

COMING EVENTS

- 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 16-17—COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF N. A., New York, N. Y.
- 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.

PERSONALS

DR. W. J. MCGLOTHLIN, President of Furman University, Greenville, South Carolina, has been elected president of the Southern Baptist Convention.

* * *

REV. HOMER McMILLAN, D.D. has been elected Executive Secretary of Board of Home Missions of the Presbyterian Church in the U. S., succeeding Dr. S. L. Morris.

* * *

REV. MOTOZO AKAZAWA, recently elected Bishop by the Japan Methodist Church in succession to Bishop Uzaki, who died suddenly on April 2, has been for many years one of the leading preachers of the Methodist Church in Japan. He was trained in the Southern branch of the

Methodist Church in the early days. He was very active during the Centenary Movement in the Japan Methodist Church, and had been prominently before the Church for several quadrenniums. When Bishop Uzaki was elected for the third time in 1927, Dr. Akazawa received 18 votes out of the 63 on the first ballot, only 11 votes less than were received by Bishop Uzaki on that ballot. Akazawa San was for several years President of the Lambuth Bible Training School in Osaka. He is a man of unusual evangelistic fervor. On the day after the reelection of Bishop Uzaki in 1927, Dr. Akazawa was elected Secretary of the Board of Missions of the Japan Methodist Church, and has served the Church in that position until his recent election to the episcopacy.

Probably no man in the history of Japan Methodism has been more universally beloved, or more influential for his deep evangelical piety than the man who comes now to the first place of leadership in the Church.—*Missionary Voice*.

* * *

DR. FREDERICK B. FISHER, who has been resident Methodist Episcopal Bishop at Calcutta, India, since his election in 1920, notified the Board of Bishops of his intention to "cease from traveling at large among the people," as he purposed to accept a call to the pastorate of First Church, Ann Arbor, Mich.

* * *

DR. CHENG CHING-YI, Moderator of the Church of Christ in China, and an outstanding Christian leader in that great land, is spending the early part of the summer in England. Other visitors from China this summer are Bishop Roots of Hankow and Dr. E. C. Lobenstine, both of whom have done yeoman service for the National Christian Council of China.

* * *

MR. BASIL MATHEWS has rejoined the group of workers of the International Missionary Council at Edinburgh House, London. He will not be a member of any of the existing staffs, but he has been set apart, without executive duties, for literary work, with youth especially in view. He is at work on a companion volume to "The Clash of Colour," dealing not with race, but with nationalism.

* * *

MR. W. CAMERON FORBES has been chosen by President Hoover as Ambassador to Japan. Mr. Forbes has been interested for many years in the Far East. Not only was he Governor General of the Philippines, but he has made frequent visits to the Orient. He inherited from both his grandfathers traditions of active interest in matters Oriental. His mother's father was Ralph Waldo Emerson. His paternal grandfather was J. M. Forbes, one of the leading bankers of Boston, who was closely associated with the families of Perkins,

Russell and Sturgis in trading with the Philippines, China and Japan.

* * *

The Rev. Dr. Cleland B. McAfee, professor of systematic theology for the last eighteen years at the Presbyterian Theological Seminary, Chicago, has been elected a secretary of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City. He will begin the duties of his new office on September 1st. Dr. McAfee will succeed the Rev. Dr. Arthur J. Brown who retired in May, 1929.

Dr. McAfee is widely known for his missionary knowledge and interest, having been a member of the Presbyterian Board of Foreign Missions, New York, for many years; having traveled widely throughout the mission field in Asia, and written several missionary books and many missionary articles. In 1924 he was the lecturer in the Joseph Cook Foundation.

OBITUARY

MR. E. Y. SCARLETT, of the L. M. S., was wantonly shot by Chinese bandits April 2d, while on his way from Tientsin to Peitaiho.

* * *

DR. CLIFFORD MORGAN STUBBS was fatally wounded by a Chinese at Chengtu, Szechwan early in June. He went to China in 1913 for the Friends Foreign Mission Association and was Dean of the Faculty of Science in the West China Union University. Dr. Stubbs was an outstanding friend of the Chinese and it is particularly tragic that he should have lost his life at the hand of some fanatic. He was one of the leaders of the group of missionaries in China who protested against British military protection being afforded them, for he believed that missionaries should take every risk in the countries in which they felt called upon to work. When he returned to China in 1927 he refused to travel on a British gunboat on his way back to Chengtu.

* * *

MISS MARION SCOTT STEVENSON of the Church of Scotland Mission at Tumutumu, Nyeri, Kenya Colony, Africa, died at Glasgow. Her name will be particularly remembered for the development of work for women and girls of the Tumutumu mission. To many she was known as the "Mary Slessor" of East Africa, and in recent years she specially devoted herself to traveling about in the Kikuyu country. Just prior to her last illness she spent 483 out of 583 days under canvas, while visiting the women-folk of scores of villages. The work in which Miss Stevenson was engaged won the especial praise of the Phelps Stokes Educational Commission to East Africa.

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DELANVAN L. PIERSON, *Editor*

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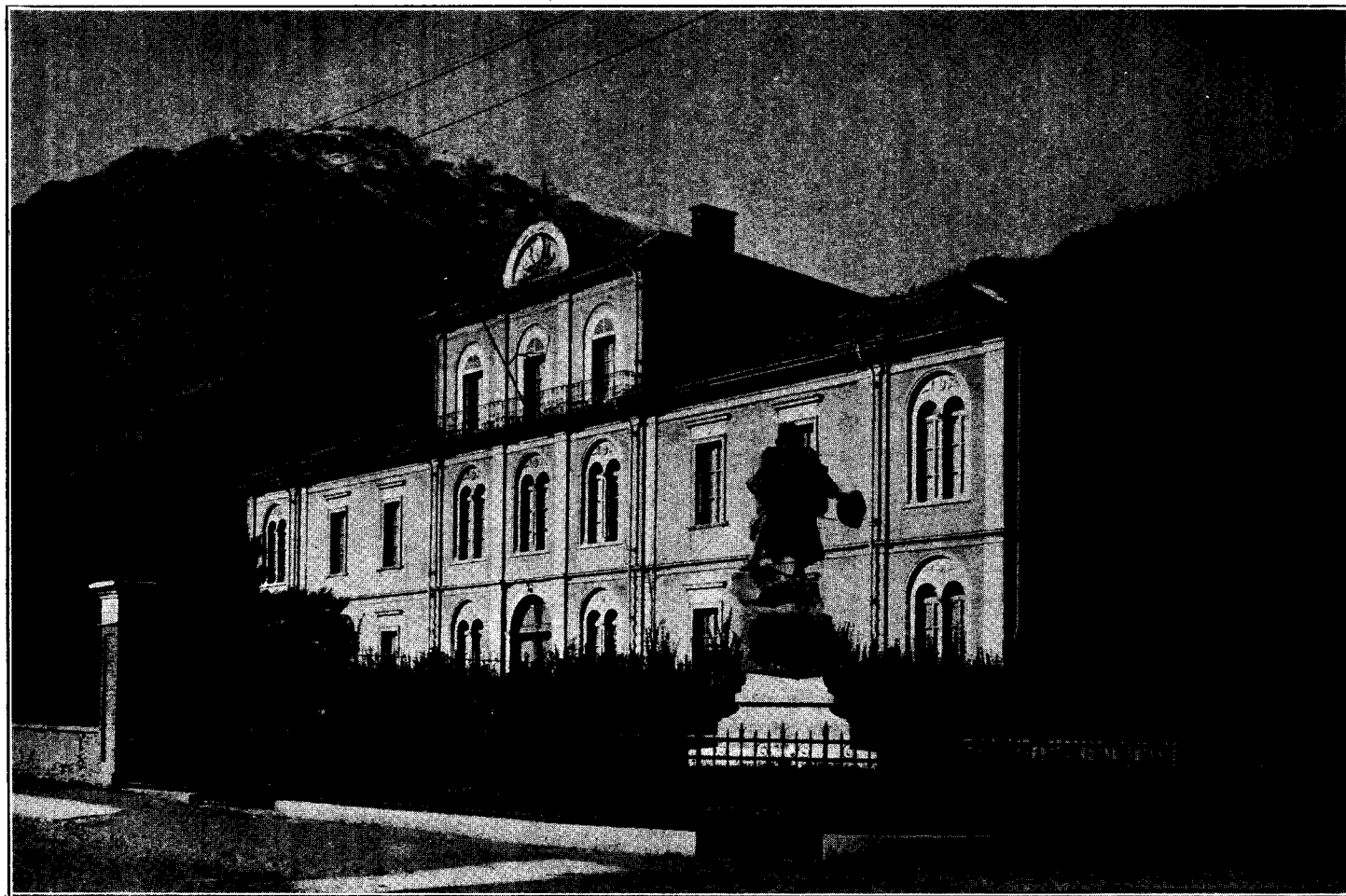
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TORRE PELLICE

The Synod of the Waldensian Church meets here each September to commemorate the "Glorious Return" of the Waldensians, headed by Henri Arnaud, in 1689 to the Valleys. The statue of Henri Arnaud was unveiled September, 1926.



FAITHFUL WITNESS OF THE WALDENSAINS

BY TERTIUS VAN DYKE

Pastor Congregational Church, Washington, Conn., and Director of the American Waldensian Aid Society

THE Waldensian Church is the oldest extant Protestant body in the world. It is true that the claim that it can be traced back to the primitive Church has been disposed of, notably by Emilio Comba one of its own historians, more than thirty years ago. Nevertheless its clearly discernible origin in the twelfth century easily assigns to the Waldensians the honor of being the earliest of those bodies known today as Protestants.

The twelfth century in Europe was a time of social change. The clergy in general were becoming objects of distrust because of their frequent abuse of privilege and their often corrupt manner of life. Much of the Christianity of the people was degenerating into a thinly veiled polytheism and superstition. The feudalistic system, with which the Church was closely identified, was coming to the end of its usefulness. Trade guilds were rising on the basis of mutual helpfulness and a fellowship understandable to the ordinary man. And the troubadours by their romantic ballads and no less romantic wanderings were adding their emotional strength to the current of social change.

In these circumstances the Waldensians and other forerunners of the Reformation had their rise. It was a time of many new movements in the Church, most of which, as historic entities, passed away or were absorbed in later movements. The Cathari, the Humiliati, the Albigenses (so-called from the town of Albi in Languedoc), the Patarini (whose name is derived perhaps from their trade in old linen or from the street in Milan called Pataria where they first congregated)—all these were expressions of a religious renaissance among the people themselves. From the mountains of northern Spain across the southern provinces of France and into Lombardy and Tuscany stretched a line of "heretics" from which branches went forth and found root in Bohemia and in the Low Countries. As already intimated these movements cannot be exclusively traced to reforming zeal within the Church. Undoubtedly they were motivated by political and economic objectives as well as by strictly religious purposes. Perhaps they can be most adequately described in terms of the resurgence of the common man in protest against the

luxury and tyranny of his masters and in assertion of his own understanding of life.

Peter Waldo, of Lyons, is commonly credited with being the founder of the Waldensian movement, though some historians also call attention to the influence of Peter of Bruges, Henry of Cluny, and Arnold of Brescia. Waldo was a rich merchant of Lyons who came to his conviction about the right of individuals to read and interpret the Bible for themselves as the result of reading the New Testament during a period of great sorrow at the sudden death of a friend. Gradually there assembled about him a group of people interested in living a simple and charitable life and eager to read and interpret the Bible among themselves and with others. At first they did not anticipate opposition from the Church. In fact Waldo went to Rome to gain papal approval for his plans. But it was not to be. Where St. Francis succeeded in a somewhat similar request, Peter Waldo failed, perhaps because of the place that the use of the Bible held in the latter's proposals.

Yet it ought not to be said that the Church's opposition was entirely a blind and obstinate opposition. That it eventually proved to be a policy of reaction and therefore a mistaken policy is certainly the verdict of history. And undoubtedly the means employed to oppose private Scriptural reading and interpretation and teaching by laymen were often unjust and tyrannical. Nevertheless, it is well in the name of truth and justice to remember the situation. The early twelfth century had been a time of tolerance in the Church. The sudden change of this temper at the end of the century may be ex-

plained, though I do not agree that it was justified, by three things: First, the Church as an institution was entering upon a life and death struggle with the Empire; second, the new orders of the Friars, as zealous champions of the Church in a rough and passionate age, were exerting an overwhelming pressure in the formulation of policies; third, within the Church there was a life and death struggle in the realm of doctrine between Orthodoxy and Catharism.

But whatever may have been the motive and the explanation, the facts are that in 1179 the Third Lateran Council specifically forbade private Scriptural interpretation and teaching by laymen; that in 1183 the Waldensians together with the Cathari, Arnaldists, etc., were excommunicated; and that from then on the opposition of the Church was for many centuries implacable. Between 1208 and 1687 there are said to have been more than thirty organized persecutions of the Waldensians. They were not only anathematized, they were evicted from their homes and slain. In 1393 one hundred and fifty were burned in one day at Grenoble. In 1487 Innocent VIII preached a crusade against them. In 1545 the Emperor had four thousand people massacred amid the burning of a score of villages. In 1655 several thousand Waldensians were slain at the fearful Piedmontese Easter. But these people were not of the stuff to be cowed by persecution. Their "heresy" was too much a part of themselves. Besides, Europe was full of the heresy in secret places, so that it was said that in the fourteenth and fifteenth centuries a Waldensian could travel from Antwerp to Rome and stop

every night in the house of a fellow believer.

It is, of course, impossible to review Waldensian history in the space here at my command. Let me therefore select for brief mention six dates which may illustrate in outline the course and significance of that history.

First is the transfer of the Waldensian headquarters at the time of the persecution of 1207 to the valleys of Piedmont. Here in caves and fastnesses they rallied themselves, here they settled down to nourish the life of the Spirit within themselves and to endure heroically the constant persecutions of their enemies, and hence they went forth when occasion offered as missionaries of their faith. Today, the annual Synod of the Waldensian Church meets in Torre Pellice, and from this ancestral home directs the life and work of this oldest of all Protestant Churches.

The second date in Waldensian history which I will mention is 1532, when, on the visit of Farel, Saunier, and Olivetan at the Synod in the vale of Angrogna, the Waldensians became officially a part of the Reformation which had arisen in the wake of their own earlier witness. This decision drew upon them fresh persecutions, but it also marked a time when their whole movement took on new life. Then it was that the first church buildings were erected in the valleys, a new impetus was given to Scriptural knowledge through Olivetan's translations, and some missionary advances were made, notably in Calabria.

A third great date is 1655, when occurred the fearful massacre well known as the Piedmontese Easter. The horror of this event reached

England and drew Cromwell's threat to the guilty Duke of Savoy and occasioned Milton's famous sonnet beginning, "Avenge O Lord, thy slaughtered saints." It is interesting to note that Cromwell raised a relief fund of £40,000, a noble example of human sympathy as well as an illustration of world statesmanship.

In 1687 a determined effort to root out the Waldensians from their mountain citadels resulted in the exile of practically all of them to the friendly refuge of Switzerland, and led to another notable event in Waldensian history. This was the astonishing feat of about seven hundred men under Henri Arnaud, pastor and soldier, who, on the night of August 15, 1689, crossed the Lake of Geneva and, repulsing the forces of Marshall Catinat, won a way back through the Alps into Piedmont—a notable military maneuver which won the unbounded praise of Napoleon Bonaparte. Ten days later, before the only church building which had not been destroyed, that at Ghigo, in the parish of Prali, Henri Arnaud preached, and on the following Sunday the whole band took an oath of loyalty at Sibaud (now marked with a monument), among the chestnut trees.

The fifth date I shall mention is that of the publication of Canon Gilly's book, "Researches Among the Waldensians, etc.," in 1831. This book may be said to mark the beginning of the spread of knowledge about the Waldensians as not only a people who had greatly suffered, but who are religiously important in their own right. It is worth while to note his tribute to Waldensian character:

Their morals correspond with their faith; and their lives and conversation

testify that the doctrines they profess are those of the truth; for nothing short of a firm persuasion that they are burning and shining lights, which are not to be put out, could have given them courage and perseverance sufficient to withstand the temptations to which their spiritual integrity has been exposed, or to restrain the strong hand which has been lifted up against them for more than ten (sic) centuries.

I had opportunities of observing the conduct of individuals of this little community, at different times and under various circumstances, at home and abroad, in the transactions of business and the kindly courtesies of life, and in their hours of devotion and festivity, and I am impressed with the belief that there is nothing exaggerated, either in the favorable representations made by their own historians, or in the eulogies of strangers.

Among others who were attracted to the Waldensians at this time and became their friends were General Beckwith and Count Walburg Truches.

The final date I shall mention is February 17, 1848, when Charles Albert, King of Piedmont, at the instigation of Cavour issued the Edict of Emancipation which put an end to the disabilities which confined the work of the Waldensians to the valleys. From this time on the story of the Waldensians is that of the establishment of new institutions and the spread of the work.

It is not my purpose to describe these various institutions which of course include schools, orphanages, homes for the aged, Sunday-schools and missions as well as churches. What I wish to emphasize is that immediately upon the removal of disabilities the Waldensians moved out into a larger sphere of activity.

The first Protestant Church in Italy outside the valleys was that at Turin, where Meille first preached in 1851. When Garibaldi entered Rome in 1870 the first civilian to enter by the Porta Pia was Commendatore Matteo Prochet, Moderator of the Waldensian Church, who bore a Bible in his hand and shortly afterwards preached there. Today two fine churches and the theological seminary bear witness to the industry and strength of the Waldensians in the capital city of their nation.

There are now nearly sixty churches in Italy and Sicily in addition to the seventeen churches in the valleys, with a total membership of something over 20,000. The chief statistical advances—I emphasize the word *statistical* for though it is important it is by no means the sole mark of a successful church—are being made today in Sicily. Here a beautiful new church was dedicated three years ago, and a new church has more recently been founded at Piazza Armerina. But though the membership of the Waldensian Church is admittedly small, the constituency which it is influencing is by no means inconsiderable and, as Dr. Giovanni Luzzi, former Dean of the Theological School and translator of the "Fides et Amor" version of the Bible, has said: "The development of the mustard seed is not susceptible to any numerical valuation; and there is no human or mechanical dynamometer able to measure the mysterious process by which the leaven of the Kingdom slowly but radically transforms an individual, a family, or a country."

In Uruguay and Argentina there are colonies of Waldensians numbering about four thousand people with eight self-supporting

churches, and there are a number of such colonies in the United States, chief of which is that at Valdese, North Carolina, numbering about fifteen hundred people and with a strong church affiliated with the Southern Presbyterians. A number of Protestant Italian-American churches in this country have Waldensian pastors or missionaries, and the origin of not a

Two criticisms are sometimes made of the Waldensian Church. The first is that it lives by antagonism to the Roman Catholic Church. The falseness of this accusation seems to me to be adequately shown both by the history of times past and by the activities of today. As a Director of the American Waldensian Aid Society for nine years my experience with



THE REFUGIO OF CARLO ALBERTO AT LUSERNA SAN GIOVANNI

few of these churches can be traced back to the Waldensian Church in Italy.

Waldensian concern in education is proverbial. Berard has pointed out that it was a striking fact in the Middle Ages that every Vaudois had a rudimentary education; and that concern is still one of the guiding lights of Waldensian policy. It is reflected not only in the work of the schools in various places but in the college at Torre Pellice, and most notably in the distinguished culture of the leaders of the Church.

the policies of the Waldensian Church and my relations with its representatives lead me to be confident that the prevailing spirit is that so beautifully and clearly expressed by Carlo Lupo, of Turin, who recently said:

As to the character of our work, we hold that a polemic against the Roman Church is sinful. These days are too serious; no human organization has the right to boast, over against another, the monopoly of the truth when this truth is not lived out in the daily practice of life . . . Many are the difficulties arising from bigotry of every shade, but realizing that

we are called to be as leaven in the meal, we seek to perform that sacred function.

The second criticism of the Waldensian Church is that which concerns money matters. It is sometimes said that if it were not for the support of misguided foreigners the Waldensians could not continue their work. What are the facts? I quote from the report of Fred S. Goodman (until recently Executive Secretary of the American Waldensian Aid Society) on his return from the last meeting of the Waldensian Synod in September, 1929:

While the total cost of all phases of the work of the churches, schools, hospitals, asylums, publication, repairs, new buildings, etc., was only Lire 4,850,000 (about \$225,263), three-fourths was given in Italy by the Waldensians. England, Scotland, Holland, Denmark, Switzerland, Norway,

Sweden, France, and the United States gave \$56,842, or less than twenty-three per cent.

If we make the common mistake of our day and think that big institutions and crowds and work done in the spotlight and to the accompaniment of the tom-toms of a peculiar kind of publicity are the only important things, we may well disregard the Waldensians. But if we are interested in Isaiah's conception of the remnant, and in Jesus' teaching under the metaphors of leaven and salt, if we are interested in history and find something to be treasured in the story of heroism, both in its everyday as well as its occasional dress, if we are interested in hardy folk and in the stern yet essentially cheerful principles of Protestantism—then the Waldensians may well occupy a large and generous place in our minds and hearts.

In spite of the extraordinary revolutions in our intellectual world Jesus still captivates the human race with the splendor of the divine that radiates from Him. His image has become brighter and more vivid—that is all. Still He waits with a welcome all His own for those who seek God, waits for those who seek the true humanity. A discovery without parallel is in store for him who, in some hour of calm, penetrates all the theories of the centuries and comes out face to face with the human glory of Jesus. This Man once did live here! This Man once did walk our earth! There is a thought with substance enough to grip us our whole life long. But none the less overwhelming is the reaction accompanying that other discovery that God was in Jesus. In Him we behold God living right down among us, powerfully active in our behalf; God as He is willing also to live in us, and bear, and struggle, and conquer. Here is the life of God, clothing itself in a human form; and conversely, a unit of human nature transfigured by the presence of God.....Freely and royally we may take from Him what we can and receive from Him yet today, as we can obtain them from no other source—renewal of life for ourselves, fulfillment of our ideals for our world, and ultimate union with God.—From *"Behold the Man,"* by Friedrich Rittelmeyer.

PROTESTANTISM IN EUROPE

BY HARRY JEFFS

Secretary of the Evangelical Continental Society, London

MANY of the Protestant churches of the Continent are struggling heroically to hold their own in the face of great difficulties—poverty, the disorganization of strong churches by the breaking up of the old Empires for the creation of new States, and in some cases by the oppressive treatment of Protestant national minorities that have been incorporated in new States.

On the other side these churches of the Continent are threatened, along with the Roman Catholic Church itself, by a widely spread atheistic Communism, which scoffs at all religion, and would destroy all churches and religious institutions in the interest of a class-hating "Proletariat." The source of this bitter relentless atheism, with its destruction of all moral standards, is Soviet Russia, where the partial tolerance, for a time accorded to certain Evangelical bodies, has been withdrawn and conditions have been imposed that make it almost impossible for a religious community to worship at all, and absolutely impossible for any evangelistic work to be done. A "League of the Godless," formed to attack all religion, to bring young people up in the starkest atheism, and to scoff at all the moral and spiritual standards created by the Christian faith, has enrolled in Soviet Russia alone more than a million members. But this movement is not confined to Russia. In the new working class suburbs of Paris, for instance, there are something like two mil-

lions of people strongly under Communist anti-religious influence. The young men and women who will be the citizens and the workers of the future are being brought up "without hope and without God in the world," their minds poisoned at the source, and prepared to be easy victims to every temptation that will beset them and a danger to the stability of society and the State.

France

The Protestant churches of France are striving bravely to adapt themselves to the new conditions and to play, as they have always played in the past, a part greatly in excess of their numerical strength, which is not more than a million in a forty millions population. The French Protestant budget for Foreign Missions exceeds by £20,000 the budget for the home churches. Those churches have taken over in a friendly way a number of the former London Missionary Society's stations in Madagascar, the stations of the German Mission in the Cameroons, and also maintain missions on the Congo and in Cochin-China.

At the present time the French churches are confronted with a new and difficult problem in the migration of young men and women from agricultural areas to the growing industrial areas where better wages can be earned, and to Paris and other cities. This means that once flourishing and self-supporting small churches are finding it difficult to keep their heads above water, and that the migrating

young people find themselves for the most part without a Protestant church within reasonable reach in their new settlement and exposed to influences that may speedily lead to their being lost to the churches altogether. This has led to measures being taken to follow them up in some way by a "Ministry of the Dispersion." "We must evangelize or perish" was the note struck at the Biennial Synod of the Evangelical Free Churches of France at Moncoutant.

Spain

As compared with France, where the Protestant churches suffer no hindrances from the government and have equal rights with the Roman Catholic Church, the Evangelicals of Spain carry on their mission of preaching and teaching a pure Gospel faith, in the face of bitter repressive activities. Every obstacle is put in the way of evangelists and colporteurs, and every pretext is used to stop their work, even fines and imprisonment are inflicted for alleged breaches of regulations. Last September an Evangelical Congress was held at Barcelona, to which came delegates from many countries, including Cuba, and other ex-Spanish countries of Central and Southern America. The delegates numbered 700, and there was no evangelical church or hall in the city large enough for the sessions to be held in. Application to the Governor of the Province and the city authorities to hire a hall large enough was refused. And yet among the delegates were leading men of the ex-Spanish West Indian and American dominions, and there were petitions from those Republics asking that the same liberties should be granted to Evangelical communities in Spain as are conceded to

Evangelicals in Cuba and the other Spanish-American Republics. In the end the sessions had to be held in a church hall that seated only 400, the remaining 300 having to listen in other places to broadcasted transmission by means of loud speakers. Rigorous censorship of the press was exercised to prevent even mention of the Congress in the papers. The most liberal-minded Spaniards, and their number is growing, are hoping that in the new Constitution that is being shaped there will be at least some steps taken to give Evangelicals reasonable liberty of worship and evangelization. In spite of all the difficulties, good work is being carried on by these Spanish Evangelical Churches.

Belgium

The 10,000 or so Protestants, in a population of 7,000,000, are, as the million Protestants of France and the small minorities in other Roman Catholic countries, a very worthy remnant. There are two sections of the Protestants. One, the Union of the Evangelical Churches of Belgium, receiving concurrent endowment from the State, is known as "The National Church." The other, relying entirely on the voluntary contributions of its members, supplemented by contributions from Protestants where Protestants are in a much stronger position, is the Christian Missionary Church of Belgium. The two Churches are on the best of terms, linked in a Federation, and are united in missionary work on the Belgian Congo.

Italy

In Italy the Waldensian Church, with its long and noble history, is doing successful mission work, not

only in the north, but in the south of Italy and in Sicily. The Evangelical Continental Society has for many years helped its work. The Italian Government gives full liberty to the Protestant churches, and is not at all disposed to allow the schools to be captured by the Vatican, in spite of the recent restoration of the nominal temporal power of the Pope.

Eastern Europe

The German churches have become a most important factor in saving religion in the East of Europe. They are alive to the need and the opportunity and work with the Central European Bureau for Inter-Church Aid, of which Dr. Adolf Keller, of Geneva, is the untiring and inspiring Director. An astonishing spiritual revival is spreading like wildfire through the thirty millions of Ukrainians in the new Poland and in Soviet Russia. The revival began with Ukrainian prisoners of war in German camps, who came under the influence of the camp chaplains. On their return they began to preach and read the Scriptures, with results such as those that followed the preachings and readings of Wiclif's "Poor Preachers" and the preachers sent out by Luther. Dr. Zoekler, of Stanislaw, Poland, who has much of the evangelistic and organizing genius of John Wesley, has built up at Stanislaw a great institution for spiritual training and benevolent work.

Mr. Bychinsky, of Lemberg, Poland, has proved to be a tireless and capable organizer of the communities being created by the converts of the Revival. The country people flock to the meetings from the whole district around. Meet-

ings are held in farm buildings and often in cottages. The people devour ravenously the Bible readings and the simple Gospel messages. They are for the most part so poor that Mr. Bychinsky said few tasted meat more than three or four times a year. "We are prepared to suffer," he said, "as you suffered in past generations, but we do need and ask for your sympathy and help. We are organizing a Church in which the Lutheran and Reformed sections are forgetting their differences and uniting. We do ask that no attempt will be made to come into our country with the intention of starting new divisive sects."

Evangelical Continental Society

In addition to its nearly eighty years encouragement of Evangelical Churches, the Evangelical Continental Society is associated with the Central European Bureau and, therefore, takes an active sympathetic interest in the support of Evangelical Churches in the whole of Europe. The Society, by its booklets, has already done much to inform the minds and enlist the sympathy of British Evangelicals in the concerns of the Continental Churches. It acts as a bureau of information and has given much information asked for by correspondents with regard to English-speaking services on the Continent, Protestant educational institutions and the like. Its committee and council include leaders of most of the Evangelical Free Churches and Evangelicals of the Church of England. It aims solely at assisting the indigenous historic churches of the Continent, with no thought of proselytising in the interest of any British denomination.

PROTESTANTISM IN FRANCE

BY THE REV. CH. MERLE D'AUBIGNE, D.D.

President, Société Centrale Evangélique, Paris

THE conditions in which we are pursuing our work in France are rapidly changing.

In fact we have seen since the War, in the spiritual and religious realm, a complete transformation. The materialistic and agnostic philosophy, which, with Taine and Renan, had reigned supreme during fifty years, has been replaced by another infinitely more respectful of the tenets of the Christian faith and mindful of the spiritual nature of man. The Roman Catholic Church, which had lost its hold on the mass of the French people, is developing a remarkable activity in all spheres of human enterprise: social, political, scientific and more than all literary, and by the zeal of its priests, its work among the young, its schools and colleges, its missions and "retreats," the strengthening of its sacramental action, it is endeavoring and has, in a great measure, succeeded in retrieving the losses it had made during the last half century. The working classes and peasantry are still generally indifferent or hostile, but the well-to-do and educated are being won back rapidly to the influence of the Church.

This change of atmosphere is naturally affecting our own work. The days are past when mass movements towards Protestantism took place among the Roman Catholic population and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new conditions and our enrolment of converts has to be made one by one. But there is no wavering among us of the

conviction that our duty and our privilege is to bring the Gospel of Jesus to our people. And it is being brought to them, deliberately and perseveringly, by our general evangelistic agencies: the Société Centrale Evangélique, the Cause, the McAll Mission as well as by the various home mission committees working in connection with our regional Synods and Presbyteries.

In our Reformed Evangelical Church a great deal of attention has been given to the deepening of the spiritual life among our members and to a more devout appreciation of the Sacrament of the Lord's Supper. An effort to raise the minimum salary of all our pastors and evangelists from £70 to £104 a year, has been the means of increasing considerably the liberality of our people, but has weighed heavily upon the finances of all our churches and societies. It is encouraging to note that, in spite of the very low amount of these emoluments, the number of young men who are offering themselves for the ministry is steadily increasing. Not for many years have we had as many fresh theological students entering our colleges: 17 in Montpellier, 13 in Paris, 12 in Strasbourg. Our Paris Missionary College has been transformed, our future missionaries will henceforth be prepared in our Divinity Halls and after graduation will spend a year at the Missionary House for special training.

Our Paris Missionary Society in spite of grievous financial difficulties, is going ahead in its nine fields of work in Africa, Madagascar and

the Pacific Islands, and is contemplating a forward move in Soudan from Senegal.

On the whole, and notwithstanding our deficiencies, we have rea-

son to be thankful for the spirit of enterprise manifested in our various schemes, and we are hopeful for the future of the Lord's work in our fair land of France.

HELP FOR EUROPEAN CHURCHES

BY THE EXECUTIVE COMMITTEE OF THE BUREAU

THE Central Bureau for Relief was instituted in 1922 as the relief agency of Protestant churches for helping their sister churches in Europe which were stricken by the War and its after-effects. Up to the close of 1928, the American office raised \$637,382. The European churches collected \$301,024 during the same period. The American office took \$62,500 as its goal for the year 1929, and went over the top, receiving \$62,922.71, in spite of the current financial depression.

A far greater achievement, however, lies in what this sum accomplished. During the years 1923 and 1924 the bureau kept hundreds of pastors and religious workers from actual starvation. More than 75 Protestant orphanages and old peoples' homes were saved from having to close their doors. More than a hundred others received grants which enabled them to make absolutely necessary repairs or to

tide over a temporary shortage of food and clothing. About 200 theological students were enabled to finish the studies that poverty would have compelled them to abandon, and a new ministry is being built up for the religious life of the Continent. Promising evangelical movements in various parts of Eastern Europe have received support. The reconstruction of the French Protestant churches destroyed by shell-fire was completed. Above all, a bond of sympathy has been created between the churches here and those abroad, which has greatly increased their sense of world-wide Protestant solidarity.

After an earnest plea by the European churches at an international conference at Basle, Switzerland, in August, 1929, the American Executive Committee voted to continue for another five years. The Bureau looks toward an annual goal of \$50,000, or a total of \$250,000 for the five-year period.

JOHN H. HILL, MISSIONARY AND EDUCATOR

BY E. J. CODY, NEW YORK

THIS year marks the centennial of the Episcopal Mission to Greece. Missions are usually sent to those to whom the Gospel is unknown and obviously it has been known in Greece since the time of Christ; but there is still another Christian duty, that of aiding our

fellow men, and if any land ever needed help it was the Greece of that day. Ground under the heel of Turkish oppression for four centuries, the urge of a free people for their rights culminated in the Seven Years War and continued until the combined fleets of Eng-

land, Russia and France destroyed the Turco-Egyptian fleet. During the struggle, the sympathy of the entire civilized world was aroused, and men like Dr. S. Howe, of America, and Lord Byron, of England, together with Philhellenes from many other countries, enlisted in the Greek army and many of them gave their lives while in its service.

Peace was declared in 1829, and many governments aided Greece in her efforts to achieve self government and economic independence. With a knowledge of the needs of these people and a belief that Christians were more responsible for the welfare of their fellow men than governments, the Board of the Protestant Episcopal Missionary Society appointed the Rev. John Henry Hill, D.D., LL.D., as missionary to Greece. Although born in England, he was educated in this country, both at Columbia College and the Theological Seminary at Alexandria, Virginia. Shortly after his ordination he married. Sailing from Boston, they landed at Syra, one of the islands of the Grecian archipelago, Dec. 7, 1830. The conditions they found were appalling. Poverty, misery, ignorance and superstition were on every hand. Schools and churches had been prohibited by the Turkish Government and the amount of illiteracy was matched only by the perverted religious tradition which resulted from the attempt of the Turks to graft Mohammedanism on the Greek Christian faith of the people.

The Hills spent several months inspecting their new territory and in analyzing the needs of the people. They decided that more could be accomplished by educating children than in any other manner, so

on July 18, 1831, they opened the doors of their own home in Athens to all poor children of the city. Four years later their daily attendance had risen to over 750 pupils. That their work was appreciated is shown by the manner in which the parents rushed to the defense of the school when several influential papers attacked them for teaching religion. These people, high in governmental, administrative and commercial circles, quickly defeated this attack, but it served to bring the good work of Dr. Hill to the notice of the Government.

The Hills had been content up to this time to teach all those who came to their doors, but a peculiar combination of circumstances developed which resulted in Dr. Hill introducing and establishing modern education in Greece. Kapodistrias headed the Government at that time and had little sympathy with education. He had been trained at the Russian court and believed that educated masses were too inflammable and had too much tendency to revolt, so he took no steps to supply the badly needed schools until public opinion definitely forced him. When confronted with this necessity, he decided to import several Bavarian educators, having been impressed by their autocratic attitude and contempt for the peasant class. The superior bearing of these men alienated the students, while their methods and discipline eventually caused an open rebellion. This revolt of the students was so strongly supported by the people that the system was abolished.

Mystoxides, the Minister of Education, knowing the position of esteem and affection in which Dr. Hill was held by all classes, finally

asked him to open a teacher's college where native Greeks might fit themselves to fill positions in the various schools and universities which were being established. Dr. Hill agreed on the condition that he was to select half of the pupils for the school and defray half of the expense, the Government bearing the remainder of the cost and selecting the other pupils. Mystoxides agreed to this and the new school was opened. Due to the small number of teachers available, only twenty-five students were admitted the first year. As time went on this class became larger and after an intensive course in pedagogic methods, the graduates gradually filled the various schools and universities of the country. This class continued until the various schools were able to train their own pupils as teachers.

In 1835, the many weary months of overwork and nerve strain threatened Mrs. Hill with a nervous breakdown and she returned to America for a rest. On the day she sailed, King Otho wrote, expressing his pleasure and gratitude for her work and conferred on her a gold medal as a lasting token of his appreciation. Dr. Hill ardently desired to accompany and care for her on that long trip, but his work in connection with the newly opened school held him in Greece. Mrs. Hill arrived in the United States in the summer of 1835. Under the care of friends she quickly recovered, held numerous conferences with other educators, and by appeals to friends and others interested in the work being done, was able to return to Greece with several thousand dollars for further improvements.

Dr. Hill remained in Greece all his life, coming to this country only

at long intervals. His few remaining relatives still smile when they remember his embarrassment at having to relearn English upon his arrival. In the school and in their own household the Hills used the Greek tongue. In 1869, he resigned as active head of the school, feeling that his advanced age unfitted him for further efficient direction, turning the school over to Miss Bessie Masson, his wife's niece. He remained on the advisory board, however, until his death on July 1, 1882.

He was buried in the mission cemetery at Athens at public expense, with the honors of a Grand Commander, before a great crowd of people representing every class of society. The city council of Athens voted to erect a monument commemorating his services with the love and gratitude of the Demos of Athens, an honor never before accorded to anyone. Two years later, in 1884, Mrs. Hill joined her husband in his last rest.

A century has elapsed since the foundation of this school and thousands of children have passed into its doors to emerge as cultured women. Not only in Greece but all up and down the Mediterranean, Greek women living far from Athens send their daughters to it.

That the high cultural, intellectual and spiritual level Dr. Hill visioned lives after him is shown by a letter from the Honorable C. Gondikas, Minister of Education and Religion, dated December 18, 1928, wherein he writes: "I am glad to tell you that the Hill School is very wellknown to this Ministry as one of the best schools in Greece; as much for its regular and efficient work, as for the really great services which it has rendered to female education."

SAILING PEACEFULLY ON THE YANGTZE

BY THE REV. GEORGE H. TRULL

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

AMID wars and rumors of wars, charges and counter-charges of General Yen Hsi Shan and of President Chiang Kai Shek, I am sailing peacefully up the Yangtze toward Hankow, China's Pittsburgh or smoky mill city. On the left is the fading outline of beautiful Purple Mountain, sloping gracefully 1,300 feet skyward back of Nanking. On the right is a level plain in the foreground, green to the very river's edge with growing reeds. A few cattle are grazing in the distance. Back of them are trees and rising ground. A house here and there, or a collection of them in a small village, peeks out in the landscape. Back of them on an elevation of the foothills I see a temple, and on beyond a pagoda rises from the top of a higher hill as protection from evil for the dwellers in village and countryside. Against the sky, in the background of this picture there rises a range of higher hills or lower mountain peaks in graceful undulation. Their sides are not bare and barren, as I had expected to see all of China's mountains, but clad from base to summit with verdure. They are not completely forested it is true, but neither are their slopes barren and sunbaked. The range parallels the river and over it are resting banks of stationary clouds—the whole an area of quietness and peace in the countryside such as is found in many a spot of our own

America. Yet this is war-torn, distraught China!

Quite probably, lurking in or beyond the hills I see, there may be roving bands of bandits. A man was kidnapped during the week within 13 miles of Nanking. As I walked along the streets of Soochow three days ago, my companion pointed out to me a poster that was still wet with the paste that attached it to the pillar. "Do you see that character?" he said. I looked and saw. It was as strange to my foreign eyes as any other of the many thousands of written characters our Chinese friends use for the conveyance of ideas. "Well," said my friend, "That character means 'man.' It is placed upside down and that means a 'lost man' or a man who is out of place. He has probably been kidnapped and this poster relates to him." Yesterday evening's paper records the fact that two days ago in Shanghai, Mr. Tong Tzezeu, one of the compradores (highly paid and trusted employee) of the Bank of Communications, was kidnapped by a band of four armed men as he was leaving his front door for his office and was about to enter his private automobile at the curb. The chauffeur was shot in the shoulder as he attempted to aid his employer. The bandits put Mr. Tong into his own car and drove away before bystanders realized what was happening. This was before office hours in the morning. At five p. m. Mr. Tong's car was found on Ping Tsi Lee Road in the French Concession, but he was not

* Mr. Trull is visiting the missions in Asia. His "Travel Letters" are so interesting that we wish they could be printed in full. Space limits, however, permit us to cite only a few portions. We hope to give extracts from other letters in subsequent issues.—EDITOR.

in it. The technique reads like that of American bandits making off with bank deposits or registered mail pouches. The Shanghai police are investigating the case.

Monday morning Chinese soldiers arrested two armed robbers in the act of holding up a *shroff* (business agent) aboard a Shanghai-Hangchow train as it was passing through Lunghwa Station, about half an hour out of Shanghai. We were over this line last week and we noticed that when the conductor passed through the train to collect tickets, four soldiers accompanied him. Such a procedure on the Philadelphia and Reading Express or the Santa Fe Chief would be regarded by the passengers as a bit unusual. But in China "there's a reason," and no one questions the logic of it.

Further south on the coast below Hongkong dwell the descendants, as far as trade is concerned, of the buccaneers of the old Spanish Main. They are men of a different race from those who roamed the Caribbean Sea years ago, but they are akin to them in purpose, daring and adventure. They have terrorized small coastal shipping, the countryside, and up the Pearl River to Canton and beyond. They boast that some day they will board a large liner, pilot it to one of their lairs and strip it of such booty as they want. This seems an idle threat, however. The intelligent among the pirates, who alone might stage such a performance, know well that wealthy travellers carry their money in checks and not cash, and that booty in a liner's hold is too bulky to remove quickly and could not be readily handled or converted into coin. So let world travelers and others on the liners rest easy on their pillows as they

steam past the danger zone of South China.

A friend who made a visit to the missions some time ago, traveling westward, told me that by the time he reached Canton he looked at things with a glassy stare. Impressions failed to register. We have come eastward to Canton and beyond, a longer route, and we no longer feel for the camera when a donkey appears on the sidewalk, nor exclaim with surprise when his hoarse and strange bray rends the still air. We do still thrill, however, at the sight of a Chinese junk on river or canal with its broad picturesque sails set to the breeze, and at the beauty of the camel back bridges over canals with gently rising steps from either end to the middle, shaped underneath to a semi-circular arch from the two banks. We rejoice, too, in the curved lines of the Chinese roofs, their figured decorations and their color tones. China has for us a charm peculiarly its own, and is registering impressions on memory which we trust may linger with us long.

Our boat to Hankow, six hundred miles up the Yangtze from Shanghai, the "Kutwo," is a comfortable river craft, with large sleeping cabins, a combined dining room and lounge, wide decks with steamer and other comfortable chairs in which to recline and enjoy relaxation as the eye rests on the changing scenery. I was told that the trip to Hankow was one of the most restful in China, and the first few hours of the experience supports this claim. It is different from another boat trip that we have had along China's shores and I would recommend this one as others have to me.

Yesterday my host pointed out

to me on a map the region in which he and the other evangelistic missionaries at Nanking itinerate. It is their country field. Miss Jane Hyde is out there now. He showed me the two points between which she was traveling yesterday. "What is the mode of conveyance?" I asked. "Wheelbarrow or donkey's back" was the reply. Neither is as restful as my present trip on the "Kutwo." There is no other way, however, by which to go through some parts of the country field in China today, unless one walks or is carried in a sedan chair. Roads are being constructed in and near the large cities for use by motor cars, and within the next few years thousands of miles of highways will connect all parts of China with one another. This era of wide roads is just beginning, however. For centuries one of the most traveled highways in China, hundreds of miles long, was but twenty-seven inches wide, sufficient for chair bearers to walk on. It has now been widened part of the way for the use of the automobile.

Perhaps in no other land than China will one see today so many different modes of transportation and travel, the most primitive in contrast with the most modern. For years to come there will be many a hamlet far removed from train, steamer or highway. Into these places, as well as into the large centers, will still go the messengers of good tidings of salvation, as they are now going and as they have gone since the beginning of the missionary enterprise in China. Miss Hyde and other evangelistic missionaries think little of the discomfort of a wheelbarrow or of a donkey's back. They use them as means for a message be-

cause of a motive. All honor to our heralds of the News!

The scheduled time for the up-river boat to leave Nanking for Hankow is six a. m. and inquiries of the line's agents confirmed this report. Folks told us that boats often do not get away until noon or later. Who wants to take the chance, however, when a set itinerary up-country is dependent on the steamer? Why not phone the dock before getting up and find out when the "Kutwo" will arrive? There are three objections to so sensible a thing; there is no telephone in the home where you are staying; there is no connection in the office of the steamer on the hulk of a discarded boat tied to the river bank; the office on said hulk opens at nine a. m.

In the circumstances, would you rise early and go down to the dock on the supposition that the "Kutwo" might be waiting there for you, or would you roll over and take another nap? Well, we rose early and drove nearly six miles to the river. We reached the dock at 6:30 a. m., as we knew the boat would hardly leave within half an hour if she should chance to arrive on time. We boarded the hulk already mentioned. No benches were in sight. An iron capstan or two were visible but not inviting, so we looked in the cabin windows and saw the desks and chairs of the company's office. An obliging employee, who we discovered was a member of one of our churches, told us we might use the office for writing purposes. So we brought our portable into action. About ten o'clock, smoke on the eastern horizon indicated the approach of the "Kutwo." There was quite a bit of loading to be done, and by

2: 15 p. m. she loosed her moorings and set her prow up-river for Hankow.

Impressions of China's Millions

Massed multitudes, living and dead! This is one of the very distinct impressions of my first days on Chinese soil. It is one thing to read the figures 400,000,000; it is another to come in direct contact with this vast multitude of human beings, a fourth of the human race.

the former, the deposit of the coffin on the ground might be only a temporary location, until removal to the permanent tomb. In locating the proper spot for the final resting place, the soothsayer is ordinarily consulted by the superstitious. He also advises as to the lucky day for the final rites. If a person dies far from the ancestral home and there is a family burial plot, effort will be made by his survivors to place his body with the



THE BOAT POPULATION AT CANTON

Many times 400,000,000 have finished their struggle for existence. In the fields, on the hillsides everywhere, one sees mounds covering the mortal remains of the dead. In parts of China it is not the custom to inter, but to place the coffins on the top of the ground. We saw them there without any cover whatever, the lids deteriorating from the effects of the weather. Some have a covering of straw matting; on others earth is heaped or there is a brick covering or a stone or concrete mausoleum. In the latter cases, these were the final resting places of the departed. In

ancestors even though it may be years before this is accomplished.

Regard for ancestors is one of the characteristics of the Chinese. It is a worthy trait, serving oftentimes as a restraint from evil doing and as an incentive to good. Children are early taught filial piety and they respect old age. The dead are not forgotten by the living. In many cases, there is evidently fear as to what the departed may do if their spirits are not properly respected; but mingled with this is also filial regard and a deep feeling of unity with those who have gone on before. I was in South China

in early April when people visit the graves, bringing food and paper money. They burn the money so that the souls of the departed may have in the spirit world provision for existence there. Incense is also burned as an offering, and a paper streamer, attached to a stick, or a branch of a willow tree, is stuck into the ground to keep away evil spirits. The significance of these rites doubtless differs with the individuals engaging in them. Common to all is belief in the existence of the departed in the spirit world and a desire to pay tribute to them. Among the boat population of Canton I saw willow branches attached to the bows of most of the sampans, "slipper" boats and junks as tribute to the ancestors whose bodies rest not under any mound on land but beneath the waters of the river.

It was my first sight of the boat dwellers on the river at Canton, thousands huddled together like sardines in a tin, that gave me a novel impression of China's massed multitudes. I have seen large crowds on shore many a time. But never before have I seen little "slipper" boats, about four feet wide by fifteen or twenty feet long, some bigger, crowded side by side in one great mass. The breadth of life for these river folk is well typified by the size of their craft. They are born, live and die within cramped quarters. Life to them is meager in its content. Years spent within eighty square feet of space is a narrow range for existence.

On shore, there are also multitudes, swarming in and out of the narrow streets, dodging rickshas, heavily laden drays pulled by men, carriages, automobiles, buses and trucks. If a foreigner stops, even for a moment, on the sidewalk or

roadway, he is surrounded by a curious yet friendly throng who simply stare, evidently wondering why the stranger stops instead of proceeding. There must be some cause, so "Let's stop too and find out," reasons the bystander. If you are inclined to shop, the entire neighborhood of the store is interested. Some brass locks attracted my attention one day as I walked down a narrow street. The fact that I was interested in locks aroused the interest of passersby in me, as a possible purchaser. So they stopped to watch the foreigner negotiate a purchase of about thirty cents value. They wanted to see my selection and hear the bargaining. One attracted another and soon there was quite a group in front of the shop opening on the street, blocking the sidewalk. A Chinese might have bought that lock without attracting notice, but for the foreigner to do it caused a traffic jam. If New York's majority resident population were black-haired, yellow-skinned, with almond-shaped black eyes, they too would linger for a "sight see" of a barbarian with light hair, white skin, and round blue eyes buying radio material from a sidewalk store on Cortlandt Street. Human nature is about the same whether in Canton, China, or Canton, Ohio. It is not a man's race but his human nature that makes him curious and eager to see the strange and novel. I was looking for what was to me strange and novel in China. The Chinese were looking at what was to them strange and novel, myself. We were therefore both alike. The only difference was that there happened to be more of them than of me, and so they jammed the street in front of the shop.

AMERICA AND THE CHINESE FAMINE

BY T. A. BISSON

Research Department of the Foreign Policy Association

THE question has been repeatedly raised in recent months why various groups in the United States that should be cooperating whole-heartedly toward relief of the Chinese famine are quite evidently working at cross purposes. The American people have not been deaf to the call for relief; well over \$1,000,000 has been contributed in the last two years. But the appeal has not been unanimous, and the response has therefore not been adequate to the need. Mr. Grover Clark, former editor of the *Peking Leader*, recently returned from the famine district, has estimated that at least 5,000,000 people have already died as a direct result of this famine in northwest China, and that at least another 2,000,000 will be dead before the next crops come in. In other words, before the famine is ended it will have killed more than half as many people as the World War killed in Europe. Why has there been no effective nationwide mobilization of the resources of the United States on a scale sufficient to meet this need?

It is no secret that those who are genuinely interested in relieving the situation in China have found it impossible to stir the controlling business interests of the United States into activity. A number of American banking firms have been approached with the proposition of setting up a Chinese credit for the purchase of food supplies. These firms replied that they could not assume the responsibility for new credits while previous loans made

to China were in default, and while China still lacked a stable government to underwrite the new issues. The attitude prevailing in American business circles was officially sanctioned by the report of a Red Cross delegation that visited China during the summer of 1929. Acting on this report, the central committee of the American Red Cross in September, 1929, decided against entering upon famine relief.

The positions adopted by these influential groups in the United States rest upon three contentions: 1. That the famine is not a natural calamity but the result of internal political dissensions; 2. That the existing political disorder renders relief aid from the outside ineffective and impracticable; 3. That foreign aid in relief work lessens the sense of responsibility of the Chinese for dealing with the famine problem.

The answer to the first of these contentions is unequivocal. For three consecutive growing seasons very small crops or no crops at all have been harvested in China's vast northwest, owing to the scarcity of rainfall. Mr. Grover Clark writes:

This long continued drought is the basic cause of the famine. . . . Military disturbances, incidental to the quarreling of the various chieftains for self-preservation or power, unquestionably contributed to the severity of the effects of the drought. But they were not the primary cause—as is sufficiently demonstrated by the fact that, while military disturbances have been considerably worse in the Yangtze valley and southern China than in

the north, there has been no famine there because there has been no drought.

The second contention—that political disorder renders relief aid from the outside impracticable—is contradicted by the experience of the China International Famine Relief Commission, unquestionably the ablest and most experienced body now dealing with famine prevention and relief in China. In a statement issued November 6, 1929, the executive committee of this organization stated:

In its actual administration of relief, the China International Famine Relief Commission has received the cooperation of the Chinese authorities to the fullest extent. In spite of the disturbed conditions, the relief work has gone forward without interference by bandits or others. The total losses even indirectly chargeable to the disturbed conditions have amounted to less than Mex. \$800 (Gold \$400) in a total of relief supplies and money distributed of over Mex. \$2,000,000 (Gold \$1,000,000).

The third contention—that foreign aid lessens the sense of responsibility of the Chinese—is also controverted in the November statement of the China International Famine Relief Commission. This body states that the Chinese have taken

proportionately and actually a much larger share in the relief work during this present famine than they did in the famine of 1920-1921. The non-governmental Chinese gifts so far in the present famine have been nearly twice the total from the same source in 1920-21, even though the period of the famine appeal has not been so long. . . . Relief supplies were moved without charge on government railways, and all taxes were remitted on such materials. The famine relief loan of 1929 did directly affect cur-

rent and future income of the government which floated the loan. This loan, made by the present Government, was therefore definitely more of a sacrifice for relief than anything which the Government did in 1920-21.

In other words, the Chinese, both as private citizens and governmentally, have shown in this famine a much greater sense of responsibility for meeting the relief needs of their own people than they did in the last big famine.

This statement was penned before the catastrophe of the past winter had occurred. The most conclusive proof that relief from the outside can be effectively administered has been afforded in the past three months. At the request of the Federal Council of Churches, the Foreign Missions Conference and the National Christian Council of China, a campaign for \$2,000,000 has been conducted in the United States. Since February 1, 1930, the China Famine Relief has cabled \$525,000 to the National Christian Council of China, which is supervising the administration of funds. In May food was being distributed in twenty-two counties on the Shensi plateau. Seed beans to the amount of 300 tons have also been delivered into Shensi for planting. This relief has been administered despite the fighting that has been taking place in the neighboring provinces. The military and civil authorities in north China have cooperated to the utmost; and no seizures by bandits or soldiers have occurred.

The campaign of the China Famine Relief has demonstrated without possibility of cavil the practicability of relief. It is time for the creation of a unanimity of public opinion in the United States that will meet the basic challenge presented by the Chinese famine.

WHAT IS CHANGING INDIA?

BY DELAVAN L. PIERSON

TRAVEL LETTER No. 5, PART 2 *

THE medical arm of missions is another great force that is transforming India and changing the Indian attitude toward Christ. We visited eleven mission hospitals and dispensaries, besides a number of leper asylums and some government hospitals and Indian medical institutions. There was a great contrast in staffs and equipment from those with most modern buildings, electric lights and appliances, and a full quota of doctors and nurses, to the hospitals housed in old unsanitary buildings, using oil lamps, makeshift apparatus and very limited staff. It seemed evident, however, that efficiency was not dependent on the quantity or quality of the equipment.

In one city, where the mission hospital has mud floors, poor lighting, and much improvised apparatus, the government hospital has more beds, better equipment, electric lights and a larger staff. The mission hospital charges fees for operations and medicines, while service and medicines at the government hospital are free. Notwithstanding this contrast, the mission hospital had more patients last year than was shown in the report of the government institution. There is the *plus* of sympathy, loving care, and the Spirit of Christ shown by the missionaries that the patients have learned to value even more than medicine and free beds.

Christian medical work is also

helping to transform Indian homes by teaching sanitation, the laws of health, the care of children, and the prevention of diseases. It is difficult up-hill work, but there are a spirit and power in the ministries of healing that have done much to break down prejudice, open homes and open hearts.

Practically all the mission hospitals employ Christian catechists and Bible women to work among the patients. Those who come to the dispensaries and clinics hear the Gospel and carry away Christian tracts and Gospel portions. Many doctors and nurses—would that it were true of all—do personal work among the patients in the hospitals and villages, hold Bible classes, and seek to win to Christ those whose hearts have been made tender through suffering and sympathetic help. From Ambala, we went with Dr. Elizabeth Lewis and a Biblewoman, to hold a Gospel meeting in a neighboring village. How attentively the women and children listened to the story of the Great Physician who heals the soul as well as the body!

A wonderful medical missionary center has been built up at Vellore, Arcot District, where Dr. Ida Scudder has been enabled to establish a hospital, a training school for nurses, and a medical college for women. From this center, she and her fellow doctors go out weekly to minister healing to villages for seventy miles around.

Work for lepers is also carried on at sixty-eight mission centers, besides that conducted by doctors in their regular practice. This is

* On account of pressure upon the space in the Home Mission Number in July, only the first part of Mr. Pierson's Travel Letter No. 5 was published in that issue. The second section is now given herewith.

a wonderful Christian object lesson. Formerly, these poor unfortunates were considered cursed by the gods and were left to suffer and die. Today, thousands are tenderly cared for and are given new hope for a cure, or find in Christ the joy and life that leprosy cannot touch.

The homes for untainted children show what can be done to prevent the spread of leprosy, and many of these children become Christian workers. The medical and the rescue work are helping to change India—and the change is needed. Men must learn how to treat their wives with considera-



DR. IDA SCUDDER AND NURSES AT VELLORE HOSPITAL READY TO GO ON A VISIT TO THE DISTRICT TOWNS

As we passed through the leper ward at Naini, we saw an old man whose disfigured face was transfigured by the light of Christ as he answered our question in regard to his health: "I am well, thank God, but my wife is suffering." In reality his body was racked with pain and fever, but his heart was at rest.

tion; women must learn that babies should not be quieted with opiates; that children should not be married; and all sorely need to learn that cleanliness and sexual purity promote health of body and soul.

There are some able Indian physicians and surgeons, like Dr. Mittra Das of Moga, and the need

for Christian hospitals will doubtless decrease; but there will always be a need for the physician and nurse who minister to both body and soul—for the life that now is and for that which is to come.

There are many other Christian forces at work to transform India—the industrial, agricultural, and other vocational work teaching the dignity of all manual labor and that self-support, character building and usefulness go hand in hand. The distribution of Scripture portions and Christian literature carries the Gospel to those on railway trains, in bazaars, and in villages where living witnesses would not be welcome. At Kedgaon we saw an elderly missionary lady, seventy-five years of age, who daily visits the railway station as each train comes in, distributing tracts and Gospels. “A verse may find him who a sermon flees.”

“What do you consider the greatest force for bringing the people of India to Christ,” I asked a group of Indian Christians, including pastors and teachers. “The personal testimony of Christians whose lives commend their words,” was the answer. This will no doubt be found to have been the most fruitful source of conversions in the past. Some have been converted through reading the Bible or Christian books, and many have been attracted to Christ by the healing ministries of physicians. Great numbers of children have received Christian education, but the preaching of the Word of God in sermon or in personal testimony has been most fruitful—according to these Indian Christian brethren. It has been through this method that the “mass movements” in Indian villages have been carried

forward and the work of Christian pastors, colporteurs and Bible-women built up the Church of Christ.

“Why do you come to a Christian college rather than go to a free government college,” I asked a group of non-Christian students. “Because we find a greater character-building influence here,” was the reply. “What are the most helpful influences you find in this college that might be lacking elsewhere?” “Higher moral standards, better companions, Bible study, college chapel services, Christ, the influence of Christian masters in the hostels,” were some of the replies.

This means personal ministry, and it would be difficult to estimate the amount of work done or the results of such testimony at melas, in district work, in bazaars, in connection with church work, and in the visits to homes by zenana workers and others.

One thing obviously troubled many missionaries and Indian Christians—the fact that when cuts to budgets are found necessary, the evangelistic work is the first and greatest sufferer. The large institutions, with their expensive buildings, regular staff and students or patients, can be closed only with great difficulty and loss. It does not seem so damaging to dismiss a few pastors or other mission agents, or to reduce their salaries. But the missionaries feel it, and many contribute from their meagre salaries to prevent such loss.

Those who preach the full and vital Gospel in India have exerted an untold influence in transforming the ideas of India's masses, establishing family life on a new basis, and building up the Church

of Christ in cities and villages.

But the consensus of Christian opinion in India seems to be that the hope for a new India lies in the proper training of the children in the way of Christ. This was the belief of Pandita Ramabai, who gathered thousands of girls into her home at Kedgaon. Many of these have gone out to teach elsewhere and to establish Christian homes. Today, this work is continued by the Christian and Missionary Alliance, and 600 girls are trained in the doctrines of Christ and in methods of self support.

One of the most impressive sights in India is the Christian village of 400 children and youth—girls rescued from temple service and boys from the life of the theatre. In this clean and beautiful village, the children learn to know and love Christ as their Saviour and Lord.

The "Place of Heavenly Health" is on the outskirts of this village, ministered to by Christian physicians and nurses. Here many come for the healing of the body and find new life for the soul. But the center of the village is the "House of Prayer," and at the center of the life in all its departments is God. Prayer is the natural and constant means of access to Him. Between the care of body and of soul comes the school for the training of the mind; but here too God, as revealed in Christ, is the center of all study. As a result, beauty and joy and health abound. What a contrast to the sordid, limited life of the ordinary Indian village and to the degrading religious influences of a Hindu mela or temple! If the coming generations of India can be brought to know and follow Christ, India will be changed indeed.

During our ten weeks tour in India, we learned many things—including the danger of general conclusions. We visited the work of over sixteen denominations and societies, from the Salvation Army to the Anglican High Church, and we listened carefully to many diverse views of missionaries and Indian Christians. Some questions were raised and some convictions expressed that should be shared with the Church at home.

1. Adequate equipment and financial support are important to our missionaries at the front, but spiritual fruitage is not in proportion to physical equipment or even to the size of the staff. The spiritual equipment of each worker is the one great essential for spiritual results. Therefore the careful selection of workers is more important than the filling of vacancies.

2. The one great objective in all Christian mission work is the bringing of individuals to Christ and their training for intelligent and consecrated life and service. The physical, the intellectual, the industrial and the social work are important, but unless the personal relation of the individual is kept first, the work which Christ commissioned us to do is not done—for this life or for eternity.

3. There is great danger in over-emphasizing institutional work—hospitals, schools, colleges, and industrial work—and allowing them to absorb too large a proportion of time, men and money. The Indian Church could not maintain them, and too many foreign institutions develop tasks and habits which unfit the Indians for their normal life.

4. The study of science, history, economics, psychology and comparative religion may be and is

important, but for the work of Christ these must be subordinate to the "Word of God." It is only as we see God in all His works and take His revealed Word as of supreme authority that we become strong, intelligent Christians. "They know God; they know their Bible; and they know man's greatest need is for Christ and His salvation," said an intelligent Indian Christian railway official to me on commending the work of a certain missionary group.

5. There is danger lest we feel such sympathy with Indians who are persecuted for Christ's sake, that we fear to urge upon them the necessity of open confession and of following Him at any cost. "There would be no Christian Church in India today," said an Indian pastor to me, "if the Christian missionaries and early converts had been as hesitant as some are today to accept persecution and privation as the lot of the convert from Islam or Hinduism." Many believers in Christ are today trying to satisfy themselves by being "secret disciples."

"Why cannot I be a follower of Christ and remain a Hindu?" said a student to me. For answer he was pointed to the words of Christ about discipleship, persecution, separation and confession. Christ must answer such inquirers if they are to be satisfied.

A prominent Indian Christian, an ardent nationalist and believer in a Church in India independent of foreign control, in answer to the question: "What would you Indians recommend as the program for the Church in such an event?" said:

First, greater concentration rather than diffusion; giving up

fields and work that cannot be properly carried on.

Second, greater unity; the dropping of denominational titles and differences and the formation of a Church of Christ in India.

Third, greater spirituality; the more widespread adoption of the Ashram idea with its development of prayer life, Bible study and meditation, sacrificial service, and the spirit of brotherhood.

6. All Christian workers, Indian and foreign, need to stress and keep in the foreground the essential unity of Christ's Church and the oneness of His work. A caste spirit has been perpetuated in the Church in India—at least in some sections—and this has also separated foreign and Indian Christians. Many Indian Christians expressed the hope that the Church of Christ might soon be one both in spirit and in name. This can only be brought about as the followers of Christ sink their differences and draw closer to Him.

7. Through all these convictions and hopes runs the need for a greater dependence on God and a more constant vital fellowship with Him through prayer. The most precious times of fellowship with missionaries and with Indian Christians were times of prayer; but too often the air seemed to be so charged with executive duties, committees, business, social amenities or other occupations that no time was left for quiet, vital prayer. When we realize that we cannot change India but that God can, we will be more dependent on Him and less on money, men, organizations and equipment.

India is changing. But He who wrought miracles in the past is working today. Our confidence is in Him.

THE RURAL CHURCH VOLUNTEERS

BY THE REV. WARREN H. WILSON, D.D.

Director, Town and Country Department, Presbyterian Church in the U. S. A.

I HAVE found the study of the country church a lesson in religion as a whole; it has compelled me to view the world as no previous studies did. In this I am sure I speak for the men who have served the Protestant denominations in the United States as Directors of Country Church Work. We have found ourselves in an international and in a religious theater with a spectacle before our eyes wider than America, and as long as time. Now the country church in America has begun to influence Foreign Missions. The reason is the same; that the American country church for the past twenty-two years has been conceived of as an economic-social institution. This conception we owe to President Roosevelt in the later years he spent in the White House. He received it from Sir Horace Plunkett, the Irish agrarian reformer, and he, I suppose, from the Danes. Dean Liberty Hyde Bailey, of Cornell College of Agriculture, was the mouthpiece of this group. President Kenyon L. Butterfield, now visiting foreign mission stations in this interest, representing foreign mission conferences, has been for years the best exponent of the economic-social religious doctrine; which goes under the title "The Rural Church."

Social surveys of rural populations were begun in 1909 by myself, under the impulse of Dean Bailey, using methods of Professor Giddings in Columbia and Professor Henderson in Chicago Universities. These were continued in the Interchurch World Movement and

are administered now by the Institute of Social and Religious Research. They discover solid ground of fact for our understanding of rural processes. Before these surveys we argued and differed hopelessly, but by their findings, with the data supplied in other research likewise directed by Dean Bailey, we know about country life at home and abroad facts vital to the church. This research is only in its beginnings, but the prosecuting of it is a wholesome experience. It puts rural religion in an intellectual form, and curiously the result is inspiring, its effect on the mind is optimistic. Instead of adding to the discouragements of those who love the country church, research has stiffened their backs and gladdened their faces. The contributions of the Institute, through Dr. Edmund DeS. Brunner as Editor and as Director, are of priceless value to the country pastors and to the board secretaries.

The third effect of the country church as a volunteer for world service is seen in the discussion of rural missions at the Jerusalem Conference in Holy Week, 1928. That discussion had American leaders. It enabled the representatives of mission lands to acquire in a week what American leaders have slowly learned in two decades. This learning is stated in Volume VI of the Report of the Conference. Briefly it is this: That there are, as Dr. Thomas Jesse Jones says, "five essentials of civilization." To put it otherwise, benevolent and Christian people can give freely and without fear in five directions;

or to restate it, religion works safely in five channels — education, health, play and beauty, agriculture, and home making. To help people in these ways does not make them mendicants. In the United States we have learned to call these five the essentials of "the country church program." Every conference on the country church assents to them, and they are found in every book on the country church, including the textbook by Father O'Hara, the Roman Catholic representative of rural churches.

The fourth influence of the rural church upon large affairs is the recognition of a distinction between "old work" and "new work" on a mission field. The boards support pastors and they send missionaries, but until the rural church was understood we saw no distinction. Until the past twenty years missions were "out West" or "abroad"; but now it is evident that nearly all the activities of our churches "at home" and some of those "abroad" are expended in the support of pastors. The recognition of this fact that the boards are attaining the likeness of central funds came from country church experience. The Free Churches in European countries base their administration upon a Central Fund for the securing to pastors of a living; they also do mission work in new territory, and for the very poor.

The country church demands therefore of our denominations that they support their pastors upon a minimum wage through an administration district from the work of missions. This will relieve the boards of missions at home and abroad of that whole cluster of troubles that go by the name of "self-support."

The greatest country church movement was in Scotland 87 years ago when in the Free Church, newly separated from the establishment, a "Sustentation Fund" was established to secure to the rural pastors a minimum living. From this experience is descended through many changes the plan by which every pastor in the Church of Scotland is to receive at least \$2,000 and a house, and the authority of the whole Church is used to secure it for him. This plan is called "Maintenance of the Ministry." Many of the Free Churches of western Europe are administering their work upon plans of this character. A Central Fund suited to the maintenance of the country church is the key to the plan, and its operation is so designed as to maintain scattered rural congregations and churches among the poor in the downtown and congested parts of the city.

Another service of the rural church in large affairs is its usefulness as basis of national church policies. In the union of the churches of Canada the reasons for union were found in the condition of country churches. When the Scotch were inclined to unite the Free and State churches they found their reasons in the condition of small town and rural communities, so that the country church furnishes an exhibit and a laboratory suitable to the understanding of national religious problems.

These are some of the impacts of the rural church on large affairs. I wish to confess that I went into the service of the country church without any foresight of its importance. Indeed, I accepted assignment to "The Church and Country Life," at Charles L. Thompson's request, reluctantly. I

did not expect to find this humble and "decadent" institution, a wise mother, or a sophisticated teacher of world interests; but that is just what I found, and so have the other men who form the "rural sociological group" among scholars and administrators.

What is the rural church in itself? It is an exacting institution; it must have a resident pastor. But rural congregations in all lands, except those in Western Europe, are commanded to get on with an absentee preacher. Now country people are in all lands skeptical of words, they value the deed. They are pragmatical and utilitarian, to the degree of drabness. The commonplace and common sense are exalted to a genius in rural China and dusky Africa, and no less on the prairies of America. Hamlin Garland, an artist, recoiled from the mud and manure of the farmyards of the middle West, and stated his revolt in "Main Traveled Roads." Just because he was an artist, he could not endure them and they could not interest him. This is the reason for the captious parody "East is East and West is West; but the Middle West is terrible." The meaning of it for the rural church is that it requires a ministry of the deed, the pastor must live there, and must perform in their medium of mud and machinery and chores lest he and his Gospel be but lightly regarded.

It must be a personal ministry. Country people are said to be individualists. Really they are the most socialized of men. Every action is stereotyped; every opinion is standardized; every change is resisted because it requires painful adjustments of organic society, in which country people are imbedded.

So that the individualism of the

countryman is a sort of egotism of revolt, his ideals are stated in terms of persons because he relishes every salty detail of independence, where all are enslaved to the local society. Jacob was an individual because he successfully outwitted Isaac and shrewdly deceived Laban, but he had to plan a getaway each time he was thus independent and to go at peril of his life. The same personal bondage prevails in all rustic societies in all lands; it is only in cities that persons are really free for daily self expression.

This is the reason, a bunch of reasons, why the rural church requires a resident pastor. The country people need to see a minister of God perform the vital acts of Christian living in their social medium. He and his family are their religious demonstration. A pastor is the show case of the Sermon on the Mount, but an itinerant preacher is just an advertising sheet of the Gospel to be glanced at, admired and dismissed. The "demonstration method" is essential to agricultural progress, so that at home and abroad the rural church awaits the resident pastor as an agent of solid religious growth.

In rural churches religion is a matter of universal concern. One of the first revelations in our surveys twenty years ago was that churches in a community side by side share the same fate. They are characterized by a common set of causes. I had expected to find one church by competition getting the better of the other. A study showed that in a given community all the churches "are handled alike." The concept of the "larger parish" grows out of this discovery, it includes an area of land with a social population dwelling on it, rather than a selected list of confessing

members. The minister's task is bound not by assent to doctrines but by neighborhood association. In the Larger Parish religion is a public matter, not a private hope. It is an experience of the population, not a special privilege. So our Lord ministered to the people of his time, making no distinction between good and bad. He had no preference for the saints.

The Larger Parish has been accepted by the Protestant churches in this country and it is advocated by the Roman Catholic. It is not the same as the old country parish of an established church, though the comparison has truth; but it is a program, a direction of energy, a limitation put upon the work of the pastor and his people. It is religion for all the people.

None but a resident pastor can be a minister of a Larger Parish, indeed the exactions of this work upon the minister are extreme. I would go so far as to say that none but a gentleman and a man of good breeding can be pastor of a Larger Parish. If a man is unable to interpret Christianity gently and peaceably he cannot so serve. If he is contentious, or if his wife is fond of gossip, if he can be caught in a feud or a neighborhood brawl, he cannot be the pastor of a Larger Parish. He must in such case be confined in his ministry to a denominational and sectarian work where contentions and oppositions are possible.

Is it not obvious that I spoke truth when I said that the country church is an exacting institution? Now permit me to say that the program of the rural church endorsed by the Jerusalem Conference is the mature fruit of years of religious and social work. It is as notable for what it omits as for what it in-

cludes. For instance, it includes the organization of play and recreation with their correlated development of things of beauty, but it omits all mention of the relation of the church to government and law. It is curious that with the tendency of American Protestant churches of the present time to advise the legislatures in the making of law, and with the tendency of foreign missionaries to commend those of their number who are advisers of government or of rulers, the Jerusalem Conference should have omitted the mention of all civic and legalistic activities of a church. It was not surprising that the delegates at Jerusalem included in the program of a pastor activities in the way of recreation and play. The whole experience of the Y. M. C. A. and the Y. W. C. A. is ripely harvested in that doctrine that the church should promote play.

But the program includes also the improvement of health, that is, medical missions; the promotion of education, which involves religious education and all suitable work in schools and colleges.

The program includes also the promotion of better agriculture. Here is the weakest point in our church program, and this is the most exacting requirement of the country church. If we were to tell what country pastors do well and to stop at that point we would omit agricultural missions. But we are commanded by the wisest minds to include agriculture in concerns of the church, and for twenty years at least the country churches in America have been teaching and praying for the spiritual influence that will sanctify the soil. "The Holy Earth" is a book written by Dean Bailey about twenty years ago; the phrase is like seed planted

in the mind of every rural pastor at home and abroad. Until the Christian religion can make the farmer a better farmer, indeed an adequate farmer, contented, industrious and productive, it has not evangelized the world up to the measure of its power.

Yet we have over 100 agricultural missionaries and their number is increasing in the foreign field. Not all of them, though the most, are clear eyed and aware of their duty to consecrate the soil and the skill of their people on the land to the Lord. In this country are many more, among the rural pastors and the missionaries on the frontier; but their number cannot easily be stated, for many a man who seems to have no farmers' institute manners is doing a potent work in the homely task of agricultural missions. There are great instances. I visited last month the Pima Indians in Arizona. They have always been agricultural and never military, except in defending their soil which they have held against Indians and white men for many hundreds of years. Now the Gila River has been dammed in their interest and its waters may be used for irrigating these ancient farmlands now owned by the Indians in severalty. The huge task rests upon our missionaries there, Drs. Lay, Ellis and Walker, of teaching these Indians the white man's technique, of selling to them the white man's machinery, and borrowing for them the white man's money that they may quickly learn to earn enough, so that they may retain the ownership of their land; for just as soon as the water runs over the Coolidge Dam the land of the Indian will be taxed to pay for it, and just so soon he must earn enough in the white man's

market to pay his taxes and keep his land. If he retains his land then our churches among the Pimas will be retained, but if he loses his land our churches will be destroyed because the Indians will be scattered. This is a great missionary, agricultural project, so great that one trembles for its success.

A little instance is the development of a handful of mountaineers in a remote valley to whom a woman, Miss Mary Jane Rankin, came twenty years ago as a missionary. She taught them to pray for a crop in the spring and give thanks for a harvest in the fall, and she has kept them contented and made them fairly well to do by prayer, with a good deal of common sense and agricultural science thrown in.

However it is done, the ultimate victory of the country church depends upon land ownership, scientific treatment of the soil, and a competent agricultural skill such as will bring an income in the markets of the world. This is just as true in Africa or in China as it is in America. The changes are common over the whole world. The markets are international. The food supply and the supply of raw materials for the world are now soon to be one. The markets are coordinated. The price in one market affects that in another from Shanghai to Baltimore. But the local situation is always sufficiently unique, and the minister, to provide the local motives for those who at great toil cultivate the land, is a necessary guide to agricultural success.

There is a utilitarian appearance about the country church program. It appears as though the church in the country was just a place in which men learn how to prosper. I daresay that some people believe

this, especially those who look on and read what I have said and what has been written even in Volume VI of the Jerusalem Report. But in experience it is not so. The church cannot be measured by its usefulness, and in fact these toilsome expressions of religion in the way of schools maintained, playgrounds and hospitals administered, agricultural demonstrations wisely timed and placed, are all infinitely wearisome. The church is to be something more than a utility, or it is a failure. To state it briefly, the country church must be a place for worship of God; and worship is not a utility. There is nothing pragmatical about it. You cannot find what it is good for; or if you do discover uses of worship they are minor and accidental. Worship is an offering to God. Now the wisest churches in the country are offering the opportunity for worship as a means of rest and renewal of the soul. Of course there are many kinds of worship, not all of them are beautiful or ornate, but all are serious and fearful. They all have awe and loveliness with much to appeal to the worshiper. It is my conviction that the worship of God goes with the

administration of religion in the country. Indeed, I would go so far as to say that I believe only those who can worship can possess the land.

I think that our eager evangelizing by itinerant preachers cannot long maintain a country church. It is an institution too exacting and too important to be made a stopping place of a wandering preacher. There must be a pastor, and he must have a program by which his religion will be interpreted to all in the community and shared alike by all, pagan and professor, sinner and saint. And this church must swiftly turn from confessing the gains of Christianity to offering its tributes to God in worship. Among country people it is necessary quickly to connect the processes of life with God Almighty. If the business of tilling the soil is done for human gains it is soon abandoned. The only motive for the toilsome and sacrificial life of the tiller of the soil is a religious motive, and the ends of it must be an offering to God and a tribute to God. The highest form of this tribute is in the solemn worship in the house of God.

"EVERY DAY IN EVERY WAY"

BY FRANCES L. GARSIDE, Y. W. C. A., New York

EVERY day in every way, the world is growing better and better as a place in which to live, to work, to play, and to enjoy. There are people in spots who will deny it, for they are not looking over the edge of the spot called their home town. Those who look over, and back over the road the world has come, know better. Improvements are particularly noticeable in working conditions.

This means contentment, good health, happiness, and progress. There remain in some manufacturing towns in the United States huge buildings falling into decay. There are few windows; the location is bleak; there are no signs that there were ever any sanitary conveniences. These were the work places where our forebears earned a precarious living.

Today, factory buildings are

large and airy; there are many windows; a grassplot surrounds the building with beds of flowers. There are rest rooms, toilet conveniences, first aid hospitals, with nurse and doctor in attendance. Of course, there are exceptions. There always will be, but the majority are showing a steady improvement. This is evidenced in the reports made annually by a group of college girls who go forth from the Y. W. C. A. Center in Chicago every July to storm factories and mills, seeking employment at unskilled labor. This might be called an adventure in human relations, for the sole object of the girls who engage is that they may learn through living them, the economic conditions which govern the working girl's life. Only through understanding, will they ever be able to help, and the desire to help others is the foundation of the thinking of more of the girls of today than credited.

These girls who forego pleasant vacations to work in factories and mills for six weeks in the hottest part of the year are either graduates, or in the higher classes in colleges and universities. They pack bacon, load and unload trucks, work in laundries, and do whatever their hands find to do for six long weeks, living in stuffy boarding houses, going without any recreation since their incomes will permit none, and making their wages meet every demand.

The six weeks ended, they make a report of conditions as they found them, and as they lived them. The girls going adventuring in this fashion in the July of 1930 are the tenth group so to engage. The reports may not show a great improvement in two succeeding

years, but they show that the gains are steady. With much to be hoped for, much has already been done.

Conditions are not as good in other countries. In oriental countries, girls work seven days a week, ten and twelve hours a day, with only every other Sunday off. Wages are poor. Since lack of opportunity for gaining an education prevents promotion, the future is hopeless for thousands of girls and women. In China, the girl begins earning her rice almost as soon as she can toddle. She is not born in a mill, but she is literally brought up there, sleeping on rags at the feet of the machines at which her mother works, and being put to work herself as soon as she is tall enough to turn the cocoons in boiling water. Obviously, such a girl has little chance for the education which will improve her condition, but she takes advantage of that little. Hundreds of girls throughout China work in mills all day long, and then hasten, without supper, to a class in the Y. W. C. A.

The difference a little learning makes in one's chances are plainly apparent in Japan, where girls who earn their living are divided into three classes. Those with college training who are doctors, lawyers, dentists; those with common school education who are clerks and stenographers, who work long hours with insufficient pay; and those without any learning who work longer hours at less pay.

But from every one of the more than forty foreign lands in which the Y. W. C. A. is engaged this word comes: As more girls go from home to earn their living, the conditions under which they work, and the pay received for such work, show marked improvement.

PROFESSOR LUZZI'S TRANSLATION

A work of extraordinary character and value is nearing completion in Professor Giovanni Luzzi's translation of the Bible into the Italian language in twelve volumes, eleven of which have now been published. The volumes are beautifully printed, and we believe that the translation will rank among the notable Bible translations of history. The generosity of that good friend of the Waldensian Church, and of many other enterprises, Mrs. John S. Kennedy, of New York, has made this monumental work possible. The following extract from a recent letter of Professor Luzzi will interest our readers:

Poschiavo, Grisons, Switzerland.

May 13, 1930.

DEAR MRS. KENNEDY:

You have received the twelfth volume of our Bible. Only one volume is now yet wanting to complete the series—the tenth, which I have left for the last and which contains the Apocrypha. In this country especially, to leave the Apocrypha out of a translation of the Bible would be a great mistake. On the other hand, the faithful translation of it, accompanied by good notes and clear introductions, is more than sufficient to show a reader the enormous distance that separates these Apocrypha from the canonical books of the Bible. You will be glad to hear that last week I was able to send the printer in Florence the last pages of the manuscript of this volume also, and that at about the end of June the Apocrypha will be launched.

Now that the work is practically finished, and even those who in the past had a very faint hope that such a colossal undertaking would ever be completed need no longer fear. I am receiving from all quarters letters of congratulation—from Protestants, Roman Catholics, and Jews. They are all of one accord in acknowledging that my work is done in a serene, impartial spirit and in a scientific and at the same time popular form. If I did not already know how far from the ideal my work still remains, all these good people who are continually writing to me or publishing in the newspapers their praises and appreciation, would make me uplifted.

Meanwhile our Bible is being spread abroad in Italy. We have made it ac-

cessible to all by lowering its price and allowing the payment to be made by instalments. The hour could not be more favorable for our work than the present is. The best men in the Government not only do not oppose our undertaking but are in sympathy with it and encourage it.

During the last year, while I was completing my translation, I prepared a popular edition of the New Testament with the Psalms. It will be issued in a few weeks, and you will receive the first copy of the volume as soon as issued. It will be a magnificent bound volume of about 1,700 pages, in large print, with 92 plates, and sold under cost at a nominal price. We want it to be in the hands of the greatest number, and I have a plan, which I am sure you will approve of. As soon as this volume is ready, I shall make a present of five hundred or a thousand copies to Premier Mussolini to be distributed among the Directors of the Italian Communal Schools, who have charge of the religious instruction of the youth of the country.

You will not be surprised when I tell you that my heart is full of gratitude toward God, who has so evidently helped me day after day from the beginning to the end of my work; toward you who have been so steadfastly at my right hand and have so generously given me the means of realizing my great ideal; and toward my wife who has so perseveringly and beautifully typed my volumes so that their correction in the proof sheets sent me by the printer has always been easy and speedy. For twenty-five years have I been working at this translation, and God has allowed me to complete it on the fiftieth year of my work in the ministry; for this is my jubilee year.

With warmest regards, in which my wife joins,

I remain, gratefully yours,
GIOVANNI LUZZI.

FIRST CHURCH CONFERENCE ON SOCIAL WORK

BY AMELIA WYCKOFF

Conference Secretary

A NOTABLE event of the current year was the first Church Conference on Social Work which was held in Boston, June 9-14, under the auspices of the Federal Council of the Churches of Christ in America with the status of a Special Group of the National Conference of Social Work. A cable from Dr. Adolf Keller extended the greetings of the Geneva International Christian Social Institute to the Church Conference and hailed it as an important contribution to the international cooperation of churches. The Executive Committee of the Conference was authorized to make contacts looking toward participation in the new movement for an "International Conference of Protestant Social Work," a beginning of which is being made this year at the Inner Mission meeting at Upsala, Sweden, in August.

At this, the first meeting of the Church Conference, several fellowship luncheon, afternoon and dinner meetings were held jointly with the National Conference on Social Service of the Protestant Episcopal Church, which has been meeting with the National Conference of Social Work for the past ten years.

The Wednesday joint luncheon dealt with the better relating of the various communions to social work, the Rev. Harold Holt, formerly of the Department of Christian Social Service of The National Council of the Protestant Episcopal Church, giving the experience and

methodology of the Episcopal Church and the Rev. Charles R. Zahniser, Lecturer on Interchurch Cooperation at Boston University, presenting a study on the social programs of councils of churches. At the Fellowship Dinner, Thursday evening, the Rev. Russell H. Stafford, pastor of Old South Church, Boston, presiding, addresses were given by Bishop Francis J. McConnell, President of the Federal Council of Churches, and the Rt. Rev. Hugh L. Burleson, representing the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Protestant Episcopal Church, who was detained by illness. The venerable Father Gavisk of St. John's Roman Catholic parish, Indianapolis, a former President of the National Conference, was welcomed to the speaker's table and addressed the group informally.

The program of the Conference for the week centered mainly around the theme of the Church and family adjustment. Professor Frank J. Bruno, of Washington University, St. Louis, speaking to the ministers of Greater Boston at the Twentieth Century Club at the opening session, Monday, on the subject, "The Pastor's Use of Case Work Methods in Family Adjustment," pointed out that motive disassociated from skill may be among the most destructive of social forces and that there is great advantage to the pastor in a knowledge of techniques of social case work; but he warned that such

technique developed to the neglect of spiritual leadership was often harmful. Thursday afternoon, the Rev. M. R. Lovell, pastor of the Mount Pleasant Congregational Church, Washington, D. C., reported on the as yet unique work of the Washington "Life Adjustment Center," and Robert C. Dexter, Ph.D., Secretary of the Department of Social Relations of the American Unitarian Association, gave a preliminary report on a study of the relation of ministers to family life. Friday afternoon, the Rev. John Rathbone Oliver, M.D., of Baltimore, addressed a large audience on "The Spiritual Viewpoint in Social Work," and Miss Mary S. Brisley, Secretary of the Church Mission of Help, Diocese of New York, spoke on the "Spiritual Values of the Family."

Thursday noon, Professor Henry W. Thurston presiding, Miss Myrtle Louise Evans of the Methodist Orphans' Home Association, St. Louis, addressed a group especially interested in child dependency, on the subject of "Dependency of Children Resulting from Industrial Problems." She drew upon a study of the cases coming under her own observation, resulting from industrial conditions found in the area surrounding St. Louis.

The Tuesday luncheon period was devoted to denominational sectional meetings. A large group attended the Congregational section, where addresses were given by Professor Graham Taylor, Miss Jane Addams and Dr. Hastings H. Hart. Other sectional meetings were those of the Universalist General Convention, Baptist (Northern), and the National Council of Federated Church Women, with representation from those having

responsibility for social service work of various local and regional federations of church women.

Dr. Richard C. Cabot, of the Harvard Theological School, addressed a group of theological institution representatives Tuesday morning on the subject, "A Clinical Year for Ministers," and Dr. Gaylord S. White, of Union Theological Seminary, New York, read the study made by Dr. Albert Z. Mann, of Garrett Biblical Institute, Evanston, Ill., on training in social work, offered in theological institutions and the methods employed.

At the final organizational session, it was voted to continue the Conference under the direction of the Commission on the Church and Social Service of the Federal Council and its constituent denominations; to create an Executive Committee of the Conference with direct responsibility for its activities; to apply to the National Conference of Social Work for status as an "Associate Group"; to fix membership dues at one dollar annually; and to convene in Minneapolis in 1931 a day or two in advance of the opening session of the National Conference.

There were 172 registrations at this first Church Conference, representing the clergy, denominational social service officials, executive secretaries and social workers from councils of churches, representatives from federations of church women, workers from church institutions—especially orphanages—professors of social ethics in theological seminaries, and interested lay people. It is hoped that next year there may be larger representation from these various groups, and that headway will be made on the objectives of the Conference, which have been

stated by Dr. Worth M. Tippy, the Chairman, as follows:

1. To contribute to the development of scientific social work by the Protestant churches and councils of churches of the United States;
2. To bring church social workers together for acquaintance and discussion of common problems;
3. To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;
4. To develop understanding and co-

- operation between churches and social agencies in communities;
5. To make religion a greater redemptive force in all social work.

It should also be said that the Conference was made possible by a contribution of \$500 from Mr. Chester D. Pugsley, of Peekskill, New York, supplementing the staff organization of the Federal Council's Commission on the Church and Social Service. Mr. Pugsley has generously pledged a similar amount for next year.

A RIVAL OF CONFUCIUS

BY REV. S. H. CHESTER, D.D., Montreat, North Carolina

MOH-TI (sometimes written Meh-tse) was a contemporary and rival of Confucius. In the opinion of some he was much more of a sage than Confucius. Indeed, in some of his views and teachings he anticipated the highest political wisdom and moral philosophy of this advanced stage of our Christian era.

Mankind may be described under the threefold classification of conservatives, radicals and those who keep to the middle of the road. To which class anyone may be assigned depends on the point of view of the age and country in which he lives. In China the great outstanding representative of conservatism is Confucius. He was perhaps the world's greatest champion of the *status quo* and of the divine right of privilege. His doctrine of filial piety applied not only to the relation of parents and children, but to all existing classes and authorities, those below owing unquestioning deference and subordination to those above. The question was not what was reasonable and right and fair as between man and

man, but what was the established order. That was to be maintained at all costs and all disturbers of it were to be suppressed.

Moh-ti, in his day, was called a radical because he repudiated this form of conservatism. He created a great stir and was beginning to have a large following, until that other great conservative, a sort of second Confucius named Mencius arose, and by denouncing Moh-ti as radical and revolutionary, succeeded in discrediting him and remanding him to 2,000 years of obscurity and forgetfulness. An ancient Confucian writer said "Moh-ti was blocking up the way of truth when Mencius refuted him, and scattered his delusions without difficulty."

Some of his "delusions" have recently been brought to light. A few of them sound as if they might have been quoted from some of Woodrow Wilson's great state papers, in which he tried to bring for the first time into modern diplomacy the principles of the Gospel of Christ. Think of a man 450 years before the Christian era

speaking as he does about social and international morality.

What are the conditions really harmful to a country? There are many aggressions of powerful states against small; oppressions of the poor by the wealthy, of the weak by the strong, of minorities by majorities; contempt of the great for the humble; lack of good will on the part of governments; and the corruptions of ministers.

But princes bearing good will toward their fellows would fight no more battles; heads of families, loving others, would not bear grudges against them; men would love their neighbors and would neither steal nor do harm to them; officials and ministers would be benevolent and loyal; fathers and sons with love between them would be governed by a filial spirit; brothers, loving each other, would find themselves in harmony and would be easily reconciled if there were a quarrel. Then, when there is good will among men, the strong will not harm the weak; majorities will not oppress minorities; the rich will not be arrogant toward the poor; the noble-born will not be contemptuous toward the man of humble birth; and the charlatan will not dupe the simple-minded Misery, injustice, jealousies, and hatred may be kept from society by the practice of universal good will.

When a man practices good will toward others they respond by loving him; when a man helps others, they aid him; when a man does wrong by others, they do wrong to him; when a man hates others they reciprocate by hating him.

It sounds as if he might have been reading by anticipation the 25th chapter of Matthew when he says: "He who accepts the principle of universal love, when he sees his fellow man hungry he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him."

Moh-ti also had an idea of God which approaches that expressed in the Old Testament. He uses the common term "Heaven" in speaking of the Deity, but unquestionably he conceived of Heaven as a personal being, to whom he attributes not only omniscience and omnipresence, but also righteousness and love. He declared that Heaven loves all and is good to all, and argued from this the duty of men to love one another. In reading some of his sayings on this subject one wonders if he might not have somehow come in touch with Ezra and Nehemiah who were his contemporaries in Palestine. He nowhere inculcated in so many words love to God (Heaven) and love to one's neighbor as one's self, but he does recommend the practice of those virtues of which only such love could be the inspiration. "If," he says, "people regard the property of other people as they do their own, who will steal? If they regard other men as they do themselves, who will rob? And if they regard other countries as they do their own, who will go to war?"

Only a few years ago a Chinese scholar, hearing a missionary's sermon, said to him: "You are preaching the doctrines of Moh-ti. Go read Mencius, the great advocate of Confucianism, by whom the teachings of Moh-ti were refuted."

Modern science and general enlightenment and the leaven of the Gospel of Christ are refuting the materialistic and selfish philosophy of life of Confucius and Mencius, and the teachings of Moh-ti are being revived; and where they are received will not the way be made easier for the teaching of Christianity which in some respects they so closely resemble?

BRITISH MISSIONARY SOCIETIES IN CONFERENCE

BY MR. H. W. PEET

THERE is perhaps no better example of Christian unity without uniformity than the Conference of British Missionary Societies, the nineteenth gathering of which was held at High Leigh, June 11-14. Practically every Protestant organization in the British Isles was represented among the 130 delegates. As the Rev. W. W. Cash, Secretary of the Church Missionary Society and the new Chairman of the Standing Committee of the Conference, said at the opening session, "No single church has monopolized the creative life of the spirit of God. Christ will even indwell these people who will not shake hands with one another. These facts make fellowship possible." There is no reluctance of Anglo-Catholic to shake hands with Baptist, or of Quakers "cutting" Broad Churchmen or Methodists at Hoddesdon. Despite difficulties all willingly work together for the spread of the Kingdom.

The leading subjects before this year's Conference were Christian Literature in China and Africa, due to the realization that literature must today be a major and not a minor instrument in the work of the Church; the rural problem in India; the situation in South Africa; and the relation of governments and missions. Missionary work at home also occupied attention, both from the point of view of substituting a real knowledge among laymen of what missions are really doing today, to supplant the "smoke room" versions as one speaker termed it, and the care of

foreign students in Great Britain.

Canon Tissington Tatlow, who retired last year from his thirty years' association with the Student Christian Movement, gave a deeply moving account of the perils and difficulties which beset most of the 3,200 Oriental and African students in Britain; half of them to be found in London. The women students found good friends, but most of the men suffered from desperate loneliness. He knew one fine Indian student who during five years in England never once had the opportunity of crossing the threshold of an English home and this was typical. The Church should have a stricken conscience that it has done so little for these visitors. Special pleas were made for a hostel for African students on the lines of the Indian Students Hostel in Gower Street, London.

The initiation of a "Five Years Movement" of progress in China was outlined by Dr. Cheng Ching-Yi, Moderator of the Church of Christ in China, a union movement representing a third of the Protestant community. He mentioned also the sister "Kingdom of God Movement" in Japan, led by Mr. Toyohiko Kagawa, the Christian social reformer, and said that they were looking forward to his personal help to them in China next year. Dr. Cheng stressed the special need of a literary campaign, for even among Chinese Christians 60% are still illiterate. The necessity for literature for those who are learning to read and the coordination of existing literature

agencies in China were emphasized by the Rev. C. E. Wilson, Secretary of the Baptist Missionary Society.

The same need of books in Africa was dealt with by Miss Margaret Wrong, Secretary of the International Committee for Christian Literature in Africa. "The production of literature is not treated as seriously as the production of literates," she said. There is a growing feeling too, that it is not wise to make the New Testament the chief school reader. Further, class books are needed in school, and other literature as well as the Bible are needed outside. One tribe had for reading matter only the Gospel of Mark and a small-pox handbook. The value of fiction must not be overlooked, both in the vernacular and in English. She had just heard from the Scottish Mission Bookshop on the Gold Coast that the novel most in demand there was "The Sorrows of Satan."

Very outspoken criticism of conditions in South Africa, whence he had just returned, were made by the Rev. W. J. Noble, of the Wesleyan Methodist Missionary Society. "If we had tried to do in India the things done in open day in South Africa," he said, "India would have been running with blood years ago. The new civilization which has crashed into the old order of things there is substituting a worship of the dynamo for the worship of the witch doctor and of the whiskey bottle for the beer calabash. The Christian Church must stand for the sacred right of personality, irrespective of color. A sinister situation is developing in consequence of legislation founded on fear. The Church must protest, but it must not seek to gain a victory over white or black.

The hopeful signs are the movement in the Dutch Reformed Church and the Joint Council Movements of Natives and Europeans."

Reference was made by two speakers to the situation in Northern Nigeria, where for the past thirty years the Government has allowed no Christian missionary work in a Moslem area. Mr. J. H. Oldham, one of the Secretaries of the International Missionary Council, said that we must see that the South African condition of affairs does not spread throughout Africa. On the contrary, if a right system, not based on domination were evolved for East Africa, it should have a great effect in South Africa.

"The partnership of government and missions in Africa," Mr. Oldham said, "is working out defectively. This is not due to government but to the fact that the missions there have not a common mind. A boat won't go straight if rowed by an Oxford Blue and a preparatory school boy!"

Dr. Kenyon L. Butterfield, former President of the Michigan State Agricultural College, who has just returned from an examination into rural work in India said: "Much attention is being given to rural reconstruction. Many Indians are keen on it, and work at Tagore's school is a valuable example of what may be done. The government is doing what it can, and the missions and the Y. M. C. A., which was the pioneer, are carefully considering programs. Education, however, tends to make the student look away from the village, while what is wanted is rural leadership.

The Conference devoted a large part of one session to prayer for India in the present crisis.



TOPICS OF THE TIMES



Unemployment

Unemployment has become a serious factor in the maintenance of home and foreign missionary work as well as in the support of many local churches and other religious, educational and philanthropic agencies. One department store in New York is reported to have dropped 600 employees and another has dropped 400. A luncheon club, maintained by one of the New York churches for employed young women, reports that over 100 of its usual patrons have lost their positions and are no longer able to pay even the cost price at which the luncheons are served. One of the great milk companies reports that its earnings have decreased 30% because people are economizing as they have not economized hitherto. Fifty-four railroads reported in June that their earnings had fallen off 32.8% because fewer people can afford to travel. Two hundred corporations conducting a wide variety of business report that their combined net profits for three months of this year showed a decline of \$69,000,000, or 19%.

Startling Figures

The Secretary of Commerce stated June 26 that there were 2,298,588 unemployed in the United States. Mr. William Green, however, President of the American Federation of Labor, stated that this was an underestimate and that the inquiries of the Federation showed that there were 3,600,000 men out of employment, or 20% of the wage earners of the country, and that "this figure does not include office workers or farm laborers." The figures of the Secretary of Commerce were also challenged by Miss Frances Perkins, State Industrial Commissioner of New York, who said that the

method of gathering the unemployment census could not give a true picture as a person who might have been out of work for six months and had had a casual job the day before he was enumerated, had been put down on the employed list. Darwin J. Mese-role, President of the National Unemployment League, declared, June 29, that "estimates of unemployment figures in the United States today should begin at 6,600,000." Such wide variations show the need of more accurate information. But whatever the exact figure may be, it is clear that the total number of unemployed in the country-at-large, including clerks, stenographers and all other persons on wages or salaries, is distressingly large.

In 1921, Mr. Hoover, as Chairman of the President's Conference on Unemployment, said:

There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life in which numbers, willing and anxious to work, are deprived of these necessities. It simply cannot be if our moral and economic system is to survive..... What our people wish is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find a solution. Without it our whole system is open to serious charges of failure.

These words are even more applicable today than when they were spoken nine years ago.

Proposed Remedies

How the problem can be effectively dealt with is a perplexing question on which experts differ. Senator Wagner of New York, has introduced three bills in Congress. The first provides for the systematic planning of public

works by Federal Government, and the means by which new construction may promptly be undertaken in periods of increasing unemployment; the second for the establishment of an efficient public employment service through Federal State cooperation, with competent management and adequate support; the third for the collection of more adequate information by the Federal Bureau of Labor Statistics as essential to plans for stabilization.

All three of these bills were passed by the Senate and favorably reported by the Judiciary Committee of the House, but not acted upon when Congress adjourned.

Hampered Missionary Work

Meantime, the situation has serious religious as well as industrial and social repercussions. Many people economize first not on luxuries but on benevolences, and so the home and foreign missionary work of the churches is sorely straitened. Some boards have been forced to cut down their appropriations; others are making ends meet by leaving vacancies unfilled and postponing repairs and replacements of antiquated buildings. Practically all are obliged to neglect opportunities for advance at a time when doors are open on every side and calls to go forward are urgent. It is not a time for discouragement, but for stronger faith, renewed consecration and more earnest prayer to the end that the lines may be firmly held until a better day dawns, as it surely will. "The come-back will be slow," the Secretary of Commerce said June 28th, "but we can look for reasonable prosperity within the next year." A. J. B.

Editors of Religious Press

Confer

For several years the editors of the religious weeklies of various denominations have been accustomed to meet for conference regarding their common problems. The conference this year was held April 29-30 in Washington, D. C. Twenty-eight editors

were present and three others, who were unable to be present on account of illness, sent papers that were read. The difficulties with which religious newspapers have to deal were frankly stated and carefully discussed. Emphasis was laid upon the importance of increasing the devotional element in their columns. The following points were suggested as essential to successful editorship:

The editor must be enthusiastic about his job; sincere and not be side-tracked from honest expression of his opinion; not take letters of criticism too seriously; keep smiling; read his own paper critically after two weeks; compare his own paper with others.

The findings included the following:

A new approach to the circulation job involves getting away from the inferiority complex.

An educational campaign over a period of at least five years, bringing before church members the value of having and reading the paper, is suggested. This is to change the mental attitude toward the church paper.

To make an interesting paper demands an editor of intelligence, industry and technical skill.

A denominational paper must be a denominational paper.

To hold official support, give absolute loyalty to the denominational policies. Thus is secured freedom editorially. Everything depends upon the spirit of the editor.

Editing a religious paper does not involve keeping an eye on an advertising page.

It is a privilege and inspiration to be a part of building up a Christian conscience in the world.

A. J. B.

Conference for Outgoing Missionaries

Among the few things which the acting editor can remember with any degree of satisfaction in a secretarial service of 34 years is his suggestion, in 1897, that the Presbyterian Board of Foreign Missions bring its newly appointed missionaries to the headquarters in New York for a conference of eight or ten days. He had been impressed by the fact that many new missionaries, particularly those for

the great mission fields in the Far East, came from the middle and far-western states and sailed from Pacific coast ports, so that no secretary or member of the board ever saw them before going to the field. As most of the older missionaries arrived at San Francisco on their furloughs and spent them at or near their former homes, there were missionaries of a dozen or more years of service who had never met their board or its secretaries. There were indeed some personal contacts. Whenever practicable, a given candidate was interviewed by a secretary, and farewell meetings were held for departing missionaries who sailed from New York or Boston. But such interviews and meetings were usually brief and seldom dealt with questions of missionary policies and methods. Candidates for medical and educational work, having received their training in medical colleges and normal schools, had received no adequate instruction regarding missionary problems and conditions, and some of the ordained men had received little in their theological seminaries. They went out with a consecrated motive to give the Gospel to the unevangelized millions in non-Christian lands, but they had no clear idea of how it was to be made operative.

The First Conference

The result was that there were comparatively few personal contacts between the board and the missionaries under its care. Correspondence indeed was free and sympathetic, but it was usually between personal strangers. Young men and women not only went to the foreign field without the special information that they needed before going but without that contact with the supporting board and its policies that would enable them to work in best relations with it.

The proposal that this situation should be met by bringing newly appointed missionaries to the board's headquarters for eight or ten days of special conference aroused some misgiving in the minds of the older secretaries, who doubted its value and

feared its expense. However, they acquiesced in having the experiment tried for one year, and the first conference met in New York in June, 1898. It was such an instant and overwhelming success that no question was ever afterward raised, and it became an annual event in the Presbyterian and other boards. Not least among its advantages has been the opportunity for a final physical check up by the medical examiners of the boards. More than once this has resulted in the discovery of defects which the local medical examiners at the missionaries' homes had failed to find, and which, if carried to the foreign field, would have caused serious trouble.

Union Conferences

A few years ago, the question naturally arose why boards having headquarters in the same general region should not hold these conferences in common, inasmuch as most of the necessary subjects have no denominational character, as the few subjects that have such character could be easily treated after the union conference, and as there would be large value in having missionaries of various denominations meet one another, form friendships that would be prized by them in later years, and see the worldwide work of the whole Church from a common viewpoint. Union conferences were therefore inaugurated and have now become definitely established. The one this year was held in the fine new buildings of the Kennedy School of Missions at Hartford, Connecticut, and was attended by the newly appointed missionaries of six denominations—Baptist, Congregational, Episcopal, Methodist, Presbyterian and Reformed.

Enrollment was 175, of whom 140 were new missionaries. The finest possible spirit of fellowship prevailed. The sessions were pervaded by a warm devotional and evangelical feeling, and all felt they were on a mountaintop of spiritual experience never to be forgotten by those who enjoyed them.

A. J. B.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York

President of the Federation of Woman's Boards of Foreign Missions

The whole matter of Negro slavery looms large in our home missionary study for 1930. With the younger groups the following may be used to advantage especially in connection with the study of Haiti and Santo Domingo.

AFRICA—THE CARIBBEANS AND "U. S."

ADAPTED FROM A METHOD

BY MISS CLEMENTINA BUTLER

Our young people may not at first wish to consider the historic side. The following suggestions are for programs to capture their imagination and interest. Follow with more serious study.

Africa is the *continent of mystery*. Use the attraction of mystery in your plans. Announce your first meeting as a forum for discussion of current questions. Pledge each participant to secrecy as to her topic but give it as much publicity as possible.

Program

1. Two Famous Flappers.
2. Beads and Necklaces.
3. Talcum Powder.
4. Length of Skirt.
5. Solitaires.
- (For an older group add:)
6. What Calendar?
7. The Compass; Where Shall It Point?
8. Jurisprudence? Materia Medica? Transportation?
9. "Mr. Rameses, Meet Mr. Moses."
10. Shall It Be the Crescent or the Star—the Spear or the Book?
11. Was She Justified?
12. The Good Old Scout. Three Scouts.

For both groups use as a finish the Scout's Message.

Hints

No. 1. Select two of the liveliest girls you know and give to one the task of

bringing the story of Cleopatra, the woman of a black race, so beautiful, however, that she "vamped" one of the noblest Romans of them all! Provide the girl with a picture of Cleopatra in her gorgeous barge on the Nile.

To the second girl give the Queen of Sheba, also a black woman—who took leap year privileges with Solomon. Help her to bring the thought around to Abyssinia, where the royal family claims kinship, through this episode, to the House of Judah.

No. 2. Choose a girl with a pretty complexion and take the beads of today back to the ancient Egyptians. Have her get from the library some book with pictures of the exquisite necklaces found on the mummies of ancient Egypt.

No. 3. Let one of your girls look up the use of cosmetics and show that our fancy of today goes back to ancient days in Africa, but bring her down to modern missions by providing her with a picture of an African widow with her face heavily coated with white as a badge of mourning.

No. 4. Take a girl with skirt sixteen inches from the ground. Find pictures of ancient Egyptians with their knee-length skirts and also Zulu and Sulanese women with skirts anywhere from ten to two inches—not from the ground but from their bodies!

No. 5. Bring in a girl who is engaged. Let her tell that the popular sign of the selection of the bride all over the modern world is the diamond from the mines of the dark continent. Have her tell of the cost of the gem

in money and also in the girlhood of Africa. Ask the women and girls present to show how many carry a bit of Africa on their hands.

No. 6. Discuss the present date of the world. For the Moslem the year is 1346; for the Jew, 5688; for the Japanese, 2587; for the Byzantine, 7,436.

Discuss the proposed new thirteen months plan. Mention Turkish acceptance of our calendar Anno Domini—the year of our Lord Jesus Christ. Business necessity brings this about.

No. 7. Stores are giving away compasses. They are indispensable to scouts. The Moslem compass points to Mecca. What shall be the spiritual compass for Africa—Christ or Mohammed?

No. 8. Under Jurisprudence show our debt to Africa; modern laws as administered in our courts are based on the laws of Moses. Or take *Materia Medica*. Give the daughter of a physician this topic. Picture the danger to the world of sleeping sickness imported from Africa. Bring in the sleeping sickness of Christians, as to the need. Or have a railroad man use Transportation. Take the Cairo railroad; where does it touch mission stations?

No. 9. Find somebody with imagination to picture the meeting of Moses with the great Pharaoh. Get a picture of the mummy of Rameses as found in the Boulak Museum and look into the face of the man who talked with Moses.

No. 10. Bring in a politician to study the crescent as a symbol of the world power. Bring a hammer to picture Charles Martell when Europe was threatened by the domination of Islam; a spear to symbolize African warfare; the book, the means to the allegiance of her people.

For women's meetings use the following: Give out the topic "Eugenics." Was the Queen of Sheba its first student? Was she justified according to the morals of her time in her effort

to secure elevation for her nation? What is the result today?*

No. 11. Who was the first woman to be a foreign missionary? Dramatize the princess of a great nation stooping to save Moses—the child of an alien race, of a slave—and giving him a chance to learn "all the wisdom of the Egyptians." Imagine the first lady of our land, in pre-Civil War times, fishing a little Negro baby out of the Potomac and bringing him to the White House for education and adoption!

No. 12. The good old scout, the man who gave himself to a continent—David Livingstone. On his grave in Westminster Abbey is the following, taken from his dying words: "Blessings on any man, true Christian or Turk, who will help to heal the open sore of the world." Use this as a specimen of internationalism. Shall we change it a little: "Blessings on any woman of any faith who gives herself to the healing of the sin and suffering and ignorance of those who know not our Christ."

HOW FINANCE BREAKFASTS HELP

BY REV. HOMER L. GLECKLER

Pastor of the First Methodist Episcopal Church of Dodge City, Kansas

For the past two years we have employed the successful method to be described to raise finances needed for the support of the local budget and for missions. A large factor of the success is simply a breakfast table. Here is the method of procedure:

Preparation

1. A strong finance committee of seven representative men is selected. About them a group of thirty-five workers from the membership of the official board and others is gathered. The workers are divided into three

* After the above was written a stranger came to me saying that she was a missionary in Aintab in 1913 when the Queen of Abyssinia came seeking a Christian wife for her son and bringing a full trousseau, great trunks and bales. This modern Queen of Sheba found an Armenian girl who is now in the royal palace.

companies, each company being headed by a captain. (The selection of the captains is most important.)

2. The budget of the church, including all the local needs and the World Service askings, together with conference causes, is worked out by the finance committee and approved by the official board. The budget is printed in detail in the church bulletin.

3. The date for the canvas, which is called "Loyalty Week," is set. This should be at least a month in advance of the first announcement.

4. Two letters are sent to every member of the church. One is signed by the finance committee setting forth the needs of the church, calling attention to the dates of the canvass and urging every member to be loyal to the church. The other signed by the pastor, calls attention to the fact that the church has no other means of support except the voluntary gifts of the people. He also urges the need of all the people supporting, by direct contribution, the World Service work which the church is pledged to carry on.

5. The name and address of each prospective giver is listed on a card. This card is a subscription form card for both the local budget and the World Service. Subscribers may indicate their subscriptions on the card as being payable annually, monthly or weekly, but all persons are urged to pay weekly.

6. During all this period of preparation the pastor gives a series of Sunday morning sermons on Christian stewardship. Opportunity is given for members of the congregation to sign Christian stewardship cards.

The Breakfasts

1. Arrangements are made with the women of the church to serve breakfast in the church on four consecutive mornings beginning on Monday of "Loyalty Week." Three tables are arranged—one for each captain and his company of workers.

2. Previous to the breakfast cards of prospective givers have been dis-

tributed among the captains, care being exercised that each group of cards represents about as great financial possibilities as the other.

3. During the first morning's breakfast a careful statement is made by the chairman of finances or the pastor about the financial needs of the church, the importance of doing the work of setting up the finances at this particular time, and of canvassing every member of the church for both local needs and for World Service. Opportunity is given for questions. Each captain then places four or five cards (a very limited number) of prospective givers in the hands of each team, being careful to give out to the members of some other team than the one on which he works the names of each worker present. All workers are urged to make their pledges before starting out on the first day's work. Prayer is then offered by the pastor. All are asked to see the persons whose cards have been given them and be ready to report the work of the day at the breakfast the following morning.

4. As members of the team come in for the breakfast the following morning the captains assemble the reports and are ready to report the work of the various companies according to the form in the accompanying chart. (The chart accompanying this article is an exact copy of the results for the 1929 campaign.)

5. It is good to have a little friendly competition between the companies. We recognized the company whose report at the end of the first day showed up the best as "the bunch who brought home the bacon," so we presented them with a pound of bacon. (The bacon, by the way, was served at the next breakfast.) Another day the company with the best report was spoken of as "walking long and hard and wearing out the soles of their shoes." This company was given a pair of half soles. One day the company having the least to report was urged to "dig in"—and the men were presented a shovel and pick. These

little incidents add to the enjoyment.

6. Of course there is no report made at the Monday breakfast, but on each of the following mornings the reports are made and recorded on the black-board. On Thursday morning all the remaining cards of prospects are given out to the workers. The final report is made at the meeting of the official board Friday night. On this night we have been able to report the entire budget subscribed.

The success of the plan is determined to a large degree by these features: the steps of preparation made for the canvass; the good fellowship among the workers at the breakfast hours; not assigning too much to be done each day; and the fact of doing the work *now* and expecting a daily report.

decided to accept this singular invitation and so, in the stormy atmosphere of the Paris Commune, he began to oppose the doctrine of social warfare and class hatred by preaching the gospel of Christian love and brotherhood. It was at once a venture in faith and an international experiment.

An Astonishing Growth

Planted in that hard soil, La Mission Populaire (McAll Mission) has had an astonishing growth. Today it includes thirty large Fraternités and smaller halls, in twelve centers in Paris and in fifteen other cities, from the factory towns of the north of France to the Mediterranean, including Amiens, Lille, Marseilles, Nantes, Nemours, Nice, Roubaix, Rouen, and St. Quentin. The work also includes

Church Budget

DODGE CITY, KANSAS

Amount Needed—1929-30—\$12,666.00

	First Day			Second Day			Third Day			Fourth Day		
	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged
Company A ...	5	32	\$1513.40	5	31	\$916.60	5	49	\$1064.60	5	24	\$575.20
Company B ...	5	34	1287.17	5	56	1477.82	5	29	509.90	5	17	336.80
Company C ...	5	62	1740.40	5	53	1086.16	5	46	1785.32	5	22	629.04
Totals	15	128	\$4541.57	15	140	\$3487.50	15	124	\$3359.32	15	63	\$1541.51

Total No. Pledges, 455. Amount, \$12,923.51.

HOW A VENTURE IN FRIENDSHIP IS BEING ACCOMPLISHED

On the night of August 18, 1871, an English clergyman, Dr. Robert W. McAll, was distributing tracts along the Boulevard de Belleville, in Paris, when he was challenged by a Communard.

"Come," cried the radical working-man, "come and preach to us a gospel of reality and liberty."

Almost on the instant Dr. McAll

the evangelization of river towns and villages by means of chapel boats and of inland towns by means of portable halls and motor cars. In addition there are seven Vacation Colonies and Bible Schools in the mountains and by the sea, to which children are sent during the summer months. An enumeration of the activities carried on in the larger Fraternités would mount up to twenty-five or more organizations in each.

The Fraternité is a Christian social center, unique and comprehensive in scope. It is a headquarters for religious services, social gatherings, club meetings, medical clinics, and is always a place where man, woman or child may find moral and spiritual help and wholesome recreation. It maintains recreation and club rooms in Paris for younger working girls.

The work of La Mission Populaire is carried on in its entirety by the devoted French people themselves.

America's Part

The American McAll Association is an immediate outgrowth of extraordinary circumstances, just as the founding of the McAll Mission in Paris was the unanticipated result of the visit of the English clergyman, Dr. McAll, to the French capital immediately after the Commune in 1871.

Six years later, Miss Elizabeth Rogers Beach of Andover Academy, went to Paris for the continuance of her language studies. One day as she was walking home, feeling lonely and a bit homesick, she saw over the top of the doorway of a small shop this lettering:

TO WORKINGMEN

Some English friends desire to speak to you of the love of Jesus Christ

Entrance Free

Her curiosity impelled her to enter and here she met Dr. and Mrs. McAll. The next year she taught in the Mission. Miss Beach returned to the United States, not to accept the Chair of Modern Language at Smith College, but to go from city to city urging Christian women to organize auxiliaries to aid the work. Miss Beach met an untimely death in a shipwreck two years later. But as the result of her earnest endeavors, the American McAll Association was incorporated in 1883 and today counts some sixty auxiliaries plus twenty young people's auxiliaries in cities reaching from Boston to Minneapolis and from Minneapolis to Washington. These auxiliaries are organized on interdenominational

lines, a dozen or twenty ecclesiastical units being represented in their membership. For example, at the annual meeting of the Buffalo McAll Auxiliary, the roll call is a competition of representatives from various local churches. The Delaware Avenue Baptist Church will be called by the President and perhaps twenty-five members will stand, the North Presbyterian Church perhaps thirty, and so on until the roll call is completed and three hundred women will have been on their feet as the delegates from a score of churches.

Each auxiliary is a law unto itself as to its method of procedure. In some instances, it will be a monthly meeting of the executive committee of the local auxiliary, supplemented by public meetings alternate months and the Annual Meeting in May of all auxiliaries at which some distinguished outsider is asked to speak. The methods of donations are either by individual representatives or by means of grants from church budgets. Rummage sales, lecture courses, musicals, most attractive Christmas cards sold each year for the benefit of mission orphans, social gatherings of one sort or another, are successful ways of spreading interest and information to increase the treasury, as do life, honorary and other memberships.

Sewing

During the War there were daily sewing meetings at which thousands of garments were prepared for shipment to help women and children. Now two shipments each year are sent over through the courtesy of the French Line on April first and October first. Patterns and finished samples will be sent, on request, by Miss Elizabeth Congdon, c/o Mrs. James C. Colgate, 270 Park Avenue, New York City.

Vacation Colonies

During the World War the Mission purchased its first Vacation Colony which cared for orphans. This was a challenge to the young people of the

Protestant churches. The young people's groups are devising special plans for awakening interest in the new generation and in raising contributions for the Vacation Colonies, seven in number:

Chateau de Coqueréaumont, near Rouen.
Bellevue, La Bernerie, in Brittany.
La Villa Bonne Humeur, Châtillon-sur-Seine.

Les Vallées, Fondettes, near Tours.
La Rayée, Gérardmer, Vosges Mountains.
Stade Coligny, St. Quentin.
Rayon de Soleil, Fresnes-l'Archevêque, in Normandy.

Interesting financial reports of these Colonies in tabulated form come from France—first, the amount in francs which the French Mission children give for their own holiday; the proceeds of their own fetes; that given by the parents and French Protestants, and the contributions from Protestants in England, Scotland, Canada, and America.

Each summer increasing hundreds of children anticipate their holiday. The Vacation Colonies are at the same time Daily Vacation Bible Schools. They not only hold the children during the summer months, when otherwise they would be left on the streets of Paris and other crowded cities, but gain recruits for the Bible Schools, Mission Girl Scouts, Y. W. C. A. Cadets, and the winter schools of the Mission.

Young People's Auxiliaries

Over twenty young people's auxiliaries are now organized in the United States and increasingly the Protestant denominational and interdenominational groups are sponsoring and supporting the Vacation Colonies.

These are some of the benefit methods: garden parties, lectures, book reviews, luncheons, coin calendars, department store sales, rummage sales, sale of old gold and silver, of French goods on commission, individual sales of books, candy, jam, etc.

Interesting programs are carried on by these groups. Histories of the Vacation Colonies with attractive photographs will be sent to any person or

group wishing to plan a McAll program. Movies showing the children of the Mission in action and attractively colored slides can be obtained from Miss Elizabeth Congdon, Associate Representative (Young People's Activities), c/o Mrs. James C. Colgate, 270 Park Avenue, New York City.

A program of friendship is carried out between the young people of France and the young people's auxiliaries here. We welcome your letters to send across the sea. For information concerning the work of the young people's groups in all its phases requests should be addressed to Miss Congdon.

American Students in Paris

Because American students in Paris have shown such deep interest, the Junior Paris Auxiliary of the American McAll Association has been established with Mlle. Jeanne Merle d'Aubigné as liaison officer. Its object is to interest young American visitors and students in the social, religious and philanthropic work of La Mission Populaire, and to establish a closer relationship between the American and French young people.

Mlle. Merle d'Aubigné, daughter of La Pasteur Henri Merle d'Aubigné and granddaughter of the noted French historian, extends a cordial invitation to all visitors to call at her headquarters, 46 Boulevard des Invalides, Paris V11, France. She will arrange a tour of McAll stations and other points of interest in Paris, as well as trips to certain of the Vacation Colonies. Mlle. Merle d'Aubigné is at home on Tuesdays after four o'clock. She will make plans for special evening trips, for those who cannot go during the afternoon, to La Bienvenue, Maison Verte, Salle Centrale, then through the picturesque Italie section and ending with a visit to the Latin Quarter.

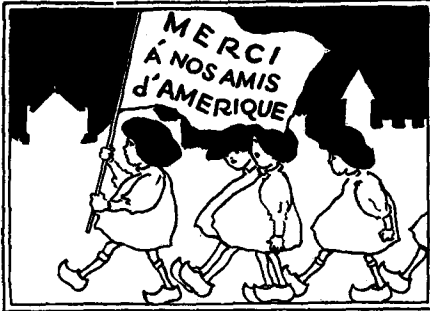
National Children's Auxiliary

AIM—Friendship. To interest the American children in the French children. To encourage our children who

are friendly to love the children who are friendless.

PURPOSE—Service. Making simple gifts for French children. Writing letters and sending snapshots to French children. Sending gifts of toys, games, scrapbooks, pictures, and clothes.

MEMBERSHIP. Children are eligible for membership from the cradle to fourteen years of age. The yearly dues of one dollar entitle a child to become a member of the "FR-AM"—France-America. Membership cards must be signed by child and counter-signed by parent or guardian, who as-



sumes responsibility for the keeping of this pledge. Quarterly letters giving news of our children in both France and America will be sent to each member.

Programs for children's parties, including French games, French songs, French stories, tableaux, etc., can be obtained from Miss Elizabeth Congdon.

WHAT IS THE BIBLE?—AN EXERCISE FOR DEVO- TIONAL SERVICE

(Slips to be cut apart and given to different readers)

Leader asks the question, "What is the Bible?" Readers answer the question.

1. It is God's Highway to Paradise.
2. It crowns womanhood with beauty and manhood with strength.
3. It furnishes adequate motives for self-sacrifice.
4. Children grow in character under its influence.

5. Youth is vitalized by its teachings.
6. The commonest work of life is glorified by it.
7. It contains the finest poetry and the greatest eloquence.
8. It is light on the pathway in the darkest night.
9. It is a sun that never sets and it shines for all.
10. Its jewels of promise never lose their lustre.
11. The presses on which it is printed are never silent.
12. It leads business men to integrity and uprightness.
13. It is the great consoler in bereavement.
14. It drives clouds from the sky and shelters from the storm.
15. It breaks the chains of the prisoner.
16. It is a fountain whose waters are sweet and sufficient.
17. It answers every great question of the soul.
18. It solves every great problem of life.
19. It is a fortress often attacked but never falling.
20. Its wisdom is commanding and its logic convincing.
21. It blazes trails through trackless forests.
22. It civilizes barbarous peoples.
23. It is the garden of beauty and fragrance.
24. It disappoints no hopes.
25. Its love is a burning passion and abiding principle.
26. It amplifies and ennobles every soul obedient to its truths.
27. Salvation is its watchword. Eternal life is its goal.
28. It heightens every joy of life.
29. It leads to the only worthwhile self-expression.
30. It guides to self-mastery and insures victory.
31. It gives life the upward incline.
32. It punctuates all pretense.

(From "The Secret of the Life Sublime," by Dr. A. Z. Conrad, published by Fleming H. Revell Company at \$1.50. This chapter is used with permission of the publishers.)
For sale by M. H. Leavis, North Cambridge, Mass. Prices: 2 for 5 cents; 12 for 25 cents; 50 for 75 cents; 100 for \$1.25.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK, AND
FLORENCE E. QUINLAN, 105 EAST 22D STREET, NEW YORK

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

THE CHURCH IN THE CHANGING CITY

Findings of Conference held in Detroit, February 17-19, 1930, under auspices of Home Missions Council and Council of Women for Home Missions. (Slightly adapted.)

The conference brought together representative executives of denominational or church City Societies, national Home Mission Boards, the Home Missions Council, city Church Federations, the Federal Council, the Institute of Social and Religious Research, teachers, pastors, directors of Religious Education, and important laymen and lay women. It was unusually free from any officialism. The point of view, as well as the point of approach, was not that of societies or organizations, but of Christian men and women who are all alike deeply concerned for the saving of the city. The program represented a fresh approach to the city and a Christian realism of a very high order. It brought to every mind a serious consideration of the titanic and compelling factors with which inevitably the city church must cope.

While much of the material presented in papers, addresses and discussions had for background the larger metropolitan areas, it was not lost sight of that these problems, so aggravated in the larger city, are all present in germ in the smaller cities.

The outstanding thought in almost every discussion, was the influence of the city on *personality, family life and neighborhood groups*.

Factors and Forces in City Life

The city brings together the extremes of every sort. Every culture of the world is there. Every religious faith of the world is there. Every

kind of skilled and unskilled labor is there. It is a case of the old story of who will come out on top.

The city is characterized by peculiar attitudes, if not by a *city mind*.

Among characteristic city attitudes are the following: aggressiveness, self-assertion with defense attitudes, emotional repressions, the "everybody's-doing-it" philosophy (yielding to collective behavior) with an increased tendency toward superficiality in thinking and in morals.

These attitudes—city mindedness—grow out of conditions of city life. The breakdown or weakening of the old social foundation—the family group, neighborhood group, racial group—tends to social disintegration. Mobility, the shifting of trade groups, population groups and population centers on the one hand; and fluidity, the the daily ebb and flow of the city's population on the other, tends to the anonymity of the individual. A sense of individual helplessness follows this individual isolation. One must find out how to save himself from being just a jostled sort of nonentity in the city where he encounters that peculiar kind of being lost, by being alone, and by not "belonging." Moral restraints are seriously weakened when contacts become impersonal and relations indirect.

On the other hand, the city is the most highly organized of human communities. It does not end in disintegration. There are great constructive forces in the city which offer potentially a means to the freer and finer realization of personality. These possible gains are undoubtedly conditional, but that should not lead us to deny their real promise. The city is an adventure, full of perils, but it cannot be condemned as wholly bad.

The Gospel for the City Mind

The Gospel for the city mind is a Gospel for the individual as well as for society. For the most part the folks we are attempting to reach are the "un-theologically minded." We need to regard that fact. The man in the city wants to know how Christ can come into his life, into the midst of his moral entanglement and confusion, domestic strain, the tediousness of his labor; and how he can renew his life, make it large enough to overcome social insignificance and inspire its expression until he is really living the fulfillment of his ideal.

Our industrial and commercial civilization has overshadowed individuality. The individual becomes merely the representation of the social mass—factory worker number 5093, the chain store clerk, the floor walker in the department store. In the midst of circumstances of industrial standardization, mass production, economic instability and business mergers, the depersonalization process goes on.

We cannot meet this problem with an impersonal expression of Christianity—a church absorbed in self perpetuation; or a message of hypothesis or abstraction will not meet the difficulty. The Gospel must be addressed to the person. "The key to the mass is the individual," says Bishop Freeman. The primary need in the city is to rescue man from depersonalization and to empower him to divine fulfillment. To do this the Christian religion must interpret itself in personal terms. Sin and suffering are personal conditions. This does not imply that the church should ignore the group. Group characteristics may furnish the key to the moral problems of the individual. There can be a group approach to the individual.

Essential Requirements. To make the Gospel effective to the city mind the following are especially needed:

1. A knowledge of psychological mechanism operative in personal confusions and frustrations.
2. A conception of evangelism as a "one to one" task, continuous through the

spiritual rebuilding of the individual. Personality is spiritual. The church must become spiritually minded.

3. A ministry trained in the knowledge of the moral basis of human nature, and qualified to give spiritual guidance to people who have lost the way of life.
4. Churches that will provide a personal fellowship, a helpful atmosphere which will rebuild character, remove from the soul the deposits and corrosions of the world, and bring to sin-sick humanity the healing ministries of Christ. The Gospel for the city mind must tell the forlorn, distraught, timid, sinful, bankrupt life that there are hearts that care, that will go the whole way, bearing the burden as partners in the venture of man's redemption.
5. Churches that, while conscious of the disintegrating and degenerating influences of the modern city, will shake off their fear reactions and with a confident faith in the transforming and directing power of the spirit of God, will preach a Gospel of Hope.
6. Churches that will make common cause with the wholesome and constructive interests, social groupings and purposes of city people, helping them along, putting a deeper note into them and enabling these social contacts to create a genuine urbanity, to cultivate the amenities of life and to enrich human fellowship.

City Areas in Church Groups

Certain groupings of people arise in cities, which challenge special consideration by the churches:

1. The Negro population of more than three and a half million in northern cities, concentrated in certain areas, calls for the recognition of Christian brotherhood, and requires the Christian cooperation of their white brethren to secure adequate church properties and to guarantee to them equality of religious privilege and equal opportunity with all other citizens for making a livelihood.
2. The foreign language groups in our cities, brought hither by the great immigration of former years, now presents new challenges to the church.
 - (a) The restricted immigration has allowed the forces of Americanization to make great advances in qualifying these new comers for an understanding of American ideals and for citizenship.

- (b) The foreign language church has been the essential means of bringing the Gospel in the foreign language; but with the increasing familiarity with the English language these churches will take on more and more the characteristics of American churches, serve the people of these localities, regardless of races or languages, and American churches in foreign language sections will be sought by and will serve the foreign language groups.
 - (c) The migration of the foreign language groups from city centers to suburban areas presents an opportunity that can be met only by the broadening outreach of the suburban American church to include these people in its fellowship.
3. Commerce and industry are among the chief factors in the making of a city. But the great ranks of the industrially employed are outside the church. We believe in the preaching and the practice of the Social Ideals of the Churches as adopted by the Federal Council as a means of expressing to the industrial groups that the church is concerned with all classes of people, and that it stands for social justice and an equal opportunity for all as an essential part of its Gospel.

Church Adaptation

The response of the church to the needs of the changing city must be a varied one.

Downtown Churches. In the great central areas of the city's life there should be a few well-staffed, well-equipped churches, supplementing each other by their differing ministries. Such churches should render a definite service to the surrounding neighborhoods. They should also serve as centers of church life and religious thinking for the entire metropolitan region. Their institutional service and their prophetic utterances are of basic importance to the entire life of the city. Just what churches are most fit to perform such a dual and difficult role should be a matter of cooperative agreement among the Protestant forces of the city.

In the areas slightly removed from the central business focus of the city

there should be churches only less highly organized. Near the sub-centers of business and entertainment there should be similar coordination of effort among churches most fit to supplement one another in a varied ministry.

Residential Churches. In the residential sections of the city proper there should be churches of such size and distribution as can render the type of service and conduct the sort of programs demanded by a variety of constituencies. No longer is it necessary to proceed by rule of thumb in locating such enterprises or in the budgeting of their expenditures. Case studies of successful churches in residential as well as in more central areas now suggest the main lines of achievement, though standardization in any rigid sense is both impossible and undesirable.

Suburban Churches. On the suburban fringe of every urban area there is found a zone alike of privilege and responsibility. Statesmanlike occupation of industrial suburbs and cooperative strategy to avoid over-churching in the better residential suburbs is imperative.

Gradually the home base of urban Protestantism tends to shift from the oldest churches at the heart of the city to the great new churches in the more fortunate suburbs. Such a trend causes constant loss by transfer from the churches nearer the center to the churches nearer the circumference of the urban area. Whether any given church member or family should continue membership in a more central church or should become a part of some newer enterprise, is one of the most difficult problems of the urban church. Since the more central churches cannot survive without active lay leadership, the rule of behavior seems to be that working and supporting members who are willing to retain vigorous partnership in the old churches should by all means do so, while those who are able to render more willing and more competent service in the newer churches should

be encouraged to do this. Increasingly it becomes evident that none of the churches of a metropolitan area exists alone. From central urban area to suburban fringe the problem of the city is one problem, and the interests of all are bound up together. A new and intimate partnership of these concentric circles of city church life is imperative.

It is obvious that under contemporary conditions, with varied denominational traditions and cultural inclinations, the geographical distribution of churches must be supplemented by the specialized appeal of certain churches which represent the organization of particular interests, through a new principle of selective parish distribution. This principle is greatly reinforced by the wise use of the automobile. Strategic location and functional specialization alike are required of the city church if it is to deploy its forces for an adequate occupation of the modern urban region. The changing city emphasizes anew the necessity laid upon the church to save the community and not to save itself. The city church must be a nucleus for the integrating process for the community. It must think in terms of service and not desert a field because of difficulties.

Religious Education

Religious Education in all its wider range of activity and projects is one of the greatest factors in a well-balanced program of a church seeking to minister to the city community—especially in the underprivileged sections. Its concern is the development of personality and the integration of the individual life with the world in which one must live. It is our great hope for the future in the development of an adequate church leadership trained for its difficult tasks in a complex city, a clear direction as to how to meet our Christian goal.

Church City Planning and Comity

Justly to evaluate the local denominational church we need to consider

the original occasions, motives and achievements of our Protestant divisions to assess the gains and losses due to these divisions, and to evaluate the vital issues that are represented by these divisions as they exist today. Such an evaluation should be honestly made in the interest of the conservation of the values of the denominations and the largest possible service on the part of Protestant religion in these times.

In facing the problems of city conditions it is our persuasion that the functioning of the denominations in the highest degree depends upon the largest possible interdenominational cooperation. We therefore urge the denominations:

1. To undertake cooperatively a study of the cities upon a scientific basis with a view to the discovery of the actual conditions that prevail and the status of all the churches.
2. To affirm or reaffirm their allegiance to principles of comity that have been developed in the course of the progress of cooperative Christianity, and steadfastly support the same in the occupancy of new fields within the city areas, and in the adjustments that must be made in over-churched and inadequately churched sections, if the full responsibility of Protestant religion is to be assumed and discharged under prevailing conditions.
3. To consider seriously the necessity of a vital service to the down-town sections of our large cities, and the challenge to consolidate churches where inadequately supporting constituencies prevent them from rendering the type and quality of service these communities require and the Kingdom of God demands.
4. To undertake at once to equalize religious privilege by a thoroughgoing church city planning, vigorously prosecuted, comprehending the city and its environs, the city and its future, the city and its past, all in terms of need and interrelation both denominationally and interdenominationally.
5. To recognize and use the denominational City Society or Church Extension Board as the suitable agency working towards the equalizing of religious privileges within our larger fellowship.
6. To recognize and use the City Federation or Council of Churches as the

agency for unifying the religious forces of the entire city. Without such unification we shall fail in our task.

The Larger Statesmanship

The Conference recorded profound conviction that the fundamental question confronting organized religion in our large cities is: Shall the church seek to maintain and extend itself as an institution, or shall it seek, *at whatever cost*, to build the Kingdom of God and adequately to serve human needs. The conference recorded belief that the time has come when local churches in many downtown districts should be willing, should the interest of the Kingdom require, to give up their lives for the larger life of the community and the greater interests of the Kingdom. "He that would save his life shall lose it, and he that would lose his life for my sake and the Gospel's shall save it," is just as applicable to churches as to individuals. Denominationalism, local church pride of history and tradition, mere personal attachments to buildings and locations, should no longer stand in the way of the larger statesmanship demanded by the changing city.

The conference was convinced that the abiding church in the changing city will be the church that changes its policies, methods, programs, and if need be its location, to meet the demands of the times, without forsaking or compromising the eternal truths of the changeless Gospel which are "the same yesterday, today and forever."

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task; the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working

church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; a church that inspires courage for this life and hope for the life to come; a church of all good men, the Church of the Living God.—*John M. Moore.*

SUMMER READING LIST

The following list of books will be found really worthwhile summer reading. You will thoroughly enjoy the time you spend on them, and they will make a fine background for the work of the coming year.

East Wind, West Wind, by Pearl S. Buck. Published by John Day; \$2.50. A novel of modern problems in China.

Portrait of a Chinese Lady, by Lady Hsieh. Published by Morrow; \$5.00. If you liked "A Daughter of the Samurai" you will enjoy this.

Wednesdays and Other Stories, by Annie B. Kerr. Published by The Womans Press; Gift edition, \$1.50. A charming little book of true stories of foreign-born people.

A Cloud of Witnesses by Elsie Singmaster. Published by Central Committee; paper 50c, cloth 75c. Collected biography in its most palatable form—a group of Christian Nationals from different countries.

The Trader's Wife, by Jean Mackenzie. Published by Farrar and Rhinehard; \$2.00. African journal—most interesting.

Splendor of God, by Honoré Willsie Morrow. Published by Morrow; \$2.50. Thrilling biography of Adoniram Judson of Burma.

Laughing Boy, by Oliver La Farge. Published by Houghton Mifflin; \$2.50. Pulitzer prize novel portraying the life of present-day Navajo Indian youth.

Cimarron, by Edna Ferber. Published by Doubleday Doran; \$2.50. Early days in Oklahoma—not a dull moment.

A Lantern in Her Hand, by Bess Streeter Aldrich. Published by D. Appleton; \$2.00. A novel on pioneer life.

The Great Meadow, by Elizabeth Madrox Roberts. Published by Viking Press; \$2.50. The settling of Kentucky—a novel.

The Land of Saddle-Bags, by James Watt Raine. Published jointly by Council of Women for Home Missions and Missionary Education Movement; \$1.50. Full of the thrill of mountain

adventure and the delicious humor of Appalachian folk.

Freedom, by Welthy Honsinger Fisher. Published by Friendship Press; 85c. Story of high caste Indian students, and present-day problems in India.

Aggrey of Africa, by Edwin W. Smith. Published by Richard R. Smith; \$2.50. A remarkable biography—an appeal for the Christian way of life in race relations.

A BOOK—AND LIBERTY

He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his frame was dust.
He danced along the dingy days,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!

—Emily Dickinson.

MILITARISM IN EDUCATION

One of the specific objectives which the Fifth Conference on the Cause and Cure of War approved last January for presentation to groups interested in working for permanent peace was the following¹:

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

Two recent utterances will be of interest in this connection.

Iowa

We, the undersigned students of the State University of Iowa at Iowa City, do hereby certify that we have each taken military drill in the past or are taking it at the present time.

That we protest against said military drill being made compulsory upon male students of the State University of Iowa, for the following reasons among others:

We have found it by experience to be time wasting, irksome, and detrimental to proper scholarship.

We deem it an invasion of academic freedom.

We emphatically declare that we have no personal desire to take military drill and that we have only done so or are doing so under compulsion.

¹ Resolutions and program for 1930-1931 adopted by the Conference are quoted in full in the April REVIEW.

THEREFORE, we, the undersigned, appeal to the Legislature of the State of Iowa to consider this protest and to grant redress from our grievances, and we call upon all citizens, churches, clubs and organizations of all sorts, and the men and women of Iowa who believe in education free from military compulsion to sustain us in this protest, by all means within their power, so as to convey to the Legislature of the State and those charged with authority that they are not in sympathy with the continuance of this policy.²

North Carolina

To find in a college catalog a statement such as the following—

All physically acceptable freshmen and sophomores are required to take military training, except those excused by the president of the college or the professor of Military Science and Tactics—

one need not go to Germany, Austria, Bulgaria or Turkey, but to the 1929-1930 Annual Catalog of North Carolina State College of Agriculture and Engineering. This State institution is one of the land-grant colleges in a nation which fought a "War to End War," and which signed the Kellogg Peace Pact. The land-grant colleges were established for the primary purpose of teaching agriculture and mechanics, the useful arts of peace.³

ULTIMATELY—PEACE

The Naval Parley? It is only another form of war agreements. However, it does some sort of good to the world, because it does make people think about the seriousness of these things. We cannot do away with navy and army unless the people want it, and as to when the people want such a thing is a matter of ideals and desires for peace, and ideals and desires for real peace for everybody in the world are slow things to get to the minds of the people.

² Petition signed by 2,000 students at the University of Iowa in the spring of 1930.

³ From *The Wataugan*, May, 1930, published by the student body at North Carolina State College, Raleigh, N. C.



WORLD-WIDE OUTLOOK



EUROPE

Patriotism Pulls Women Together

THE importance of women in public life and their devotion and zeal in service to their new Republic of Estonia is given by Miss Clara Roe, of New York, as an outstanding impression of the visitor.

"Between her home, her job and her public duties, the time of an educated woman in Estonia is severely taxed. Many such women have two or three public duties, a job as homemaker, wife and mother, and another as wage-earner. These Estonian women are carrying heavy responsibilities. All are public spirited and their country is using them to the utmost. Estonia lost its men heavily in the World War, and in its struggle for independence women must now help to do the work of their nation. Women also work in the fields, repair roads, streets and railroad tracks, work in brickyards, lumber yards and in building construction and perform other laborious tasks. If they sought to use their political power to the fullest, they could out-vote the men. Every one is public spirited, carrying two or three jobs, with pride instead of complaint." Tuberculosis is widely prevalent among young women as a result of undernourishment as children, congested housing, long winters and lack of fruits and vegetables. Lectures and demonstrations are given on food and food values.—Y. W. C. A.

Church of Scotland Assembly

THERE is only one Church of Scotland now. The first assembly after the great assembly, when the union was accepted last year, was held in May. Mr. James Brown was the High Commissioner once more, as he was during the short life of the previous

labor government. He was a miner in his boyhood, and won his way, as so many of his countrymen have done, by living laborious days and nights. The way of promotion lay through the secretaryship of his union to membership in Parliament. Like so many other labor men he is a devoted member of his church, the Church of Scotland, and he fills the part of High Commissioner both with dignity and whole-hearted sincerity. Among other discussions there was one upon Foreign Missions which had its own session. Dr. John R. Mott gave a weighty speech and Sir D. Y. Cameron, the great Scottish artist, spoke upon the report with a passionate concern for this task, the crown of all Christian service. It is significant of the place which the church has in Scotland, that its artists and writers come so heartily to its service.—*Edward Skillito, in "The Christian Century."*

Call of Knights of St. John

THE order of the Knights of St. John has issued an appeal to the sons of German noblemen of the Lutheran faith to consider the calling of the ministry. The Order stresses the need of the churches for young men of education and training in the places of leadership. It points out that nearly a thousand years ago the ancestors of the present nobility took up the Cross in an attempt to break the power of the infidels who ruled the Holy Land. Today, it continues, the call is for a new crusade to fight the unbelief which has asserted its power throughout all sections of the country.—*Congregationalist.*

Evangelical Movements in Ukraine

THE new evangelical movements in the Polish Ukraine are highly encouraging. A quiet investigation last

summer revealed the fact that no less than seven evangelical groups have sprung up in this section of Poland as a result of Polish immigrants to America returning to their native country, imbued with the desire to spread the Gospel among their co-racials. Most of them have developed on the strength of gifts received from American agencies or individuals, which, like the Central Bureau for Relief, have become interested in this new growth of the evangelical faith in unpropitious surroundings. In 1929, a beginning was made for an "inter-group" conference over here in America, in the hope of coordinating the supporters of these various fields of work and eliminating the overlapping which is already manifesting itself in some areas.

The Central Bureau for Relief has taken special interest in this work. Some effort should be made to bring these new movements into cooperative relations with the old Polish Evangelical Church in Silesia, and in general to consolidate the Protestant elements in Poland, transforming the numerically negligible separate groups into a recognized and potent factor in the population.—*Report of the Rev. J. Ross Stevenson, D.D.*

Anti-Religious Communism

THE "red menace" has so often been used as a spectacular bugaboo in political circles that it has come to be regarded as a myth by liberal people. It has been more of a stern reality in Europe than we like to admit over here. Toward the end of 1929 evidence in abundance was provided to the world that the trend of communistic thought is not merely atheistic but definitely anti-religious. Communistic ideas find willing listeners among the ignorant working classes of Europe, half of whose earnings are swallowed by reparation payments or interest on national indebtedness. Atheism, more aggressive than merely negative, accompanies this trend. A local Socialist children's center in Berlin recently had the effrontery to invite the school

children of the district to a marionette show at which the Ten Commandments were derided in a manner so obscene that the police finally intervened.

Such conditions are symptomatic for a large part of Europe, and it is no wonder that the European churches feel very strongly the need of Protestant support from overseas. The practical expression of the sympathy felt by the American churches for their European coreligionists has been channeled, for a number of years, through the Central Bureau for Relief of the Evangelical Churches of Europe, instituted late in 1922 as an interdenominational and international relief agency, its European office being in Geneva under the direction of Dr. Adolf Keller, and its American office located in New York, directed by an American Executive Committee composed of church representatives.—*Report of the Rev. J. Ross Stevenson, D.D.*

Unemployment in Europe

CHRONIC for ten years, unemployment has taken a decided turn for the worse. The enrolment of workers for insurance of every kind is 16,000,000. Of these about 12,000,000 are insured against unemployment. Before the War normal unemployment was put at an average of 4 per cent of the employed, which, for registered industries, would work out at 500,000 or thereabouts. In June, 1920, the number of registered unemployed was 1,130,000, or more than double the normal.

In January, 1930, it was found that unemployment had increased to 1,475,000. During the Spring, when trade might have been expected to pick up, the number increased yet further by as many as 28,000 in a single week, and now the total exceeds 1,750,000, while it is keenly prophesied that the peak will rise beyond 2,000,000, or one in six of registered workers.

The figures are not inclusive. Farm labor, domestic service and other oc-

cupations are not insured against unemployment. In the agricultural areas there is reported considerable loss of work.

Nonemployment, even in Great Britain, is an element in a world-wide situation. In Germany, so it is stated, the total has risen to 3,000,000. In Italy there is mention of 1,000,000. Even in Russia, where the workers are assured of Communism, there is evidence of acute distress.—*P. W. Wilson, in "New York Times."*

Italian Crown Prince Greets Waldensian

THE Waldensian church in Italy has gained rather than lost by the official reconciliation of Italy and the Vatican. It has received publicity of a helpful kind. There is a feeling of friendliness and respect toward the Waldensians which was not known before.

"During the summer maneuvers of the 92d Infantry Regiment in our valleys its colonel, our Crown Prince Umberto, had an opportunity of making himself known to our people, who were enthusiastic in their admiration for his gentleness and affability."

One day in the Charcoal-Burners' Glen he met an old Waldensian and stopped to talk to him. He learned that the old man was quite proud of having seen three kings of Italy—Victor Emanuel II, Humbert, and Victor Emanuel III.

"One of my remaining wishes would be to see also our young prince, who is a nice fellow, they tell me, but I am too old and shall never have the chance. I keep his picture with me. Here it is!"

"Don't you think I look a good deal like him?" asked the prince.

"Why, you are the prince, and I have spoken to you as if you had been only an officer! But I am glad to have seen you before dying."

"Well, so am I," said the prince, and with a hearty handshake he crowned the old man's happiness.

A little girl at Bobbio having been bitten by a viper, the prince lent his

own automobile to the pastor's wife to take the child to Pinerolo, where she was put out of danger.—*Record of Christian Work.*

Lutheran Churches in Russia

FAITH and hope in the face of adversity are the keynote of a letter of the Rt. Rev. Theodore Meyer, of Moscow, Bishop of the Lutheran Church of Russia, written April 26, to a Lutheran leader in the United States. In describing the reaction of the Church in Russia to conditions imposed from without, Bishop Meyer says in part:

In the great need which hangs heavy upon us it is a great consolation to us that you are not growing weary in remembering us in your prayers and supporting us with your gifts..... The situation of the church becomes more difficult with each day..... The need of the pastors who are still in service is very great because the congregations are impoverished and in spite of their willingness to help are scarcely able to contribute anything toward the expenses of the church and the pastors. Further, extremely high taxes have been imposed this year upon a great number of the pastors. Especially in the cities are the congregations unable any longer to guarantee their livelihood. In consequence of this condition in many cities and towns, the congregations have united into one district parish but in spite of this they are scarcely able to continue existence. In the villages, too, the state of the congregations and the pastors is very precarious.

GENERAL

Dr. Mott Finds World Open to Christianity

NEVER were the doors of entry into other lands so wide open to Christianity as at present, Dr. John R. Mott told the evangelism group of the Federal Council of the Churches of Christ in America which met at East Northfield in June.

Having recently returned from a trip around the world, Dr. Mott told of the spirit of inquiry which was creating conditions ripe for the message of Christ. Even the Mohammedan world is open to evangelization, he said.

Dr. Mott gave a most encouraging

outline of conditions in other countries from the point of view of the Christian work. As an illustration he told of the resolve of Mr. Chang Sing-ye, speaking in behalf of the native church of China, that within five years the Christian Church of China was to be doubled, and this in the face of the cataclysmic conditions prevailing in China now. In India, Dr. Mott said, Christianity is on the threshold of a most far-reaching influence.

"I have never been so impressed before by the tide of inquiry that is sweeping over all countries." Dr. Mott said, "We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian Church are all that is necessary for the evangelization of the world."

International Congregational Council

THIS notable annual event in the congregational churches of the world was held this year, July 1-8, in Bournemouth, England. Six hundred Congregationalists from America sailed from New York, June 14, to attend this great meeting. Delegations were also en route from many other countries.

The International Council is composed of 450 voting delegates, of whom 150 are from the United States. It represents 24,275 churches with a constituency of 6,000,000 in the United States, Canada, Great Britain and twenty-eight other countries on all continents. In several countries, notably Canada, North India and South India, the representation in the Council is from recently formed United Churches in which the Congregationalists have merged. The Japanese dele-

gation was from the Kumiai Riji, or Association of Independent Churches. The General Convention of the Christian Church in the United States was represented this year for the first time. The Rev. J. V. Chelliah, Moderator of the United Church of South India, who has recently been in the United States, sailed with the American pilgrimage. The International Council was organized at London, England, 1891.

Bournemouth offers not only a beautiful, but in many respects an appropriate, setting for the present Council. It is a strong Congregational center.—*Congregationalist*.

Christian Endeavor

THE officers of the International Society of Christian Endeavor in their last meeting before leaving for the World's Christian Endeavor Convention in Berlin gave thoughtful consideration to the general status of the work throughout North America.

The report of the General Secretary, Mr. Gates, noted a number of important elements of progress. The recent concurrent statement from the denominational leaders concerning the present place of the young people's society in the present program of Christian education indicates an increasingly cooperative attitude among the denominations. The International Society has been cooperating heartily with the American Bible Society in Bible-study work and the distribution of the Scriptures. Several hundred delegates are attending the World's Christian Endeavor Convention in Berlin from the United States. Active work has been started in connection with plans for the fiftieth anniversary of the founding of Christian Endeavor.

Mr. Paul Shoup, President of the Southern Pacific Railroad, is general chairman of the Fiftieth Anniversary International Convention committee, which is planning the Convention to be held in San Francisco in 1931. In this connection plans are being made by the International Society for the celebration of the fiftieth anniversary

at the time of Christian Endeavor Week in February, 1931. Plans are being made for the proposed Trans-Pacific Convention in Australia in September or October of 1931.

Dr. Poling indicated that he was to give a generous portion of his time next year to special Christian Endeavor visitation in important centres throughout this country. A plan was adopted which calls for a series of two-day institutes in approximately two hundred and fifty strategic centres during the fall, winter, and spring of 1930-31.—*Christian Endeavor World*.

Home Missions Congress

WHAT the now famous Jerusalem meeting of the International Missionary Council accomplished in the thinking and planning for the foreign missionary movement of the future the North American Home Missions Congress, to be held in Washington, D. C., November 30-December 5, will do in some measure for the missionary cause at home, if the hopes of its leaders are fulfilled. For nearly two years, three large commissions have been at work, gathering preparatory data which will serve as a basis for the deliberations of the Congress. Commission I is studying the task and administration of home missions; Commission II the promotion of home missions and Commission III cooperation in home missions. The primary purpose is thoroughly to evaluate the home missionary enterprise in the light of present-day conditions in the Church and in the Nation at large, and to reach as full agreement as possible on the best methods for advance. The membership of the Congress is to be limited to about five hundred members who will be carefully selected by the participating denominations.—*Presbyterian Survey*.

Anniversary of Augsburg Confession

THE great event of the year in the widely extended Lutheran communion is the commemoration of the adoption of one of the notable creeds

of Christendom, the Augsburg Confession.

Four hundred years ago—at three o'clock Saturday afternoon, June 25, 1530, to be precise—the Saxon Chancellor, Dr. Beyer, began the reading of the Augsburg Confession to the Emperor Charles V at a private session of the Diet in the chapter room of the bishop's palace. Two hours later he had finished the reading and handed to the Emperor both the Latin original, which had been read, and the German translation. The Emperor forbade the publication of either.

The Augsburg Confession is one of the great historic documents of Protestantism and its adoption was a major step in the development of Protestant thought. Elaborate plans for the commemoration of the four hundredth anniversary have been made at Augsburg, and the American churches have been invited to be represented through the Federal Council of Churches.

CHINA

Methodist Bishops Consecrated in China

THE *Foochow News*, April, 1930, prints a colorful story of the Central Conference at Nanking, which elected Bishops Gowdy and Wang:

The consecration service was most impressive. Bishop Nuelsen preached a wonderful sermon, after which Bishop Birney took charge of the consecration service. Bishops-elect Gowdy and Wang came forward, and with them came the assisting elders, the Rev. H. R. Caldwell, the Rev. Liu Fang, the Rev. Lincoln Dsang, Dr. Uong Gang Huo, and Dr. C. A. Felt.

As the consecration service was read in both English and Chinese (so that each bishop-elect received his charge in his native language) a great hush fell over the congregation. It was a historic moment, a moment full of possibilities and promise for the extension of Christ's Kingdom. Although Bishop Gowdy had been elected first, Bishop Birney first consecrated Bishop Wang, a breaking of precedent which met with general approval. —*The Christian Advocate*.

Heroic Service in Shantung

THE Williams Porter Hospital, in Tehchow, Shantung, with all the disturbances and alarms of the past year has carried on unflinchingly, treating 761 in-patients and 8,908 dispensary patients, performing 306 major operations and 745 minor operations, training twenty-five nurses, and giving laboratory examinations to 2,785 cases. More revealing of what last year's life meant there at the hospital are some of the words from the accounts of Drs. Tucker:

Famine and want have continued to stalk in the land, and Dr. Francis Tucker, helping in the relief work in Shantung and southern Hopei provinces, aided in giving out some \$300,000—mostly used as loans for some two thousand irrigation wells (to combat future drought), or in repair of roads to facilitate transportation, or in the conservation of waterways. Food and medical supplies have saved the lives of many men, women and children. One county lost nearly half its inhabitants by death and emigration. We shall never forget the cartloads of girls (less often boys) crawling their long journey to new and far distant homes—sold for from three to fifty dollars each. As the world over, they were loved by their parents, but these could no longer feed them. Now the destitution is less, but there are areas in other parts of China even more seriously affected than were ours a year ago. Fighting has not been serious in our region, though soldiers a-plenty there are in the hospital—wounded in attempts to suppress bandits. Dr. Emma Tucker was beaten, maltreated and robbed in her own house the early part of the year—the thieves doubtless being unpaid soldiers. Dr. Francis Tucker was twice captured while on relief trips. The relief auto was in captivity fifteen hours in one instance, some persons captured at the same time being robbed of all they possessed, including their clothing, which they had to exchange for the bandits' garments. The bandit chief, one of the heads of the gang of 250 or so, said, "I know you. I was in the hospital last year. See that scar—and that one! Besides, we respect what you are now doing for the famine sufferers. I do not like my occupation, but my family has to live. You shall lose nothing. We will place our own guard over your 'gas buggy' and contents. Nothing shall be touched." He was as good as his word.

—*Congregationalist.*

China Questions Tradition

THE REV. E. M. NORTON, of the C. M. S. in Fukien Province, says that in religious, social and political life, what cannot stand the test of reason is condemned and abolished. He believes that this is why temples are being destroyed or transformed into schools or museums, idols are being beheaded and burned; in short, all old customs and traditions are in the melting pot. Fourteen years ago, it was almost impossible to get boys to ask questions; they accepted everything the teacher said. Now whether the subject be English grammar or spelling, mathematics or science, astronomy or religion, they ask "Why? Is it really true? How do you know?"

Bible Class in Shantung

DR. C. E. SCOTT, of Tsinan, writes of a class for rural leaders at Yu Cheng, a walled city, where elders and deacons met for a month of hard study. The effort was the more commendable in view of the suffering in this region, soldier-ridden and infested with bandits. Time was taken to organize a new church in this harried section.

On market days class members preached to the crowds and sold gospel portions, the most advantageous point of vantage being the platform in front of the chapel. Saturday and Sunday afternoons the group was divided into bands, and went preaching through the villages surrounding the city. The last Sunday evening, by the light of candles and lanterns, communion service was held, and each delegate returned to his village resolved to serve as never before.

Peanuts Given China by Missionary

THE Rev. George H. Trull, of the Presbyterian Board of Foreign Missions, New York, writes from China:

At lunch today, Chinese-grown peanuts like the American variety were on the table. My missionary companion, Mr. S. J. Mills, said: "Father (Rev. Charles R. Mills) introduced these nuts to China

at Tengecho about fifty years ago. He received them first from Archdeacon Thompson of the American Church Mission. Years before the introduction of oil from abroad, China depended for its lights chiefly upon oil derived from native peanuts and other vegetable seeds. The ordinary Chinese peanut is quite small. Its oil was extracted by compressing the nut in the shell which was very thin and absorbed only a little of the oil.

"Father divided the American peanuts between two Chinese Christians, advising them to plant the nuts and replant the crop each year for three years. One of them gave up the experiment shortly because the old method of compressing the nuts in the shells yielded less oil than the American variety on account of their thick shells which absorbed most of the oil. The other man persevered, and discovered that by first removing the nuts from the shells and then compressing them he got an abundance of oil. He therefore continued to replant his crop and made a great success. Today thousands of tons of peanuts are exported annually from China." Enough peanuts fifty years ago to fill one's hands was an insignificant number from which to secure the bountiful crops of today. Rather big results from small beginnings! It has life and when planted it multiplies. Christianity has taken firm root in China's soil. Already there is a harvest but only the first fruits of a larger one which faith claims.

Further Steps Against Opium

INNOVATIONS of considerable importance with reference to the handling of the opium problem were made by the Council of the League of Nations at its meeting in May. It decided to add to the Advisory Committee on Opium, as representatives of non-manufacturing states, Austria, Belgium, Egypt, Mexico, Poland, Spain, and Uruguay. Furthermore, the Council decided to convene a conference on limitation of drug manufacture on or about December 1, 1930, which may possibly be preceded by a preliminary conference, of representatives of manufacturing countries only.

In conjunction with the initiation of the League's program of public health development in China it was recommended that an inquiry should be instituted by the Chinese Government

"with or without the cooperation of the treaty powers." The far-reaching Chinese public health program of the League gave rise to speeches of congratulation from the Chinese permanent representative at Geneva, Mr. Woo Kaiseng, as well as from several members of the Council.

A Chinese General Visits Mission

GEN. CHANG CHIH CHIANG, one of the leaders of the Chinese Government, visited the Central Conference of the Methodist Church at Nanking and addressed the delegates with the energy and insight of a prophet. The China Christian Advocate describes it as "the thrill of the Conference." He and his wife brought their two children to the Sunday morning service, where they were christened Mary and Samuel.—*The Christian Advocate*.

Chinese Want Missionaries

THE Canton Missionary Conference, representing missionaries belonging to American, British and German missions, was addressed by Dr. C. Y. Cheng, Moderator of the Church of Christ in China and General Secretary of the National Christian Council of China, on "The Forward-Looking Church." Dr. Cheng especially requested the missionaries to make articulate the voice of the Chinese Church in seeking for more missionary helpers. The Conference, therefore, adopted the following resolution:

That we, as a Missionary Conference, appeal to our home constituencies and to the youth of our homelands for the continued and increased cooperative support of the Christian Movement in China. The call from China is for men and women who are willing to work with the Chinese as fellow workers, they should be men and women of large vision and spiritual power. The problems that will confront them may be great but the challenge is to the big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by varied experiences, into spiritual greatness.

ISLANDS

Senate Committee Favors Free Philippines

A FAVORABLE report to the Senate on the Hawes-Cutting Philippine independence bill, which would give the islands complete independence, if, after a period of five years a plebiscite should reveal them to be in favor of it, was ordered by the Senate Committee on Territories by a vote of 8 to 4.

The Filipino people would take over the management of their government during the five-year period and would decide on the basis of the experience of these five years whether they would accept independence as a permanent possession.

They would receive tariff autonomy, with the result that they would be deprived of exporting their products to the United States free of duty.

Opposition to Philippine independence either immediately, or after a stated period of years, was expressed by Secretary of State Stimson, former Governor General of the Philippines.

He opposed immediate independence on three grounds: That it would be disastrous to the Filipino people, disastrous also to the interests of the United States, both in the Islands and the Far East, and inevitably cause such a general disturbance of affairs in the Far East as to undo the present stabilized conditions with respect to the interests of various countries in that region.

Secretary Stimson told the Committee he believed "the Filipino people are quite unprepared for independence either politically or economically," and that severance of the Islands from the leadership or control of America "would destroy self-government in the Philippines, and the result would either be a condition of anarchy or a condition of oligarchy."

The masses, he declared, would be at the mercy of politicians and money lenders. If sudden independence were given, the Islands would be overrun by the Chinese, and the result

would be a "submerging of Malay civilization with another race, the Chinese. It would be a result as inevitable as the rise of the tide on the seashore."

The bill was not pressed at that session of Congress and goes over to the session next winter.—*New York Times*.

Virgin Islands

BECAUSE of the seriousness of the economic situation in the Virgin Islands, Herbert D. Brown, chief of the United States Bureau of Efficiency, has left Washington to return to the Islands.

In his report to Congress the efficiency expert went into every phase of the social and economic activities of the Islands and said that few of them were without need of substantial and immediate relief.

Since the purchase of the Islands from Denmark in 1917 for \$25,000,000 the economic situation has grown constantly worse until at present not enough is derived from taxes to pay for the upkeep of the local government. Because they have been the victims of a series of calamities, the population has dwindled from 26,051 in 1917 to 22,012 in 1930. In the Virgin group are the Islands of St. Thomas and St. Croix and the much smaller one of St. John.—*New York Times*.

Silliman Head Resigns

NEARLY every boat which leaves this port just now carries missionaries who are going home on furlough. Of all who are sailing this spring, perhaps none has left such a permanent record of achievement as Dr. David S. Hibbard, the retiring president of Silliman Institute. Located in Dumaguete, Oriental Negros, this school is strategically in the center of the southern half of the Philippines. Dr. Hibbard founded it in 1901, and in the 29 years since has guided it to steady growth and expanding influence. There is no single

piece of mission work in the entire Philippines which can be compared with it. It attracts a student body of more than 900 students, drawn from all over the Islands, and distributed through all the grades from elementary to college. Twenty-five missionaries and a considerable number of Filipinos are employed on the faculty. Dr. Hibbard expects to return to the Philippines, but believes that the growing demands of the presidency of such a large institution should be placed on the shoulders of a younger man.—*Harold E. Fry, in "The Christian Century."*

Manila School Strike

THE strike of high school students in Manila shows several things. In the first place, it shows how much harm may be done by tactless remarks growing out of lack of appreciation of Filipino ideas and temperament. There are approximately 300 American teachers in the Philippine school system. Most of them are sincerely respected and admired by their students, and they deprecate as much as anyone such occurrences as this one. In the second place, this incident shows that there are deep undercurrents in Filipino life of which most Americans, including many here, are ignorant. All Asia is deeply stirred, and the Philippines, let us not forget, are in Asia. "Self-determination" has become a religion to half the world's population, and incidents like this show how small a thing may grow into a mighty torrent of protest and self-assertion.—*Harold E. Fey, in "The Christian Century."*

INDIA-BURMA

Bishop Fisher on C. F. Andrews

THE man about whom I write is more than a personality. He has become an institution. His attractive life stands out against the Indian horizon like some tall temple tower, whose radiant light shines as a beacon, and whose lengthened shadow spreads a shade across toilers' huts.

I recently asked Mahatma Gandhi what he thought our mutual friend Andrews meant to the progress of modern India. And in that characteristically pensive, meditative mood, he said: "My dear friend, what I think of Andrews is that India has no servant more devoted, more sincere, and more hard working. I love the name the toiling Indians of the Fiji Islands gave him—*Deenabandhu Andrews*—friend of the lowly." The loving estimate of Gandhi tells the whole story of this wonderful life in a few striking words. He calls him a *servant* and a *friend of the lowly*. That is what his deeds, words, and motives all exemplify. Service is the natural expression of his life.

One time, at the poet Tagore's home in Bolpur, I asked Mr. Andrews what he considered the most essential quality in a modern missionary. Without even stopping to think, he answered, "Willingness to serve, and a determination not to direct our Indian colleagues."

... Years ago he came out to India from Cambridge University. He was a priest in the Church of England. At Delhi and elsewhere he served as college professor and spiritual leader. But authority and sectarianism restricted him. He felt that he could not do what his soul craved because of the priestly regulations that hemmed him in on all sides. So he surrendered his ministerial orders and became a "lay freeman."

He joined the staff of Tagore's university at Bolpur as a voluntary worker. This is even yet the base from which he does his work. When there, he teaches, advises, serves, and when away, he is always in touch by correspondence. I do not know what that "Abode of Peace" would ever have done without his gentle, guiding, serving spirit. He and Tagore are bosom friends—David-Jonathan—twain personalities, strikingly independent, but one spirit.—*Bishop Frederick B. Fisher, in "The Christian Advocate."*

Youth League

BOMBAY has 26 Youth Leagues. The object of the League is to bind together the youths of the Presidency in the pursuit of common ideals, and in the service of the motherland, to fight communism, and to work for the abolition of useless and embarrassing customs, promote *swadeshi*, study the causes of unemployment and encourage the study of international questions. At a recent dinner of the League, all the speakers stressed the need of abolishing every form of communism.

Gandhi's Mantle Falls on a Woman

MRS. SAROJINI NAIDU, Hindu poetess, emerges as leader of imprisoned Mahatma Gandhi's Nationalist following in the "civil-disobedience" movement. "An eloquent orator and the only woman ever to be chosen President of the Indian Nationalist Congress," begins a character sketch in the New York *World* from Arthur E. Mann, who continues:

She is widely known in England, having been educated at Kings College, London, and Girton College, Cambridge. She became a fellow of the Royal Society of Literature in 1924. She has published three volumes of poetry in English, and has lectured in all the chief cities of India on social, educational, religious, and political questions. She is also well known in New York as a lecturer. Some years ago she defied her family and the Brahman caste laws by marrying an Indian doctor who was not a Brahman. On her visits to England, Mrs. Naidu was always regarded as a moderate, until 1919, when she came under Gandhi's influence.

She was born in the capital of the native State of Hyderabad, and the four children in the Naidu family have been sent to England to be educated. The Richmond *News-Leader* declares that she would have to be included in "any list of the half-dozen most interesting women in the world, along with Halide Edib, Jane Addams, and Gertrude Baumer....."

Usually she dresses in the homespun of the native looms, but when she travels she wears the rich apparel of her class. About her is something mysterious and

powerful. "Where Naidu is," said a Berlin newspaper, "there is India." Her poetry is epic now, for at the head of Gandhi's disciples, she is an Indian Judith.

—*Literary Digest.*

Appeal for £50,000 for Church of India, Burma, and Ceylon

THE Archbishops of Canterbury and York have issued an appeal to the English Church for a dowry of £50,000 for its daughter, the Church of India, Burma, and Ceylon. A substantial proportion of this large sum has already been promised. The Church at home has a certain responsibility for the future of the Church in India and should see that it is properly equipped for its work of evangelization. But the financial demands made on the faithful in England are far too heavy in these days of trade depression and increasing unemployment for any complete response to be possible. Money is urgently needed in England for the building of new churches, for the training of ordinands, and for the schools. The S. P. G. fears the starving of its missionary activity for lack of funds. The *Church Times* suggests that, if the Church of India is the daughter of the English Church, it is also the younger sister of the Episcopal Church of America, and if a world-wide appeal were made, there is every reason to believe that American churchmen would be proud to supply part of her dowry.—*Living Church.*

JAPAN-KOREA

Unemployment Insurance in Japan

MR. KAGAWA'S convictions on unemployment insurance for Tokyo seem to have appealed to the nation, for a recent dispatch to the New York *Times* tells of both the house of peers and the lower house being much concerned over the situation nationally, and willing to subsidize public works to the extent of 25 per cent of costs, for the sake of giving employment. At the same time, Kagawa extends his social insurance idea to the sick of Tokyo also. And, as a tribute of

loyalty, the mayor passes in toto the social bureau's budget for the new fiscal year, adding 50,000 yen, unasked, for starting 11 new social settlements of which he knew Kagawa had been dreaming but for which he had not felt free to ask.

Seventy Years of Christianity in Japan

AT A meeting in Tokyo the seventieth anniversary of the coming of Christianity to Japan was recently observed. Some sixteen veterans, Japanese, English and American, who had put in fifty years of work in Japan, were the recipients of suitable gifts, the senior member being Mrs. Agnes Gordon of the American Board, who first went to Japan in 1872.

Dr. William A. Axling of the National Christian Council in Japan, to whom we are indebted for these facts, points out how fitting it was that practically the first meeting in the new City Hall should be one to mark the seventieth anniversary of the coming again to Japan of what it is admitted by all alike to be one of the forces which have made a definite and valuable contribution to the national life, namely, the Christian religion.

"It is hard to realize," he says, "as one looks on the Japanese Church today, led by Japanese leaders, largely financed by Japanese money, that it was only a matter of seventy years ago; yet it was two generations back when such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the 'Evil Sect' and when many of those who dared to confess their faith had to pay for their temerity by imprisonment and other forms of official persecution.

"In this big meeting in Tokyo a few days ago, to mark the celebration of the coming again of Christianity, letters of congratulation were read from the Minister of Education, the Governor and Mayor of Tokyo and from many others in high position."—*Missionary Herald*.

Women at Coronation

THE outstanding event of the past year in Japan was the public enthronement of the present emperor. For the first time the empress sat with the emperor on the enthronement thrones, and in connection with the public ceremonies in Tokyo members of the Young Women's as well as the Young Men's Associations passed in review before the imperial family, this being the first public appearance of young girls before their majesties. This recognition of womanhood is most significant. Woman suffrage in Japan may be a long way off, but it is coming. The Christianization of home life is being made easier. On behalf of the Christians throughout Japan the National Council presented to their imperial majesties two sets of Bibles especially bound for the occasion.

Sanatorium Recognized

THE Tuberculosis Sanatorium, South Mountain, Haiju, has been honored by a generous grant from the Government General in recognition of its special service rendered to Korea in the fight against tuberculosis. The Sanatorium has had patients from every Province in Korea and from as far north as Siberia and Manchuria, and there are patients from nearly every mission doing work in Korea. The consulting staff of physicians for the Sanatorium have been chosen from various Protestant missions doing work in Korea who are interested in anti-tubercular effort.—*Korea Mission Field*.

Aid Korea College Fund

AGIFT of \$50,000 from Mr. and Mrs. Henry Pfeiffer of New York, to the fund of \$450,000 being raised in America for new buildings and equipment for the Women's Christian College at Seoul, Korea, has been announced. Mrs. Francis J. McConnell, wife of Bishop McConnell, is chairman of the American Committee. The college is conducted by the Woman's Foreign Missionary Society of the

Methodist Episcopal Church and associated mission agencies. The project was started several years ago through the purchase of a fifty-acre tract of land west of Seoul.

AFRICA

Spiritual Blessing in the Congo

THE REV. JOHN M. SPRINGER, of the Congo Mission of the Methodist Episcopal Church writes:

I am having a glorious time here now. I have had the native teachers here and we had a heart-searching time. The Spirit of the living Christ began to work and is still working in the hearts of the people. I like the idea of meeting the natives where we can confidentially open our hearts one to the other and help each other. I have never been as near to the native heart as I have these past few months. I think sometimes the native confesses Christ but he does not give his heart to Him. He is not able to conquer sin or lead a victorious life because there is sin down in his heart. In these conferences with the teachers, I feel that many of them are getting a new start.

In Elisabethville, Brother John Brast-rup and the Longfields have for weeks been having special meetings for prayer and revival. The church was filled night after night and over 300 came to the altar. We were down there two or three nights and on Palm Sunday and realized that they could not get into the new church too soon as it was utterly impossible at times for the people to get inside the old church and a crowd stood at the doors and windows trying to listen. The crowd that came for the six o'clock Easter morning service was twice the capacity of the auditorium.

On the Likasi Circuit, there has been a steady program of holding special meetings at various points and there has been a continual enrollment of those who have come forward to follow Christ. Since the conference nine months ago, 500 have been received.

Restrictions in East Africa and Nigeria

IN AUGUST, 1929, two decrees were issued in Portuguese East Africa which caused missionary societies serious concern. These decrees introduced into East Africa the regulations regarding schools, the use of the vernacular, qualifications of teachers and the employment of evangelists, preachers, etc., which have been found irksome

for some years in Angola. Restrictions, however, were added which would make missionary work almost impossible. These the missions held to be a direct infringement of the religious freedom secured by the treaty of 1891 between Great Britain and Portugal.

The British missionary societies addressed a letter to the Secretary of State for Foreign Affairs drawing attention to this infringement of treaty rights. The British Minister at Lisbon was instructed to make representations to the Portuguese Government. Representatives of the missionary societies met a representative of the Government in Lourenco Marques in the end of January, and a circular giving an official interpretation of the decrees was issued to administrators in the territory. The circular has relieved the situation to some extent by permitting the printing and use of the Bible, hymn books and other books for religious worship in the vernacular, but some serious difficulties still remain in regard to teaching adults to read the vernacular Bible and in regard to the employment of catechists who have not passed a certain standard of education in Portuguese—a standard which is still beyond the reach of large numbers of mature and trustworthy Christians. The missionary societies are still awaiting an answer to the representations made in Lisbon.

In Northern Nigeria, the position remains little changed since the conference with the Governor in 1927. A conference of the missionaries held in Miango, in November, 1929, drew attention to the restrictions which hamper missionary activity in this area, and fresh representations have been made to the Governor.

Negro Missionaries in Africa

TWO young colored missionaries recently sent from Philadelphia to the Presbyterian mission in West Africa, the Rev. and Mrs. I. W. Underhill, write that the people whom they meet are much interested in the fact

that the newcomers are colored. One chief called a greeting from his garden on seeing them passing through his village:

"Mbolo, my brother from across the seas, they tell me you are black people, but you do not look like it! Are you really?"

"Yes indeed," Mr. Underhill answered.

"Well, then," continued the chief, eager to hear more, "what tribe are you?"

Mr. Underhill said he did not know, so far as human tribes are concerned.

"What!" the chief exclaimed. "Didn't they write your tribe down in a book?"

He was much perturbed even after Mr. Underhill explained that it was many generations ago that the slaves went to America, and that they were purposely separated as to tribes and even families, so that the children did not know their original family or tribe.

"But," the missionary went on, "I do know what spiritual tribe I belong to, and you can belong to it too if you want to. I belong to the tribe of God, and Jesus is my King."

Before they separated the chief, who had announced that he had many wives and hated Christians, promised that he would go to the services until he found out more about the King of the tribes of God.

Native Doctor for Natal

THE first Zulu medical doctor to be qualified in 30 years, Innes Ballantine Gumede, has returned to Natal from England to work among his countrymen. He holds a unique position among the natives of Natal and Zululand, who have not produced a doctor since Dr. Nembula died over 30 years ago. Dr. Gumede proceeded to England from the South African Native College at Fort Hare, passing the qualifying examination for admission into medical classes in Europe and Great Britain. Natal natives are proud of their doctor, and gave him enthusiastic welcome.—*South African Outlook*.

NORTH AMERICA

Hospital Evangelism

IT IS in our hospitals that many for the first time, and others for the last time, hear from the lips of sympathetic and consecrated men and women the sweetest story ever told. Mothers' prayers for sons and daughters again and again have been answered, and Bible verses stored in youth in memory's treasure chambers after thirty and fifty years bestir the intellect and demand consideration, repentance and self-surrender. A nurse in charge of a tuberculosis ward refused admission to the little band of Christian workers. In course of time she was replaced by another nurse who cordially welcomed them. At the first service, a message based on John 3: 14-16 prompted 14 out of 25 patients to request intercessory prayers.

In another ward of eighteen patients, six stated that they were believers in Christ and five of them said that they were converted since their admission to the hospital. When in an erysipelas ward no one accepted the invitation of the evangelist, the nurse in charge set the example. She spoke to one of her charges and then both raised their hands. Immediately in different parts of the ward other hands were raised. Another day, a Chinese was one of four who raised their hands when a returned missionary from China spoke to him in his own language, concerning Him, who was wounded for our transgressions and bruised for our iniquities, and is no respecter of persons.

"Please do not fail to visit my patients. They need your message of hope and cheer," said a nurse to the leader of a little band of Christian workers in the corridor of a well-known New York hospital.—*By Ernest A. Eggers, Hospital Evangelist, New York*.

Some Facts on Negro Life

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

Eighty-five per cent of the Negro population of the nation is in the southern states, and sixty-six per cent is rural.

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

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

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

In 1916 there were only forty-four high schools for Negroes in the whole country. By 1925-26 there were 209 accredited four-year high schools for Negro youth in the fourteen southern states, and 592 two to four year non-accredited high schools. Notwithstanding this progress there are still 281 counties in these states without any colored high school either public or private.

The people of New Orleans have completed successfully a campaign for \$250,000 to guarantee the erection of a \$2,000,000 Negro university, health center and hospital. The white people pledged \$210,000 and the Negroes \$117,000, the quota being oversubscribed by more than \$70,000.

Children Donate to Missions

MORE than 3,000 children from 150 Sunday-schools in the Protestant Episcopal Diocese of New York participated in a pageant at the Cathedral of St. John the Divine at which they presented \$40,896.58 for the support of the missions at home and abroad.

The offering represents the contents

of the mite boxes to which the children contributed during the Lenten season. It is an increase of nearly \$500 over the amount raised last year.

A procession of 1,400 children wearing vestments of scarlet, gray, blue and white, iron gray or black and white, singing as they marched, passed down the centre aisle of the cathedral. Behind them came fifty members of the clergy in vestments of red and white. In the congregation were 1,600 other children.—*New York Times*.

Laymen's Missionary Movement

THE International Committee of the Laymen's Missionary Movement met in Chicago June 18th to review its work during the past year and to determine its program for the year ahead. Dr. Ralph E. Diffendorfer, Secretary of the Methodist Episcopal Board of Foreign Missions, was the guest of honor. President John C. Acheson of St. Paul, Minn., Chairman of the Executive Committee, and former Vice Moderator of the Presbyterian General Assembly, presided.

The report points out that the Laymen's Missionary Movement creates among laymen a consciousness of their personal relation to and responsibility for the world mission of Christianity. The existence of so many women's missionary organizations among all communions and denominations greatly accentuates the need for a missionary movement among men. It is gratifying to learn that the laymen who have been identified with this movement during the past twenty years or more did not find themselves called upon to effect a new organization, but adapted their program so admirably to the present situation that it has been enthusiastically received by both ministers and laymen in every section of the United States.

The report reviews the present missionary situation, faces the difficulties, outlines its task, recommends remedies for overcoming the present problems, and shows how effectively the Movement has functioned during the past year.

Salvation Army Jubilee

THE Salvation Army celebrated its fiftieth anniversary May 16-23. The occasion was characterized by many meetings in various lands and with extraordinary demonstrations of enthusiasm on the part of Salvation Army workers, and of strong commendation by many public men, and by Christian workers of various denominations.

Mrs. Herber Hoover declared that the work of the Salvation Army is "of inestimable value to humanity" in a greeting to Miss Evangeline Booth, the Commander-in-Chief. In sending this congratulation Mrs. Hoover followed the example of her husband. President Hoover, in a message read at the opening of the anniversary, congratulated the organization on the completion, in the United States, of "fifty years of service to God and man."—*New York Times*.

Northern Baptist Meeting in Cleveland

DR. ALBERT W. BEAVEN, President of Colgate-Rochester Divinity School, Rochester, N. Y., was elected President of the Northern Baptist Convention which opened its sessions in Cleveland, Ohio, May 28. He succeeded Dr. Alton L. Miller of Boston, who in his presidential address warned the delegates that the forces of atheism are a menace challenging the Protestant denominations of the world.

He was followed by President Clarence A. Barbour, head of Brown University, who cautioned the delegates not to reject anything because it was new.

Kansas City, Missouri, was selected as the 1931 convention city.

An important feature of the second day was a report on prohibition and law enforcement, which was followed on Saturday with a keenly anticipated address by Mrs. Mabel Walker Wilbrandt, former Assistant United States Attorney General.

In connection with prohibition the

Northern Baptists introduced a resolution declaring that a nation-wide educational campaign against liquor was necessary, with indications that such a campaign would be held. The report called for a determined stand against liquor and the observance of all laws.

Coincident with the meeting of the Convention was held the National Council of Northern Baptist Laymen. —*The Presbyterian Advance*.

School for Rural Missionaries

AT THE request of the International Missionary Council and various foreign mission boards, the New York State College of Agriculture at Ithaca conducted for one month a school, primarily intended for missionaries of rural interests now on furlough. Twenty missionaries registered, coming from the Belgian Congo, South Africa, Central and South India, Japan, North and West China.

Although the school was an experiment and nearly all the fifteen lecturers were ignorant of the needs of rural missionaries abroad all who attended testified to the value of the school.

The missionary students were supplied with whatever bulletins were wanted from the rich store of the university mailing room, and each special lecturer was not only generous with printed material regarding his subject, but encouraged the reference of problems to him in the future.—*Missionary Herald*.

WESTERN ASIA

Turkey Proceeds Against American Movies

AREADER sends us a translation of a notice appearing in a Turkish newspaper, *Milliyet* (the Republic), of Stamboul. In this notice the Government authorizes announcement that "the National Association for the Protection of Children is preparing two laws to submit to the grand assembly this year: 1. No child below the age of 18 shall be allowed to buy liquor or cigarettes; 2. No child be-

low the age of 15 shall be allowed to attend cinemas." Laws thus introduced under Government auspices are assured of enactment. In another part of the same paper it is made clear that the proposed regulations against the attendance of children at the movies are a result of the Government's determination to protect young Turks against what it considers the demoralizing effects of American-made films. The situation is worth pondering. A nation that has been popularly identified with anything but a puritanical code of manners—however unjust that notion may have been—taking steps to guard its children against the moral ravages of the moving pictures exported from the missionary-sending nation of America! The "infidel" aroused to protect his children's morals against the product of the "Christian"!—*Christian Century*.

Syria as a Republic

A NEW constitution for Syria has been announced at Paris and proclaimed in the Syrian territory over which French mandatory powers extend. Under this constitution Syria will be a republic with a legislative assembly upon which will devolve as one of its first acts the choice of a president. An independent statehood and a republican form of government have been Syrian aspirations ever since the country passed from the control of the Turkish Sultans. The constitution comes as the limit of the concessions which France can make; it does not embody three Syrian demands—the power of the Syrian President to proclaim martial law, to grant pardons and to appoint diplomatic representatives to foreign powers. Such authority, France holds, is not in accord with rights existing in a land under a mandate. It recognizes Syria as an independent State, it will recognize it as a republic as soon as the Syrian electors have chosen an assembly and a chief executive, and it grants to the president the right to adjourn and dissolve Parliament under specified conditions.—*New York Sun*.

Religious Freedom in Egypt

CONSIDERABLE attention has been given in recent months by the missionary forces in Egypt to the question of freedom of conversion from Islam to Christianity. The matter is not academic, for in two test cases freedom for an unmarried Moslem woman to embrace Christianity has been denied by the courts. In one of these cases the woman was actually a baptized member of the Evangelical community in Egypt. The issue resolves itself into a clash between the Constitutional provision of absolute liberty of conscience and the Sharia Law of Personal Status. It does not appear that any bridge to the former from the latter has been devised.

Advantage was taken of the presence of the Egyptian Delegation in England to raise the question in informal negotiation with them. It would perhaps be unwise to nourish too high hopes of success in view of the fact that any public proclamation which would be satisfactory to Christians would almost certainly arouse a strong orthodox Moslem protest which the Egyptian Government might fear to meet. At the same time the issue is one of fundamental importance, not only for Egypt but for other Islamic countries, and there can be no question that a steady pressure must be maintained until the desired end is reached.—*Bulletin of The International Missionary Council*.

Missionary Cooperation in Persia

THE REV. GEORGE H. TRULL, one of the Secretaries of the Presbyterian Board of Foreign Missions, writes regarding his recent visit to Persia:

"I was most favorably impressed with the fine spirit of cooperation between our missionaries and those of the Church Missionary Society of England. Mr. J. D. Payne, our Mission Treasurer, at the request of the C. M. S. missionaries, makes arrangements for all their travel to the homeland. Evidently one treasurer might

serve both Missions. One Theological Seminary and Bible Training School is now quite possible for the two Missions. Nurses trained in our Tabriz Hospital are now in Isfahan. A visit to Isfahan to see Bishop Linton and the C. M. S. work was most worth while. The bishop is in favor of just one Evangelical Church in Persia, as are the Presbyterian missionaries. Plans for effecting this have been drawn up and are under consideration. In the last analysis, the Persian Christians should be the ones to determine what form of church government they will adopt. The fine Christian attitude taken at present both by the C. M. S. and our own missionaries in relation to the matter, makes me hopeful that in Persia in the near future we may find a form of government adopted by the Evangelical Church which will combine the best features of Episcopacy and Presbyterianism."

LATIN AMERICA

Unique Way to Reduce

SLENDERIZING diets, when introduced in Rio de Janeiro by the Y. W. C. A. of Brazil, puzzled the youthful members of the health education classes. "Shall we eat this diet before or after meals?" was the question of one enthusiast. The use of diet or exercise to accomplish results is fascinating as well as new to them. The Health Director, Miss Helen Paulison, who went to Rio de Janeiro in 1927 from the State Teachers' College faculty in Kirksville, Missouri, had charge of the recreation at the first girls' camp. When the camp was opened three years ago by the Y. W. C. A., it was difficult to convince parents that outdoor life was healthful for their daughters. The camp is now popular with parents as well as girls.

The Y. W. C. A. theories of health and corrective exercises were in such demand that much of Miss Paulison's time was spent in a training course for teachers and an advanced course for girls in training at Bennett College.

Independent Methodist Church in Mexico

PLANs for the organization of the Methodist Church of Mexico by the uniting of the churches now in the Mexico Annual Conference of the Methodist Episcopal Church, and in the Mexico Annual Conference of the Methodist Episcopal Church, South, were approved by the General Conference of the Methodist Episcopal Church, South. This brings into its final stage the desire of the missionaries and nationals of the two branches of Methodism in Mexico to unite into one Church. Since 1919 they have been working in separate fields, holding separate conferences, and conducting separate institutions. The General Conference of the Methodist Episcopal Church, meeting in Kansas City in 1928, authorized its Mexico Annual Conference to unite with the Mexico Annual Conference of the Church, South, provided the latter body took similar action. This was the action taken in Dallas in May. Commissions are "authorized to formulate a basis of union, to call an autonomous conference in Mexico, and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico." The joint commission is instructed also "to provide for continued organic relationship of the present conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively."

Brazil Sunday School Union

THE Brazil Sunday School Union has developed a standard training course which comprises twelve units of ten class periods—a one-hundred-twenty-period course. The Union's great problem now is to provide the textbooks needed for many of these courses, but as the different mission boards have begun to make appropriations for the development of literature, it is hoped that preparation of these texts may now go forward without interruption.



BOOKS WORTH READING



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

Some Living Issues. By Robert E. Speer. 280 pp. \$2.50. Revell. New York.

President Angell, of Yale University, at the recent commencement, said that "the period in which we are living may well come to be known in religious history as the 'age of unbelief' Hardly a week goes by that some new book does not appear attacking one or another of the strongholds of religious faith, while the popular magazines are flooded with articles of like character. Even college professors vie with itinerant lecturers and casual essayists in the chorus of atheistic propaganda."

Several books have been reviewed in these columns that ably deal with this situation. Most of them, however, valuable as they are, are not likely to be read by many young people. Dr. Speer's volume will doubtless secure wider popular hearing. He has probably addressed more college students than any other Christian leader of this generation. He knows the youth's mind and how to approach it. He discusses vital religious questions in such a clear and readable way that his book should be placed in the hands of tens of thousands of young men and women, as well as laymen who do not ordinarily read religious books. In these days of confused voices, when minds, particularly among students, are bewildered by doubts, a book like this is of inestimable value. Dr. Speer writes, not controversially but in catholic spirit, and the assured faith of one who can say with St. Paul: "I know Him whom I have believed."

Seven chapters present the major truths about Christ—His deity, virgin birth, crucifixion, resurrection, Lordship, and His place in the world of

today. Then follow chapters applying the principles of Christ to such practical questions of life as tolerance and its limits, prayer, marriage and divorce, equality of women in the church, education, and missions. The final chapter is the substance of the great sermon on "Returning to Jesus," which Dr. Speer preached as Moderator of the Presbyterian General Assembly on his return from the Jerusalem Conference in 1928, a chapter which fittingly closes a noble contribution to the religious literature of this generation.

The History of Protestant Missions in Korea. By L. George Paik, Ph.D. 438 pp. \$2.50. Christian Literature Society. Seoul. 1929.

The story of Christian missions in Korea is one of the most inspiring stories in the history of Foreign Missions. It has been told in several books by missionaries and board secretaries, and now it has been told by a native Korean who, after studying in the mission schools in Korea, came to America and completed his studies at Park College, Princeton University and Princeton Theological Seminary. Afterwards he took post graduate work at the University of Pennsylvania and Yale University, the latter institution giving him the degree of Doctor of Philosophy. He is now a professor in the Chosen Christian College, Seoul. Dr. K. S. Latourette, Professor of Missions in the Yale School of Religion, highly commends the book in a foreword. While the volume is rather detailed for general reading, we concur in the judgment of Dr. D. J. Fleming, Professor of Missions in Union Theological Sem-

inary, New York, that "it ought to be in every missionary library and all board secretaries should have it." Orders sent to THE REVIEW will be forwarded to the publishers in Korea.

Korea Calls. By Lois Hawks Swinehart. 160 pp. \$1.25. Revell. New York.

Mrs. Swinehart has given an interesting and instructive depiction of the education, charming personality, and sterling Christian character of an American girl who, following her vision, became a missionary in a far away land in spite of the strenuous objections of an aunt whose intention was to make her a queen among the younger set of an American City. The author's story of Frances Holt's letters to her father, describing the picturesque costumes, moods of life, strange language and customs of Koreans, the beautiful landscape of Korea, her unexpected fall into a "tiger drive" on her initial journey and her lucky escape are highly entertaining.

The author points out, too, that the service of carrying Christian faith, hope, and love to oppressed, broken-hearted, and benighted humanity throughout the world is the noblest human endeavor and that it therefore requires the best type of men and women as missionaries.

The book is written in lucid style and the story is fascinating, even though it is a disappointment to the Korean on account of its revelation of some of the worst and not at all of the best side of the social, religious, and intellectual life of the Korean.

PEONG K. YOON.

The Rise of the Missionary Spirit in America, 1790-1815. By Oliver Wendell Ells-bree, Ph.D. 145 pp. Cloth, \$2.00; Paper, \$1.00. Williamsport Printing Co.

This is a valuable contribution to current missionary literature, although it contains little that is not familiar to the student of missions. The author has searched through almost innumerable periodicals, pamphlets and sermons of the period, and about two hundred contemporary

books, and brought together in one corrected narrative the important incidents connected with the development of the missionary spirit and activities of all the evangelical churches of that day. Beginning with brief sketches of John Eliot and David Brainard, out of which grew the Society for the Propagation of the Gospel in New England, and by which William Carey and Henry Martyn were inspired to enter on their missionary careers, the author proceeds to describe the rise of the great Methodist Home Missions Movement under the leadership of Bishop Asbury, whose personal record was the preaching of 16,000 sermons, ordaining more than 4,000 preachers, and traveling by horseback and carriage 270,000 miles.

It was, however, as our author points out, hyper-Calvinists (they called themselves "Consistent Calvinists") of the Edwardson and Hopkinsonian type who took the lead in promoting missions to foreign lands. Both Samuel Mills of the Haystack prayermeeting and Adoniram Judson were disciples of Samuel Hopkins, who held the view that "one must be willing, nay, even anxious to spend his eternity in hell if it should chance to please God to send him there"!

Readers of all denominations will find sketches of the beginning of the missionary work of their several churches, which are not brought together in any other one book in such a compact and interesting way. The whole story is made readable by a genial vein of humor, and the author's comments are characterized by common sense and a commendable breadth of view.

S. H. CHESTER.

The Present and Future of Religion. By C. E. M. Joad. 310 pp. \$2. Macmillan. New York.

This book is an example of the assaults upon the churches. The author, a graduate of Oxford University and a lecturer on philosophy, says that his "interest is that neither of a believer nor of a sceptic but of an absorbed

spectator." But he reports with gusto all the adverse statistics he has been able to get hold of, magnifies the defects of the churches, ignores most of their virtues, and minimizes what he cannot ignore. His book deals primarily with the Church of England, but he includes references to other churches in both Great Britain and America. One of the many samples of the judgment of this philosophic "spectator" is his statement on pp. 16, 17 that "far more people believe that the Bible is inspired than that the first chapter of Genesis is historical. The inference seems to be that many people who regard the Bible as God's book consider that He has wilfully deceived His readers in the first chapter." When a writer makes a statement like that, we wonder whether we should vindicate his intelligence at the expense of his sincerity or his sincerity at the expense of his intelligence.

The Epistles of Paul the Apostle to the Thessalonians. By C. F. Hogg and W. E. Vine. 307 pp. \$1.60. Pickering and Inglis. London.

A conservative, exegetical, practical, missionary commentary on the earliest of Paul's epistles. It gives the meaning of the text with references to all parallel passages. The authors write in a sane and scholarly way and their work was highly commended by the late W. H. Griffith Thomas. Unfortunately even this second edition has four pages of typographical corrections.

S. M. ZWEMER.

Lillas Trotter. By Blanche A. F. Pigott. 245 pp. \$2.50. Marshall, Morgan & Scott. London.

The large circle of friends who have seen the clear flame of this candle in North Africa owe a great debt to Miss Pigott, who was Miss Trotter's comrade for half a century and who through months of weakness has compiled this memorial of a deathless life. Miss Trotter was born in 1853 and died in 1928. The greater part of her life was spent in Algiers where she founded the Algier's Mission Band, but the influence she exerted by her

pen and brush, as well as by her personality and prayer, extended in ever-widening circles throughout the Near East. Artist, writer and mystic, she found her theme and inspiration in work among the lowly, first in the City of Algiers and then on long itinerating journeys to the borders of the Sahara. No missionary in modern times has prepared more effective literature for the Moslem heart; and she was the pioneer in attempts to make Christian literature in Arabic artistically attractive. The record of her life here given happily consists largely of extracts from her own journals and letters. There is scarcely any attempt at interpretation. One who knew her intimately sums up the secret of her life in these words:

"Her wide outlook and vision, and her touch with world mission problems, went hand in hand with a grasp of detail which amazed, as did her memory. Her methodical files and folios and her unfailing attention to business and to letters were all the more remarkable in one who had such great artistic and literary gifts. Miss Trotter has always seemed to me, in these nearly twenty years of working under her, like a knight with a pure white banner floating on high, and never for an instant lowered, a knight never off duty." S. M. ZWEMER.

Romance Road: Life and Work in Northern Africa. By Georgiana Barbara Such. 215 pp. \$2.00. Revell. New York.

An engrossing narrative of travel in Morocco and Algiers with brief excursions in Kabylia and Tunisia. The writer loves the Arabs and Kabyles and has spent many days with them on the road and in their villages. "Their condition is pitiful, their needs appalling, their poverty tragic, but their hearts are clean and their souls worthy of our love." There are pen sketches of Casablanca, the new French capital with its mushroom growth, of Algiers in its romantic beauty, of the dancing women of the nomads, and of the wild weird performances of the dervishes. One

misses the background of those who know Islam as the dominant religion, and no direct mention is made of established missions, but the author is sympathetic in outlook although very limited in her knowledge of Arabic. The illustrations are beautiful, but the picture of a possible *jihad* given in the last chapter is fanciful. There is no map and no index.

S. M. ZWEMER.

Immanuel Hymnal. 600 pp. The Macmillan Co. New York. 1929.

In this collection of about six hundred church hymns, with music and responsive Scripture readings, the distinctive features are the complete absence of hymns having a Unitarian tinge or of obscure spiritual meaning, the introduction of much new music of a high order (one fifth of the tunes being new), and the excellent arrangement of the Scripture readings under headings which suggest the Scriptural themes. There is also an admirable series of indexes, alphabetical, metrical and subject, first lines and tunes. The collection represents a winnowing from the best great hymns of the Church of the past, with important new material and the rediscovery of some of the best devotional melodies from the hymnology of Germany and other lands. This hymnal will contribute in marked degree to intelligent, spiritual worship.

H. R. MONRO.

Humanity Uprooted. By Maurice Hindus. 369 pp. \$3.50. Jonathan Cape and Harrison Smith. New York.

Everywhere people are thinking about Russia. There is an impression that something unprecedented is taking place, but there is a suspicion that some of the reports are Soviet propaganda and that others are the exaggerated charges of hostile critics. Just what and why is the Russian type of Communism? What is it doing? What are its merits and demerits? This book answers these and related questions. It is preeminently *the* book

about Russia—clear, comprehensive, up-to-date and judiciously fair. Havellock Ellis calls it “the most competent and best balanced book on Russia.” “I’ve learned more from it than I have from any other book I’ve read for years,” says H. G. Wells. John Dewey writes an introduction in which he declares that “to read these pages with sympathy is to travel the road of a liberal education. He has risen above the trammels of partisanship and achieved a depiction as objective, as impartial, as it is moving and varied.”

The book shows that what is taking place is not a mere surface change, a realignment of existing institutions, but a veritable uprooting of humanity. “Russia has plucked up the old world by its very roots, and the party in power is glad to see these roots wilt and turn to dust. . . . She wants a society without religion, with sex freedom, with external compulsions removed from family and love, with mental and manual workers reduced to a plane of equality, with the individual depending for his salvation not on himself but the group. A whole generation is being vigorously reared in the belief that religion is a monstrous unreality, that the accumulation of material substance is the grossest of wrongs, and that the man in its pursuit, especially the business man, is the slimiest creature on earth.”

These are not the words of a man who has depended on second hand information. He was born in Russia, lived there till the age of fourteen when he came to America, and in 1923 went back to Russia, and since then has visited Russia almost annually, roaming at leisure in Siberia, the Caucasus, the Volga region, the Ukraines, the Crimea and the far North, his Russian birth and knowledge of the language opening to him sources of information that were closed to others. No one who wants to know the real truth about Soviet Russia can afford to miss this authentic and graphic account of an upheaval among 150,000,000 people, which may have a portentous effect upon the world.