of one of our Sunday-school missionaries in New Mexico. In his rounds among his families, he found a man who had been stricken with an acute

illness. He did what he could for him, but soon realized that he would die unless a physician could be secured. But the nearest doctor was in Albuquerque—118 miles away. Undaunted, he started at nine o'clock in the evening and, after driving over terrible roads, ruts, high centres, stumps and mud, finally reached the doctor's home. When he had told his story, the doctor agreed that he would go back with him to care for the sick man. Taking a nurse with them, everything for operating and food for several meals, they started back at half past three in the morning. Reaching the sick man, they found an operation was necessary. The doctor sterilized his instruments, cleared a room, lengthened a library table with a box for an operating table, and used a dining table for his instruments. The operation was successful, and the man made a complete recovery.

There are few missionaries more favorably known than Dirk Lay, who is devoting his life to the Pima Indians in Arizona. He discovered that their greatest economic need was water for irrigation. Proceeding to Washington, he interested certain members of Congress in his problem, and after several years of working and waiting, the Coolidge Dam was finally constructed, and this past winter dedicated by the ex-President. Prayer was said on that occasion by Dirk Lay, and properly so, for he had prayed that dam into existence. The Indian who sat on the platform when the ex-President spoke, an elder in Dr. Lay's church and President of the Society of Indians there assembled, in speaking of Dr. Lay's energy and persistence in securing this water for his people's land, said,

with emphasis uncommon in an Indian, "Nothin' stop him! Nothin' stop him!" That is the story of the Coolidge Dam.

We face a new year. The past six years have been a period of adjustment and experimentation. A fine morale and esprit de corps characterize the workers. The time is ripe for a forward movement. There are certain opportunities which must be met.

We should consider anew the place and the relative importance of the various tasks in which we are engaged. New days bring new conditions and new problems, and these in turn require new enterprises and new methods. All of Christendom is recognizing the importance and the strategy of promoting a practical program of religious education, both for the purpose of meeting the present need of the rising generation, and for the purpose of building the Church of the future in a way that will insure its onward march and final conquest. The Church has been too adult-minded in the past. Our program of evangelism, our forms of worship, and our pastoral service are largely suited to the needs of the adult members of the community and the Church. We need to realize the significance of His action when Jesus set a little child in the midst of His disciples, in answer to their question: "Who is the greatest in the Kingdom of Heaven?" The Church spends millions annually in the development of its service to men and women, while hungering children wait without. Yet there can be no growth for the Church of the future if these children are neglected.

The latest statistics in the Annual Report of the International

Council of Religious Education (February, 1930), reveal a situation which must challenge the devotion and missionary spirit of every follower of Christ. They show that the population of the United States under twelve years of age only, numbers 27,550,031. The statistics of all religious denominations—Protestant, Catholic and Jewish—indicate a total enrollment in church schools of only 13,848,759—just about one-half of the total. The number of American children, therefore, under twelve years of age, untouched by any religious organization, is 13,681,273. "If," says this report, "notable statesmen and prophets and business men are right in their recent statements that the future of civilization depends upon the development of a consciousness of spiritual values and a willingness to live by them, and if educators are right in their conviction that attitudes and habits are formed in the early years, which give direction to character and to later life, then aggressive effort must be put forth by all evangelical denominations to enlarge their programs to include these unchurched children."

Pete Fomenki was one of this group of boys unreached by any religious influence. Pete is a miner's boy who lost a leg from trying to hop a freight train, and had to have a new wooden leg last summer, which some of his new-found friends in Ohio bought for him. They feel that Pete sort of belongs to them. A year ago he hobbled five miles along country roads through winter weather, to attend some preaching services conducted by John Sharpe, the "Children's Bishop," and gave his heart to the Lord Jesus. Pete's father was a bootlegger and Pete

felt very badly about it. He tried to persuade his father to give it up, but he refused. One day Pete took an axe and smashed his still. His father drove him from the house, and Pete was for some time a kind of homeless waif until a home was found for him with some good Christian people where he could work for his board and go to high-school.

Last fall his friends raised some money, and with what Pete had earned and saved during the summer, it was enough to send him to one of our colleges and pay his expenses for the first semester. Pete was terribly homesick at first, but he has gotten over that now, and is enthusiastic about the college, and is ambitious to make something of himself. At the close of the first semester, he wrote to his friends to tell them the outcome. Four of his final grades for the semester were A and the fifth was B. He made the highest average in the whole college. This is the kind of thing that makes Home Missions worth while.

In the field of comity, much has been accomplished, but there remains much more to be done. The norm of one church for every 1,000 rural population was adopted at the National Church Comity Conference two years ago, and yet there are many communities in this country with populations of 1,000 or less and two and three struggling churches. Instead of one strong church with adequate leadership, there are two or three weak churches, exerting little influence, and the community is being paganized. We are doing everything in our power to discourage this kind of a situation, and will continue to do so. But a board can do very little. The final author-

ity rests with the ecclesiastical bodies, and we hope that during the coming year this matter will be carefully studied and definitely dealt with by the local units which make the appropriations.

Some progress has been made in this matter during the past year. In Minnesota, a conference was held at which each small church was carefully studied and a definite program worked out. Combinations have been made which have resulted in the saving of missionary funds and increasing the efficiency of the local church. Progress has also been made along this line in Ohio, North Dakota and other synods.

An outstanding illustration of church union is the experience of Trinity Centre in San Francisco. Palm Sunday morning last, a procession led by the Municipal Band marched from Trinity Centre to the Grace Methodist Episcopal Church two blocks distant. There, with a congregation of a thousand, was celebrated the union in one commanding city project of four Protestant city churches, two Congregational, a Methodist and a Presbyterian. Easter Sunday following, 1,700 persons attended the morning service of these federated churches. Each of the four churches maintains its identity and its denominational affiliations. Property vests in the denomination providing it. The control of the general activities is vested in a Board of Control—six members from each denominational group. The pastor of the Methodist Church said not long since: "During the past three years I have become very humble. Several times I have realized that our church program was near defeat, and on each occasion I fought the problem

through on my knees. Finally I came to realize that a divided Protestantism could not maintain itself in this congested cosmopolitan area. It became a religious conviction with me that as Christians we must learn to work side by side in a united program."

Twelve years ago, the Board attempted to advance the minimum salary for pastors of aided churches to \$1,500 and manse. Under present conditions this minimum, as a policy, is too low. Leaving aside the Indian and Negro ministers, 65% of whom receive \$1,000 or less, usually without a manse, the distribution of salaries for 923 ministers under the Board is as follows: 19% receive \$1,200 or less, about one half of these without a manse; 22.6% more receive \$1,500 or less, about one-third of these without a manse; 31.4% more receive \$1,800 or less, about two-thirds of these without a manse; 27% receive over \$1,800, nearly one-half of these without a manse.

Other types of workers, particularly teachers and community workers, receive less than a reasonable minimum. There are inequalities in the scale of salaries paid between sections of the country, and to a certain extent between units. There are also marked inequalities along racial lines. A genuine advance in the scale of salaries should be initiated. It is our first duty to see to it that our missionaries are paid a living wage. If this is done, however, it will call for increased giving from the churches, or the discontinuance of some of the going work.

The program of a Board of Home Missions is a varied one. It conducts schools, it operates hospitals and dispensaries, it seeks to

raise the economic life of the people, it provides community centres and houses of neighborly service, it furnishes itinerant missionaries and supplies pastors of established churches. It does many things, but it does them all with one purpose—to bring men and women, boys and girls, under the dominion of Jesus Christ. This is the motif that runs through all the work. This is the final test of efficiency.

The Board has sought through evangelistic conferences and conventions to inspire the Church at large to a program of soul-winning. The results, while not what they should have been, are most gratifying. Representatives of churches have gone back from the conventions to their churches and organized programs which, in some cases, have doubled the membership of their churches. But most of the churches that have made these advances are in the cities and towns. The churches in the villages and open country have been least productive evangelistically, and plans should be formulated for reaching these churches from which in the past many of our leaders have come.

We have been considering some of the accomplishments of the past year and some of the advances which ought to be made. But I have been conscious of the inability of the churches to do these things in their own strength. "It is not by might, nor by power, but by the Spirit of God" that these things have been and will be done. Wherever some victory has been won, there you will find a band of praying Christians, led by one

whose life is fully given to his Lord. And if we are to win America for Christ there must be a revival of prayer and consecration on the part of both people and pastors. We are now celebrating the anniversary of Pentecost. Following that experience of 1900 years ago, the disciples went out filled with the Holy Spirit to turn the world upside down for Christ. As they went they were conscious of the presence of the Paraclete—"the One by their side"—inspiring, guiding and strengthening them in their divine task. Our great need today is for the presence of this same Paraclete in our lives, inspiring us to go out and win our blessed land for our Lord and Saviour.

God is the greatest need of America—not gold—the God revealed by His Son, Jesus Christ. He alone can meet our deepest needs. He alone can give us that moral and spiritual foundation without which the material development that has come to America will be our ruin. Let us put Him first in all our thinking and in all our planning—put Him upon the Throne where He belongs. For it's—

Not by the might of maddened men,  
Not by the statesman's shrewdest  
scheme,

And not by reason's clearest ken,  
We realize life's golden dream.  
For kings will rise and fall in vain,  
Exploiting greed still take its gain,  
New knowledge bring increasing pain,  
Till He rules in the hearts of men.

Then forth, ambassadors of peace,  
To captive souls the world around;  
Proclaim good tidings of release  
For men by selfish folly bound.  
For music, poesy and mirth  
In righteousness and truth have birth,  
And light and love will flood the earth,  
When He rules in the hearts of men.

# RELIGION OF THE CHRISTIAN CENTER

BY THE REV. CHARLES A. BROOKS, D.D.\*

**W**HAT is it we have undertaken to do in some thirty Christian centers across the country? Are we experimenting or demonstrating? What are the objective and program? While we frankly avail ourselves of the best technique of social science our undertaking is at heart religion. But what is the religion of the Christian Center?

Briefly the answer is: It is the religion of Jesus and the early disciples; the religion of Carey and Judson, of Livingstone and Clough. Stated negatively: It is not "another gospel" but an endeavor to interpret intelligibly the Gospel of Jesus. It is not the theory of religion but its practise. It is not the utterance of religious formulas but the release of the spiritual dynamic of the Gospel. It is, frankly, not conventional, institutionalized religion but the free expression of the living spirit of the living and present Lord in any method or through any medium He inspires.

At a meeting of official representatives of general and local missionary organizations and the various Christian Centers the objective and purpose was stated in the following classic paragraph:

The purpose of the Christian Center is so to interpret the Gospel by teaching and service as to make for Jesus Christ a commanding

place in the life of the individual, the home and the community; in other words, the regeneration of every life and all of life.

The first spontaneous and radiant faith of the followers of Jesus crystallized into an ecclesiastical institution. It is difficult for any of us and well nigh impossible for most of us to conceive that what we know as conventional religion ever functioned in any other way. We identify Christianity with ecclesiastical architecture, rituals, forms, ceremonies, creeds, stated appointments. In the springtime of Christianity the religion of Jesus was a way of life. Every Christian home was a Christian Center; every meal was a love feast; the disciples practised for a while a voluntary community of property and the first recorded attempt at organization was for the purpose of welfare and relief. They had no constitution nor by-laws, no rules nor creed. Their life was the spontaneous overflow of a great love, the exuberance of a new birth. It gave birth to a new social life. New social motives and energies were released and love and faith was the social dynamic.

Church history is the record of the tendency, constantly repeated, of the free life of the Spirit to become frozen into rigid forms and institutions, broken up only by revolutions which released again the forces of the abundant life which is in Christ and which can never be conventionalized nor confined in any institution.

A community is a social fact. The church is a factor in the life

\*Dr. Brooks has recently been elected Executive Secretary of the Baptist Home Mission Society, New York, in succession to the Rev. Dr. Charles L. White, who retired several months ago. He has had valuable experience in city and home mission work, going from the pastorate to the Secretaryship of the Cleveland Baptist Association and then in 1914 to the Department of City and Foreign-Speaking Missions of the Baptist Home Mission Society. Following a six-years' pastorate in Chicago, he began his present duties May 1, 1930.

of the community and inseparable from it. It is rooted in and grows out of the community. Its character is determined by the type of the community. This is a simple social fact even though we are strangely reluctant to acknowledge it. In our changing cities, typical of our new and more shifting community conditions in America, we are always being confronted by this fact. If the community changes the change affects the church. If the community is prosperous the church is prosperous. If the community is depressed the church is depressed. For some unaccountable reason we persist in a belief that the church as a divine institution is independent of the community, and like the sheet let down from heaven in Peter's vision, the church is conceived of as suspended in the air.

We are familiar with this experience in the case of many of our notable churches where our most gifted preachers once reigned. If they were to return to those same pulpits today they would preach to empty pews. We bewail the decline of religion and the most heroic efforts are put forth to maintain the tradition of family church life in utterly changed communities.

Not only are we confronted with changed conditions in old communities but we are called upon to face the religious and social challenge of hundreds of new communities which have been created by our modern industrial life and peopled by immigrants with utterly different traditions from our own.

What answer have we to make to these perfectly familiar facts in our American life? The answer which we are making is the Christian Center.

In a famous New England city the old First Baptist Church building with a remodeled spire is now occupied by an Italian Catholic church. It is the familiar story of the removal of the membership, the changed community necessitating the changed location of the institution which was created by the membership. Across the corner from the old First Church stood a splendid plant of another Protestant church likewise removed. Recently our denominational missionary societies united in purchasing the property, which is a combined Christian Center and a home for an Italian Baptist church.

The Christian Center is the mobilization of the best social and religious forces in an intensified program of ministry to the changed and changing community life of American industrial and foreign communities.

The religion of the Christian Center is characterized by reality. It confronts not a theory but a condition and fearlessly faces the facts. It does not demand or wait for favorable circumstances or a ready made situation. It is not the hot-house variety of religion which withers under a change in temperature. It is a brave venture of faith in the face of the circumstances before which conventional and institutional religion has steadily given way in similar American communities. In selecting the site for a Christian Center the one prerequisite is the center of need.

The religion of the Christian Center is Christian Patriotism. I do not refer to that blatant patriotism which finds expression only in the beating of drums and military pomp and insignia. Nor do I mean the conventional "100



per cent Americanism" so called, which is the negation of true American democracy. Democracy is not a political formula but a spirit of brotherhood. May I quote from the introduction of one of my own books, "Through the Second Gate": The Outer Gateway to America has swung wide and free and through it thirty million of human folks have passed in the last one hundred years. Eager, expectant, from everywhere they came with high hopes and bright dreams. To enter was heaven. To be turned back meant black despair.

But this gate is an Iron Gate. It admits these newcomers to industrial America, to her mills and mines, her grind and grime, to her sub-American slums and her ugly foreign colonies. Mutterings and rumblings of subterranean discontent and unrest portend danger and menace to America. Back through this gate have turned millions, disillusioned of their bright dreams, bereft of their high hopes, with enthusiasm and health left behind in what they had once spoken of as the Promised Land.

There is a Second Gate—an Inner Gate. It is a Golden Gate which opens upon the America of our ideal and theirs. It is a land of happy childhood, of playgrounds and schools and libraries and churches; of friendly folk with the love of God in their hearts which is manifest by love for their fellowmen. Within this gate there is toil, but it is toil with courage and hope of a fair share of the reward of honest toil. Here in this America the newcomer is admitted to a share in the making of America and his gifts are not despised. And the secret of this inner, this better America, is a living faith in God,

a belief in the supreme worth of human personality above all material wealth; here is love and sympathy and understanding, and the assurance that the fulness of life which is the purpose of a loving Father is to come from the living Spirit of Christ in the regeneration of every life and all of life. It is our task to keep wide open that Second Gate and highly to resolve that none shall miss the way.

The Christian Center is a Statue of Liberty standing at this second gate as a symbol of the true America. It has become in the experience of thousands a Plymouth Rock, where new Americans have begun their real exploration and discovery of America. The Christian Center is an outpost of American idealism and democracy.

Some of us have no sympathy with forced Americanization any more than compulsory baptism. The Christian Center is to make Americanism winsome and attractive. Its method is not that of the "drive" or the "campaign" but rather that of education and training relying on spiritual processes to achieve what must be a spiritual result if American ideals are to mean anything at all. The workers in our Christian Centers are the Reception Committee. They stand in the receiving line to welcome to the inner and better America all who really seek the Promised Land.

The religion of the Christian Center is a religion of interpretation. This is Bunyan's House of the Interpreter. The traditional background of these communities is not the background of evangelical America. The old world environment has been transplanted to American soil, and yet the immigrant does not bring all of his en-

vironment. The tragedy is he often leaves the best of it behind, its sanctities and world-old traditions, which seem to him as strangely out of place in this garish America as his picturesque costume. But there are old world superstitions and prejudices and hatreds which are out of place here and these he is sure to bring—old world bitterness and hatred of conventional religion as he knows it at home, religion which was in alliance with political reaction and tyranny, intimately allied and strongly buttressing social injustice and inequality. And so we have often a combination of religious and social ultra-radicalism, reinforced often by conditions as they present themselves here to the aspiring and dauntless spirits who make up the best of our immigration.

It is our task in the Christian Center so to interpret the Gospel, not in sectarian terms, but with the great ideas of our heritage in mind, as to bridge the chasm from the old world to the new. If we will be true to our heritage and dare to practise our principles fearlessly in our foreign colonies, without compromise, we can win. I do not mean in competition with other denominations but in competition with false ideas of what religion and American democracy really mean.

The religion of the Christian Center is the religion of the Incarnation. The incarnation of God in Christ, though a unique and unparalleled experience, yet represents a divine method. "The Word became flesh and dwelt among us," I trust I shall not be understood as cheapening those gracious words when I say they are the essence of the religion of the Christian Center. The indispensable

prerequisites of this ministry is the presence in residence, and complete identification with the community for better or for worse, of men and women who embody the ideals and incarnate the spirit of Jesus. The presence of the foreign missionary and the establishment of a Christian home are indispensable to the evangelization of any foreign field. Like Paul on shipboard, storm-tossed, these workers are identified with those that sail with them and bear the community's need upon their hearts.

The religion of the Christian Center is the religion of the good Samaritan. Love is vicarious. It finds ways of helping that are not conventional. Love asks no questions as to precedents and conventions. It suffers with all suffering and loves on to the end.

A few years ago in New York City when in the bitter winter the water drainage pipes froze in the tenements of the Bowery, the property of one of our Centers was thrown open from early morning until late at night as a refuge and shelter, with warm food for mother and little children. When the coal shortage was at its worst the supply of coal gave out. Any additional allowance was refused on the ground that "churches" might well be closed as useless. When one of our Christian workers appealed for a reconsideration of the decision which meant cutting off this ministry and told the story she had not finished before the man in authority took up the telephone and shouted instructions to send some coal at once. His reply to the remonstrance from the other end of the work was "Yes, I know we are giving no coal to churches, but this isn't a church—they only call it a church. It's a place where they

take care of women and children!"

The religion on which we are relying is an everyday religion: homespun, plain, work-a-day religion, the religion of the Carpenter who was no less divine in the carpenter shop than when he laid aside his tools for the great work to which He was appointed. So natural and simple and practical was His faith that at any moment He might have resumed His tools and been not one whit less "full of grace and truth." Dr. Glover says that some forms of piety involve unusual conditions and a special diet. They seem incompatible with daily life. "The type of holiness which Jesus teaches can be achieved with an ordinary diet and

a wife and five children."

And finally, although we have not had time to tell it all, the religion of which we are thinking is the religion of the gulf stream, which changes the climate of Labrador to that of Ireland and England. The outpouring of the streams of heavenly grace and love, flowing ever deep and full and steadily from the heart of God, alone can change the spiritual climate of the communities of which we are thinking. The secret is just the open secret of the unwearied ministry of redeeming love mediated through men and women who love folks because Jesus loved and who love Jesus because He loved folks.

## NEW STANDARDS FOR A NEW DAY

BY MURIEL DAY

*Secretary of Education and Personnel, Woman's Home Missionary Society, Methodist Episcopal Church, Cincinnati, Ohio*

A FREQUENT question in relation to home missionary personnel or candidate work is whether there are more applicants than positions. The answer must be "yes" and "no." One cannot group all positions or all applicants. They must be considered in terms of vocations. For instance, in some teaching positions, as in English, there are usually more candidates than openings; on the other hand, there is always a greater demand than supply for teachers of home economics.

Strictly speaking, the work of the home missionary is not one vocation; it includes many vocations. There are the vocations of teacher, of nurse, of matron, of club leader, of director of religious education, of superintendent, and so on through a longer list.

The fields, too, vary so that in the definition of the term one must consider the denomination and even the board within it. For instance, one home missionary society includes Mexico and Central America, another excludes these but includes all work under the American flag except the Philippines. Within a denomination also, the term varies. One board may emphasize woman's work, another may stress religious education and settlement work.

In our consideration of the work of the home missionary, we shall discuss primarily that of the woman worker in relation to the standards that should be sought today. As we think of standards, we often picture only those standards we should seek in the missionary; there are also standards which the

worker has a right to expect in the board. We must consider both phases. That new standards are being set for the home missionary is accepted constantly. The world has been moving rapidly. As a girl said to the young man who was driving her in his new high-powered car: "This is a pretty country, *wasn't it?*" What then, are these standards, (old and new) which we desire in the home missionary?

#### General Standards

There are first, the general basic standards which always have needed to be maintained. Included in these are good health, ability to cooperate, spiritual purpose and training. We must emphasize each of these as strongly as in the past. I recall an occasion when I asked for suggestions as to the qualifications needed in a home missionary, and many needed spiritual graces were mentioned. I finally said that we could find one with all these qualities, and she might be in a sanitarium. They had failed to mention good health.

As to the ability to cooperate, it seems that nowhere is it more essential than in the life in an institution or in Christian service. Someone has phrased it, "We need less *ego* and more *We-go*." In a list of qualifications given by one home missionary board, I find "love of the Word, belief in prayer, a missionary spirit, poise, tact, health, initiative and ability to cooperate."

#### Educational Standards

We are finding perhaps in the educational standards one of the most noticeable changes. We do not minimize those of the past, for we know that many of the executives and teachers who were

pioneers in their day were well trained in every way. Yet we find on the whole that educational standards have risen, and among the reasons are the following:

1. The fields of knowledge are wider. Sociology, psychology and other departments have developed in comparatively recent years.

2. The educational standard of the country is higher. In 1880, the average daily attendance of pupils in the public schools was 40% of the population of those 5 to 17 years; in 1910, 50%; in 1920, 59% and in 1928, 66%. (U. S. Bureau of Education.)

3. This has meant an increasing demand on the part of students to attend accredited institutions.

4. Some educational institutions under missionary boards are gradually dropping grade work, and in some cases the high school department, and becoming Junior and Senior Colleges.

5. The states where home missionary work has been carried on are rapidly raising their educational standards. One state, for instance, has a program extending until 1932, in which each year there is an increasing number of hours required as college preparation for teachers, more specialization and more hours in education.

6. In fields where directors of religious education are needed, the standard is becoming higher than when in earlier days this vocation was combined with other types of work.

One board lists under "educational requirements" the following: "College training if possible; normal training for grade teachers; special training for kindergartners, doctors and nurses; intensive Bible study; methods of work; experience."

### Attitudes in a New Day

There are, however, newer attitudes which are essential in the modern home missionary as well as educational training. Again we know that the really effective missionary of the past had these attitudes, but they are so much more clearly defined as to be worthy of special emphasis.

We have said, "New Standards for a New Day." What characterizes this new day? Perhaps we

the new educational method—the "learning by doing" process.

These three—the rise of racial consciousness, the attitude of young people, and the emphasis upon "purposeful activity"—have made a new attitude necessary in truly effective missionary service. It is the attitude of fellowship. We have heard the word "sharing" given as the word characteristic of the Jerusalem Conference. This is equally necessary here at home.



MANUAL TRAINING AT THE MITCHELL HOME

could sum it up in the word "democracy." This has led to a desire for self-expression on the part of national groups all over the world; it is shown in the demand for the same self-expression on the part of racial and national groups in the United States. At the same time there has been also a desire on the part of young people to take initiative, to have a measure of responsibility, and to share in decisions affecting student or church life. The third characteristic of today necessitating a new attitude is

Especially is this true in work among Negroes, for here the contrast between the present and older conditions is more evident, and we have both the racial and youth problem.

Another newer attitude, especially desired in settlement work though needed in all missionary fields, is the attitude of studying the underlying causes with a view to removing the need for home missionary work, or at least to changing the emphasis if necessary. When Dr. Herbert Gray

was here from England, we heard him tell of an insane asylum there where the test given before one was permitted to leave was this: the inmate was shown a large tank of water and the faucet with the running water, given a dipper, and told to empty the tank. If he began to dip and dip, he was returned to the asylum, but if he first turned off the faucet, he was allowed to leave! So we need to work with every agency that will help to remove the causes underlying crime, ignorance, unwise use



A HOME ECONOMICS CLASS

of leisure, disease, poverty, and those other conditions that Home Missions seeks to change. For this reason those fields of sociology, psychology and allied subjects should be carefully studied in preparation for home missionary service. Methods of work would perhaps change to combat the ever present foes of the Christian Way of Life, as racial antipathy, materialism or economic injustices.

#### Emphasis on Religious Education

The newer emphasis in spiritual fields on religious education means a new standard also from this viewpoint—the attitude of spirit-

ual growth throughout the years rather than a sole emphasis upon evangelistic effort; or when the young person is led definitely to become a Christian, it shall have reality for the teen-age boy or girl and not given in phrases of another generation. We have known of the combination of special emphasis on the spiritual phase of life (although we hold that the spiritual must permeate other phases) and the intellectual understanding of the meaning of the Christian life to be used most effectively in a missionary school through "Religious Emphasis Week." The director of religious education in the school had learned in advance from the students the religious and personal problems confronting them. The special speaker thus brought her messages more intelligently and helpfully. Opportunity was also afforded for personal conferences each day, and intelligence accompanied the decisions made.

#### Purpose

One emphasis that can hardly be classed under a new standard but which needs to be stressed today is the purpose to enter home missionary work—not necessarily a life work, on the part of a young woman, but certainly not as a stop-gap or as a stepping stone to larger salary or other opportunity. Rather do we seek those who see in home missionary service an opportunity to share in building a Christian nation and in molding the character of under-privileged groups of young people. In this day when an understanding of racial groups is necessary, we seek those who see also an opportunity to bring about greater interracial fellowship for the sake of peace with-

in and peace throughout the world. We seek those who see that they may reach out to the entire world, through building a Christian nation here. During the riot in Sherman, Texas, we found on the front page of a New York State newspaper, a paragraph called "London Paper 'Phones Moody About Riots." The correspondent of the *London Daily Mail*, 5,000 miles away called Governor Moody at Austin, Texas, at five in the morning by 'phone to ask if this was a common occurrence in Texas!

A spiritual purpose, then, interpreted in personal, national and world terms is necessary in the standards desired in the modern home missionary.

Furthermore, in this new day of interdenominational cooperation, those are needed who are willing to work with other institutions and in the city with other churches—to coordinate work and allocate responsibility.

#### Standards of the Boards

We have been considering the standards which a missionary board may ask for in a home missionary. Let us consider the other side of the lens. What may a home missionary rightfully desire as standards in the board? In vocational guidance studies, one is urged to consider the effect of a vocation from six viewpoints—physical, physiological, economic, social, psychological and ethical. What standards in missionary boards should a candidate have a right to expect from these angles?

Physically, if the board expects good health in the candidate, should it not provide those living conditions that will maintain it in the missionary? In teaching, the hours and number of studies

should be adjusted so as to allow for those extra curricular activities so necessary, and for the opportunity for fellowship with faculty and students. Certainly the standard set by the educational associations of 750 pupil hours a week should not be exceeded for the high school teacher. In nursing, or church work, similar consideration of hours of work should be given, and in the children's homes or other institutions of like character, adequate provision for days or hours off should be made, and by some states is required, through the employment of a substitute or supply worker. Yet, as Frank Lowe points out in "Religious Vocations," the "work never stops with the whistle."

It is a matter of encouragement to note the way in which missionary boards are constantly replacing old buildings by new, thus making adequate provision for the living conditions of the worker. We recall one restful home in the southwest, modeled after the idea of a "teacherage," where the teachers reside instead of in the dormitory with the boys.

The question of food in places where the workers live in an institution with the students is often a puzzling one, but it is agreed that this is a condition which the worker should find satisfactory.

While, physiologically, we cannot control the climate, and while a board has many requests to send one where it is "colder," or "higher," or "warmer," or "drier," we can do our best, as boards doubtless do, to meet these requests and to make every adjustment possible for the worker who is satisfactory in other respects.

The third angle is the economic. Opinions vary as to an adequate

salary in home missionary work. Quoting from Frank Lowe again, in writing of the "limitations in religious vocations," he says, "one never works primarily for money," but again it is encouraging that in many phases of missionary service a rise in salaries is seen. A consideration of the finances and the proportionate expenditures of a board would require a separate discussion, but in considering the need of salary for the worker and the equipment, one is reminded of this statement, made in an educational discussion, "A million dollar teacher in a thousand dollar school is worth more than a thousand dollar teacher in a million dollar school." The crucial question may well be: "What range of salaries will bring to home missionary service that group of workers best trained and most devoted?" Not a salary, to be sure, that is as high as the highest elsewhere, but neither, on the other hand, as low as has sometimes been paid.

The question of the social opportunities which may rightfully be considered as sufficient is a hard one for mission boards to answer. While isolation of various kinds is usually characteristic of home missionary fields, both city and rural, and among various groups, yet this has, in a measure, been compensated by the very earnest efforts of those in charge of the staff. One institution with which we are familiar, has a Big Sister plan among the sixteen workers on the teaching staff, which has developed fellowship. The use of leisure time—so pressing a question among all groups in our country today—is a question that needs vital consideration and study not only for young people but for

workers in all types of home missionary institutions.

Closely related to the social is the question of psychological environment. The effect of worker upon worker, of cooperation on the part of the Board, of placing the young worker with one of experience and more settled ways—all these should be the subject of real psychological study. As the Board wishes a worker to enter the work with the attitude of sharing with others, of no condescension, so the worker may expect a similar attitude of cooperation from other workers and from the board.

The sixth angle—the ethical—need not be discussed here, for surely the candidate may here find an opportunity for service equal to any.

Someone may ask, "Why stress these standards, which should be sought in a position, as new?" In a sense they are not, but in this new day it is wise for employing missionary agencies to turn the searchlight upon their own standards. This is necessary because of the turnover in home missionary work, which is often larger than it should be; it is necessary today because other agencies are clamoring for the finest type of person, and especially is it necessary in the case of women, where new and varied channels are opening up constantly. In many of these there is an element of service which provides for the one with the service motive an opportunity for the kind of work she desires.

To offer, then, the highest standards of a vocation to the one seeking a place of Christian service is the high privilege of missionary boards, which must seek also the highest standards in the missionary in this new day.



# COOPERATING IN THE WEST INDIES

BY SAMUEL GUY INMAN

*Secretary of the Committee on Cooperation in Latin America*

MISSIONARY work in the West Indies is not new. The first white man to land on these Islands had it definitely in mind. "What I value in this enterprise of the Indies is not reason, mathematics or world maps; I would accomplish the vision of Isaiah," exclaimed Columbus. On his third voyage he wrote: "I have caused a high cross to be fixed upon every headland, and have proclaimed to every nation that I have discovered the lofty estate of your Highnesses and of your court in Spain. I also tell them all I can respecting our holy faith and of the belief in the Holy Mother Church, which has its members in all the world." Padre de las Casas showed the same zeal. He was the first person to be consecrated to the priesthood in the New World. He accepted a *repartimiento* of Indians in Santo Domingo, and later in Cuba. As he watched the system, however, he became convinced that the Dominican friars, already beginning to protest its cruelties, were right, and until his death Las Casas carried on a terrific struggle against the overwhelming forces, not only economic but ecclesiastical, which were determined to exploit the Indian.

The Moravians sent the first Protestant missionary to the West Indies in 1732. They were so profoundly stirred by the stories of abuses of the slaves in St. Thomas that they walked from their homes 600 miles to Copenhagen to take the boat to their field. Like Las Casas, they were detested by the

planters, but they continued their work in the true spirit of Moravian missionaries until it spread to all the English-speaking islands. Other European and American Protestant churches gradually followed the Moravians in work among the English and French islands.

It was not until the Spanish-American War in 1898 that mission boards in the United States seriously undertook missionary work in these Spanish-speaking islands. Since the American flag began to float over Porto Rico and the American army occupied Cuba for some time after the war, it was the home missionary societies of the United States that undertook the work there. It was natural for these societies later to extend their work to Santo Domingo and Haiti.

In 1919, a cooperative movement was begun in Santo Domingo which has attracted considerable attention in the missionary world. When it became evident that several mission boards were planning to open work in Santo Domingo, they decided that a united front of Protestantism should be presented. The Secretary of the Committee on Cooperation in Latin America was asked to visit the field, study the situation and report a plan for occupation to all the mission boards doing work in the West Indies. This survey was made and four boards immediately voted to form a joint board for Christian work in Santo Domingo and to enter the field unitedly. A fifth board joined the enterprise a little later. These

boards subscribed to the budget which is expended by the united Committee. Workers are chosen not because of their denominational affiliation but because of their suitability for the work. This not only appealed to people at home who were anxious to go a step further in the development of Christian unity, but it met an immediate response among the Christian churches of Porto Rico. They were so impressed with the needs of Santo Domingo and the opportunities of this united approach that they not only surrendered three of their leading ministers to go to Santo Domingo but also contributed some \$3,000 to purchase a lease and equipment for a hospital, which the board later opened in Santo Domingo City. The boards entering this united program were the general and women's home boards of the Methodist Episcopal Church, the Board of National Missions, Presbyterian Church, U. S. A., and the Foreign Society of the United Brethren.

Porto Rico presents one of the best organized cooperative movements in any mission field. When the Island was awarded to the United States by the terms of the peace treaty with Spain at the close of the Spanish-American War, representatives of the home mission boards decided to enter the Island with a clear division of territorial responsibility. From that day until now, the zoning system has been adhered to by the following denominations: Methodist Episcopal, Presbyterian U. S. A., Congregational, Baptist (Northern), United Brethren, Disciples of Christ, Christian Church. These bodies have formed the Evangelical Union of Porto Rico, with an Executive Secretary allocated by one of the missions giving all his

time to interdenominational work. Congregations are generally known as "La Iglesia Evangelica de . . . ." (the Evangelical Church of . . . .), denominational names being little used.

The first large development of this Evangelical Union was the Union Press, paper and book store. Six small denominational papers were gradually merged into one fine weekly which speaks for Evangelical Christianity in Porto Rico with a united voice through *Puerto Rico Evangelico*. This magazine has the largest circulation of any on the Island. It has been especially powerful in advocating social reforms during recent years. There is a strong feeling among Porto Ricans for absolute unity of the Church, and within the last few months an important movement for a united Evangelical Church of Porto Rico has been endorsed by several churches.

The development of the influence of the United States in the Caribbean, and Haiti in particular, is such that this is becoming more and more a home missions' territory. Government officials were eager for the American mission boards to undertake work in Haiti. Considerable evangelistic work has been done. The Episcopalians have a strong work in one section and a good deal of Baptist fruitage remains from the labors of English Baptist missionaries who arrived about 1842 but withdrew about 1900. The work has been carried forward however and has grown to be practically self-supporting. The American Baptist Home Mission Society has been of all possible assistance to these Baptist churches. Except for primary schools in connection with each of the missions, there is practically

no educational work. Such work is greatly needed for secondary education in general and especially for the training of pastors. The Baptist Home Board entered this field with a missionary in 1925. Since then, their interest and support have been continuous.

The Hispanic-American Evangelical Congress, held at Havana in June of 1929, outlined a large strategic program for religious education, literature and the development of an international federation of Evangelical Churches. Some of the details of the religious education program called for are a complete series of graded lessons for Sunday-schools, written especially for Latin America, a manual for new converts, training courses for teachers, textbook on worship, etc. The literature program is very extensive and looks to the establishment of a publishers' and booksellers' association, prizes for special manuscripts, books and pamphlets on the social teachings of Jesus, as well as all types of material for women's work in the churches.

In August of this year, the President, Vice-President and Secretary of the Committee appointed at Havana to develop the Federation of Evangelical Churches are to meet in Porto Rico. In connection with their conference, Dr. Vicente Mendoza, of Mexico, and Dr. Luis Alonso, of Cuba, will lead in an evangelistic campaign, beginning in the Interdenominational Conference at Blanche Kellogg Institute, followed by meetings in churches, theatres and public halls which are expected to stir all Porto Rico.

These are only a few, of course, of the projects in the future program of the Evangelical Churches of the West Indies, as they were

outlined at the Havana Congress. Medical and educational services are continuously being pushed in all these fields.

The first building erected exclusively for the headquarters of cooperative work among Evangelicals in Latin America was erected in Ponce, Porto Rico, in 1927, for the office of The Evangelical Union and the union printing plant. The Polytechnic Institute of San German, with an interdenominational Board of Trustees, has a large place in the education of this whole region, with students coming from some dozen near-by countries. The Carnegie Corporation has recently given \$250,000 to this enterprise and a notable institution is rising. The Union Church at San Juan for English-speaking people has its own building and is doing splendid work.

A number of important union enterprises in this territory are at present struggling for support for responsibilities which have come to them with ever-increasing opportunities for service. Among these is the Union Evangelical Seminary at Rio Piedras, Porto Rico. This school has a fine record of achievement and deserves the support of friends in the United States in carrying out its plans for an adequate building program.

In Cuba, union work finds its center in the book store and press known as *Heraldo Cristiano*. Plans are on foot to develop a Union Theological Seminary and enlarge the union paper already published. This periodical, under the direction of Dr. José Marcial Dorado, has made a remarkable record, now having 6,000 paid subscribers and is self-supporting.

The effort to erect a building for

the Union Church for English-speaking people in Havana is another movement that deserves the help of Americans. An excellent site has been secured and funds for a representative building are being sought. Many thousands of Americans visit this beautiful city at all seasons of the year. An impressive, interdenominational church, properly housed, can serve in countless ways to bring English-speaking Evangelical Christians into fellowship and common service. The value of their uniting in such strategic centers as Havana is easily understood.

There is also urgent need for an adequate hospital plant in Santo Domingo for the medical work begun by the Board for Christian Work in Santo Domingo in 1920. This work has grown, though since its initiation it has been housed in

old, rented, inadequate and even unsanitary quarters. The land for a good site and more than half of the funds needed have been secured and a campaign is now being carried on to raise the balance. It was necessary to proceed with the building despite the fact that all the funds needed were not in hand, as no building could be rented.

Thus the churches have a tremendous program ahead of them in these West Indian Islands so near our shores. The greatest opportunities lie in a still larger unifying of the Christian forces. It is to be hoped that those who believe in Christian unity will aid the cooperative institutions already formed to secure better equipment and will encourage the unity of churches such as that now developing in Porto Rico and Santo Domingo.

## OLD FORTS AND NEW FORCES IN THE WEST INDIES

BY THE REV. EDWARD A. ODELL

*Director of Department of West Indies, of the Presbyterian Board of National Missions, New York*

**T**HE Spaniards built forts in the West Indies. The requirements of the civilization of the sixteenth and seventeenth centuries included this means of defense against pirates and the too ambitious roaming natives of other nations. The familiar projecting walls of "El Morro" furnish a great romantic appeal in our day to tourists who annually dip into southern seas for a few warm days in winter, but the glory of the forts has passed. However useful they may have been when the contemporaries of Columbus and Ponce de Leon built them, they are now only relics and sym-

bols. It is worthwhile to note that these forts were not built by the natives of the lands they were designed to protect. Foreigners built them and at a great sacrifice. It doubtless never would have occurred to the Caribe and Nahacs to build a fort, even if their resources had been sufficient. Some foreign nation, having discovered the land and possessed its wealth, felt constrained to protect it against some other foreign nation. This day has also passed. The best international thought and procedure at least maintains the right of the natives of the land to possess it.

It is natural that the romance and beauty of the Spanish language and all Spanish customs should be held dear to every son of Spain throughout the West Indies, and the nationals of these Islands, who for four hundred years knew no other flag, conserve in their innermost hearts an affection for the traditions that surrounded the life of their ancestors. Whatever changes may have come in the last few decades among the Islands of the Caribbean, and whatever forces may be directed to bring about a new satisfactory solution to physical and spiritual problems, they must all be considered in the light of the past. But romance and tradition do not feed hungry mouths, do not heal the sick and prepare a people to cope with the requirements of a civilization that has entirely outgrown El Morro, narrow streets, crowded patios and undredged harbors.

New forces are at work. The old mountain trails over which the "peon" trudged at the head of pack trains, bringing coffee to the seashore to be carried on the back of slaves to lighters that in turn bore the cargo to freighters waiting out at sea, have given place to beautiful macadam roads over which modern trucks pass. Great docks have been constructed, and two ferries arrive daily in Havana carrying trains that bear the marks of every railroad in the north, from the Atlantic to the Pacific coast. Splendidly organized school systems and universities, modeling their courses of study after European and American colleges, are preparing not only for the teaching profession but for every other profession. A sense of dependability upon a foreign power has given

place to intense patriotism and independent spirit.

International relations with South America, Europe and North America have changed the entire outlook and point of view. It is with the new forces that the evangelical Church is dealing, and it must be recorded that some of the spirit which prompted the construction of these old forts has found its way into the application of the new forces. Consider, for example, the foreign ownership of lands, not as in the days of roaming navies and pirates, but in the new day of foreign banks and corporations. These institutions are equipped for splendid service, but when guided by selfishness and race prejudice they not only threaten the right of the native sons to a just recompense for toil but create international ill-will that leads to even more unfortunate results. This too, it must be admitted, is at times a new force that the Church must take into account. The Church does not assume responsibilities for treaties and trade relations, but where a palpable injustice is committed, the work of peace and reconciliation becomes much more difficult for the representatives of the Prince of Peace, both native and foreign.

Governor Roosevelt sees as his most immediate and greatest responsibility in Porto Rico the solution of the economic, not the political problems. "Unemployment, either total or partial, is present everywhere. Men and women can find nothing to do and therefore can earn nothing. We cannot offset unemployment, as is often the case in America, by an increase in public work, for the Government has not the money.

Riding through the hills, I have stopped at farm after farm where lean, underfed women and sickly men repeated again and again the same story—little food and no opportunity to get more.”

There is great unrest throughout the Spanish West Indies, more noticeable now than at any time since the Spanish-American War. Political ills both real and imaginary have harassed the people as well as statesmen and politicians. The populace places the blame for unemployment at the door of the Government and has faith that a new administration will waive some magic wand over the land and miraculously bring into being a day of abundance. Politicians in turn place the blame at the door of foreign powers and tariff schedules. Possibly they are all, in a measure, correct, but there are new forces at work that could, if properly directed and financed, not only obviate much suffering but lay the foundations for prosperity, and in all of these Islands a new generation of men and women is bringing to the solution of these great problems an intelligent leadership.

President Machado has taken definite steps to diversify the crops in Cúba so that a high sugar tariff in the United States might not work so much damage. He has also inaugurated a campaign for the use of Cuban products on the Island, and to this end has constructed a model village near the city of Havana in which all of the materials used are found in Cuba. More rice has been raised in Cuba during the last two years than at any previous time in its history. However, it must be borne in mind that many years are required for a crop readjustment, and during

this period even in the presence of great natural resources, a population can suffer hunger. Located high on the old forts now are huge revolving lights sending their well-coming beams far out to sea. This is a fine use for forts. The nations that fought around El Morro and Cabanas now find a cordial welcome in the spacious harbors of San Juan and Havana.

Among the new forces of present-day civilization is the evangelical Church. Let the experience of a friend far back in the hills of Porto Rico tell the story, for in his story lies the romance of the past, the perplexities of the present and the hope of the future. I found him standing on the site where his home had stood before the hurricane of October, 1928, had swept across the Island. About him were the ruins of buildings that represented the accumulated toil and savings of more than fifty years. His children had been born in this house, had been married here, and his grandchildren had loved to play in the great halls of this old Spanish home. It was all gone—not a building was standing. For a half mile down the mountain-side the splintered boards were scattered. Standing beside the site and looking out across the hills, nothing but ruin remained. The coffee crop just ready for harvest was destroyed. The coffee trees, requiring almost a decade to produce, were uprooted. Don Francisco had never known another home, but there was no road leading from his plantation to the outer world. His farm had been hidden away in the hills for generations. The Government had provided no schools for his children, the Church no instruction or even a place of worship, and now in the

hour of distress and tragedy the impotence of all the tradition to which he had clung was revealed.

I had visited him only a few months before the hurricane, and he had invited all his neighbors to a service where the claims of the Gospel had been made. Now, in his distress he was recalling the message of hope which Dr. Angel Archilla, the mission superintendent, had delivered with such power at that time. He needed friends, counsel, financial help.

A little more than a year later I saw him again. He had rebuilt his home, and the old plantation was beginning to produce a new harvest, not of coffee (it will take many years to do that), but of other fruits. The financial aid he had received was not great and he was hopeful that in a few more years he could return that. There is a new light in his face, and on the little hill just above his own reconstructed house stands a chapel. During the week it is used as a day school for his grandchildren and the children of neighbors for miles around. Sunday morning the Sunday-school meets. At night the farmers gather, winding their way over the old mountain trails for miles around and, if the missionary can be there, they have a message. If not, a member of the congregation is able to read God's Word. These farmers, who have waited all their lives for a road, are now planning to build one themselves.

We recently visited, in a little town near the center of Cuba, a mission where services are held once a month. A committee from the country met us with horses and asked that we go into the interior and hold services. At noon more than a hundred farmers gathered

with their families, and under a thatched roof on the hillside for nearly two hours the missionaries explained the significance of the Gospel message. At night we returned to the town and it seemed like the entire populace gathered for a service. At the close of the sermon I asked if there was not someone who would like to accept Christ as his Lord and Master, whereupon the whole congregation rose.

This experience could be repeat-



A CHAPEL IN THE HILLS

ed over and again, not only in the great cities but in the towns and throughout the rural districts of these Islands that, four centuries ago, were discovered by those who built the forts. No one should desire, much less attempt, to discredit the old traditions so full of beauty and romance. These must be guarded and their aesthetic values conserved. The great need, however, at this hour in the West Indies is the sincere and disinterested friendship of those who are able to help make the new forces effective. The task to be done has grave economic aspects, but after all, in the fullest and highest sense, it is spiritual.

## GETTING ACQUAINTED WITH OUR CARIBBEAN NEIGHBORS

THE Caribbean world is at our very doors, and yet it is probable that most citizens of the United States, so far as they are informed about conditions in any lands beyond our own, have a broader acquaintance with Europe and the Orient than they do with these Islands whose peoples are our close neighbors. There has long been need for a new literature interpreting to North American readers the cultural and spiritual movements in Caribbean life, past and present. For the most part, newspapers, magazines, and books in handling Caribbean affairs have told of political, diplomatic, military, and commercial developments. We have not heard very much about those deeper things of the spirit that give sympathetic insight and understanding of other peoples and that prepare us for constructive efforts with them in bringing about better conditions. Even within the churches we have faced in no adequate manner the religious situation in the Islands. As a people we know comparatively little of their missions and churches and evangelical leaders.

In an effort to bring home to American Christians the conditions, needs, and opportunities in the Islands, the Council of Women for Home Missions and the Missionary Education Movement have just published a series of new books, study courses, and teachers' accessories for all grades. These materials are being introduced in the summer conferences and will later be widely used in the churches for home mission study

classes and general reading. The following brief reviews will indicate the scope and purpose of these books.

*Trailing the Conquistadores.* By Dr. Samuel Guy Inman. Cloth, \$1.00; paper, 60 cents.

Dr. Samuel Guy Inman, who is well known for his writings upon Latin American affairs, has just published another volume upon the Caribbean area, entitled "Trailing the Conquistadores." It is not primarily a political discussion. Rather it attempts to set forth the life and the attitudes of the Latin and Negro peoples of Cuba, Haiti and Santo Domingo. Dr. Inman points out that these peoples have suffered grave injury from the conquistadores old and new. He likewise points out that "the Christian forces have not built a single school of college grade in all the West Indies, nor a single outstanding agricultural or trades school, though in all this area the people's happiness so largely depends on progressive farming and on work with their hands."

Altogether the book is perhaps the best one that has come from Dr. Inman's pen. It is written in an attractive style, contains a good deal of new historical material, and will do much toward giving the reader a better understanding of our neighbors in the south.

RAYMOND L. BUELL

*Our Caribbean Neighbors.* A course for leaders of adult groups studying the Caribbean Islands. By George W. Hinman, Secretary, American Missionary Association. Pamphlet, 25 cents.

This course is based primarily upon *Trailing the Conquistadores* by Samuel Guy Inman, but is so arranged that classes equipped to consult a wider range of reference materials will find help in doing so.



**Between the Americas.** By Jay S. Stowell. 175 pp. Cloth, \$1.00; paper, 60 cents.

This is a Home Mission book for young people. It contains abundant descriptive material of the four fields in the West Indies occupied by American Boards—Porto Rico, Cuba, Santo Domingo and Haiti. The style is journalistic and the contents are made up of the experiences and observations of a missionary-minded traveler through these countries. The author has grasped the main problem of Porto Rico, which is one of over-population and unemployment. With the invasion of American capital and the development of agriculture on a large scale, there is the steady disappearance of small land owners and the conversion of the peasantry into landless day laborers. He has also recognized that, unless careful thought is given to this problem, the same fate will overtake the other Islands. It is a reading rather than a study book. Much useful information is provided in palatable form. C. S. DETWEILER.

**A course for leaders of young people's groups studying the Caribbean Islands.** By Garfield Evans, missionary in Cuba. Pamphlet, 50 cents.

This course is based primarily upon *Between the Americas* and contains suggestions for worship, discussion, investigation and activity.

**West Indian Treasures.** By Winifred Hulbert. Illustrated by Margaret Ayer. Cloth, \$1.00; paper, 75 cents.

When a daughter of the manse with international experiences and sympathies looks freshly at the Caribbean Islands from the viewpoint of the Jerusalem Conference, a new kind of missionary book is bound to result. Miss Hulbert, author of "Cease Firing," spent a summer in the Caribbean, read deeply in the history of the Islands before and after the trip, and has now written "West Indian Treasures." While it has been planned for readers of twelve to fifteen years of age, it is a safe prediction that many of their elders will enjoy it, too.

The opening of the Pan American Airways route in 1928 makes closer acquaintance with the Islands inevitable. In order to base this acquaintance securely on understanding, Miss Hulbert devotes one chapter to an airplane view and three to a history of the Islands from the earliest times. Columbus' discovery made the Islands a Spanish colony valued chiefly for those "West Indian treasures" which founded Spanish fortunes—gold, cotton, sugar cane and tobacco.

The next five chapters present fascinating, true stories of the differing life of each island or country by itself,—Cuba, Haiti, the Dominican Republic, Porto Rico, and the Virgin Islands. The closing chapter deals not with the treasures of the field valued by the Spanish, nor with the treasures of the mind inherited from African and Spanish forebears, but with those treasures of the spirit now being developed in the Islands by the many men and women of goodwill who are rediscovering them in the name of Christ.

MARY JENNESS.

**Leader's Manual for "West Indian Treasures."** Prepared by the author of the book, Winifred E. Hulbert. Pamphlet, 50 cents.

This is a course on the Caribbean Islands for junior high school groups of approximately twelve to fifteen years of age. It aims to cultivate a deeper understanding of our Christian heritage and to develop experience in sharing it helpfully with our neighbors in the West Indies.

**Porto Rican Neighbors.** By Charles W. St. John. \$1.

**Sugar Is Sweet.** By Dorothy McConnell and Margaret Forsyth. Cloth, \$1.00; paper, 75 cents.

**Children of Sea and Sun.** By Mabel G. Wagner. Cloth, \$1.00; paper, 75 cents.

These three books are not only valuable contributions to the available literature on the Caribbean area, but are also important additions to the growing body of material designed to lead elementary school children into a richer experience of world friendship.

*Porto Rican Neighbors* is a reading book for boys and girls about nine to twelve years of age. After a descriptive and historical chapter on Porto Rico, the book continues as a collection of interesting stories. It ought to find a place in a church school circulating library for juniors. It is also suitable as a gift for any boy or girl.

The two other books are among the newest course books for children in the well known series of Friendship Texts. These texts have to do with different countries or social or racial groups. They are uniformly bound and attractive in make-up.

*Sugar Is Sweet* is for juniors. It includes ten stories unusually charming in style and delicate in touch, as for example "The Singing Potter." Stories of this kind can scarcely be pigeonholed as for any one age. They appeal to all of us. Through them one becomes conscious of the economic problems and the problems of racial attitudes so critical in the Caribbean

area. Specific helps are given for the procedure of each session. This is well adapted for a quarter's use in a week-day school and when so used the games and folk tales will prove helpful.

*Children of Sea and Sun* is a course of study for the primary age. The stories have been collected from various sources and are of difficult levels in value. The leaders' helps are unusually good, being modern in method, varied in suggestion, with ample opportunity for creative work.

In addition to these books, an attractive picture map of the Caribbean Islands (50 cents) has been prepared. It is accompanied by line sketches which can be cut out, colored, and pasted on the map. For posters and class notebooks there is a new number in the Picture Sheet Series, with a useful collection of pictures from the various Caribbean Islands. Price, 25 cents.

JOHN L. LOBINGIER.

## SALVAGING LITTLE BLACK SOULS

BY LEE McCRAE, Pasadena, California

IF "OUR sole value is what we are worth to others" then an obscure, illiterate Negro farmer on a worn-out plantation has been one of Alabama's chief assets. Yet when, a few years ago, the people of that very State read in a two-line item of their papers that Sam Daly, of Tuscaloosa, was dead they hurriedly glanced on, hunting real news. Who was Sam Daly anyway?

Twenty years before he was flunky—janitor—general factotum to the boys at the State University. But with eyes and ears wide open he was drinking in the inspiration that became the governing power of his life. Seeking how education and religion uplift a race and an individual, the Negro began to cov-

et them, first for himself, then for his people. He was already a devout Christian and, because of his anxiety to read "de good book" for himself some of the students began to teach him in desultory fashion.

While he was laboring at his janitorship and laboring even more strenuously to learn to read and write and figure, Sam was also saving money, enough, by and by, to buy the hack line plying between the town and the university. This proved so successful that some coveted town lots were soon his; then, when a great longing for the country surged over him, he sold them to advantage and bought 500 acres of neglected land fourteen miles from Tuscaloosa.

Right here, according to Dun

and Bradstreet, Sam Daly's history ought to have ended. He was forty years old and well fixed for the rest of his life.

But Sam's vision included others—his own people, particularly little Negroes who, like himself, had been denied much. One day he came across an advertisement in a Birmingham paper in which a prominent judge of the juvenile court asked for country homes for negro boys convicted before his bar. There was no local law for probation at that time, no "big-brother officers," not even a reform school for colored youth; but the heart and the will of this wise judge were strong enough to be a law unto himself, and he was boldly advertising—"Who will take my little criminals out of jail, out of the swirl of evil in Buzzard's Roost and Scratch Ankle Row to the silence and purity of God's outdoors?"

"I, boss!" cried Sam Daly, holding out his big black hands.

So behold a farm wagon rattling through the dusky woods bearing a smiling colored man and five little wide-eyed negroes who were seeing "real woods" for the first time in their lives.

Chapters and chapters of this story must forever be unwritten. None of the boys could write, "Sam never could spell nothin'," and there were no onlookers. Besides, there was too much to do raising cotton and sufficient food for this suddenly increased family. Yet trip after trip the shackled wagon made through the woods to meet the train bringing more miserable little derelicts from the crime waves of the city slums. In less than ten years over 300 colored boys had been sent to this farm to "work out" their court sentences

—no, "just come ter lib wid Suella an' me," Sam would say.

And out of the three hundred only ten per cent "went bad."

In other words, this patient, God-loving, boy-loving Negro and his wife saved two hundred and seventy vice-steeped lads and turned them into useful, self-dependent citizens. Where has this ten years' work a duplicate? What was Sam Daly worth to the State of Alabama? to the nation? Would we could follow those 270 and figure a bit of the compound interest accruing to his estate!

How was it done? By love and patience, nature's own teaching, and the Word of God. Kindliness from Sam and his wife first startled the boy; there were three square meals a day served on a table (both unknown before), and there was a bed made for him. Almost invariably it was the first glimpse of home and love that had come into his life. Around the table every morning he heard a verse of Scripture from each boy and was taught one to say with them in his turn. Then there was work to do in the open fields where nature came to him with her own healing and uplift. In the silence of the old wood lot many a boy "came to himself."

Two hours a day, summer and winter, must be spent in an old log schoolhouse where a well trained negro man sent out by the Presbyterian Board at a meager salary did, and still does, his best to teach these chronic truants from the Birmingham schools. It has not been much that they have gotten in "readin', writin' and 'rithmetic," but it has been their fault, not the teacher's. For the Negro education of heart and hands beats education of brains. It has been

industry, purity of environment, and the beautiful spirits of the three grown people on this plantation that have worked the charm.

"But how has he fed and clothed and housed this big family?" asks the business man.

By strenuous daily toil. One check of forty dollars and the salary of the teacher have comprised the donations from the Board. Not a cent of public funds went from Birmingham or the State, although he supported their charges. A few individuals, touched by Sam's struggles, gave small sums now and then, and once a bill was put before the State Legislature for an appropriation, in return for which Daly offered to turn over 175 acres of his land. But an inflammatory speech by one man, angered because of a Negro crime in his community, caused the bill to be lost by five votes. The short-sighted statesmen (?) could not see that Sam was working to prevent just such heinous crimes.

So finally, it came about one dark day that Sam had to mortgage his farm to borrow \$1,800. (Do you know any white people that have mortgaged their all for charity's sake?) And that money went into food and clothes, not buildings and furnishings.

When the "sleeping house" became too crowded for comfort, the boys went to the woods, cut down trees, sawed them into mill lengths, and rolled the cuts to the mill

where they were sawed on shares, half and half. This precious timber was painstakingly put up by the youngsters into a barnlike structure, until it gave out—there were no more logs or money to be had, and the unroofed shed stood all through the winter in mute appeal. Every inch of it meant toil—toil as yet unrewarded, so far as the writer knows.

"Sam," said the Birmingham judge to him one day, "you are going to lose all you've got taking care of those little negroes."

"De Good Lawd gwine take care ob me s'long as I does His wuk," answered Sam with his radiant smile.

"But you've got a mortgage on the place now," argued the prudent lawyer.

"It ain' fo'closed yet." He was still smiling.

At last, driven by his necessities, he journeyed to Atlanta to lay his needs before churchmen of that city; but before he could make his plea a sudden illness came and Sam was dead. His last conscious words were: "Take care—good care ob mah little niggahs!"

Eleven years have passed. The writer is 2,000 miles away from Alabama. Does any one save the Great Rewarder know what has become of the Sam Daly Farm—home for black boys? Or of any other life that has counted for so much?

#### A BEAUTIFUL SUGGESTION FROM AFRICA

In a little village nestling in the jungle of West Africa, a little group of Christians covenanted together that each would select a retired spot in the forest to which he would go daily for solitary communion with God. If any member of the little band appeared to be growing cold in his Christian life, one of the others would gently inquire, "Is the grass growing on your path, brother?"

## WHAT IS CHANGING INDIA?

BY DELAVAN L. PIERSON

*Travel Letter No. 5*

**“W**HAT is the greatest force that is working a change in India today?” During our ten weeks’ visit in Indian cities and villages this was the question we asked on many occasions—of college presidents and students, of fellow travelers on railway trains, of Indian pastors and business men, of doctors and lawyers, of women in various ranks of society, of Moslems and Hindus, of Christians and those of no religion. Naturally the answers were many, but none denied that India is changing and will change more radically.

A few years ago, we read much about “The Unchanging East,” and there were many who held that caste and customs, tradition and religion were fixed in India and could not be overcome. On the grass of a college campus, I sat talking with a group of students—coming leaders in India. About half of them were Hindus, and some had caste marks on their foreheads. The other half were Moslems and Christians. “What do you think of caste?” I asked. “It is disappearing,” they replied. “Is it found in the College?” “No, not now,” was the reply. “Do all students eat together?” “Yes, with very few exceptions.” “What has brought about the change?” “Many things,” was the reply—“education, athletics, modern transportation and travel, modern industry, the influence of Mahatma Ghandi, but most of all the teachings of Christ.”

A few years ago, and even today in some colleges, Hindu, Moslem

and Christian students refused to play together, eat together or even study together.

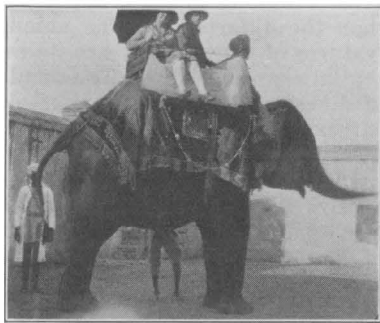
“What do you think of Christ,” I continued.

“He is my Saviour,” responded a Christian fervently.

“He was a perfect man,” said a Hindu.

“He is my ideal,” said another Hindu.

A Moslem poet and well-known lecturer of North India, said to me: “All religion is the same. We all worship God and we all honor



MR. AND MRS. PIERSON TRAVELING IN INDIA

Christ. As St. Paul said, we should all be of the same mind.” A prominent Moslem editor remarked in my hearing, in an address to Moslem students: “The Koran teaches that all prophets are on the same level; none is above the others. Mohammed, Christ, Buddha and Confucius are equal.” A Brahman physician, an official of a recent National Indian Congress, said: “All religion is the same. We all worship God. Caste is fast disappearing. We are all brothers.”

Such sentiments would have been considered rank heresy by Hindus and Moslems a few years ago, and would have led to the accusation that he who uttered them was a Christian. Now, the danger is that the dividing line between Christianity and Hinduism, and between Christianity and Islam, will be made indistinct if not obliterated in the minds of adherents of all three religions. Hinduism would be willing to add Christ to its list of gods, if only He did not claim supremacy.

"The great danger today," said a Christian professor in a government college, whom I met casually in a railway train, "The great danger today is that of emphasizing the common ground of the great religions as more important than the differences. The unique features of Christianity are its essential characteristics. The points of divergence must be emphasized rather than the points of agreement."

India is changing—slowly but surely. When we look for outward conversions to Christ on the part of Moslems and educated or caste Hindus, they are few, far too few, but the attitude of Indians toward Christ has changed immeasurably.

One of the forces that is working this change is Christian education. We visited fifty mission schools and colleges, from the Punjab to Tinnevely and from Bombay to Calcutta, and in most of them we talked with principals, teachers and students. In all of them we found that the Bible is taught, generally daily, devotional services are held, and Christ is uplifted. The results in open conversions are, as a rule, disappointing. A few teachers openly acknowledged fear lest such conversions might break up the work.

On the other hand, more than one questioned the wisdom of employing such a large proportion of non-Christian teachers. "Schools and colleges that employ them on the staff," said one Indian Christian of high standing, "cannot expect very definite results in conversions. A deprecatory shrug of the shoulder, by a popular Hindu professor, will often effectively offset the influence of the testimony of a Christian teacher."

A cultured Indian Christian, two of whose great grandparents were converted under Alexander Duff, said: "One reason why we have such meagre results from Christian education is that greater emphasis is put on intellectual standing and morality than on the necessity of receiving Christ as the source of wisdom and purity and power."

Missionary education is exerting a very wide influence in raising moral standards, breaking down prejudice and creating sympathy with Christ and His teachings. The vast majority of missionary educationalists are, we are convinced, consecrated and earnest men and women who are prayerfully seeking to advance the Kingdom of God. But many of them feel the handicap of trying to maintain government standards and subsidies, of making reports and preparing for examinations, of financial pressure and the influence of non-Christian faculty members. They find it difficult to avoid trying to "serve two masters"—the Government and the Lord.

One Christian member of a mission college faculty remarked that the reason why conversions have fallen off among the students is that formerly the president knew every student and made it a point to present Christ and to urge His

claims personally on each student for decision, but that the present president is so busy with lectures, administration and finances that such personal work is lacking, if not impossible. The ministry of Christ suffers through the serving of statistical and financial tables.

The Christian principals and teachers in these schools and colleges need our sympathy and our prayers. The irreligious and skeptical attitude of the West is invading the East, and the Christian forces are seeking to stem the tide. There is a difference in the place that personal evangelism has in the work of different institutions. An Indian Christian lawyer in Poona, who has established his own school, said to me: "The

whole purpose of this work is to present Christ and His Gospel to the pupils so that they will be saved through Him." Can this be truly said of every mission school and college? By example and by teaching the missionary education-alists are seeking to win India for Christ. May their whole program be still more definitely directed to this one end by greater emphasis on personal evangelism. With the increase of secular education, the need for missionary educational work is decreasing—unless the latter is the means of leading students to follow Christ wholly and to prepare them for definite Christian service.

CONTINUED IN THE AUGUST  
NUMBER.

## AMERICAN LUTHERAN FOREIGN MISSIONS\*

BY THE REV. GEORGE DRACH, D.D., Secretary

**T**HE Lutheran Church in America continues to share actively in the modern missionary movement. Its total annual expenditure for Foreign Missions is now nearly two millions. In more than twenty foreign fields it has 670 missionaries and 6,000 national Christian workers. The total number of baptized Christians in these fields is 226,940, the pupils in the mission schools number 67,260, and the number of treatments of patients in mission hospitals and dispensaries is 235,522. The value of mission property is nearly \$4,000,000.

These statistics are impressive, and yet, when one considers the strength of the Lutheran Church in America, one must confess that

over three millions of church members, if they really were eager and zealous for the speedy fulfillment of Christ's great commission, should do much better. It is gratifying to observe that during the past ten years there has been a decided increase of foreign missionary interest and effort in practically all synods and, if this increase continues unabated, the American Lutheran Church soon will have a more worthy ranking in foreign mission work. If American Lutherans, instead of being organically divided into 18 parts, were actually and actively united in one great nation-wide Church, our standing as a foreign missionary force would be near the top where we belong.

Fortunately, in the lands in which our foreign fields are located, we cannot and do not per-

\* Extracts from a paper read at the Twelfth Annual Convention of the Lutheran Foreign Missions Conference of America, March 5, 1930, in Minneapolis.

petuate our ancestral differences but work for national Lutheran Churches, as for instance in China, Japan and India, where such national Lutheran Churches already exist. None of us wants and all of us see the absurdity of organizations of Chinese-speaking people into, let us say, a Slovak Lutheran Church, or of Telugu-speaking people in India into a Finnish Lutheran Church. For that matter why should we perpetuate here in America a language distinction as a name for a Church? Why not let the reflex influence from our foreign fields produce among us here in America a national Lutheran church organization? We can make and, I believe, we are making through our Lutheran Foreign Missions Conference a real contribution toward the unification of American Lutheranism.

. . . . .

In closing, permit me to refer briefly to the effect of the Jerusalem meeting of the International Missionary Council upon our Lutheran boards and societies. Undoubtedly the reports of that meeting constitute a remarkable presentation of the united experience, thought and vision of mission workers in all the principal fields and phases of the vast and complex enterprise of world-wide Christian missions. Especially to be commended is the Message of the Jerusalem meeting with its clear note of evangelical doctrine and its emphasis on the missionary purpose of Christianity. But you could hardly expect the Jerusalem meeting to make a deep and widespread impression on our American Lutheran Church in view of our limited representation at that meeting. Only one Lutheran from America attended the meeting, and

a negligible number from Europe.

Furthermore there has come from the Jerusalem meeting an assertion that the chief foe of Christian missions is modern secularism. Now secularism is nothing new either in its essential materialism or in its antagonism to Christianity. It always has had a baneful effect upon the promotion of the foreign mission cause at home and upon the progress of the Gospel in foreign fields. But the designation of secularism as the principal foe of Christian missions tends to confuse the issue. The chief foe still is non-Christianity and the primary purpose of our missionary work still is the conversion of unbelievers to faith in Jesus Christ and to service in His kingdom of grace and truth. Too often have distinctly foreign missionary movements suffered loss and even shipwreck by diverting attention from their primary purpose to some subsidiary objective.

The Laymen's Missionary Movement began as a distinctly foreign missionary movement and then was diverted into other channels of effort until it lost itself in the multiplicity of its ramifications. The Student Volunteer Movement began as a distinctly foreign missionary movement for recruiting young men and women for service in the spread of the Gospel and then was diverted into lines of discussion and interest related to world-peace, race relations and other international problems. If this continues its future is uncertain. A similar danger threatens the entire foreign missionary movement at present by diverting its energies from the positive purpose of making Christian converts to the negative activity of combating secularism.





# TOPICS OF THE TIMES



## Missionary Information

Readers of the Symposium on the causes and remedies of decline in missionary contributions, in the April number of *THE REVIEW*, and the editorial on the subject in the May number, will doubtless recall the emphasis that many writers placed upon the vital necessity of more adequately acquainting the churches with information on Home and Foreign Missions. Prominent among the causes assigned for the decline were the fact that the general adoption of an inclusive budget for all benevolences has resulted in far fewer missionary sermons and addresses in the churches. As many churches do not observe the Week of Prayer for missions and have dropped the monthly missionary concert, Christian people do not have the information and inspiration that they formerly had. Representatives of boards complain that pulpits are not open to them as they were a dozen years ago. Secretaries and missionaries who have a reputation for effective public speaking are still welcomed to many pulpits, but it is physically impossible for them to reach nine-tenths of the churches. It is safe to say that thousands of congregations never hear a missionary address from one year's end to another, so that they do not know what missionary work their denomination is doing or what its special needs are. This situation manifestly calls for a special effort to persuade churches to combine the inclusive budget with supplementary offerings for Home and Foreign Missions, presented either by pastors or invited speakers.

### Cooperation of Religious Press

Meantime the situation brings into new prominence the value of the week-

ly and monthly religious newspapers and magazines as a means of disseminating missionary information. But here the startling fact confronts one that these periodicals have comparatively small circulations, so small indeed that, according to a report to the meeting of The Editorial Council of the Religious Press in Washington, April 29-30, "less than one in twenty is self-sustaining." We gladly pay our tribute to the generosity of their editors in publishing material sent to them by the missionary boards, and we gladly pay our tribute, too, to the high quality of the denominational missionary magazines. We see nearly all of them every month, and we are invariably impressed by their interest and value. Why do not more Christians subscribe for them?

### Place of the "Missionary Review"

We venture to believe that *THE MISSIONARY REVIEW* meets a need that cannot be met by denominational periodicals, which, from the nature of the case, must specialize on their own distinctive work and needs. "A denominational paper must be a denominational paper," reads one of the findings of The Editorial Council of the Religious Press referred to above.

*THE MISSIONARY REVIEW*, however, deals with the home and foreign missionary work of all denominations. It enables the readers in a given denomination to know about the work of other denominations. It gives a world outlook. It promotes interdenominational knowledge and interdenominational interest and fellowship. This is particularly important in this period when the movement for closer cooperation of the people of God is making such notable advances. The editor for this year can say without personal embarrassment, for to Mr. Pierson

the absent editor belongs the credit, that THE MISSIONARY REVIEW OF THE WORLD is an indispensable supplement to the denominational periodical in the broad view that it gives of the whole work of the churches at home and abroad. The subscription price is kept at so low a figure, \$2.50, that it is not surprising that the income from this source does not cover the cost of publication. Several of the missionary boards, home and foreign, deem the service rendered by THE REVIEW to the common cause so important that they gladly make annual contributions toward its budget, but these have to be supplemented by the special gifts of interested individuals. Since THE REVIEW cannot make a denominational appeal and does not have the benefit of special agents in the churches, may we not again urge our readers to cooperate by interesting pastors, missionary societies, teachers and personal friends in it. THE REVIEW has no other effective means of enlarging its circulation and influence except through the interest and cooperation of its readers. Will you not help to this end?

A. J. B.

## A Business Man's Letter

The appended letter from the President of The Coleman Lamp and Stove Company of Wichita, Kansas, an active member of the Baptist Church, arrived too late for the Symposium on "Why Have Missionary Contributions Declined," in the April number of THE REVIEW. It is so excellent that we now gladly publish it.—EDITOR.

DEAR DR. BROWN:

Some three months ago you addressed to me a questionnaire concerning the decline in missionary giving during the last seven or eight years. It seems to me that the three outstanding causes of this decline are as follows:

First: Lack of direct appeal for specific work that the giver can visualize. Many men say to me, "I want to give my money where I have some personal contact; otherwise I get no kick out of it."

Second: There are so many intensive campaigns using pressure methods for the raising of money that most givers

have formed the habit of giving only when they are seen personally by strong solicitors. Our churches have failed to do this as effectively as other organizations.

Third: As a nation, we have become too much of a pleasure seeking people, and have mortgaged future income to satisfy present desires by means of the prevailing installment system of buying. During the last five years we have spent about six years income, and many families now find forced economies necessary to meet outstanding obligations. Church and missionary giving is often the first to suffer in this necessary retrenchment.

As to remedies, I think the best possible program is the larger emphasis being placed upon the separated portion which shall first be set aside as one's Christian obligation. Acceptance of this principle must be placed at the very heart of the Christian life and performance.

In the second place, a better understanding of the strategy of Christ's program as a whole, whereby the necessity for an increased ratio of contributions can be made for world uses as compared with local expenditures. I believe much progress is being made along this line of more equitable standards of missionary giving as compared with local giving, which is more selfish in nature.

Sincerely,

W. C. COLEMAN.

## Articles On Home Missions

When the present editor assumed charge of THE REVIEW for the year of Mr. Delavan L. Pierson's absence in Asia, he gladly recognized that THE REVIEW represents Home as well as Foreign Missions. We venture to believe that readers have been impressed by the fine articles on various phases of Home Missions that have appeared in former issues, and we are glad to call attention to the special number of such articles in this issue.

We have, however, experienced far more difficulty in securing home missionary material than foreign. Over nine-tenths of the unsolicited articles that come to our office relate to Foreign Missions. We have more on hand now than we can use for months to come. We do not have to solicit articles, except when there is a special subject or country that is not covered by any of the articles on hand. But a surprising number of the men and

women to whom we write beg to be excused for one reason or another, usually of course pressure of other duties.

We shall be grateful if secretaries of boards of Home Missions members of women's missionary societies, home missionaries, and others who are especially interested in Home Missions will take the hint. As *THE REVIEW* is the only interdenominational missionary periodical in America, it is the channel through which an author in one denomination can reach a broadly representative constituency. The editor gladly gives personal attention to every manuscript. Of course we cannot obligate ourselves to publish every one that is sent. We must reserve the editorial privilege of determining whether a given manuscript is suitable for *THE REVIEW*, or, if it is, whether it duplicates other articles on the same subject. If an article cannot be used it will be promptly returned with a letter of explanation. A. J. B.

### Chaos in China and India

Political and military conditions in these two great mission fields are more rather than less ominous at this writing. Friends of the many thousands of missionaries and supporters of their work have been watching developments with mingled hope and anxiety; but anxiety is deepening. In China, war between the Northern and Nationalist forces threatens to reopen on a large scale. In India, the British police arrested Gandhi, May 5, and turbulence prevails in many parts of that distracted country.

It would be useless for a monthly magazine to discuss detailed events. Cable dispatches to the daily newspapers do that. The kaleidoscope in both

countries shifts so rapidly that it is impossible to forecast what the situation will be in either when these pages are read. We can only say that the British Government appears to be perplexed between its obligation to maintain law and order, and its desire to deal as patiently and tactfully as possible with Gandhi and his supporters. There has never been an administration more desirous of dealing fairly with India, and it may be trusted to do the best it can in circumstances of extraordinary difficulty and delicacy.

As for China, readers of history who recall the many centuries in which Europe was literally torn to pieces by turbulent feudal lords, who remember the One Hundred Years War on the Continent, the War of the Roses in England, the period that elapsed before the thirteen American colonies settled down under the Constitution, and the aftermath of the revolutions in France and Russia, and the World War, will not be surprised that a nation of over 400,000,000 non-Christian people, only recently emerged from the stagnation of many centuries, is taking the time that white and alleged Christian nations took to develop orderly and stable government. We repeat the opinion that we expressed in the February number of *THE REVIEW* that the Chinese are a strong people who will in time work out their problem, and that the period of unrest is not the time for the Christian Church to stand aloof, but that it should labor with renewed zeal and devotion to communicate to China the principles of the Gospel of Christ which form the most enduring basis for the character of men and nations.

A. J. B.

---

I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor.—*President Hoover.*



# 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

At the request of the Hymn Society, a national organization of hymn writers and composers, Mr. William W. Reid has submitted to the *MISSIONARY REVIEW* for publication the accompanying missionary hymn and tune which have been awarded prizes of \$100 each in contests conducted by the Society.

The hymn was written by Dr. Henry Hallam Tweedy, professor in Yale Divinity School, and the tune by Rhye Thomas, a composer in London, England. More than a thousand manuscripts were submitted in the contests for the hymn and 1,300 persons from all parts of the world submitted original tunes.

Some new hymns are greatly needed. As leaders of mission study classes or of any other mission groups, we should avail ourselves of the usable music material which has been appearing in the Methods Department. Practically all of it is brand new and also contains the desired spiritual content.

## SUMMER SUGGESTIONS FOR LIGHT BRIGADE MEETINGS

*But May Easily Be Adapted to Junior Meetings of Other Groups*

With the first signs of summer heat, lassitude and languor become evident. We cannot expect the long-drawn-out attention or application the boys and girls have given during the winter months. Meetings, should be held out of doors from now on if possible. When indoors, instruction should be given as much as possible through play. Games, pantomimes, dramatizations and handwork now play their part.

The older boys and girls may enjoy writing games, especially on rainy days. Try a "What do you know game." There are several ways of doing this, as follows:

1. Leader prepares slips of paper beforehand with typed or written sentences containing a blank space for a left out word. Each sentence should be about something very recently studied. It may be a review of a story or a page from the Quiz Book, or a recent program as:

A young and gayly dressed boy once went to help his father sell . . . . ., in a bazaar.

While he was selling a fine piece, a . . . . . came into the shop.

The boy ran all through the bazaar to find the . . . . ., and give him help.

This boy later became a world famous missionary called . . . . .

Or,

We have . . . . . industrial homes in India.

They care for Christian . . . . . and poor women.

The women learn to make . . . . ., to help them earn their living.

Or,

In the Philippine Islands there are still some people known as . . . . .

They live in . . . . . villages.

The houses are set upon . . . . .

If the "What do you know game" is discussed before being tried, boys and girls may be allowed to suggest subjects to be used. Some may wish to make out and bring copies of sentences to be filled out. The older boys and girls may be asked to do this.

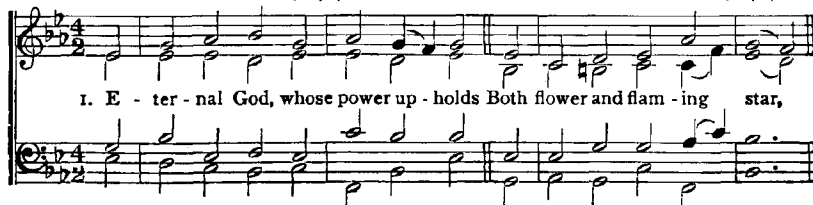
Another "What do you know game" may be played without writing.

# Eternal God, Whose Power Upholds

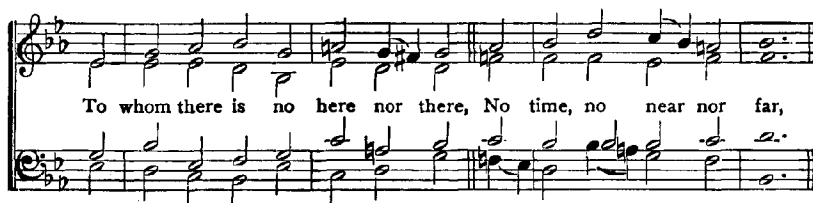
SARAH 8. 6. 8. 6. D.

HENRY HALLAM TWEEDY, 1929

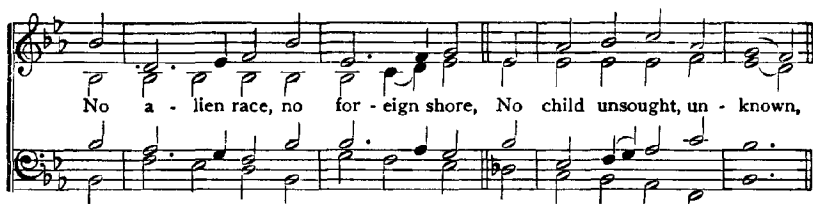
RHYS THOMAS, 1929



1. E - ter - nal God, whose power up - holds Both flower and flam - ing star,



To whom there is no here nor there, No time, no near nor far,



No a - lien race, no for - eign shore, No child unsought, un - known,



Oh! send us forth, Thy prophets true, To make all lands Thine own! A - MEN.

Words Copyright, 1929, and Music Copyright, 1930, by the Hymn Society. International Copyright secured.

2 O God of love, whose spirit wakes  
In every human breast,  
Whom love, and love alone can know,  
In whom all hearts find rest,  
Help us to spread Thy gracious reign  
Till greed and hate shall cease,  
And kindness dwell in human hearts,  
And all the earth find peace!

3 O God of truth, whom science seeks  
And reverent souls adore,  
Who lightest every earnest mind  
Of every clime and shore,  
Dispel the gloom of error's night,  
Of ignorance and fear,  
Until true wisdom from above  
Shall make life's pathway clear!

4 O God of beauty, oft revealed  
In dreams of human art,  
In speech that flows to melody,  
In holiness of heart,  
Teach us to ban all ugliness  
That blinds our eyes to Thee,  
Till all shall know the loveliness  
Of lives made fair and free.

5 O God of righteousness and grace,  
Seen in the Christ, Thy Son,  
Whose life and death reveal Thy face,  
By whom Thy will was done,  
Inspire Thy heralds of good news  
To live Thy life divine,  
Till Christ is formed in all mankind  
And every land is Thine!

The leader says "What do you know about" and writes India, Africa, The Philippines, Rizzal, or something else on the blackboard. Anyone who cares to tell something stands up. Or leader may point to someone after saying, "What do you know about." The person pointed to must at once name some subject, or person, which is then discussed by all.

A guessing game sometimes proves interesting. Leader or someone of group may describe some country, mission field, mission station or hero and all guess who it is.

The game, "I'm thinking of," is also good, as, "I'm thinking of a land made up of islands. The people are small and brown. They raise rice and tea." The others guess the name of the place and talk of our work there.

If the big boys are clever with card-board or wood and can construct a large window frame, or if an old window frame is available, "the near look and the far look game" can be played. Someone stands for a moment in the frame and says "I am an African," or, "I am a Hindu."

All on the other side tell what they can see. "He is black. He worships idols." The frame is then turned around to give the near look. Leader explains the faithfulness and courtesy of the Japanese, the wisdom and loyalty of the Chinese or the kindness and simple heartedness of the African. This game demands preparation and insight. If the older boys desire carpenter work for the summer, try having them make pencil boxes for mission schools.

**As India is one of our studies for the coming year, the following demonstration is being suggested for use in a public program. It has been given before large audiences and has been effective.**

**The two songs found on pages 955 and 956 of the December, 1929, "Review" will fit this special program nicely.**

#### **THE LAND OF THE OUTSTRETCHED HAND**

A small mud-plastered room with mud floor. In left corner, back, a rough rope bed on which is a faded, much worn cotton quilt. A small blue cotton rug forms the only mattress. Above the bed is one small window with wooden shutter tightly barred for the night. In right corner, back, a rough wooden table on which are an Urdu Bible, a much worn Urdu Hymnal (both carefully covered with newspaper covers), an ink pot, a few bamboo pens, a small account book, and a bundle of gay blue and orange tracts.

In the window sill and on the narrow shelf above the fireplace at right are brass cooking vessels, and clay water jars. On left, towards front, a door leads into a bedroom. Between door and bed a rough wooden box, with hasp and miller lock, in which the family food supply is kept. Be-

tween bed and table, a door leads outdoors. Low fire smokes in the fireplace. Blue, bitter smoke from the dung cakes fills the room. A dim lantern with smoked chimney burns on the corner of the table. On the wall above the mantle, dimly seen, is a Sunday-school chart picture of Jesus blessing the little children.

Time: About ten at night.

*Padre Ram Lall* is sitting on edge of bed with baby in his arms. Baby is about three months old, wizened and fretful. It is wrapped in an old shawl and wears a grotesque woolen hood of red material, several sizes too large.

*Piyari* kneels at fire warming some milk in a brass *lota*.

RAM LALL:

There! There!

Hush thee, Moonface, art thou a rajah then

To order us about? Enough! Enough! Weep not! (to *Piyari*) Not warm enough? In truth, I think

It is a little tyrant we have found—

A tyrant and a thief. See how he waves  
In wrath pink fists clasped like two lotus buds,  
And you he robs of sleep. I fear for you  
The fever hath so eaten up your strength,  
Were not Yamima now of age to help  
This extra mite—(to babe) Hush! hush!

PIYARI: Coming,  
My sweet, there drink. Go slow, I say.  
(Takes babe and sits on bed with her feet drawn up under her. Babe empties bottle and sleeps.)  
Nay, say no more, my husband, well I know  
The babyfold is meant for such as he,  
But God hath made a better babyfold  
For him upon my breast. The mother-heart

Knows naught of mine and thine.  
Since first I saw

Him in your arms at noon and heard you tell

How piteously he cried upon the road;  
And since I felt him nestle in my arms,  
I have thanked God for giving me this day

Another son....I will not let him go.

RAM LALL: So be it as you wish. Small is our home

But large enough for love. He is our son.

(Stirs fire and throws on another cake)  
Saw you the Sahib?

PIYARI: Nay, I only heard  
The clatter when he rode through the bazaar.

What does he here?

RAM LALL: He write a book. Yaqub,  
The tanner's son, talked with his groom last night.

He is a learned man. These three months past

He has been touring through our Hindustan;

From Bengal to Kashmir he rides.  
Today

Among our hills he feasts his eyes, so said

The groom; and in a book for all the world

To read he writes the glories of our Motherland.

He is our guest tonight.

PIYARI: When goes he hence?

RAM LALL: When this same night hath opened into dawn.

(Takes baby from Piyari's lap and tucks it tenderly in bed.)

When our new son awakes, he will be gone.

Get thee to bed. 'Tis late.

PIYARI: What hast thou there?

RAM LALL:

Where? Here? (takes paper from pocket) ah, this I quite forgot.

It is a leaf the Sahib threw away.

His servant filched it from the trash.

PIYARI: A leaf?  
Meanst thou a page from this great Sahib's book?

RAM LALL:

The same. 'Tis written in the Sahib's tongue.

The servant carried it to Chhote Lall. He could but read one word and that the name

We love — our Motherland — Poor Chhote Lall

Is like a child who knows a single word

But that the best.

PIYARI: Hast thou deciphered it?

RAM LALL:

Nay, when I found the babe all other thoughts

Rivers of tears washed from my weeping heart.

Hold thou the lantern. I will read it now.

(Piyari holds lantern. Both bend over the paper. Padre Sahib interprets as he reads.)

They are—unspeak—unspeakably dirty—beggars—India is the—land of the—out—outstretched hand—begging always—lazy—poor—vicious—cruel to women and children—no homelife—

(Crumples paper angrily and throws it on fire.)

To bed and sleep—The dawn will soon be here.

(Piyari takes last look at babe—hesitates—and goes out through door to bedroom.)

RAM LALL: (Settles quilt more closely about the babe and seats himself on the box which he has dragged to the foot of the bed.)

Dirty? 'Tis true. Our village stank today

With rotting filth; and beggars swarmed like flies.

Old blind Nihal knelt in the road and whined

For *pice*, knocking his forehead in the dust

Before the Sahib's horse. The centipede

That loosens not its grip till it is seared

With a red coal clings not more stubbornly

Than old Nihal. Ah, well, he felt the coal;

The stranger's whip bit in his flesh and rolled

Him from the road.

(Goes to stir fire again. Stands gazing in flames.)

Beggars and flies and dirt!

'Twas all he saw; tonight he writes  
his book;

Tomorrow goes his way.

(glancing at babe) I'll take my rest.  
(Wraps old shawl about him and sits  
down. Quiet for a time until babe  
stirs and moans. *Ram Lall* starts  
up with a guilty look as though  
afraid.)

Moonface, thy hands are cold. There  
tuck them down.

Hush, hush, I'll warm them in my  
palms.

Thy little feet how cold! I'll warm  
again

The milk thy mother left.

(Warms milk at fire while babe whim-  
pers softly. Takes babe up and sits  
with it by fire.)

Drink, little one,  
And thou shalt soon grow warm and  
sleep again.

(As babe quiets he cuddles it and  
sings.)

Safe as a bee in a jasmine flower,

Sleep little Moonface, sleep!

Drowsily swaying for hour on hour,

Sleep little Moonface, sleep!

(Gazes uneasily at babe.)

Blue are thy lips and cold thy body,  
too,

Like doors ajar upon an empty room  
Thy eyelids hang. Canst thou no  
longer hold

Thy little fingers curled about my  
thumb?

(Frightened.)

RAM LALL:

I'll call thy mother then—(hesitates)  
Nay, she will weep.

So softly hast thou crept into her  
heart,

She....I....In this raw air of night  
The fever phantom stalks, and she is  
frail.

It is not long till morn.

(Sits again and cuddles babe.)

Ah, Christ I fear

The Evil One is here. (Gazing at pic-  
ture.)

Beloved Jesus!

Take Thy little one. He was Thy gift;  
I give him back. See here, I consecrate  
him first. (Pours water into bowl and  
touches it to baby's brow.)

Moonface, I thee baptize,

The Father, Son, and Holy Ghost re-  
ceive

Thy little soul, in Jesus' name. Amen.  
(Sits again weeping and kissing babe.  
Babe dies. He tucks it back warmly  
in bed.)

Sleep on, Moonface, the night is well-  
nigh past.

Tomorrow we will make for thee a bed  
Beneath the hillside where the maiden  
hair

Will weave its cosy blanket over thee.

Thy tiny hands shall hold the pink be-  
gonias

By their roots and feel the sunshine  
throb their pulse.

RAM LALL: Ah, Christ, the little one  
Is old tonight, and I, filled full of  
years,

Am weary as a babe.

(Wrapping shawl around him again,  
he sits on box, with head on foot of  
bed and sleeps exhausted.)

PIYARI enters. (Looks at babe in alarm.  
Touches *Ram Lall's* bowed head.)

My son! My son!

PIYARI:

Husband, awake! awake!

RAM LALL: (Starting in fright and  
cowering behind uplifted hands)

Have mercy, Lord.

(Confused.)

Ah, you, Mother of Moonface, is it  
you?

PIYARI:

The little one has gone!

RAM LALL: In Jesus' arms

He lies. Weep not for him. The tender  
hand

Of death has brushed away the scars  
of grief;

So seamed with hunger was the little  
face,

The full round moon had shrunk to  
half its size;

All day my heart within me wept to  
see

How the hot sun had shriveled the  
loose skin

Upon his bones. So small and parched  
he was,

And there in that cruel blaze not e'en  
a sprig

Of nettle cast a bit of grateful shade.  
Grieve not; the babe is safe;

But I, I, Wife,

Am stricken dumb with fear. On me  
the Lord,

Hath poured His anger out. See you  
no mark

Upon my brow? It burns between my  
eyes.

It was the Christ who came. Our  
humble room

Blazed with His....

PIYARI:

Husband, thou didst dream. It was  
My hand upon your brow.

RAM LALL:

No! No!

It was in very truth the Lord. I dared  
Not lift my eyes to gaze a second time  
Upon His countenance. Like the blue  
star

Above Himalaya shone the radiance  
Upon His brow; His face was like the  
glow

Of fading day upon Chaukamba's crest  
Before the sun sinks to its rest behind  
The barren western hills.

The pierced hand....



- Alas! Alas! That this frail body  
 should  
 Have bound my spirit with the chains  
 of sleep.  
 One little hour more could I have  
 watched,  
 I had not failed the trust He laid on  
 me.  
 The flesh was weak; I am undone, un-  
 done!
- PIYARI: (Awed by his excitement.)  
 And if it were the Lord, why dost thou  
 fear?  
 Is all thy preaching vain? Dost thou  
 indeed,  
 Proclaim to other men a God of Love  
 Yet shrink faint-hearted when He  
 speaks to thee?  
 What fearest thou?
- RAM LALL: I have betrayed my trust;  
 Had I not slept perchance the babe  
 had yet  
 Smiled with the dawn. I am akin to  
 those  
 Three faithless friends who could not  
 watch one hour.
- PIYARI:  
 Thou art beside thyself. The weariness  
 and grief  
 Have filched the jewel of thy peace  
 away.  
 (Half scornfully.)
- PIYARI:  
 Where now has fled the balm thy Gos-  
 pel gives?  
 But three days since I saw thee stand  
 Here in this room with Rachel while  
 she wept  
 To see the children round the Saviour's  
 knee.  
 Thy gentle words rained dews of com-  
 fort on  
 Her burning heart and quenched its  
 fiery grief.  
 Poor blinded one, canst thou for others  
 pray  
 And for thyself no consolation find?  
 What says thy Book? (Hands him the  
 Bible.)
- RAM LALL: (Without opening Book.)  
 "Unprofitable servant."
- PIYARI:  
 "Faithful and good" it reads and truly  
 so.  
 Didst thou not tramp at noon the dusty  
 way  
 To save the little one whom wicked  
 hands  
 Had cast aside to die? Didst thou not  
 bring  
 Him sheltered on thy breast and over  
 him  
 Thy folded turban lay to shield him  
 from  
 The scorching rays that seared thy  
 naked head?  
 Didst thou not hear my pleading;  
 grant my prayer  
 To keep the babe?
- RAM LALL:  
 Thy words are true and fall  
 Like blessed balm upon my troubled  
 soul.  
 This I have done and yet how small it  
 seems!  
 I know not why my heart within me  
 faints.  
 Truly I love Him and await the day  
 When He shall come in glory for His  
 own;  
 Yet when I saw His sudden presence  
 gleam,  
 Fear struck me down; I did not hear  
 His voice  
 Nor understand the light upon His  
 brow.  
 What thinkst thou it meant?
- PIYARI: Open thy Book;  
 How readest thou? "Whoso receiveth  
 one  
 Such little one of mine"—
- RAM LALL: (Reverently and joyfully)  
 "Receiveth me."
- PIYARI:  
 Oft in disguise, I do believe our Lord  
 Walks in our midst, had we the eyes  
 to see;  
 Upon the lepers even in our streets,  
 Sometimes I catch the semblance of  
 His grace.  
 And always in the little children's  
 eyes,  
 His Presence smiles behind a thin dis-  
 guise.
- RAM LALL:  
 Why deemest thou the vision came to  
 me?
- PIYARI:  
 He did but stoop to take thy offering  
 And leave a blessing in its empty  
 place.  
 His promise cannot fail. When thou  
 didst give  
 Thy heart's best love to this His little  
 one,  
 "The least of these" it was to Him, and  
 He  
 Came in thy dreams to bless thee.
- RAM LALL: God be thanked,  
 For such a wife whose lightest word  
 brings peace.  
 I do believe, forgive my unbelief.  
 (Goes over to stand before picture in  
 adoration. Sudden clatter heard  
 outside. Piyari goes to door.)
- PIYARI:  
 The Sahib rides at sunrise from the  
 town.  
 Begging for *pice*, the sons of Blind  
 Nihal  
 Run after him.
- RAM LALL: (Before picture.)  
 Suffer the little ones to come!
- PIYARI:  
 Though it is early beggars are abroad  
 Seeking for food.

RAM LALL:

When saw we Thee an hungered;  
Gave Thee food?

PIYARI:

Oh, shame! The Sahib lays  
His whip across their naked backs.

RAM LALL:

Naked

And clothed Thee?

PIYARI:

"Vicious—cruel—poor—" in truth;  
They are but little children that he  
strikes!  
Just little children, scarcely more than  
babes!

PADRE SAHIB:

Unto the least of these, as unto Thee.  
(He turns to stand by *Piyari* in center  
of room, facing the little window.)  
'Tis true, *Piyari*; thou hast spoken  
truth;

Poor though it was and grudgingly be-  
stowed,  
Our Lord accepts our humble sacrifice.  
The fragile little hands stretched out  
to us

Were filled with tokens of our father's  
love.  
(A sudden ray of sunshine, as the sun  
rises above the horizon, floods the  
room with light.)

Light breaks, and we have much to  
do today;  
Let us not waste the precious morning  
hours.

(He takes a crude pick from the  
corner and goes outdoors. *Piyari*  
moves over to bed and stands look-  
ing at the baby.)

CURTAIN.

### A HELPFUL TOOL

Have you read *Commander Evan-  
geline Booth's* article, *Japan Turns  
Toward a New Day*? If not, you may  
secure it by sending five cents to  
Christian Herald, 419 Fourth Ave.,  
New York, N. Y., and asking that you  
be sent the April 19, 1930 issue. You  
cannot afford to miss the thrill of it.

### A REQUEST

The following is one of many such  
letters coming to the desk of this de-  
partment. These requests give a de-  
gree of guidance to the editor. In  
every case all possible help is given  
from this office.

MRS. F. I. JOHNSON,  
New York, N. Y.

Dear Mrs. Johnson:

I am an interested reader of your  
department, *Methods for Workers*, in

the MISSIONARY REVIEW OF THE  
WORLD.

If it is not too much to ask I should  
like to have your suggestion as to a  
demonstration that will effectively  
present the value of mission study.  
As mission study chairman of Baptist  
women in Missouri I am quite anxious  
to use this plan at our annual state  
meeting in June, and have not been  
able to find a demonstration that fits  
my needs and desires.

Any suggestions as to names of  
such demonstrations and places where  
they may be secured will be greatly  
appreciated. I am

Sincerely,

MRS. GEORGE MCWILLIAMS.

### NEW YEAR'S DREAMS

"Say that we dream! Our dreams have  
woven

Truths that outface the burning sun;  
The lightnings that we dreamed have  
cloven

Time, space, and linked all lands in  
one!

Dreams! But their swift celestial  
fingers

Have knit the world with threads of  
steel,

Till no remotest island lingers

Outside the world's great Common-  
weal.

"Dreams are they? But ye cannot stay  
them,

Or thrust the dawn back for one hour!  
Truth, Love, and Justice, if ye slay them,

Return with more than earthly power:  
Strive, if ye will to seal the fountains

That send the Spring through leaf  
and spray:

Drive back the sun from the Eastern  
mountains,

Then—bid this mightier movement  
stay.

"It is the Dawn! The Dawn! The na-  
tions

From East to West have heard a  
cry—

Through all earth's blood-red genera-  
tions,

By hate and slaughter, climbed thus  
high,

Here, on this height, still to aspire,

Only one path remains untrod,  
One path of Love and Peace climbs

higher,—  
Make straight that highway for our  
God."

—*Alfred Noyes, The Wine-Press.*

# WOMAN'S HOME AND FOREIGN BULLETIN

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

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

## EVA CLARK WAID MEMORIAL FUND FOR WORLD PEACE



EVA CLARK WAID  
JANUARY 10, 1869-JUNE 11, 1929

Mrs. Dan Everett Waid, a charter member of the Council of Women for Home Missions, continued in active membership until her death, a year ago in June. Her logical mind, quick insight into cause and effect, her good judgment, linked with unusual resource in the matter of working through problems presented, made her a valuable member of the many committees on which she served, while her tact and keen sense of humor won many friends for herself and the cause she presented.

In no work of the Council was she more interested than in the great movement for peace among the na-

tions and to this she gave herself wholeheartedly. Because of her enthusiasm on the subject the Council of Women for Home Missions is setting up the Eva Clark Waid Memorial Fund for World Peace. It is planned to raise, among her friends and admirers, a fund of at least \$10,000, the interest on which will be used to further the work of international relations. At present this will be largely through the National Committee on the Cause and Cure of War.

Mrs. Waid's many friends will be glad of the opportunity to express in this Memorial their appreciation of her life and devotion to the causes of righteousness. It is planned to complete the Memorial by December 31, 1930.

Those interested should send clearly designated contributions, large or small, to the Council of Women for Home Missions, 105 East 22d Street, New York, N. Y.

—C. S. W.

## ALICE M. KYLE

In thinking of Alice Kyle—now among the "saints who from their labors rest"—memory goes back over fifty years to a slender young girl in Portland, Maine. She had recently become a Christian, and her ardent sensitive nature made her relation to Christ, as it was to her human friends, most real and vital. She loved to speak of Him as Master, and later when the call to service came, she heard it as from the beloved Master of her life.

Those who knew her in later years, as the able, well-poised and ready speaker for missions would perhaps wonder that in the early days of Christian Endeavor she wrote to a former pastor in deep anxiety over the possible pledging herself to speak in public—even a few words. But the

fact that she did so, and became willing to do what was hard for her may explain the secret of her years of usefulness. She sometimes, when asked to speak before clerical gatherings, laughingly recalled her early fears.

Miss Kyle began her work with the Woman's Board of Missions of the Congregational Church in 1892, coming from Portland, where she had been teaching. She had become deeply interested in missions, and had thought of the foreign field as a place for her work. Instead of that she acted as Field Secretary for years, traveling through the country and making many friends for herself as well as for missions. Later she was made Editorial Secretary, serving until 1924 as Editor of *Life and Light*.

She was the first Chairman of the Committee on Christian Literature for Women and Children in Mission Fields and gave years of enthusiastic service to that work. She became a Secretary Emeritus of the American Board in 1924, but continued her work as treasurer of the Committee on Christian Literature to the time of her death. Through many of these years she bore the burden of impaired eyesight.

One cannot think of Alice Kyle without recognizing her wonderful capacity for friendship. Faithful and loyal to Christ and to her earthly friends, she rejoiced in their joys and sorrowed in their griefs. Her pen was always ready for loving words at anniversaries or birthdays, even in the stress of her busy life. Her own poems often bore these greetings. She loved her work, and one of the hard trials of her life was to lay it down.

The severe experience of her long illness was most keenly felt but courageously met. For one whose years had been given to public speaking it was a peculiar trial to be limited as she was. On her 1914 Christmas card the closing words are these:

Or if amid the joyous throng,

Thou walkest lonely, missing much  
That used to fill thy life with song,

I crave for thee the heavenly touch  
To keep thy spirit strong.

That heavenly touch kept her spirit strong even with the body failing, and now fullness of life and joy are hers, and we rejoice that her new service has begun for the Master she loved.

—M. H. G.

## THE WILL TO COOPERATE—PLUS

BY SUE WEDDELL

### *Secretary of the Joint Committee on Leadership Training*

It is a day not only of international and interdenominational but of inter-organizational activity as well. Cooperation is the word of the hour. It has been wisely stated that organizations as well as persons need more than the *will to cooperate*, they need to set up the *mechanics for cooperation*. With the very best will in the world toward each other it is possible for organizations of similar purpose to stand in each other's way and thus check progress in the very work they are organized to support. But when we link to a cooperative spirit, actual lines of cooperative endeavor we find ourselves moving forward steadily and constructively.

Such a step toward cooperative endeavor in the field of missionary education was taken this year by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions and the Missionary Education Movement and representatives of the International Council of Religious Education. It is known as the *Joint Committee on Leadership Training*. If one were to search through the correspondence and reports of these organizations for months back it would be easy to pick out such phrases as 'acutely feeling the need of leadership development in the local church,' and "on all sides the church is calling for more leaders."

Why set up conferences and schools of missions if there are few trained teachers for them? Why write study books if leaders are not forthcoming to put them before our churches? Such questions, striking deep into the very heart of the programs of each organization, were ever-present at

executive meetings. Various committees had from time to time been appointed to study the subject; plans to meet the need had been discussed and tried out in the separate headquarters. The time was ripe for taking a forward step; so when, at the Annual Meetings held in January, 1930, at Atlantic City, it was proposed to work jointly on this great problem, the project was entered into with eagerness.

"To explore the whole field of leadership training in the missionary enterprise and to initiate the best plans and methods for training leaders for the missionary cause," is the expressed purpose of the committee. Three representatives, each, from the Council, Federation and Movement, the Chairman of the Joint Committee on Conferences and Schools of Missions of these three bodies, and representatives of the International Council is the basis of committee membership. At the first meeting of this joint group held on March fourth, Mrs. Orrin R. Judd was chosen Chairman.

The committee has set itself as main tasks for the present: 1, holding of training institutes for leaders in conferences and schools of missions and teachers of mission study books in places already conscious of this need; 2, surveying the entire country to discover points where such institutes might be held in the future and 3, seeking to stimulate interest and discover needs for this type of training in many sections of the country.

Two institutes have already been held with results that justify them; the first at Indianapolis, Indiana, May 5-6; and the other at Englewood, New Jersey, May 8-10. The Indianapolis Institute had been partly set up by a state group and the Committee helped in suggesting program and leadership. The Englewood Institute was entirely in the hands of the Joint Committee.

It is hoped that the committee will be looked upon not so much as an organizer and promoter of individual institutes, but as a counselling group

and an assembler of experience in this line, standing ready at all times to be of service in setting up training institutes.

A very careful analysis of leadership needs throughout the country has led the committee to recommend that all Training Institutes include classes or discussion groups for three types of need.

1. For *inspiration* or missionary conviction, presenting the importance of missionary training, a survey of the literature available, and ways in which the missionary attitude can be developed in summer camps, Vacation Bible Schools, and various summer conferences.

2. For background *information* on subjects with which otherwise experienced leaders are unfamiliar. Textbook courses would be amplified by survey address, and question and answer periods led by persons well posted on the various mission fields.

3. For specific *methods* in teaching missions to adults, young people and children, very practical sessions including actual laboratory work in preparation for teaching the textbooks to all ages.

"To inspire, to inform, to prepare, to empower" was the slogan of the Indianapolis Institute. These are key words of leadership training. May the record of Indianapolis and Englewood, added to the valuable experiences of past years serve to unlock doors all over our land and to point the way to larger effort and increased enthusiasm in this important part of our missionary enterprise.

#### **The Indianapolis Institute**

By JOY F. TAYLOR

It is amazing and gratifying to note the eagerness with which workers in religious and missionary education yearn to see their two programs so separated until now, become one with no sacrifice of values in either program. Another evidence of this was manifest in a coaching institute held in Indianapolis, Indiana, on May 5th and 6th, in which the missionary edu-

cation department of the United Christian Missionary Society (Disciples of Christ) had a significant part.

At the annual meeting of the International Council of Religious Education held in Chicago, last February, a discussion of the needs of the leaders of the two groups to know each other's program, aims and curricula, gave birth to the suggestion that there be held Institutes of Missionary Education to coach summer conference teachers and leaders, and teachers in the local churches responsible for seeing that the proper elements of a Christian curriculum are balanced in the curricula projected. There are already four excellent summer conferences of ten days in lengths held under the auspices of the Missionary Education Movement which represents twenty-seven home and foreign mission boards of thirteen communions. There are also the score or more of conferences and schools of missions affiliated with the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions which are conducted by local committees of women. But due to the rapidly increasing program of denominational summer conferences, it was felt that there was a place for coaching institutes for the administrators and teachers of the denominational conferences.

The Baptists and the Disciples took the responsibility for trying to initiate a Mid-Central Institute for those communions whose constituencies are strong in the states within easy reach of Indianapolis. They called together state representatives of six communions and of the Missionary Social Union (interdenominational group of women's missionary societies), the Church Federation of Indianapolis, the Indiana Council of Religious Education, and the Y. W. C. A. A local committee was formed and the result was a successful Institute, plans for annual recurrence of which were voted at the last session.

Miss Grace McGavran of the Dis-

ciples missionary education department taught the course, "How to Teach Missions to Children"; Floyd Carr (Baptist), "How to Teach Missions to Intermediates"; Roy E. Burt (Methodist), "to Seniors"; Mrs. Huldah Mossberg Phipps, "to Young People." Dr. T. H. P. Sailer, honorary secretary of the Missionary Education Movement, Mrs. Dan B. Brummit representing the Council of Women for Home Missions and Miss Edith Eberle (Disciples) in a total of sixteen hours of class work presented "How to Teach Missions to Adults." Dr. Walter Getty, Leadership Training Secretary of the Missionary Education Movement taught, "How to Put Missions into the Whole Program of the Local Church."

There were 110 registrants representing sixteen Indiana cities besides sixteen persons who came from five states outside of Indiana. Ohio had representatives from Columbus, Dayton, Cincinnati and Logan. Eleven denominations were represented. It is hoped that in the Institute to be held in 1931 there will be as large a per cent of pastors present from all communions as the Baptists had—nineteen out of forty delegates. All agreed that the minister was the key to the situation in the effort to "marry" religious and missionary education.

#### **The Englewood Institute**

BY FLORENCE G. TYLER

Forty-two mission study leaders gathered at the First Presbyterian Church of Englewood, New Jersey, May 8, 9 and 10th, for information and training for summer conferences and fall institutes. The delegates were entertained Harvard plan, in the homes of Englewood, and given moderate priced luncheons and dinners at the church, thus reducing the cost of attendance to the minimum and putting but slight strain on the community.

The training was brief but intensive. The morning consisted of two two-hour periods as did also the afternoon, while the two evenings were

given to authorities on India and The Caribbean Area. Dr. Oscar Buck spoke on India with one hour of questions, and Dr. Samuel Guy Inman on the Caribbean Area, also answering a wide array of questions. Under this plan eight hours were given to each of the five study books taught, and eight hours to methods for juniors and the same to methods for intermediates. It was possible for each attendant to take two classes, in addition to the benefit received from the evening question hours.

Among the teachers were Miss Elizabeth Harris of the Missionary Education Movement; Dr. T. H. P. Sailer, Presbyterian; Miss Ina Burton of the Baptist Board, Dr. D. J. Fleming of Union Theological Seminary; Miss Margaret Marston of the Episcopal Board; Dr. George W. Hinman of the American Missionary Association (Congregational); and Mr. Walter Getty of the Missionary Education Movement.

This conference, put on under the leadership of the Missionary Education Movement, Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions, was pronounced a success by all attending and it is hoped that this effort will be duplicated in many sections of the country.

### MISSIONS AT CHAUTAUQUA

#### Home Missions Institute

August 10-15

The twentieth annual Home Missions Institute conducted by the Council of Women for Home Missions in cooperation with the Chautauqua Institution at Lake Chautauqua, New York, will be held August 10-15.

The program provides many attractive features. The opening address of the Institute will be made in the Amphitheater on Sunday afternoon by Dr. Cleland B. McAfee, moderator during the year 1929-1930 of the General Assembly of the Presbyterian Church, U. S. A. Other speakers include Dr. C. S. Detweiler who will draw upon his intimate acquaintance

with Latin American countries to tell of present conditions and problems in Haiti and Porto Rico; Professor Irving Fisher, nationally known for his understanding of one of the most vital issues affecting our country today, who will discuss the prohibition question; Miss Florence E. Quinlan, Executive Secretary of the Council of Women for Home Missions, who will call attention to certain present-day emphases of home missions; Miss Katherine Gardner, Secretary of the Church Women's Committee on Race Relations who will tell of the progress being made in the direction of better understanding between Negroes and their white neighbors.

The home mission theme for the year is "The Caribbean Area." No more important problems face our country today than those that are involved in its relations with the West Indies, Central America and Mexico. Mrs. Dan B. Brummit will conduct the regular morning class, using as the study basis the textbook, *Trailing the Conquistadores* by Dr. Samuel Guy Inman. The Story Hour will again be led by Mrs. Herbert E. Munsey. In addition there will be a methods class and in the afternoon open forum hours giving opportunity for free discussion and conference.

Missionaries will be heard in messages from various stations in home mission fields. A local committee chosen from women residents on the grounds and representative of all denominations will be constantly on the lookout to secure for the Institute the best talent available during the week. At the literature booth, there will be an interesting display of posters and publications issued on home missions by the several denominational boards. For further details and printed announcement, write to Mrs. Orrin R. Judd, Council of Women for Home Missions, 105 East 22d Street, New York, N. Y.

The Institute presents an admirable opportunity for the training of leaders for the local church, making vacation days truly worthwhile. Play,

rest, study, fellowship, inspiration combine in a well-balanced program. A week in the summer may count for little or it may be of priceless value, effecting the enlistment of an individual in definite Christian service, or the revitalization of an entire church for the accomplishment of its divinely-ordained mission.

Every church should be concerned to avail itself of the abundant facilities offered by conferences such as the Institute for training those of its membership who shall make possible an increasingly effective program of missionary education. The women's organization in the church is peculiarly adapted to cultivate that concern until leadership training is recognized as an integral part of the life and work of every local church.

The Home Missions Institute at Chautauqua, therefore, invites both for itself and for all similar schools of missions the largest possible support of the women of the churches.

**Foreign Missions Institute**  
**August 17-23**

The Chautauqua Institute of Foreign Missions which is to be held at Chautauqua, New York, August 17-23, has one of the strongest programs in its history. Last year there was an enrolment of approximately fourteen hundred.

Those wishing local information may secure it from Miss Laura Shotwell, Chautauqua, New York. For program information write to Mrs. F. I. Johnson, Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York, N. Y.

The study book *A Cloud of Witnesses* will be taught by Mrs. W. T. Elmore who has had missionary experience in India. Mrs. C. K. Lippard, Department of Junior Work of the United Lutheran Church in America, is to have charge of all junior work. As an authority on junior methods she probably has no superior. Workers in other departments, as well as in the missionary department of their

church, should hear Mrs. Lippard. General, study book and personal methods will be taught by Mrs. F. I. Johnson who has had this work in the Chautauqua Institute for four successive years. Mrs. Georgia McAdams Clifford, President of the American Association of Story Tellers, is to give a course in story telling, covering a series of new stories, as well as technique. This course is free to those attending the Institute; a rare opportunity.

Addresses will be given by Dr. Kumetaro Sasao, Dean of Meiji Gakuin University, Toyko, Japan. Dr. Sasao will probably participate in the Monday forum which is to deal with the question of Japanese women in the realms of culture, industry and religion as related to the "new Japan."

Dr. J. W. R. Netram, Canadian Mission, Indore, C. I., and author of that unusual book just off the press *Will India Become Christian?* is to give one address, and to help in the India forum. Mr. Netram is India's own Stanley Jones.

Surely those who attend the Institute will find the work of the coming year easier and more productive.

**LEADERSHIP THROUGH SERVICE**

I would like to see the missionary societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffatt's translation of the Epistles, St. Paul writes to his converts: "Don't be called fathers. Don't be called teachers—I know, and you don't. Don't be called leaders—I lead, and you follow—but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way." If you train up young people to be leaders and half a dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot train people to be leaders. You can only train people to be servants. Leadership is a by-product; and renunciation is the path by which true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning.  
—E. Stanley Jones.





# WORLD-WIDE OUTLOOK



## NORTH AMERICA

### New Atlanta University

ONE of the most significant movements in the field of higher education for the Negro is the affiliation of three colleges, located in the same section of Atlanta, Georgia, and the establishment of a university for postgraduate work. The three are Atlanta University, founded by the American Missionary Association, Morehouse and Spelman Colleges, the last two under Baptist direction. It has been felt that Atlanta had too many Negro colleges, and thereby failed to secure gifts from educational foundations. It was decided to discontinue undergraduate work at Atlanta University and make the school a real university for postgraduate study.

### Growth of Small Cities

THE decade of the twenties was a period of substantial growth to the mid-sized city. Associated Press compilations, covering about 800 cities already announced by census supervisors, showed marked increases in cities of 25,000 to 50,000 in most cases.

Especially noticeable was the rise of the suburbs of the great metropolitan centers. This trend continued on down into cities of lesser populations.

### High Schools and Prohibition

AFTER a year's investigation, the Presbyterian Board of Christian Education asserts that high school students endorse the dry law and observe it. "An overwhelming majority of the students, 78.7 per cent," the report states, "claim they do not drink any intoxicants. None admit frequent drinking; 21.3 occasional drinking; 19.2 per cent state that their parents drink. Asked if it is necessary to

drink to win popularity, 96.2 per cent replied no. Belief that the Eighteenth Amendment has benefited the United States was expressed by 70 per cent. Parents are rated at 60.8 per cent as the chief influence in shaping the views of youth on temperance and Prohibition." The data were obtained from widely separated cities and towns in the country.

### Congregationalists Approve Missionary Program for South

MISSIONARY work among Negroes of the South, culminating in the proposed establishment of Dillard University in New Orleans, will continue as an important part of the American Missionary Association program, it was indicated at the annual sessions of the Congregational Home Boards at Plymouth Institute, Brooklyn. The delegates represented 5,000 Congregational churches in the United States.

The next convention will be held at Seattle in conjunction with the first meeting of the General Council of Congregational and Christian Churches in July, 1931. This meeting will merge the two churches formally, with a membership of more than 1,000,000.

### Religious Training and Crime

JUDGE LEWIS L. FAWCETT, Justice of New York State Supreme Court, states that his experience of 23 years on the bench, during which time only three of the more than 4,000 boys convicted of crime before him were members of a Sunday-school, has satisfied him that the Sunday-school is the only effective means of stemming crime among youth. He further states that in 1,902 cases of suspended sentence, where a minister, priest or rabbi had taken an interest at his request,

only 62 boys were brought back for violation of parol.

The U. S. Marshal at Centralia, Wash., has similar ideas. Three boys of 14 to 16 years, convicted of robbery, were sentenced to spend 30 days in custody of the marshal. Four hours a day they must write out passages from the Scriptures which the marshal selects, and four hours daily they spend in memorizing the U. S. Constitution.

### Visitation Evangelism

**T**HE result of the campaign of visitation evangelism, carried on by the Chicago Church Federation, is about 15,000 new members won to Chicago churches. At a jubilee service, held at the Auditorium Theater, 3,000 Christian men and women, representing 179 congregations of seventeen different denominations, who had taken an active part in the visitation program, came together to express their gratitude for the privilege of such an unusual service.

The bulletin of the Chicago Church Federation says that the campaign shows that it is possible for the Protestant churches of Chicago to work together when a common workable program is presented. "We somehow feel that if 179 churches, banded together in eighteen communities, could by united effort gather in 15,000 souls, after having made a preliminary survey of 500,000, there is no limit to what a thousand Protestant churches in Chicago would be able to do."

### Plans for Missionary Support

**R**EPRESENTATIVES of the promotional departments of fifteen denominations met in Philadelphia, April 10, under the auspices of the Federal Council of Churches to consider plans for developing stronger support for missionary and benevolent programs. The keynote was sounded by the Rev. C. C. Merrill, Secretary of the Congregational Commission on Missions, who deplored the tendency to think of church work in terms of salesmanship, and urged that giving

should be stimulated by placing a more pronounced emphasis on the enrichment of spiritual life.

The so-called unified church budget, which would group all the finances of the local church, including current expenses and missionary support, in a single fund, called forth much discussion and led to a decision to make this a major subject for discussion at the conference next year.

April 11, the promotional representatives met in joint session with the Religious Publicity Council, a new organization. There was a general feeling that the constructive values of publicity had not been sufficiently recognized by the churches or given adequate support.

### Lutheran Student Association

**T**HE Lutheran Student Association of America, established in 1922 for the purpose of bringing together for worship, study and service Lutheran college and university students, has taken as its objectives for this year, (1) the strengthening of local groups on campuses, (2) the strengthening of religious life of Lutheran students through study of the Augsburg Confession, (3) the continuing of the support of the Indian scholarship of \$120, and, (4) the continuing of the support of the Lutheran Theological Seminary at Leningrad, Russia. The Association is divided into 6 regional groups which hold annual conventions. Each region sends two delegates to constitute the Lutheran Student Council of America, which is a representative body meeting twice a year. The official organ of the Association is the *American Lutheran Student*, issued four times a year and featuring editorials, stories and news items about the activities of Lutheran students.

### China Institute in America

**A**N INSTITUTE was founded in May, 1926, by the China Foundation for the Promotion of Education and Culture. The Institute has proven its usefulness in various ways, par-

ticularly as a center for the dissemination of information concerning China, and for the promotion of closer relationships between China and America. Its services have been appreciated by both Chinese and Americans. In January, 1930, the Institute was incorporated as an independent organization, with a Board of Trustees and Board of Advisors, consisting of representative Chinese and Americans.—*Chinese Christian Student.*

#### On the Honor Roll

**T**HE Federal Council's Commission on Race Relations records that 43 states were free from lynching in 1929. In 1921, the Commission began an annual "Honor Roll" for states with a clean record in this respect. According to the 1929 records of Dr. Monroe N. Work of Tuskegee Institute, there were ten lynchings during that year; and twenty-seven instances in which officers of the law prevented lynchings.

#### WESTERN ASIA

##### Freedom for Women

**F**RESHMEN of the American Junior College for Women, Beirut, Syria, recently handed in some themes expressing their ideas on "The Freedom of Women." They are quoted to illustrate how these girls think:

"When we say 'freedom of women,' we immediately think that the East is in great need of it. It is true; but had these religions which play a great part in debasing the position of women sprung up in the West, the same thing would have been true for the West."

"The world is looking for women, not for copies of men! She already has enough of that. May she be able to find them!"

"From the East the oriental woman peeped at her sister in the West, and she wished to follow at her heels. But before such an attempt could be undertaken, she must study and see what things have helped the Western woman to become what she is today. She should ask for higher education which

is still rare in the East. She should not adopt blindly all that her Western sister is taking without any regard as to whether they fit her, and suit the place she lives in."

#### Youth in Turkey

**N**EW headquarters for the Turkish Hearth Society were opened in Angora last April. The building, dedicated to Turkish youth, was the outgrowth of a fund established about four years ago by the late "Golden Rule" Nash of Cincinnati. Dedication of the building was one of the features of Child Welfare Week, another feature being the opening of a children's playground. Half the money for this enterprise was raised in the United States by a group known as the American Friends of Turkey.

This is the second year that Child Welfare Week has been observed in Turkey. The program was directed by the Child Protection Society, or Himayei Etfal, which annually expends about \$125,000 in clinics, infants' clothing, milk distribution, mother's care, provision of baths for children and sending them to schools and orphanages. Himayei Etfal is the only large self-supporting philanthropic movement in Turkey.

#### Cooperation in the Balkans

**A**N INTER-MISSION Conference held in Sofia last March shows that progress has been made in mutual understanding between Western Protestantism and the Eastern Orthodox Church. The following resolution was unanimously adopted:

"We appreciate heartily the response with which representatives of the great Eastern Orthodox churches have met sympathetic approaches on our part; and we gladly recognize the historic service rendered by these churches in preserving the Christian doctrines and organizations during centuries of hostility, persecution and oppression:

"We recommend that the individuals here present, and so far as feasible

the agencies represented, seek additional means of coming to fuller mutual understanding with members of the Orthodox churches; and particularly aim to discover definite Christian and social tasks which may be usefully undertaken jointly by Orthodox and Evangelicals;

"In the conviction that cooperation must be partly learned by the practice of cooperating, we recommend that part of the next Inter-Mission Conference be devoted to reports on such experiments undertaken during the year."—*Congregationalist*.

#### Healing Ministry in Arabia

**D**R. PAUL W. HARRISON of Arabia, reports that the second year of medical work in Muttrah has doubled in volume over the first year. On a two months' tour along the coast almost as much medical work was done as in all the rest of the year. Four invitations were received to visit Hassa, one to treat the son of King Ibn Saud and heir to the throne; another to treat the Governor of Hassa.

In Kuwait, Bedouins, wounded in desert battles, have almost swamped the hospital, and surprisingly little fanaticism has been seen.

#### EUROPE

##### Poland's Protestants

**I**N POLAND'S population of 30,000,000, there are about a million Protestants; and in the Polish army of 250,000 men, are 7,000 Protestants, mostly Lutherans. There is an allowance of 10 Protestant chaplains, but due to lack of funds only five are in actual service. These chaplains visit the garrisons and conduct services in Polish and German. The Polish Government has printed 20,000 copies of a devotional book comprising hymns, prayers and Scripture passages for the use of Protestant soldiers.

##### In the Cause of Buddha

**F**RANCE has a Buddhist Society, *Les Amis de Bouddhisme*, on which the *British Buddhist* makes the following comment:

"Miss G. Constant Lounsbury and her coworkers are to be congratulated upon the success of their efforts to organize an association for the purpose of working in the interest of the cause of Buddhism in France." In addition to the dissemination of Buddha's teachings the Society aims at bringing about, through the medium of the Buddhist religion, a better understanding between the peoples of the West and the East.

Colombo has decided to send three priests to London, which is said to have 500 Buddhists. A wealthy Ceylonese is meeting the expense.—*Baptist Missionary Review*.

##### Aid for French Seminary

**T**HE Paris Protestant Theological Seminary has been a bulwark for French Protestantism in training leaders for French churches. A drive made in America for funds for this Seminary has completed its goal of \$50,000. An effort is now being made on behalf of the Protestant Foyer of Belleville, Paris. This projected Protestant community center is located in the heart of a very squalid industrial district, and has wonderful potentialities for Christian service to the French people, especially to the children in that section of the city.

##### Poland and Baltic States

**P**OLAND with a population of some thirty million people, consisting of Jews, Ukrainians, Germans, White Russians, Lithuanians, Czechs, as well as Poles, is one of the greatest missionary problems in Europe today. Evangelical work is called for in at least six languages, to cope with the variety of religious conceptions. In the Baltic states to the north, the religious situation presents many problems. Poverty is acute, and churches are maintained with the greatest difficulty. In Latvia, Christian education is promoted by the Sunday-school Union, which is interdenominational in character. There are embraced in the Union 153 Sunday-schools, representing some 8,000 young people and

700 teachers. In Esthonia, the greatest need is for Christian literature for the young. The country is now being flooded with blasphemous reading matter from Russia. Very few missionaries, either from Britain or America, go to these states.—*The Christian*.

## INDIA

### Forward Step in Missions

**W**HEN the International Missionary Council at Jerusalem adopted its report on "The Christian Message," the following paragraph seemed theoretical to many:

We urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come.

Although the Jerusalem gathering is only two years in the past, the British Conference of Missionary Societies, in accordance with the suggestion of the Jerusalem report, has sent an invitation to the National Christian Council of India to send a "mission-of-help" to Great Britain in the near future, and the National Christian Council of India has voted to accept the invitation. Bishop Azariah, President of the Council, speaks of it as "a call to Indian Christianity to crystallize its own experience" in order that its representatives in the West may have a clear message to give.

### Some Comparisons

**W**HILE the proportion of pupils in the primary schools of India to the general population is 2.5, it is 7.3 for Christians; and nearly all Christian schools are in rural areas. While 226 per thousand of the Christian Santalis can read, only 3 per thousand non-Christian Santalis come up to this standard. The number of literate Telugus is almost nil, but 15% of the Christians can read. Bibles, hymn

books, leaflets on health, sanitation, epidemics, etc., are in evidence in every Christian village. The Census Superintendent of the Mysore State, a Hindu, says:

The enlightening influence of Christianity is patent in the higher standard of comfort of the converts and their sober, disciplined and busy lives. To take education, for instance, we find that, among Indian Christians, no less than 11,523 persons, or 25 per cent, are returned as literate, while for the total population of the State the percentage is only 6.

—*National Missionary Intelligencer*.

### Rural Problems

**I**NDIA has fewer trained agriculturists than any other civilized country, and most of these are foreigners. The percentage of India's population engaged in agriculture is estimated at from 70 to 90%. Most farmers have holdings of less than 2½ acres.

The Jerusalem Conference gave impetus to the reappraisal of rural problems. Fourteen schools heretofore purely literary are now developing the vocational side. All use the "project" method. One stresses teacher-training or training of leaders; another the application of Christianity to the social life of an Indian village, with creative activity as the atmosphere; another self-support; and another homemaking which has the cottage system, self-government and a garden. Simplicity and comparative lack of expense are fundamental features. About twenty years ago, the Government established agricultural depots and cooperative credit societies. At present, there are government agricultural colleges in all but three provinces. Credit is given students who utilize their vacation by working in the fields. — *Woman's Missionary Friend*.

### Pariahs and Hindus Riot

**S**ERIOUS rioting, unconnected with the independence campaign of the Indian nationalists, broke out at Masik, about 100 miles northeast of Bombay. The fight was between caste

Hindus and "untouchables" who are not allowed to enter the temples or participate in any Hindu religious ceremonies. The caste men took from the temples two chariots containing images which were to be drawn in procession by 5,000 devotees. The "untouchables," who also have gathered in thousands, rushed to pull on the ropes alongside the caste men. The latter resisted and a fight developed. Many stones were thrown and police finally charged with batons to disperse the mob. No one was killed but more than a hundred suffered injuries.

About 50,000 pilgrims had gathered in Masik for a fair.

#### N. M. S. in Telugu Villages

**M**ISSIONARY T. M. THOMAS writes in the *National Missionary Intelligencer* that forty-five men, women and children, drawn from the Mala community, were baptized early in the year at Chinnakodipa, Parkal Taluk. Among them were some leading men of the community. This field is a recent sphere of work undertaken by the National Missionary Society. Splendid missionary work is being done by the good Bishop of Dornakal and the missionaries under him. Bishop Azariah reports that on a single occasion during December last he administered the Sacrament of baptism to 220 souls, over half of whom were drawn from the caste people.

#### Where Is Nawabganj?

**N**AWABGANJ is a town of about 10,000 souls, situated on the borders of the Tarabganj and Hariya Tahsils. These two Tahsils contain 698,794 persons, living in about 3,140 towns and villages. There are at present two missionaries residing in these two Tahsils. It would take them over two years to visit each village once, if they visited two each a day. The whole district is living in superstition and idolatry, very few people can read and write, and being so near Ajodhya, the great religious center, the people are firm in their religion and their hearts are very hard.

#### ISLANDS

##### Solomon Islander Enters Ministry

**T**HE first Solomon Islander, Belshazzar Gina, to train for the ministry was this year received by the Methodist Mission. Gina is well fitted for this office. His training at Wesley College and his three years' residence in the Dominion have given him an excellent knowledge of English, thus opening theological and other literature. This is but the beginning of the establishment of a native ministry in these Islands.—*The Open Door*.

##### South Sea Youth

**A** "YOUTH MOVEMENT" in the South Sea Islands, independent of mission origin, plans to raise \$50,000 for education. The movement is reported by Rev. George C. Lockwood of Jaluit, who says that the remarkable thing about the movement is the belief on the part of these youths that other peoples have something that they do not have, and a confidence that they, too, can have these things if they make up their minds to have them. A young chief, who seemed to be a leader, told Mr. Lockwood that they wished to support the mission schools, and that they had not consulted the missionaries because they did not want the Japanese to get the idea that the mission was back of this movement.

##### World's Oldest Parliament

**T**HE Iceland Parliament, known as the "Althing" began its existence in 930, due to the influence of early Christian missionaries, who assisted the people in forming a stable government and codifying their laws. It is said to be the world's oldest parliament, and this year is celebrating its one thousandth anniversary.

##### "Mother" Hoppin

**M**ISS JESSIE R. HOPPIN, American Board missionary in the Marshall Islands, first went to the Caroline Islands in 1890. She is known throughout the South Sea Islands as "Mother." In his privately

published volume, "Taking One's Ship Around the World," Mr. William K. Vanderbilt tells of his farewell to Miss Hoppin:

"She looked tired. She had begun her merciful service among these people in her early twenties; she is still carrying on at the age of seventy. She devoted herself to them, looked after their interests and ministered to their sick, for which she is famed throughout the Marshall Islands. When the good Lord finally takes her these people will mourn for their 'Mother' with heavy hearts. We asked her on board the yacht for dinner, but she refused because a boy she was nursing had reached the crisis in his illness. Natives look to her for help and she is there, bless her heart."

#### New Zealand Affairs

A RECENT analysis of the religious affiliation of native New Zealanders gives the following interesting figures: Anglican Maoris, 25,200; Ratanais, 11,567; Roman Catholics, 8,524; Ringatu, 4,539; Methodists, 4,043; Mormons, 3,454; Presbyterians, 638; other miscellaneous religious registrations, 1,406. New Zealand has 60,000 Maoris. It has a distinctive contribution to make to the industrial life of the world, and possesses a standard of living and working conditions that are highly commendable. A Child Welfare Association and a Youth Movement in the churches have a growing influence. The Y. M. C. A. has inaugurated a scheme for taking care of delinquent boys under a "Big Brother" organization, whereby young men of Christian character "adopt" one or more boys, meeting them at least once a week.

#### CHINA

##### Mr. Ding Still Active

MANY will remember the Rev. Ding Li Mei, evangelist of Shantung Province, who has won so many for Christ. He is now devoting his time and strength largely to the task of training Christian leaders in the

North China Theological Seminary at Tenghsien, Shantung Province. Mr. R. C. Wells, Chairman of the China Council of Presbyterian Missions, recently attended a meeting of the combined chapel of the North China Theological Seminary and Mateer Memorial Institute, and writes:

"It was a pleasure to hear my old friend, the famous evangelist, speak to the students. This remarkable Christian worker still has his old earnestness and winning smile. It was an inspiring sight to see this chapel filled with students who are planning to give their lives to some form of Christian work. There are eighty-five men and thirty-five young women in the regular seminary, and about sixty-five theological preparatory students in Mateer Memorial Institute."

#### Religious Status Since 1922

DR. CHENG CHING YI, moderator of the Church of Christ in China, in the yearbook of the Christian movement in China, points out that the anti-Christian outburst, which began in 1922, has resulted in at least four positive benefits to the Chinese church: 1. The spirit of self-complacency has been reduced. 2. There has been a fresh stimulus to make new adjustments and formulate new policies, as indicated, in the rapid growth of emphasis on an indigenous church. 3. Christians have been forced to think for themselves and to reexamine their own faith. 4. The time of testing has sifted out from the church those whose membership in it did not rest upon any deep spiritual basis.—*Christian Century*.

#### Chekiang Farmers Colonize

FARMERS in the province of Chekiang, between the ages of 15 to 40, who wish to emigrate to Manchuria for colonization and cultivation purposes will each be given a tract of arable land about 7 *mow* in area at an annual rental of four to eight dollars, according to the location and

fertility of the land. Cultivators and modern farming implements will be supplied at a nominal rental. Those not in a position immediately to start homesteads will be recommended by the Colonization Bureau for employment as farm hands by established farmers for one year. After this they will be provided with facilities for starting their own farms.

Latest statistics from the Immigration Bureau disclose the fact that as a result of the recent Sino-Soviet dispute, the number of immigrants to Manchuria from various provinces in North China has been reduced by almost one million, as compared with records for the corresponding period in previous years. A large number of refugees returned to their native homes in the interior, those remaining in the border districts constituting scarcely half of the usual number of settlers.—*Chinese Affairs*.

#### Christian Factory

A VISITOR to Harbin, Manchuria, saw a cloth factory in a low, long building where the workers operated the looms with their feet. In a windowless loft the roof was so low that the boy workers had to sit on the floor. But near this factory is one famous as "The Christian Factory," Tung Chi.

It is a new and excellent building, three stories high. Three-fourths of the outside wall space is in windows. Fresh air is plentiful, and the light is adequate. The workers make the finest coats and dresses. Thousands of pairs of ladies' patent leather shoes are also made and sold at twenty-five shillings a pair. On the top of the factory is a well-equipped playroom and large auditorium with raised seats and an excellent theatre platform. The factory also owns fine athletic grounds in Harbin, has a complete Y. M. C. A. organization, and a small hospital and a doctor trained in the West.

#### Program for Higher Education

THE Protestant Christian Movement maintains some twenty institutions of college or university grade in China,

with about 4,000 students. These institutions are organized under the Council of Higher Education, which is a part of the China Christian Educational Association. This Council for the last four and a half years has been engaged in reorganizing Christian higher education so as to make it more Chinese, more Christian and more efficient. In January a definite program was adopted by the Council to improve equipment and strengthen faculties. Only two of the colleges will exceed 400 students. It was agreed that there should be one faculty member to every twelve students; sixty per cent of the faculties to be in the upper rank, i. e., professor or associate professor, and sixty per cent of the total budget to be for instructional salaries. This program does not become official until approved by the Boards of the institutions involved. However, the findings of the Council have been based on exhaustive statistical studies and it is expected that the recommendations will be adopted.

#### Experiment in Mass Education

AN EXPERIMENT conducted by the American Board Station at Paotingfu reports 20,000 illiterates enrolled in evening classes in five years, over 5,000 of these graduating. Church membership has been increased 50%. Acknowledged leadership of the Christian Church in the social reconstruction of the area has thus been developed.

The first step in the experiment was to select a group of villages, interview a few key men and "sell" the idea of teaching illiterates. Then followed organization of classes, selection of teachers and the securing of a room. Often a well-to-do villager will offer a room or two in his home. Recruiting the students and inducing faithful attendance was left in the hands of local school directors.

The average cost to the church per student was about 25 cents, and the first year's total cost was nearly \$1,400. After the first year the value of the work was so proven that this item was



put into the regular annual budget. Inspiration and execution in the experiment is largely due to Dr. James Yen and his colleagues in the National Association of Mass Education. Their "thousand character" system was used, which Dr. Yen calls "the maximum of practical vocabulary, within a minimum of time at a minimum cost."

## GENERAL

### To Cultivate World Friendship

A LIST of "Material Suggested for Religious Programs Emphasizing Peace and World Friendship" has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania Branch, in response to widespread requests for help in making up exercises for Sunday-schools, churches, clubs, schools, etc., which would carry the spirit of international goodwill. The list includes groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference and general material easily available at the source and price stated for each item. Single copies of the leaflet may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania Headquarters, 1924 Chestnut Street, Philadelphia.

### Leprosy Serum Found?

LEPROSY still grips between two and three million sufferers, most of these are herded into colonies which dot the globe. There they are treated, often cured. Last month Bacteriologist Hermann Dostal, of Vienna, announced that he had isolated the leprosy bacillus and developed a serum. One problem which has always confronted scientists attempting to isolate the bacillus has been a means of keeping it alive once it was removed from the human body. Dr. Dostal's success lay in developing a culture medium. Another difficulty: animals not being susceptible to leprosy, it is necessary to experiment with humans.

His serum, he announced, has been used with "gratifying" results in the Bari Clinic. Some of his patients showed marked improvement, others were definitely cured.

Recently the Leonard Wood Hospital was opened at Cebu, Philippine Islands. Built of concrete and bamboo, it is a 26-building hospital, big enough for 700 patients.—*Time*.

### The Mission Personnel

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

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

### Baptists Have Semi-Jubilee

THE Baptist World Alliance this year completes its first quarter century. Conventions, unions and missions in more than 65 countries are now in affiliation with the Alliance. It has strengthened the sense of Baptist fellowship throughout the world. It was able even before the War to do

something for religious liberty in Russia, and to assist in other Continental lands. Since the War it has accomplished much more. The London Conference of 1920, which initiated relief work and missionary cooperation in Europe, marked a new era. Rumania is a notable instance of its success in advocating the cause of freedom of conscience. In South America the first Latin-American Baptist Congress was held at Rio de Janeiro in June, 1930, when Dr. Rushbrooke, General Secretary, was present. In Europe, the President, Dr. John MacNeill, will, with the General Secretary, undertake during August, September and October an extended tour, in order to participate in a number of regional conferences.

### **LATIN AMERICA**

#### **Neglected Paraguay**

**T**HE Inland South America Missionary Union has had work in Paraguay for 25 years. It has six organized churches and a Bible School at Villarica. Dr. J. Nairn Hay, born in Paraguay of missionary parents, has been assigned to medical work in this field. Because of Paraguayan birth, his name can be entered in the National Medical Register without examination.

Paraguay has only 16 missionaries, of whom 7 are in Asuncion, the largest city. About 600,000 of the people are of Indian descent.

#### **Mexico Desires Peace**

**T**HE Rector of the University of Mexico recently sent a message to the University of Guatemala, advocating the establishment of international or Pan-American universities, with instructors and students drawn from all countries. These universities should study pacific means of solving international problems; inquire into the methods now used by the mighty to exploit the humble; study a plan of economic exchanges based on co-operation, and not on exploitation of foreign markets; preach that exploitation of man by man is contrary

to the principles of humanity, and that materialism as a fundamental means of power never has been a durable base for great democracies.—*Latin American Evangelist*.

#### **Turning Over Control**

**T**WO fields of the United Christian Missionary Society have adopted plans for self-support. Following Jamaica, which last year worked out a plan for self-support within six years, Porto Rican churches will attempt to reach this goal in ten years. It is understood that the current expense budget will be reduced each year ten per cent of the present year's budget, and that appropriations, instead of being made to the pastor, will now be made to the churches. Churches will be able to make their own programs, decide what their pastor's salary shall be, and after they have made provisions for the ten per cent reduction, they will work out as large a program as they can undertake. The territory includes about 300 square miles on the north central side of the Island, the population of which is about 130,000, an average of 438 people to the square mile. There are 28 churches, with a combined membership of 1,379, and 16 well-trained native pastors.—*World Call*.

#### **Instituto Christao**

**T**HE South Brazil Mission of the Presbyterian Church organized the *Instituto Christao* in 1915, and it has developed to such an extent that a reconstruction program is under way to meet the needs of the present student body, which has grown from forty-two to more than eighty-five boarding students. The school is organized on the self-help plan, but there is an increasing number of students who pay more and work less. The Institute's most important work has been the development of students for Christian leadership. Students are given opportunities to direct worship and teach Sunday-schools in near-by communities. They take the initiative in Christian Endeavor meetings, expressing them-

selves in their own way.—*Women and Missions.*

### "Indian America"

A SECTION of Central and South America has been called "the greatest stretch of unevangelized territory in the world." It might fittingly be called "Indian America." In 1924 the Commission on Indian Work in Latin America was organized to study and promote missionary work being done by the denominational boards among these neglected people. The Commission is now making an extensive survey of the evangelistic work carried on by thirty-four mission boards and philanthropic agencies. Dr. W. E. Browning says: "Although the work being done for Indians is tragically inadequate, in one country there are now fourteen stations where three years ago there was but one."

The recent intellectual and spiritual awakening in Latin America has a bearing upon the Indian. Says Dr. John Mackay: "South America is probably the only great region of the world in which there is no deep-rooted racial prejudice. It is today the world's largest crucible of race fusion, from which no race is excluded. Since the war, South America is developing a new sense of humanity and of human values, and feels that a destiny awaits her. She is thus in a position to show a new conception of brotherhood."

### JAPAN-KOREA

#### Kingdom of God Movement Goes Forward

REV. AKIRA EBISAWA, General Secretary of the National Christian Council of Japan, writes regarding further progress of the Kingdom of God Movement:

"God is doing wonderful work among us these days. Sixty district committees are already organized, and we have held meetings in forty places during three months. We shall further press forward to help organized local committees and are expecting the organization will practically cover all the country before summer. We feel the

Campaign has taken root, and we trust that God will use this wonderful opportunity to spread His Kingdom in this nation. It is encouraging to see almost all the churches united in this Campaign and our ambition to mobilize all the Christian forces now seems practicable. We increasingly realize that God has his own plan to Christianize this country. I have visited the annual conferences of various denominations this spring, and was warmly received everywhere. In the coming three years the Movement will surely bring the churches to more close cooperation and mutual understanding."

### Growth of Press Evangelism

NEWSPAPER evangelism was begun in Oita by Dr. Albertus Pieters about fifteen years ago. Since then over 100,000 people have applied for further information about Christianity as a result of articles in daily papers. Limited finances alone have prevented this total from being much higher. The average number of applications from a single newspaper article is about one hundred, though it has been four times that number, and the rate shows but little sign of falling off. In recognition of this, several papers have established a religious column as a regular feature. Editors consider it good "copy." Whereas in the past, the newspaper evangelist has had to pay advertising rates, he is going to be able to fix terms for articles which the press demands.

At present newspaper work is carried on in different centers, by denominational offices, united in an organization called the Japan Christian Press Agency, with headquarters in Tokyo. A step further has been an experiment tried in connection with mentholatum. The agency for its distribution is in the hands of a Christian firm, and an arrangement has been made with them by which every packet sold contains a short notice about Christianity, inviting the purchaser to apply to the offices of the

Agency for further information. Already some thousands of such applications have been received.

### Seventy Years' Growth

**SEVENTEEN** hundred churches, 300 of them self-supporting, a combined membership of 172,000 is the accomplishment of Protestant missions in 70 years. But there are more non-Christians in Japan today than when the first missionaries came. Then the population was 30,000,000, today it exceeds 60,000,000. Among the practically untouched groups are to be classified 36,000,000 farmers, 2,500,000 fisher folk, 400,000 seamen, 500,000 miners, of whom 83,000 are women, 500,000 maid-servants and waitresses and added millions in other groups.

Japan is the most adult of all the eastern nations in the record of development. More than 99% of her youth attend school. She wishes to stand high in the respect of other nations. Although the number of publicly professed Christians is comparatively small, Christianity is now definitely recognized as one of the religions of Japan, and holds an equal place with Shintoism and Buddhism.

### Prevent Mission "Cut"

**T**HE missionaries of the Methodist Episcopal Church in annual session in Tokyo recently faced the unpleasant task of adjusting their budget so as to suffer least from an approximate 19 per cent cut in funds from America. Economize as they might in a budget which had already been greatly reduced during the past few years, they saw no possibility of making ends meet without dropping work undertaken years ago, when suddenly the representatives of the Japan Methodist Church, who had been admitted with some misgivings to mission administrative councils, volunteered to return part of the annual mission grant to their church for purposes of their own development and expansion. The mission budget was balanced, no missionaries need drop native pastors or other

evangelistic work, and one more assurance is given that missionaries are needed and most earnestly wanted in Japan for genuine labors of love and cooperation.—*Christian Century*.

### Hostility Gives Way

**A** MISSIONARY in Syenchun writes: "Some of the difficulties which used to take the joy out of life in Chosen have all but disappeared. Chief among these is the former hostile attitude of the educational authorities. The regulations are still exceedingly difficult to comply with at times and the red tape annoying, but the personal hostility of the officials has been replaced by a most encouraging and friendly attitude. They seem really to want to help us and to see our school succeed. I was astonished about two weeks ago to receive notice of a subsidy from the Government, a very small sum to be sure, but significant in what it implies of recognition. I was invited to accompany a Japanese school inspector and one of the Japanese teachers of the local government common school on a tour of inspection of the schools of the provincial capital at Wi-ju. At all of the schools which we visited I was treated most courteously. Visitors, other than officials whose duty it is to inspect us, come to us frequently from the Japanese schools. Our new building gives us more confidence in meeting them."

### AFRICA

#### New Church in French Guinea

**L**AST January the cornerstone—in this case, a brick—was laid at Kissidougou for the first native church of French Guinea. Evangelistic work in the area is only four years old. This church is being built entirely by the native Christians and promises to be not only an inspiration to the immediate vicinity but to other sections of French Guinea as well. The need among such a people is always for a native leader, and such a leader was developed during the past year, Kelawa, whose life had been a wild

one, brutal to those who were in his power, and wicked in his influence everywhere. Victory came when he accepted Christ. Others have asked for baptism. The women have organized their own prayer-meeting and have chosen their leader.

#### American Board Jubilee

**I**N BAILUNDO, May 16 to 25, a great celebration marked a half century of work by the American Board in West Central Africa. From America, a group of twenty represented the interests of friends, with Dr. F. K. Sanders as special envoy of the Board. Five goals, adopted five years ago in anticipation of this Jubilee, have been practically fulfilled.

1. A deepening of the spiritual life of the church.
2. An ordained ministry—one pastor for each station to receive ordination, thus laying the responsibility upon the native church itself.
3. The whole Bible translated.
4. The consecration of many young lives, both African and American. Several young African couples have gone out to different tribes to make a beginning, and it is hoped that from America there will be this year two or three new missionaries.
5. Consecrated gifts. The gifts of the African Church have greatly increased. On the American side this was to take the form of \$100,000 as a Jubilee Fund of which about \$75,000 has been received in gifts and pledges.

#### Dr. Butterfield on South Africa

**T**HE time has arrived when the missionary forces in South Africa should be mobilized and united on all the larger issues. Only so can the greatest usefulness of missionary work be realized," says Dr. Kenyon L. Butterfield, member of the International Missionary Council and Vice-President of the American Board of Commissioners for Foreign Missions, who was appointed early in 1929, by the Carnegie Corporation of New York, as a visitor to South Africa to study sociological and rural life prob-

lems. "Each mission, to a great degree," continues Dr. Butterfield in a report issued by the Corporation, "does 'that which is right in its own eyes,' and this is all but true of individual missionaries. Personal freedom and initiative must be maintained, but the enterprise is losing headway because of the lack of coordinated approach to the problem.

"It is particularly noticeable that there is an insufficient amount of common ground of activity between the missionary forces and indigenous European churches. They should pull together for the one task of Christian leadership in the highest measure of development of the country as a whole. Nor is there a sufficiently close understanding between missionaries and the Government in regard to desirable activities on behalf of the natives. These elements of the situation are clearly recognized by many missionaries who fondly hope that in the early future these larger issues of the missionary enterprise may be not only recognized, but acted upon."

#### Links With Livingstone

**M**ATTHEW WELLINGTON, one of the faithful band who embalmed Livingstone's body and carried it to the coast to lie at rest among the great missionary's own people, was found to be living in poverty in Mombasa, an old man of 85 years. Although appeals from many quarters were made to the government of Kenya Colony, they failed to secure a pension for the aged servant, who was formerly foreman in the public works department of that colony. A general appeal was therefore issued in behalf of this loyal man, and his old age has been amply provided for.

Lazarus Raikane, a native of Africa, 104 years old, has been discovered living in the Transvaal. When he was fifteen years old, Livingstone engaged him as a herd boy and later made him his personal servant. As such he was with Livingstone when he discovered Victoria Falls, and he tells how the latter fell on his knees and prayed.



## BOOKS WORTH READING



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

**The Saviours of Mankind.** By William R. VanBuskirk. 527 pp. \$3.00. Macmillan. New York.

The title of this interesting book will attract some people and arouse the misgiving of others who believe that there is only One to whom the term Saviour should be applied. In justice to the author, however, who acceptably ministers to a conservative Presbyterian Church in Marshall, Missouri, it should be said that his object is not to discuss the founders of Christianity and the ethnic faiths as if they belonged in the same category, but to consider the part that each of the historic religions has played in the life of mankind, the contribution that it has made to the development of humanity, and the degree to which it was influenced by the conditions amid which it arose. The chapters on Lao-Tze, Confucius, Gautama, Zoroaster, Aakhanaton, Moses, Isaiah, Socrates, Saul of Tarsus, and Mohammed are admirably done, showing careful study, a sympathetic recognition of these remarkable men, their mental and spiritual reaction to the evils of their time, the measure of good in their teachings, and the failure of their systems to effect any real salvation of society.

The chapter on Jesus contains some sentences, which, if taken by themselves, we deem unfortunate, but it is only fair to interpret them in the light of such statements as these: "To bring this life and immortality to light Jesus taught and suffered death on Calvary. Without him this door of hope would not have been opened to a fearful and hungering world. . . . This is that way and truth and life which overcomes and saves the world." The book reveals extensive reading, ripe scholarship, deep and yet clear thinking on a

wide range of historical, biographical and religious subjects.

**Pioneers of Goodwill.** By Harold B. Hunting. 142 pp. Illustrated. \$1 cloth. 75c paper. Friendship Press. New York. 1929.

This attractive little book tells the stories of twelve men and women who have lived remarkable lives of service for others in the United States. John Eliot, Henry Muhlenberg, Junipera Serra, Bishop Whipple, General Armstrong, Lucy Laney, Sheldon Jackson, Hudson Stuck, Frank Higgins, Cora Stewart, Roswell Bates, Arthur Nash. The early history of New England and California, the pioneer days in the West, the southern mountains, the opening of Alaska, and the great cities with their slums and industrial problems give the varied backgrounds. The stories begin with interesting incidents which win the attention, and the interest never flags. In this age of emphasis on material success, this book presents another ideal in fascinating stories of heroism, adventure and self sacrifice with remarkable achievements that will make such lives seem worth while to young people. To champion the Indians, to start a school for Negroes just out of slavery, to introduce reindeer into Alaska, to be a sky pilot to lumberjacks, to found moonlight schools, to apply the Golden Rule to business—are not such things enough to kindle the desire to serve others in young hearts!

MRS. S. G. WILSON.

**Tiger! Tiger!** The Life Story of John B. Gough. By Honoré W. Morrow. 296 pp. \$2.50. Wm. Morrow & Co. New York.

This is one of the most absorbing life stories that we have ever read.

It is trite to say of an interesting book that, once begun, the reader cannot lay it down until it is finished, but it is literally true of this book. Mrs. Morrow has a genius for making her characters lifelike. The figure of the great temperance reformer stands vividly before us in the pages of this volume; his childhood, his home in England, his voyage to America, his varied experiences in trying to make a living, his temptations and falls, his terrific struggles against an imperious appetite for drink, his final victory, and the magnificent eloquence of his speeches on thousands of platforms to vast audiences of spellbound hearers—these and other facts and incidents of his life are portrayed with masterly skill. Mrs. Morrow has rendered a great service in her biographical story of this rarely gifted man. Her narrative throbs with a human interest that stirs one's soul.

**Johnson of the Mohawks**, by Arthur Pound in Collaboration with Richard E. Day, Litt.D.; 555 pp. \$5.00. Macmillan. New York.

This is a biographical and historical work of large value. It rescues from near oblivion one of the most remarkable men in early American history. A few biographies and magazine articles have been published. But few, if any, have dealt adequately with his achievements or set him in his proper historical perspective. Without injustice to other writers, it is not too much to say that Mr. Pound has now done this for the first time.

He had exceptional facilities in the cooperation of Dr. Richard E. Day, Editor in the State Historian's Office, New York, who "for nearly twenty-five years worked steadily on the Johnson papers and is the acknowledged authority on the life of William Johnson." The volume shows that these sources were thoroughly used and the statements of fact are documented in a way that begets confidence in their reliability.

To Johnson more than to any other man belongs the credit for saving the northern colonies from France in the

French and Indian War. It was this Irishman who held the powerful Iroquois tribes in hand for the English when their alliance with the French would have meant ruin for the colonies. In his extensive commercial, political and military operations, he was singularly upright in an era when graft and corruption were notoriously common. The Indians trusted him as they did no other man. There is something fascinating about the life of this extraordinary man, who, in a stormy frontier period of struggles and tragedies, ruled like a great feudal lord over a vast and turbulent region, the most potent figure in the pre-revolutionary history of our country. Mr. Pound has told the story well. His style is occasionally rather flip-pant, a little beneath the dignity that one expects in the biography of a great man; but he clothes his subject with human interest and his narrative is easy reading.

**Ways of Sharing with Other Faiths**. By Daniel J. Fleming. 268 pp. \$2.50. Association Press. New York. 1929.

This book presents along modern educational lines a comprehensive evaluation of the methods of missionary activity in its contacts with other religions. It is a companion volume to the author's recently published book, "Attitudes Toward Other Faiths." Professor Fleming presents his subject under three main divisions: ways differing in aggressiveness, in inducements, and in educational emphasis, with a final summary from the viewpoint of ethics. "Such a study," rightly observes the author, "ought to clarify our positions, give us deeper sympathy with other peoples' objectives, and possibly show us unexpected ways of God's working."

From a wide experience Professor Fleming approaches the problems and opportunities created by the increasing contacts of Christian workers with those of other faiths, and from a comprehensive study of actual situations builds up a technique for sharing our Christian faith in which the emphasis

is upon goodwill and respect for personality in the spirit of Him who said, "He that is not against us is for us."

While the book will challenge thought and provoke discussion as to the validity of certain missionary methods, and also as to the measure of zeal which a conviction as to the supremacy and sufficiency of Christian revelation necessarily creates, the object is constructive. Professor Fleming makes his own position clear: "If any Christian cannot see other faiths at their best and still believe that he has something priceless to give, he is not adequately equipped in experience to be a Christian missionary." The book should interest all Christian workers and should be carefully studied by those contemplating work on the foreign field.

**The Virgin Birth of Christ.** By J. Gresham Machen. 415 pp. \$5. Harpers. New York. 1930.

Professor Machen is by temperament a controversialist. Some good people regard him as the most valiant defender of orthodoxy in this generation. Others deem him too belligerent in advocating his views and too severe in denouncing fellow Christians who, equally loyal to Christ, consider his methods unwise. But however opinions may differ as to his general course, we are inclined to think that his critics, as well as his supporters, should welcome this volume and give it high rating. No equally able advocacy of the historic belief of the church in the virgin birth of our Lord has appeared since the late Professor James Orr's classic work which was published twenty-three years ago. It shows thorough familiarity with the history and literature of the subject. Its argument is closely reasoned and lucidly expressed. The various theories and objections are stated and helpfully analyzed. Not every evangelical believer will concur in some of his statements, or regard some of his arguments as sound. But all must recognize the ability and learning of the discussion, its wide range of thought, and the solid foundation on

which he bases his belief in the virgin birth. Could anything be finer than the following splendid passage on page 381:

The story of the virgin birth is the story of a stupendous miracle, and against any such thing there is an enormous presumption drawn from the long experience of the race. As it is, however, that presumption can be overcome when the tradition of the virgin birth is removed from its isolation and taken in connection with the whole glorious picture of the One who in this tradition is said to be virgin-born. It is a fact of history, which no serious historian can deny, that in the first century of our era there walked upon this earth One who was like none other among the children of men. Reduce the sources of information all you will, and still that mysterious figure remains, that figure who is attested in the Epistles of Paul, that figure who walks before us in lifelike, self-evidencing fashion in the Gospels, that figure upon whom the Christian Church was built. Many have been the efforts to explain Him in terms of what is common to mankind, to explain Him as a product of forces elsewhere operative in the world. Those explanations may satisfy the man who treats the evidence, in pedantic fashion, bit by bit; but they will never satisfy the man who can view the whole. View Jesus in the light of God and against the dark background of sin, view him as the satisfaction of man's deepest need, as the One who alone can lead into all glory and all truth, and you will come, despite all, to the stupendous conviction that the New Testament is true, that God walked here upon the earth, that the eternal Son, because He loved us, came into this world to die for our sins upon the cross. When you have arrived at that conviction, you will turn with very different eyes to the story of the virgin and her child. Wonders will no longer repel you. Rather will you say: "So and so only did it be-hoove this One, as distinguished from all others, to be born."

**The Mormon Way.** By Claton S. Rice. 87 pp. Paper. 55c. Pilgrim Press. Chicago.

This is a remarkably clear and able statement by the Superintendent of the Montana Congregational Conference. Dr. Rice has thoroughly informed himself regarding the Mormon problem, has been in direct contact with it for many years, and is a dependable authority on the subject.



**How Came Our Constitution?** By Mary Clark Barnes. 98 pp. \$1. Revell. New York.

Americans are being exhorted to honor and obey the Constitution but one wonders how many have really read it or know its history. Out of curiosity, we recently inquired for a copy at a public library and several book stores. None of them had it! This little book surely meets a "felt need," for it gives the full text of the Constitution and just the information about it that everyone ought to know.

**The Jesus Road and the Red Man.** By G. E. E. Linquist. 155 pp. \$1.50. Revell. New York. 1929.

Mr. Linquist, a missionary of the Society for Propagating the Gospel Among the Indians in North America and author of "The Red Man in the United States," has gathered into this volume a series of Bible studies used in discussion groups while he was Director of Religious Education in Haskell (Indian) Institute. He uses a vocabulary readily understood by youth of whatever color. He speaks of the Bible as "The Wayfarer's Guide-Book" and of Christ as the "Great Pathfinder." Practical illustrations are drawn from the experiences of missionaries among the Indians. He shows how cruel fighters became transformed by the love of Christ. At the end of each chapter he gives readers "Something to Think About" by employing questions to develop original thinking. Teen-age and young peoples' groups will welcome his direct and forceful method of presenting Bible truths. COE HAYNE.

**Prohibition and Prosperity.** By Samuel Crowther. 81 pp. \$1. The John Day Company. New York.

Most discussions of prohibition deal with it as a moral issue. This small but effective book deals with it as an economic issue. The author undertook the study at the instance of the *Ladies' Home Journal*, whose editor highly commends his findings. He casts up a balance sheet of prohibition in terms of savings accounts and

owned homes, of motor cars, radios, washing machines, and the entire list of home conveniences and comforts. He concludes that prohibition is an unqualified economic success, the source of that new kind of prosperity and richer order of living that have distinguished America during the past decade.

#### BRIEF MENTION

Space limits permit only brief mention of several small books whose interest is out of proportion to their size.

**HIS GOSPEL OF LIFE, LOVE AND LIGHT** is a deeply spiritual account of the Gospel and First Epistle of John by the Rev. Dr. Norman B. Harrison, published by the Bible Institute Colportage Association of Chicago, 75c. **WHOSOEVER SHALL RECEIVE . . .** is an illustrated English book by Mary Warburton Booth, from the press of Marshall, Morgan and Scott, Ltd. The author is a missionary of the Zenana Bible and Medical Mission, and she writes in a charmingly attractive way about the children of India.

**REUBEN ARCHER TORREY**, by Robert Harkness, who was long associated with Dr. Torrey as musical associate, gives a fine account of the man who mightily stirred vast audiences in Europe and America by his remarkably able evangelistic appeals. The book will be of special interest to Christian workers everywhere. It is published at \$1. by the Bible Institute Colportage Association, Chicago.

**PILGRIM'S PROGRESS IN PAGEANT**, by Bernard C. Clausen and Florence L. Purington (American Tract Society, New York, 60c), presents a series of seven effective pageants taken from Bunyan's immortal allegory. It is admirably adapted to the use of churches and young peoples societies.

**ON THE THRESHOLD OF THE CENTURY** is a historical sketch of the Karen Mission by Harry T. and Emma W. Marshall, which was prepared in connection with the recent centennial celebration of the splendid missionary work in Burma. This paper covered

booklet includes such good material that it ought to be expanded into a volume.

**EAST AFRICA** is an illustrated pamphlet of 67 pages in the Africa and the East Series issued by the Church Missionary Society, London. Like the other booklets of this series, it is exceedingly interesting.

**LEPROSY IN THE FAR EAST** is a pamphlet monograph of 67 pages by Dr. Robert G. Cochrane of the World Dominion Press, London. It presents a wide range of valuable facts from one who was formerly a medical missionary in China, who has made a special study of leprosy, and is one of the first living authorities on the subject.

**THE CHRISTMAS TREE AND OTHER NATURE POEMS** is an attractive pamphlet in which Elizabeth M. Bruen of Belvedere, New Jersey, has gathered some of her poems which have been published in various newspapers and have elicited the appreciation of many readers.

**MISSIONS OUR MISSION.** By M. E. Dodd, D.D. is a textbook for mission study classes prepared by the pastor of the First Baptist Church and the President of Dodd College of Shreveport, La., and published by the Sunday-school Board of the Southern Convention at Nashville (60c). It presents in a graphic way the missionary work of that great denomination and the reasons for giving it more adequate support.

**SHEEP OF THE OUTER FOLD** is a series of stories of neighborhood house work in a great city by Florence H. Towne, Superintendent of Erie Chapel Institute, Chicago, and published by the Fleming H. Revell Co., New York (\$1). This little book throbs with human interest.

**A TOUR IN THE NEAR EAST** is the title of a well written and illustrated little book of travel in Bible lands by James Hunter. Marshall, Morgan & Scott, London (\$1.40).

**THE CHANGING SUDAN**, by W. Wilson Cash, (40c, paper C. M. S., London) is a small but an interesting and

authoritative book. The author had made a careful study of the Sudan and the fact that his account has the endorsement of the Church Missionary Society of the Church of England is guarantee of its character and value.

**INDIA ON THE MARCH**, by Alden H. Clark, (\$1. M. E. M., New York) is a new edition of a book originally published in 1922 by a secretary of the A. B. C. F. M., who was formerly a missionary in India. When a book published eight years ago has proved so acceptable that a new edition is called for, the prospective purchaser may wisely conclude that it is one of permanent value that he ought to have.

**FREEDOM**, by Welthy Honsinger Fisher, (85c. Friendship Press, New York), is a charmingly told illustrated story of "Young India" by an author whose former books have been widely read. It is just the kind of a book to put into the hands of young people and it will interest them both in India and in missionary work.

**BAHINABAI.** This is a translation of the autobiography of a Hindu woman of 300 years ago, by the Rev. Justin E. Abbott who has made a specialty of the Maharashtra saints and who turns their writings into excellent English. The verses contain thoughts on religion, philosophy, and the practical duties of life. The volume is published in India, but obtainable from the translator, at Summit, New Jersey. \$1.25.

#### BOOKS FOR CHILDREN AND YOUNG PEOPLE

A delightfully interesting series of missionary books for children is being issued by the Friendship Press, New York. Five of them are before us, Little Kin Chan, by Berthæ Harris Converse; The Story of Musa, by Mary Entwistler; Rafæl and Consuelo, by Florence Crannell Means and Harriet L. Fuller; Filipino Playmates, by Jean Moore Cavell; and Jewels the Giant Dropped, by Edith Eberle and Grace McGavran. The first is \$1.25, the others are \$1 each. To these we

may add Trophies from the Missionary Museum, by Clementina Butler, published at \$1 by the Fleming H. Revell Company, New York. These attractive little books present stories and incidents graphically told. We cannot imagine more charming books for parents to read to their children. One may be confident of the keen interest of the children and the information regarding missionary work and Christians in other lands which they will receive.

Two other attractive books for Juniors are "The Golden Sparrow," by Irene Mason Harper (Friendship Press, \$1), an interesting course on India for Junior boys and girls, written out of the experiences of a missionary in India where she assists her husband, the Rev. Arthur Edwin Harper, in the famous school at Moga; and "Adventuring in Peace and Goodwill," by Annie Sills Brooks (Pilgrim Press, \$1), a ten-day Junior vacation school course admirably adapted to develop among children the spirit of appreciation for peoples in other countries.

**Everyland Children.** By Lucy W. Peabody. The Central Committee on The United Study of Foreign Missions. Cambridge, Mass. 1929.

It would be difficult to imagine a more charming collection of "Just Like You Stories" for little girls and boys than this series of six illustrated booklets. They have been prepared by the well-known Mrs. Henry W. Peabody, for twenty-five years Chairman of the Central Committee, and President of the Federation of Women's Boards of Foreign Missions. Each story is short, told in a simple graphic way, abounding in picturesque incidents, breathing a spirit of sympathetic understanding of child life, and adorned with pictures delightful to the eye and suggestive to the mind. We are sure that parents and teachers who read these stories to their children and teach them the short prayers which accompany them will not only entrance the little ones but find their own sympathies deeply moved.

**Between the Desert and the Sea.** By I. Lilius Trotter. Illustrated in colors. 63 pp. 6s. London. 1929.

Miss Trotter was an artist with brush and pen and used her art to picture scenes related to the field and work to which she devoted her life as a Christian missionary in Algiers. These ten brief sketches, with sixteen pages of beautiful illustrations from Miss Trotter's own paintings describe Algiers, the ancient pirate city and its modern inhabitants as seen by one who has the Spirit of Christ. Then there pass in view scenes from villages and mountains with glimpses of the people, their ideas, their homes, their customs and religion. Much information in charming style is given about Algiers, its people and history.

Pickering and Inglis, London, publish the following seven books:

**Her Husband's Home.** By E. Everett Green, \$1.

**Neta Lyall.** By Berry. 80 cents.

**For Coronet or Crown.** By Tettman. 60 cents.

**Herself and Her Boy.** By Amy Le Feuvre. \$1.

**Eldwyth's Choice.** By L. A. Barter Snow. \$1.

Here are stories for young people who are facing life's tragedies and emerging victorious with Christ's help. One feels throughout the pulse of human, normal living, with daily problems that are always new and yet poignant. There is romance, too, in clean, invigorating surroundings.

**Tales of Modern Missionaries.** By Jeanne M. Serrell. 155 pp. \$1.50. Revell, New York. 1929.

The author "affectionately" dedicates her book "to all boys and girls of teen age who desire to make their lives count." Its five biographical chapters describe Lewis Esselstyn, of Persia; Barbrooke Grubb, of South America; Albert L. Shelton, of Tibet; Ida Scudder, of India, and John Henry House of Salonica. The Rev. Philip Smead Bird, Pastor of the Church of the Covenant, Cleveland, writes the

Foreword in which he says that "these fascinating stories by Miss Serrell are not homilies; they are stirring reports of astounding events. They are not pious, long-faced ramblings; they are healthy, happy adventures.....! You can accomplish splendid things for Him now and every day of your life, if you'll catch the spirit of high climbing in these five tales which sound so clearly the call to the sort of living that really matters!"

**The Magic Doll of Roumania.** By Queen Marie. 319 pp. \$3. F. A. Stokes Co., New York.

It would be difficult to mention a more intriguing combination than such a title and such an author. The book is dedicated to the boys and girls of America as "a token that I have not forgotten your welcome, your friendship" during a visit to the United States. It is a charmingly interesting story, told in a vivid and picturesque manner, just the kind of a book to delight young readers. Nor is the interest confined to the young for, as Queen Marie justly says, "romance joins together all people who are young in heart, whatever their ages, wherever their homes." She pictures a little American girl who is "magiced" over the sea to Roumania, prances delightedly among the villages and over the countryside, has a wonderful adventure with the Queen herself in an old summer castle by the sea, and is then whisked back to America. The book is beautifully illustrated and would make a delightful gift for children.

**Under Syrian Stars.** By Princess Rahme Haidar. 192 pp. \$2. Revell, New York. 1929.

This is an altogether delightful book. The author, a graduate of a mission college in Beirut, is a Syrian princess, able to trace her lineage back to the Arab tribe of Beni-Ghassan which ruled in Damascus nearly two thousand years ago. Her book is the product of personal knowledge, sympathetic understanding, and unusual facilities for interpreting the best in

Syrian culture and civilization. The book is beautifully illustrated, and is characterized by literary grace as well as charming description.

**The White House Gang.** By Earle Looker. 12 mo. 244 pp. \$3. Illustrated. Revell. New York. 1929.

This is one of the jolliest books imaginable. It teams with accounts of boyish pranks and rollicking fun in about the last place where one would expect to find such hilarity—the White House in Washington. The numerous people who stood in awe of President Roosevelt in his lifetime and who, since his death, have placed him on a pedestal of fame as one of the immortals, might regard this volume as *lèse-majesté*, but inasmuch as his widow is quoted as having written to the author "of the pleasure which you have given me," we may chuckle unabashed over these pages. Incidentally, the book throws a vivid sidelight upon the personality of a President who was a good deal of a boy himself as well as a great President. A touch of pathos is added by the thought that Quentin Roosevelt, who is the chief figure in the book, was killed in the World War. Several illustrations add to the attractiveness of the volume.

**A New Era in Missions.** By Homer E. Wark. 187 pp. \$1.50. Revell. New York. 1929.

This is a book that should be read by every student of Foreign Missions at home and every missionary on the foreign field. It is a searching reexamination of the validity of the missionary idea in religion, its motives and aims. Many readers will find in it welcome confirmation of their views. Others, who have not kept pace with the changes in missionary thinking, will be startled; and still others, who concur in the author's general position, will find some statements which they challenge. All alike, however, will be benefited by a perusal of this volume. Bishop Herbert Welsh, formerly Methodist Episcopal Bishop in Korea, writes the Foreword in which he says that "Dr. Wark has lived and