

COMING EVENTS

- 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.
- September 30-October 1 — EXECUTIVE COMMITTEE, Council of Women for Home Missions, New York, N. Y.
- 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.
- January 19-22, 1931 — CONFERENCE ON THE CAUSE AND CURE OF WAR, Washington, D. C.
- January 20-21, 1931 — COUNCIL OF CHURCH BOARDS OF EDUCATION, Indianapolis, Ind.

PERSONALS

MISS ESTHER M. MCRUER, director of religious education in the First Presbyterian church, of Ardmore, Oklahoma, has been appointed Field Secretary of the Presbyterian Board of National Missions. Miss McRuer's work will be mainly with women's societies, but she will serve other church organizations as occasion demands.

* * *

DR. A. L. WARNSHUIS, Secretary of the International Missionary Council, is sailing from Seattle, on August 23, to study conditions in the Far Eastern mission field. Starting with conferences in Japan, especially relating to the Kingdom of God Movement, Dr. Warnshuis will visit Korea, Japan, Shanghai, Canton, the Philippines, and, if conditions permit, other parts of China.

OBITUARY

THE REV. JACOB STUCKI, of Black River Falls, Wisconsin, died at Los Angeles, California, May 10th. Mr. Stucki who was a missionary among the Winnebago Indians since 1878, had been seriously ill for some months, and had been taken to Los Angeles by one of his sons for treatment.

* * *

MISS ALICE M. KYLE, for thirty-two years editorial secretary of the Ameri-

can Board of Foreign Commissioners, died after a long illness May 9. Miss Kyle was better known to Presbyterians for her many years as chairman of the committee on Christian literature for women and children of the Orient, one of the important committees of the Federation of Women's Boards of Foreign Missions of North America.

* * *

DR. CLIFFORD STUBBS, connected with the Friends Service Council, stationed at Chengtu, Szechuen province, was killed while riding in a rickshaw in Chengtu on Friday, May 30. Dr. Stubbs arrived in China in 1913 from England and has been head of the chemistry department of West China Union University. He is survived by Mrs. Stubbs and several children.

* * *

MISS HARRIET N. EASTMAN, missionary in Burma, died in Toungoo, Burma, on May 6, 1930. Hers is one of the longest records of missionary service in the history of the Society.

Miss Eastman was born in Griggsville, Ill., February 19, 1839; educated at the Western Female Seminary, Oxford, Ohio, and graduated in 1859. For eleven years she taught.

As the Foreign Mission Society did not then send out single women missionaries, Miss Eastman's desire for appointment was not at once considered. It was not until 1871, when the Women's Societies were formed, that the call for single women to go out as teachers brought the question to Miss Eastman's prayerful attention once more. Her appointment, under the Woman's Baptist Missionary Society of the West, came in September, 1872.

From 1872 to 1890 she was identified with the Bgai Karen work at Toungoo, Burma. Broken in health, she returned to America in 1890, but after five years at home was able to return to the field. In 1895, under the American Baptist Missionary Union, Miss Eastman returned to do literary work in the land in which she had already spent so many years of her life. At Toungoo she assisted the Revision Committee in preparing for the press the revised Sgaw Karen Bible with references.

* * *

MISS CYNTHIA E. WILSON, a Presbyterian missionary in India for forty-one years and known for her translations of the Bible and other books into the Hindustani and Punjabi languages, died July 5 at the Pasadena Hospital, where she had been confined since a fall she sustained ten months ago.

Miss Wilson went to India as a missionary in 1876 and remained there until 1917, when she came to Southern California. Death came at 80 years of age.

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DELANVAN L. PIERSON, *Editor*

ARTHUR J. BROWN, *Editor for 1930*

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

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ROBERT E. SPEER, *President*

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Publication Office, 3d & Kelly St., Harrisburg, Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City

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

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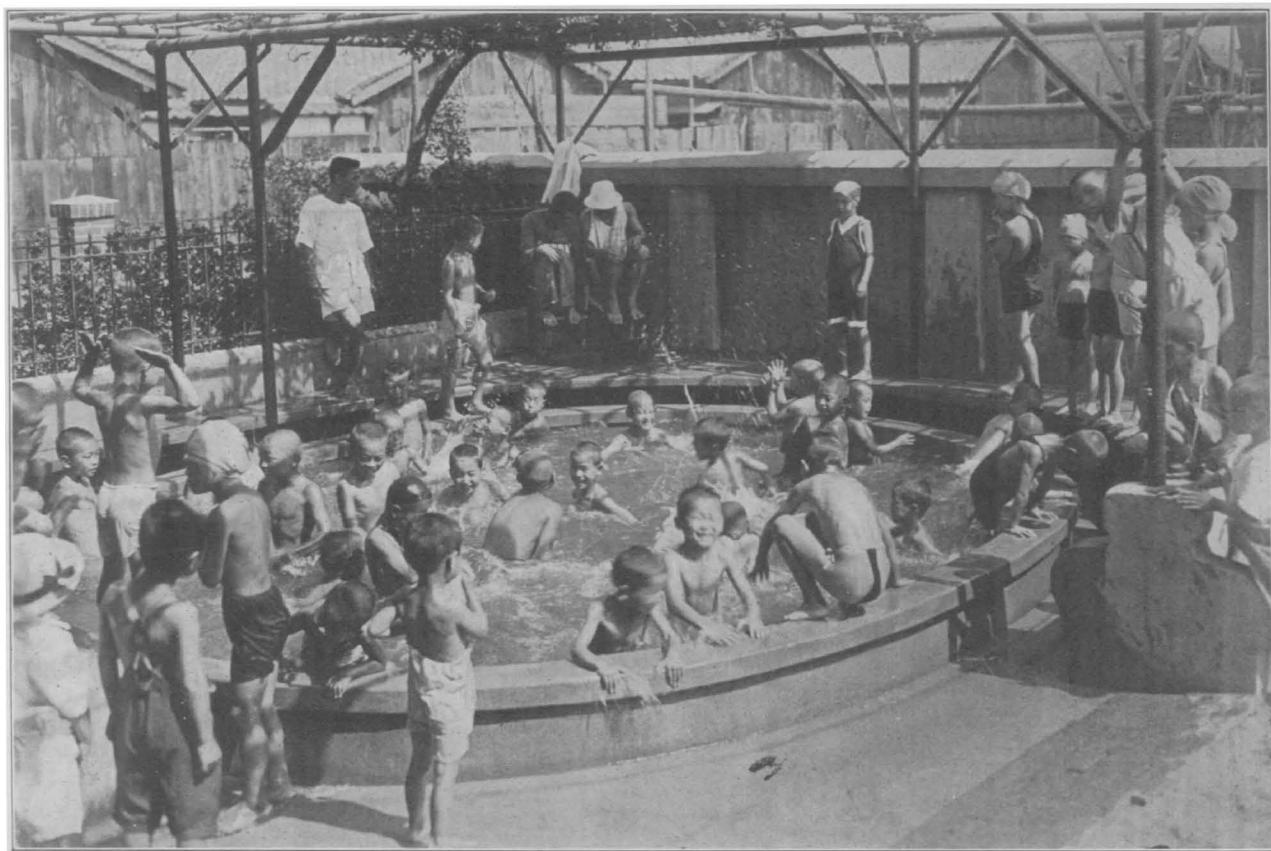
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PLAYTIME AT THE YODOGAWA NEIGHBORHOOD HOUSE IN OSAKA, JAPAN



EVANGELIZING RURAL JAPAN

BY THE REV. GEORGE P. PIERSON, D.D.

Presbyterian Missionary in Japan for Forty Years

THE citadel of a land is its common people, notably its rural people. Only when this citadel is taken is a land really open. There are at least 40,000,000 of Japan's 60,000,000 living on farms or by the sea. Most of them are at least where their fathers were, fearful of local deities, in the "way of the gods," bound to the temples and tombs of the Buddhist way, or, what is more likely, accepting something of each of these three religions—native worship, ancestor worship, Buddhism—and hardly conscious of the confused history of their conglomerate faith.

Every rural missionary knows of millions of people who are practically unevangelized, and recognizes that he is set to a task that calls for a score of workers. Dr. Wainright, head of The Christian Literature Society of Japan, a careful writer, would have little occasion to revise the following statement made seven or eight years ago: "There are thousands of towns of strategic value without a Christian worker and many without a Christian witness." It is estimated that there are over 8,800 unoccupied towns of 2,000 to 8,000 population and containing over 33,000,000 people.

To win these millions for Christ is the long, hard, final campaign into which the great church throughout the world and the little church in Japan are entering. Can the Japanese church alone accomplish the evangelization of this generation? Can 300,000 believers evangelize the 68,000,000 unbelievers now living and dying? Let us not underestimate the strength of the Japanese church—a self-respecting, respected body, managing and quite able to manage its own affairs, providentially grown into a welcoming church-home for those who may be won later by large ingatherings. David Thompson, one of the pioneers of seventy years ago, viewing the high walls and the sons of Anak, said within himself, "If I live to see a hundred converts, I shall die happy." He lived to see 3,000 times that number that could be counted and thousands more that could not be counted, moreover, he saw Christian schools and asylums accompanying the church's growth, a translated Bible, tracts and newspapers incalculably diffusing the knowledge of Christ through the great cities and larger towns.

The next step for the Japanese church, and particularly for the

missions in Japan, is evangelization of the rural regions. Missionaries were first founders, then co-presbyters, then relieved officers, and now finally they face the responsibility of evangelizing the regions beyond, to cover which the resources of the church are not adequate.

The rural regions look easy. There are railroads to carry you in comfort from the remote recesses of the Hokkaido to the extremities of Formosa, protection by the police, deferential treatment by the people, unconcerned repose in the inns—with nothing between you and your neighbor but a paper screen, attitudes toward your message ranging from the non-hostile to the eagerly receptive. Everything seems welcoming as we set foot on the portcullis, and have access to the citadel—the heart of a common people—easy, but there we are stopped. The hearts of the common people it is true are as of old, honest, open, teachable, welcoming, but we meet the intercepting priest. Jesus met him and Paul met him.

The revelation of a one Creator God seems an unnecessarily restricted conception to one who has been instructed to look back through a divinely derived Imperial House of today to a divine ancestry of yesterday and still further back to a heavenly pantheon from which he came, under whose protection he lives and of which tomorrow he himself becomes a part. A righteous and loving Heavenly Father has little in common with those gods, many to whom a priest can offer prayers to prosper the building and business of a new brothel, whose proprietor—after his traffic in the souls of men is done—may himself become

a god. The teaching of the one Mediator between God and man is confronted by an imitated plan of salvation whereby an unhistorical Amida through the merit of a great renunciation saves believers into a fictitious heaven. A heart sufficiently confused by shadowy traditions of nature worship, ancestor worship and Buddhist myth, has scant interest in another religion which he regards as a foreign intrusion. It is to a heart of this composite blur that the missionary would introduce Christ, before which he stands appalled counting the cost, and likely to be more appalled until he counts all the cost, until over against the obscurations and substitutes of Satan, he weighs the realities of Christ, the covenants of God and the promise through the Spirit who, convincing the world of sin and righteousness and judgment, regenerates the degenerate souls of men.

Rural regions then, being logically the next step, how may a missionary work in a small country town, one of the 8,000 yet unoccupied towns of from 2,000 to 8,000 people, among which towns he may select one of the 350 places where there are located middle schools for boys and an equal number of similar schools for girls and where no Christian work is being done?

He works by the silent testimony of a Christian life thereby incontestibly putting the community on the defensive. If he is a bachelor it is soon recognized that he never visits the euphemistically designated "restaurants," whereupon the world begins to consider what new thing "this babbler" has to say, the flesh begins to estimate the cost of accepting his Gospel, and the devil begins to stir up opposition. If he has a family, while

the ladies of the town are inspecting the furnishings of his house they are making mental note of how the master of the home addresses his wife, how the children answer their mother, and whether Confucian caste or Christian love rules the home.

The first visitor to arrive, coincident with the first load of household goods, and on every subsequent arrival of anything else, except the familiar postman and tradesman, are the children, the last household babies on their backs, tops and toys held in spell-bound abeyance. The children do not have to be invited to the first session of the Sunday-school which is held on trunks and boxes. They go away with some pretty cards tucked away in their bosoms and some wonderful thoughts tucked away in their souls. Then come twenty middle schoolboys after English and five primary school teachers on the same quest, departing after tea and cake with an unwritten charter—thirty minutes of English of all varieties (conversational-broken, correspondence—original, reading—anything from “See the hen run” to Einstein, essays on such themes as “the Universe and Other Matters,”) to be followed by a half hour’s instruction in the Japanese Bible.

The missionary family is presently discovered by the town in general. The wife has much to offer in the way of music, cooking, sewing, English for the girls, and Bible classes for women. Railroad men, post-office officials, bank clerks, business men begin to call on the master. Soon a little company is meeting Sunday evenings to sing hymns and listen to an informal Bible talk. Presently from

all these sources is formed that most potential, “the church in thy house,” which for pure soul satisfaction and to the praise of the Spirit of Jesus has no equal. Only in Christ do men really meet, and in a brotherhood that is eternal. From such little home churches go forth Christian merchants, engineers, teachers, preachers.

To reach the 200,000 unevangelized people in his county your young missionary must be endlessly touring, distributing in the towns and villages, as he does in his own town, Bibles and tracts from house to house, with extra supplies placed in barber shops, bath houses and hospitals, together with paid articles on Christian themes in the county newspapers, all of which induce invitations, letters of inquiry, visits and return visits. Your country missionary is rarely out of sight of an unconverted man and a man, too, who will listen to what he has to say. While he may never overstress the importance of work with the individual, he will not be blind to the opportunities lying before him of gaining access to institutions not unfriendly to his advances. It should be remembered that Japan is a land of departments and sub-departments, bureaus, classes, guilds, societies and associations. Almost everybody is subsumed. Now while we should deprecate Christianity being made a national religion by fiat decree, yet it does seem as though in a land where so little individualism prevails, it is wise to seek admission to a given class through the doorway of the chief’s own opening. We do not ask the patronage of any department; we ask admission only, ultimately the work must be with individuals.

There are certain unique opportunities that may be properly called modern. The country missionary may gain admission to the primary schools. His coming is a spectacular event. On the rostrum in the assembly room he may say a great deal of what he wishes to say without abusing the privilege granted him by the principal. He may speak still more freely in the teachers' room, even selling Bibles there. A Bible class for teachers conducted in one of the rooms is not an uncommon thing. A happy sign of the times is the changed attitude of the Educational Department towards religion, frankly recognizing the necessity of religion in an educational system and recommending its presentation. What the missionary would hesitate to do in the classrooms, he may do outside the school gates.

Here is the way one missionary does it. Riding out in his Ford he meets the children just as they are emerging from the school gate. He is playing "Jesus Loves Me" on the little portable organ, part of the car's outfit. Of course the children soon throng the spot and they are taught very simply, perhaps with a "surplus material" picture roll, why and how Jesus loves them; and that they may not forget it all, a very short catechism on a single sheet of paper is given them. When they get home it is not long before they have told the old people all about it, too. So a regular Sabbath-school has been held with no expense for rent, janitor, light and heating and the little old Ford rushes off to intercept the next group. Seventy-nine out of eighty of the children of Japan go to school.

In every village and town there is a Young Men's Association, 15,-

000 of them it is estimated, and 10,000 Young Women's Associations. Everything is discussed, but a knowledge of the Way of Life is painfully lacking. Win one of these associations and you have captured a stronghold.

The railroad authorities during certain weeks of the year permit missionaries and Japanese evangelists to address the station employees and the men in the shops. The railroad officials make out your itinerary, furnish you with an official as courier, provide you with a second-class pass, arrange with the station master to prepare the waiting room with table and chairs, and assemble the men connected with the station—in many cases their wives as well. You are expected to speak on morality, but in giving the religious sanctions for morality one has to introduce a statement of the Way of Life.

Most hospitals are open to visitation. Dormitories for factory workers will arrange for special meetings. Work for prisoners must be done with individual prisoners, except in rare instances where one may address the whole body.

What worries a country missionary is not the lack of opportunities but in a multitude of opportunities which to choose; the danger is that he may become either used to the sight to the point of hardening, or discouraged at the magnitude of his task. Every country missionary knows of hundreds of thousands of unevangelized people whom, humanly speaking, he can never hope to reach. Sometimes he finds himself under the juniper tree asking himself "Why is it that believers are not more zealous in leading their people to Christ? Is it that they do not know the Scriptures or that they do not realize

the peril of the unsaved? But," he answers himself, "the Japanese Christian faces a far more difficult task in the endeavor to lead their relatives or friends than do we; for besides what we have to contend against in the world, the flesh and the devil, they meet in every department of life cruel, fearful, disdainful, unbending *custom*. Twenty-five centuries of pyramidal moves are looking down on them—and the look is forbidding: twenty centuries of Christian ancestry are looking down on us—and the look is solicitous."

Our theses then are these:

1. The Church Universal of this generation is responsible for the evangelization of the unsaved of this generation.
2. The Church in Japan with its 300,000 believers, Roman Catholic and Protestant, cannot, it would seem, evangelize the 60,000,000 of this generation.
3. The Church Universal, accordingly, is responsible for that large number of the 60,000,000 that the Japanese Church cannot reach.
4. By far the greater portion of these 60,000,000 live in the rural regions.
5. The call of the rural regions is for missionaries who will inexpensively take up their abode in the country towns with the fixed purpose of *living* there and of planting and training as well as radiating therefrom in the regions beyond. Christians made by the "Million Souls Movement," or similar movements, need months and years of love, teaching, guidance and personal standing-by-ness.
6. The call is also for women missionaries to conduct informal home schools in rural districts. Provide a budget of \$2,000, a faculty of two Japanese women teachers, a curriculum of three grammar-school years, an enrolment of thirty pupils, a practical course—mostly domestic science suited to the sphere of their future environment, and, that their spirits may soar, all the music they can compass with all the literature they can absorb; finally and supremely a thorough acquaintance with the Bible, that their souls may live—provide these things and one woman missionary with two earnest teachers could do it all with an initial outlay of \$4,000.
7. Mission work in Japan will be done when the Japanese Church has fully evangelized the remotest mountain hamlet and the loneliest fishing village.

MEDITATION AT THE CLOSE OF DAY

The sun sinks in the West. The fields are brilliant with the autumn colors and Mt. Higashi stands calmly enshrouded in the evening mist. Sparrows in the garden noisily raise their voices in praise and thankfulness to God for His goodness.

On this very peaceful evening I pause to reflect upon the blessings of the day—fine weather, a letter from a friend in a distant land, daily bread, and a life full of peace. For all these blessings I lift my heart in gratitude to our blessed Lord. This day upon my bed of sickness I count my many blessings.

But my joy is mixed with sorrow for I remember my sins, my estrangement from God, my weakness, and my deficient love towards my heavenly Father. We are always troubled by regret, sorrow and irritation; but our Lord shows us the Cross and gives us peace of mind and eternal life. Our Lord is always with us and He will give us peaceful rest and guide our steps into tomorrow.—*Kanekichi Kato*.

A translation of a Japanese poem written by a communicant of the Protestant Episcopal Church in Yamagata, who has been bedridden for two years.—*The Spirit of Missions*.

THE KINGDOM OF GOD CAMPAIGN IN JAPAN

BY THE REV. WILLIAM AXLING, D.D.

Honorary Secretary of the National Christian Council of Japan

THE idea of a campaign with a goal of a million souls was born in the brain and heart of Toyohiko Kagawa, eminent writer, social worker and Christian mystic. Like Paul of old, the Lord appeared to him in the night watches and gave him a vision of a nation-moving evangelistic crusade. With Kagawa a vision is a challenge; a dream is a call to action. This idea thus flamed forth into a passion, stirred his soul with a sense of mission, and moved him to announce his intention of launching a movement which would systematically work its way into every section of the empire, reach out into every class and group, and carry on until the Christian constituency in this land shall number one million strong.

To Mr. Kagawa the numeral one million in this connection is not a flight of fancy or a campaign call. As the result of a careful study of the Huguenot movement, he reached the conclusion that until Christianity in Japan has a million followers it cannot fashion the nation's moral, social, industrial and political ideals and life in the Christian mould.

Like every great idea, this one staggered men of lesser mould. Few had faith to believe that Japanese Christianity, which after seventy years of heroic endeavor only numbers some 300,000 followers, including the Greek and Roman Catholic communions, could, through one campaign, no matter how continuous or far-reaching its

scope, push the number up to a million.

Undaunted, Mr. Kagawa went forward with his plans. Unceasingly he kept the idea before the minds of his friends and followers. Increasingly he moved individuals and groups to catch the vision and back it with creative faith and passionate prayer.

The Idea Gives Birth to a Movement

Backed by Kagawa's passion and personality and the work of the Spirit of God, this idea has been gripping the hearts and firing the imagination of an increasing number of people until it has assumed the proportions of a movement.

The two conferences which were held when Dr. John R. Mott visited Japan, in May, 1929, faced the question of the next step to be taken in the evangelization of the empire. Without any exchange of views or comparing of notes, these conferences voted to ask the National Christian Council to carry forward a nationwide evangelistic campaign "based on Mr. Kagawa's plan." One hundred representative Christian leaders attended these conferences. This action was, therefore, a direct mandate from a large section of the thoughtful, responsible spokesmen of the Japanese churches.

At the May meeting of the Executive Committee of the National Christian Council, this recommendation of the Kamakura and Nara Conferences was considered, unani-

mously approved, and the Council's Commission on Evangelism was asked to formulate policies and a working program. The Council, at its Annual Meeting in November, voted to sponsor this campaign and render every possible help to make it an All-Christian Movement.

The Movement Takes Shape

June 7, 1929, may in the coming years stand out as a milestone in the history of the Christian conquest of Japan. On that day the members of the Commission on Evangelism of the Christian Council and representatives of the Kagawa Co-Operators in Japan, met in joint session, and after prayer and careful consideration voted to set up a Central Committee for the purpose of taking over this "Million Souls Movement" and aggressively carrying it forward.

The personnel of this Central Committee numbers thirty and is representative of the whole Christian Movement. Kagawa is still the throbbing heart of the movement, the spiritual genius and dynamic personality around which the Campaign will be centered; but it has expanded from a Kagawa campaign to one embracing the organized Christian forces of the nation.

Although the objective of a million souls was retained, the name was changed to "The Kingdom of God Campaign." This was done with Kagawa's complete approval in order to put the emphasis not on numbers but on the genuineness of those who are won. It was felt necessary not only to have a quantitative but a qualitative goal.

In November a National Conference on Evangelism was held in Tokyo in connection with the Annual Meeting of The National

Christian Council. More than 150 delegates were in attendance, representing every part of the empire and every phase of Christian endeavor. A spirit of unity and high determination and buoyant expectancy characterized this gathering. Here the plans for the campaign were matured and such matters as organization, strategy and objectives definitely determined.

Six months have thus been devoted to preparation. The campaign began January 1, 1930, by the holding of initial mass meetings in Japan's six largest cities, Tokyo, Osaka, Kyoto, Kobe, Yokohama and Nagoya.

Mobilizing the Christian Forces

The idea has flowered into a movement, but the rank and file both of the pastors and of the church members must still be mobilized. The prayer-power and soul-power of the church must be so concentrated on this campaign that the tides of the Spirit may be released and God be given a chance to break out anew upon the life of this nation. The Central Committee has issued a manifesto challenging the Christians of the nation in such words as these:

Japan the land of the gods, God's country! This is our prayer, our slogan and our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

Distressed Japan is a humble Japan. Perplexed Japan is a changeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

The birth-pangs of a new Japan! The violent birth-quickening of the Kingdom of God is on. The time is

at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christ-like Japanese a Christ-like Japan must be brought to the birth. To transform this vision into reality we must increase the present 300,000 Christians to a round million.

We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul-winner, winning one soul a year and thus in three years quadrupling the number of Christians—this is the program of the Million Souls Campaign.

We have a reason for thanksgiving and a source for courage in the fact that there are workers with special gifts whom God has raised up among the various denominations. Among them are figures so outstanding that when the people hear their names they are immediately reminded of Christianity. These stand as our representatives before the unsaved masses. They are the connecting links between us and the people.

Mr. Toyohiko Kagawa has already offered his full time and his utmost efforts for this Movement. This has been a tremendous encouragement to our Committee. We propose to enlist other outstanding workers and pitch a cooperative decisive evangelistic battle which shall be nationwide in its reach.

Nineteen hundred and thirty, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as He did for a similar period to aggressive evangelism.

Mr. Kagawa's Plan

Mr. Kagawa is a modern mystic. He keeps his feet on the ground but his head and his heart lay hold on the unseen. He believes in prayer. His plan calls for the organization of a network of prayer clear across the empire, with early morning prayer-meetings in every church, monthly union prayer-meetings in every city and center, and an annual nation-wide conference for prayer and for the training of lay workers in evangelism.

He stresses district evangelism, personal evangelism, evangelism through literature, lay evangelism and evangelism through service.

He urges special "missions" to the rural people, the fishing folk, the miners and laboring classes.

He emphasizes the mass production of leaflets, pamphlets, cheap-priced good Christian books, and a large utilization of the daily press.

He challenges every Christian to convert his home into a meeting place for a church. He appeals to every follower of Christ to become a teacher of children and the young, and to organize a neighborhood Sunday-school in his or her own home.

He would have the churches in every city and town unite in holding short term, three months, Gospel Schools for the intensive training of Christians and lay leaders. He wants the churches to enlist, train and release, at once 5,000 lay preachers for this nationwide evangelistic crusade.

Evangelism through service calls for the revival of the brotherhood movement within the church, the organization of cooperatives, the founding of educational guilds and mutual aid societies and "missions" to every existing group and occupation.

THE MOST DIFFICULT FIELD IN ASIA

BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 6

WHICH is the most difficult mission field in the world? In almost every country we have visited some workers have confided to us that theirs is "the most difficult field" in which to sow with expectation of a fruitful harvest. And in each case their contention seemed to be true.

All fields show, in spots or in general, characteristics of the soil in the parable—hard and unreceptive, shallow and unproductive, preoccupied and stifling, or good and fruitful. In all fields, at home and abroad, we find the same obstacles to the Gospel—sin and selfishness, extreme poverty or wealth, great ignorance and prejudice, false religion, irreligion and anti-religion. But each land we have visited has also its peculiar difficulties.

Passing by Roman Catholic and Greek Catholic countries, like Italy and Greece, with their historic but often devitalized Christianity; and Jewish fields, like Palestine, with their historic opposition to Christ and His Gospel, look at some of the great non-Christian fields of Asia as we have seen them.

Take Moslem Lands. Where can we find soil more hard and unreceptive? The fields where Islam flourishes seem to present an almost impossible task to the Christian missionary. The measure of truth in their own religion, the fourteen hundred years of schooling in Moslem traditions and in prejudiced views of Christianity, have made the followers of Mohammed almost stone deaf to the claims of Christ. A missionary,

and the son of a missionary in North Africa, said to me that he had almost lost hope of winning Moslems to Christ, for the students who had professed conversion had proved weak and unsatisfactory. The most he hoped for was a gradual breaking down of prejudice and an acceptance of Christian ideals through education. Was the faith of Raymond Lull, of Bishop French and Keith Falconer misplaced?

Anyone who has worked in or even visited Moslem lands will readily acknowledge the almost impossible task they present. Egypt has many Protestant Christians won from the Copts, but few from the Moslems. They are Sunnis, and therefore self satisfied and unreceptive. Mesopotamia and Arabia are full of Shias and Wohobis who are fanatical and antagonistic. The work at Baghdad would discourage any but valiant soldiers of the cross. When Mr. and Mrs. Albert Edwards sought to establish a mission in Hillah, near ancient Babylon, fanatical Moslems refused to rent a house, to deliver water or milk, and even thought it pollution to allow the Christian to drink from their cups in a coffee shop.

In India, Moslems are warlike and proud of their religion and have become complacent in their so called liberalism. The president of the All India Moslem League said to me, in answer to a question on the work of Christian missions: "Educational missionaries have done much for India. If only they

would give up teaching that Christ is the Son of God, that Jesus died for our sins on the cross, and that He rose again from the dead, then we could accept their Christianity." If they would leave out the Gospel, Moslems would accept the ethics! Yes, Islam seems to present the most difficult field in the world.

But what about the Hindus; are they more approachable? Here are a people whose religious teachers are looked upon as among the world's greatest philosophers. Here a polygamous religious system is entrenched and holds two hundred and fifty million adherents under its spell. India is a land of temples, of pilgrimages, of religious festivals, of priests, fakirs and gurus. One cannot visit a temple, like that at Madura, and see the people bow down to hideous, big-bellied idols, bathe in filthy water, and worship fleshly priests, without a conviction that they are blind but devout.

But an even greater obstacle among the Hindus is the caste system—the antithesis of brotherhood and the deadly foe to progress. For over a thousand years this system has become more and more entrenched and holds in its grip all classes in India. Those from the high castes are not ready to accept a Gospel that puts the "pariah dog" on a level with the Brahmin; and outcastes who wish to accept the Gospel are suspected of seeking "the loaves and fishes" and are deprived even of their scanty means of living if they incur the enmity of their "superiors." In India we sometimes hear that caste is breaking down, but even in some Christian colleges students of different castes refuse to eat together; caste pupils often refuse to attend public

schools with outcastes, and the proximity of a Christian from the "sweepers" will defile food and make it unsalable. Even more depressing is the fact that in South India caste Christians have refused to worship with those won from among the outcastes. In one case they even burned the homes of "sweeper" Christians because the mission had decided to allow both classes to use the same church building at different hours. Truly India of the Hindus seems the most difficult field in the world!

But look at Buddhist lands. Tibet is still entirely closed to the Gospel. In Burma and Siam progress is made among animists in proportion as they are weak in Buddhist faith. The Buddhist temples abound and many are crowded with worshipers. Little progress is made among Burmese or Ceylonese Buddhists. Mildness of disposition, peaceableness and belief that an exhibition of temper is sinful, are joined with contentment with things as they are. Their philosophy as to Nirvana and belief in transmigration of the soul have cut the nerve of progress. Their religion is one of death, not life. Surely Buddhism offers a difficult field with shallow, unproductive soil for the good Seed.

But what about China? There was a time when the Chinese seemed to present an almost unpenetrable wall. After one hundred years of prevailing and sacrificial living on the part of missionaries, the Boxer Uprising sought to kill or to drive every Christian out of China. Then there seemed to come a period of hopeful receptivity and progress; but today China is torn by revolution. Bandits prevail in all parts of the country; the people are discour-

aged and desperate; the anti-Christian movement among students and some of the officials is seeking to drive out Christianity and all religion from the schools and to put China in the class with Russia as irreligious and anti-Christian.

All of the mission schools and colleges are facing a crisis. They do not know when they may be closed or taken over by anti-Christian forces. In the Chantung Christian University (Cheloo University) at Tsinan, the students of the College of Arts and Sciences recently went on strike to secure the resignation of the dean. They tore down faculty notices, put up blasphemous, anti-Christian posters saying that Jesus was an illegitimate son and charging that women students, who refused to join the strike, were "prostitutes of foreigners." They caused a strike among the university employees, and boasted that they could cause the resignation of any undesired professor. Their strike was instigated and promoted by the local Nationalist party. The Commissioner of Education for the Province was bitterly anti-Christian. The College of Arts and Sciences has been closed since January, and the local government threatens to prevent its opening in September. China is indeed a most difficult field today. But which is the most discouraging?

In Moslem lands the chief obstacle seems to be religious—the bitter antagonism to the claims that Jesus is the Son of God, the Saviour of men, and that He and the Bible are superior in authority to Mohammed and the Koran.

Among Hindus the greatest of many obstacles is social—the death grip of the caste system in the vil-

lage life of India, making it almost impossible for those who break its rules and rise to higher things.

Buddhism presents the barrier of a philosophy that produces a false sense of security and a false hope of peace in Nirvana. In China, on the other hand, the present great obstacle is political. With China at peace and in the hands of a sane government, we would look for a great forward movement in the Church.

This is a dark picture, but, thank God, it is only one side of the tapestry! On the other we see the working out of the face of Jesus Christ and the program of the Kingdom of God. Islam does not present an unbroken front. In the Dutch East Indies, 45,000 former Moslems have accepted Christ. In Persia, hundreds of Moslems are welcoming the Gospel and at one communion seventy-seven were baptized. Dr. Robert P. Wilder, in a recent visit to Persia, found a wide-open door and wide-open hearts in spite of opposition and persecution. In Hillah, that center of ignorant fanaticism, love is winning a hearing and inquirers now come asking for instruction in the Bible and the Christian Way of Life.

India is a hard field, but already four million Indians have become Christians. There are many signs that caste is breaking down, especially in cities. Mahatma Gandhi, Rabindrinath Tagore, and many other recognized Indian leaders are bitterly opposed to it and declare that caste must go. Hinduism, especially in its grosser forms, is also doomed. Already anti-priest societies have been formed, and an "Indian Self-Respect Association" is battling against the dedication of girls to temple service and other

degrading features of Indian life and worship. The students are being educated out of ignorant prejudice and many would become Christians except for family opposition and the fear of social ostracism.

In Buddhist lands, too, there are signs of a developing pattern after the likeness of Christ. The witness to the Gospel in Ceylon, Burma and Siam is producing results, and the Koreans and the Lao, who are receiving the Light, are becoming effective witnesses to their fellow countrymen.

In China, the darkest spots are the large cities near the fields of conflict. In many country districts and in western provinces, like Szchuan and Shensi, the people are friendly and the Chinese Church is carrying on with faithfulness and power. More copies of the Scriptures were sold in China, India and in Siam last year than in any previous year. The China for Christ Movement is enlisting the churches in a united evangelistic campaign.

A visit to the mission fields of Asia creates a keener sympathy with the missionary in his difficult task, but it also stirs the heart with higher hopes and greater confidence in the ultimate victory of Christ and His Gospel. But our hope is less than ever in the number of missionaries on the field. Some might better return home, for they show no evidence of enthusiasm for the conversion of men to Christ. But the vast majority of missionaries put us at home to shame by their faith, their courage and their sacrificial devotion. It is "not by (physical) might" nor an army "that we will win the victory."

Neither is our confidence in large institutions and fine equipment.

It is less so than ever. We saw many missionaries with almost no equipment, like the Apostle Paul, who nevertheless could point to large spiritual harvests. On the other hand, there are large missionary institutions, with almost perfect facilities for their work, that can point to no souls led to Christ and few trained for Christian ministry.

It is unnecessary to add that missionary fruitage is not dependent on money. Many missionaries and many branches of the work are suffering because of inadequate support, but their hope is not in a larger financial income.

The only hope for missionary success today—as it has always been since Pentecost—is threefold.

1. In the power, the purpose and the promises of God. He cannot fail. Christ will be victorious.

2. In the truth and vitality of the Word of God. In all these lands those who are most successful today in spiritual fruitage are those who believe and teach the Bible as the Word of God and with authority for faith and life.

3. In the Holy Spirit of God as the Witness that makes the messages take hold of men's hearts with power. Without this witness of the Paraclete, the witness of men is fruitless. "By my Spirit, saith the Lord."

If these things are true, and their truth is being proved every day in mission lands, then we at home and our partners at the front must realize more completely our absolute dependence on God for our call, our equipment, our courage, our daily supply, our power, and for the results. We need to study the Bible more that our message may be true and that our

methods may be Christlike. We need to spend more time in prayer in order to keep in tune with God and to realize our partnership with Him.

The missionary task is so great and the difficulties are so tremendous that they are insurmountable through human wisdom and might. But the difficulties — religious, social, philosophical, political — are as nothing in the sight of God—if His servants have faith and the

spirit of sacrifice to do His bidding. When the Hebrew spies returned to report on the Promised Land and the outlook for its conquest, ten of them said: "There are giants in the land, and in their sight and in our own, we were as grasshoppers." Caleb and Joshua said: "There are giants in the land, but God is with us, and in His sight they are as grasshoppers." These two spies shared in the conquest of the land.

SOME EVENTS ON THE JAPANESE ROAD

BY THE REV. A. P. HASSELL

Missionary of the Southern Presbyterian Church, Tokushima, Japan

ONE of the most remarkable things that come to one's notice on the mission field is the fact that God is picking out individuals here and there and saving them. And some of these individuals are about the last ones that you would ever expect to be "picked out."

In January I baptized a man who was thought to be on his deathbed. He lived in one of the remote and inaccessible localities of this prefecture. A Japanese pastor and I drove for two hours, part of the way over a precipitous mountain road. When I asked for special police permission to do so, the officer dropped his head to one side doubtfully. Then there was a moment's conference with the "chief." It had never been done before, but if I wanted to try it and would be careful I might "go to it."

We got along first-rate till we came to a large pine tree right in the middle of the road. There we sidetracked the car, shouldered our baggage, and walked to the near-

est village where we employed a boatman to take us across an inlet of the Pacific, about a mile wide. This brought us to a farming settlement of only five houses. In one of these we found our man, Tomiji Tanabashi, twenty-three years old. There were two single beds in the room, one occupied by Tomiji San and the other by his younger brother, both men with the same illness.

A few days prior to our visit a letter had come to me from the Rev. Daniel Buchanan, of the Northern Presbyterian Mission, in a distant prefecture. He has a lending library which he advertises in the big daily papers. Tomiji had read three of his books and had asked for baptism. He was like the Ethiopian Eunuch, who said: "How can I understand except some man should guide me?" There was a list of questions about things that he had run across in his reading and which he didn't understand. "What is the meaning of 'baptism'; the 'resurrection'; 'Hallelujah'; 'Amen'?"

What happens when we die"; and a lot more—most of them remarkably thoughtful questions.

We instructed him in the essentials of salvation as long as we felt his strength would permit and then administered the Sacraments of Baptism and the Lord's Supper after which he lifted his feeble voice and hands in a devout prayer of thanksgiving to God for so wondrously saving him.

This young man had left his



WHO WILL TELL THESE BOYS OF JESUS?

home some years ago for Tokyo, where he had been engaged in the liquor business. He had never attended a church but once in his life, and that occasion apparently left no permanent impression. Strangely enough a friend in the same business at a distant place was attacked at about the same time as he by the same disease, and he also had been confined to his bed for months, during which the two had been corresponding. The suggestion about securing Chris-

tian books had come from this distant friend, at a moment when Tomiji was in the depths of darkness and despondency, and he reckons his salvation back to that event.

We spent the night at Tomiji's house, which shelters four generations ranging in age from the one-year-old baby of Tomiji's older brother to the eighty-two-year-old great-grandmother of the baby. We found the household most hospitable. They arranged a meeting for us at night at a neighbor's house, where we preached the first Christian sermon that the community had ever listened to. When we arose the next morning, Tomiji's little twelve-year-old niece was in the kitchen reading one of our tracts to her great-grandmother who was cooking breakfast.

We went to school with our children-friends of the previous night, and to our great surprise found that the principal was a former friend of mine. He suspended classes and in my honor conducted the entire school to the famous lighthouse near by. After returning to the school, I spent a happy hour teaching and singing with the children, who were hearing the Gospel for the first time in their lives. Since then a score or more of them have written thanking me and asking for literature.

Children are being born and passing through the primary school—the most important period of their lives—faster than we missionaries can possibly get around to them. The crying need is for more consecrated missionaries who are not afraid of work. I wonder if God is not calling to some of the boys and girls who read this letter to help us to get the Gospel to the boys and girls of Japan!

Love Alone Recognizes

The religion of love as taught by Jesus has no philosophical theory of knowledge. It is love put into practice.

Christianity, however, has been weak in the practice of love; and the God of Christianity has, therefore, come to be thought of merely as a symbol—not imparted to man as the God of power and of love. In the society of today true philosophy, true religion, true science, do not yet exist. Men's consciences are benumbed. True religion, philosophy, and science will appear at the moment when love is put into practice. The religion, the science, and the philosophy of the past have been the creations of men of disunited selves,—men marred by defects and incapable of clearly visioning God.

If we would see God, we must first love. When we make a beginning in the life of conscience, we forthwith experience within us the revelation of God. Jesus it was who showed us the first step toward recognition through love. When with this resolve we go forward, we too are enabled to love offenders and folk who are in distress. This is the power which Jesus gives us.

The man who declares that he does not know God, has failed because he does not love. Divesting oneself of conscience and love, declaring that one does not know God, is like covering the eyes and saying that one cannot see.

True recognition of God, of God today, must begin within the conscience. Professor Nashida says, "True life must be discovered in Jesus who as a young man died on the cross." Jesus, too, taught that God forgives even criminals. Love alone recognizes. Just because Jesus lived the life of love, he reached this conclusion.

The reason why we do not as yet truly perceive the nature of God is, after all, simply the sluggishness of our life of conscience. In order to know God we must rouse our life of conscience up to far greater activity. He alone who loves is able to see God. For God is Love.

"Love the Law of Life."—*Toyohiko Kagawa.*

GREAT CHANGES IN WESTERN SUDAN

BY THE REV. R. S. ROSEBERRY

Chairman of the French West Africa Mission of the Christian and Missionary Alliance

MARVELOUS changes are taking place in hitherto neglected lands. Modern commerce crosses mountains, bridges rivers and opens up inaccessible wilderness. Great changes have come over the lives of people that have been in seclusion for centuries. This is an age of rapid change in every sphere.

The Western Sudan is a land which, until recently, was very little known, a range of mountains separating the costal plain from the upper Niger valley and plateau. Mungo Park was the first white man to cross this great divide in the year 1795 and viewed the Niger River. Others soon followed. Major Laing lost his life on the outskirts of Timbuctu and Rene Caille, the Frenchman, was the first white man to enter Timbuctu and live to tell the story. He accomplished his purpose by disguising himself as a Mohammedan and telling the people that he was an escaped slave returning to Egypt. He spent fourteen days in Timbuctu and then crossed the desert to Morocco.

It was not until 1883 that the French were able to occupy an outpost on the Niger River at Bamako. Here they built a fort and were able to maintain communications with the coast. The upper Niger valley was overrun by Samory, the great Mohammedan Chief, who was overcome and captured in the year 1898. A vast region had been devastated by this ruthless conqueror. On the north another Chief, Amadou Sekou, held

sway over a vast territory with his capital at Segou. Timbuctu and the buckle of the Niger were held by the Tourag race. This wild, ruthless, desert tribe ruled with an iron hand and were finally subdued by the French troops under Colonel Bonnier Joffre at Timbuctu in the year 1894. Since that time the country has been comparatively safe for commerce and also for missions.

In order to tap the Niger valley, the French opened two railways to the river: one from Dakar to Bamako, which was completed in 1923 or 1924; the other from Conakry to Kankan, completed in 1914. Since then much labor has been expended on roads to make them suitable for motor transport. Bridges have been built and ferries, maintained by the government, have been placed on the smaller rivers. Today one may travel for thousands of miles and reach every place of importance by motor car. Great cotton plantations, requiring thousands of workmen every year, have been opened along the Niger River and are irrigated by immense pumping plants. The good roads have made it possible for trading companies to open up new sections. Twenty-five companies entered one town in the Upper Volta last year, the heart of the native town being torn down to make room for the commercial buildings.

The French school system is doing much to change the life of the country. Schools have been opened in the large centers and enroll a

large number of pupils every year. Tribes that have been backward are steadily being awakened by the call for education. Vocational schools are training a large number every year for mechanics, masons, etc. Clinics are maintained in nearly all the large towns, and free treatment is given to thousands of patients every year. Maternity nurses are located in some of the centers to give the needed help in the homes.

Unfortunately as the traditional life of the native is broken up many are drifting into atheism and free-thinking. The access to French literature will sooner or later turn the Mohammedan away from his religion. The pagan from the bush is ashamed of the religion of his fathers and is looking for something to take its place. Now is the hour for the evangelization of these tribes. They are ready for the message of hope that will give them the larger life. The new roads are, in the providence of God, the prepared highway for the Gospel messenger to prepare the way for Christ.

During the last five years pioneer mission work has been opened in many great centers of the Western Sudan to give the Gospel to the different tribes. The French government does not favor school work by individuals or missions since they have established excellent schools. Mohammedanism has utterly failed to meet the people's need or to lift them from the depths of sin. The tribes that embrace Mohammedism often live in as low a state as when in paganism. Civilization apart from Christianity also fails to elevate them morally. What they need is Christ's message of redemption.

In these great centers the future

of Africa is being molded. What that future shall be depends upon the Church of Christ. If they receive the Word of Life and are led to depend upon the Lord and His guidance and power, then the church in the Sudan will become a vital force in the evangelization of the many tribes. The missionary seeks to uplift Christ and not to spread a certain creed. One of the finest native Christians in the Sudan said, "As I toiled in a forced labor gang I could toil and suffer for I had a hope within, but the others had nothing to lighten their hearts and give them hope."

A nucleus of Christians has been won from a number of tribes in these centers. Coming from the forest country, dressed in rags or with scarcely any clothing, they begin at once to take on the ways of civilization, and soon appear attired in full dress and walk up and down the streets with a cane. But, alas, their hearts are not satisfied. Many come to the Christian chapels, hear the message of salvation and yield to Christ. At one station men from the Gberesi, the Kissi, the Fula, the Soussou, the Senefou, the Bambara and the Tomi tribes have accepted Christ. This is true of the other centers as well. The Lord is calling out from all the tongues and languages of earth a people for His Name.

A blind Bobo from the East walked all the way to Bamako, a distance of 330 miles, to seek work in that city. Something seemed to tell him that he should wait, that the message would come which would satisfy his heart. One day, passing the market place, he heard a strange message proclaimed. It was the message of the Saviour of men and told of His return to earth. This was the message for

which the blind man had waited so long. He decided to go home at once so that he would be there when the Lord came. At last he arrived home and four days later a messenger of Christ arrived and proclaimed the message which the blind man recognized at once as the same he had heard in Bamako. He became the first Bobo convert and began to help the missionaries in the study of the difficult Bobo language. At first the people were not friendly but were suspicious of their motives in studying the language. The blind man took up the study of the Braille system and, after long and patient effort, to his great joy was able to read the Gospel.

Many tribes still wait the messenger of Light. The great Tourag tribe on the border of the desert, living in tents, moving from place to place to watch their herds of cattle, have not yet been cared for. This will require men who will endure hardship, who will be willing to suffer privation, to follow His sheep in the desert or wherever they may wander. They are fierce, untamed warriors, who would rather kill a man than kill one of their cattle. Last year the government was preparing to open a new post between Timbuctu and Gao on the Niger River when they were told by the Tourag Chief that he would not allow it. The resident was called from Timbuctu to talk the matter over with the chief. They were told that the white men were like the sand of the desert and that for every white man they killed it would cost them a thousand Tourags. Furthermore, the government had so many airplanes that they would darken the sun. The post was built. The French government then sent the Chief

word to send 400 boys to the school that was opened at this post. The wily chief sent back word that he was willing to send the children but that they would not obey him. If the white man wanted them, they should come and get the children. While outwardly submitting to the government, in their hearts they are as untamed as ever. Win these men's friendship and they will hear the Message.

In Timbuctu a good grammar and dictionary of the Songhoi language, were found. This tribe of about 400,000 people is located on the Niger. They are a fine people and very friendly. Two points have been opened among them, Timbuctu and Gao, and already the first converts have been won for Christ.

Timbuctu is not as important as it used to be. The building of a railroad connecting the Niger River with the coast has taken away its importance as a caravan terminal and already a good part of the town looks like a ruin. The rains are rapidly breaking down the houses and many of them are not being repaired. Buildings have been rented for mission purposes that will serve for the work there indefinitely. The present population numbers only about 8,000, though at one time it was as high as 85,000. It was the center of learning two or three hundred years ago, and from this point the Mohammedan faith spread over the greater part of the upper Niger basin.

Timbuctu is accessible to the traveler from August until January and the government has a weekly passenger service from Koulikoro to the port, Kabara, nine miles from the capital. Koulikoro is connected with the coast by train

or motor road and efforts are being made to open another road through to Timbuctu.

Bamako is the greatest commercial center of the Sudan and probably of all French West Africa, with the possible exception of Dakar. Missionary work was begun there about eight years ago by the Gospel Missionary Union. Today Bamako has a fine independent church, the leader of which is a Fula, named Demba Daw. A group of young men has been gathered together and are becoming a real force in the Sudan, not only in Bamako but in the region round about. The real strength of this work lies in the fact that they are demonstrating to the people, and to the officials, that they are Christians, not because of white influence, but because they have the living Word of God. Already many of the officials recognize that there is something real in the movement and are seeking Bibles to study the truth for themselves. High officials ask this young Fula evangelist for Bibles. An atheist has been won to allegiance to the Word through this young man's labors. The man next to the governor has received a Bible and is studying the truth.

The Bamako church is founded on the Word of God and the Bible

is their textbook. There is not a man in Bamako that can stand against this young evangelist. These young men act on their belief that the Lord can supply funds through His own people to carry on His work, and they will not accept money from non-Christians. Strong, virile, native churches firmly established in the Word of God, with a holy zeal to make Christ known, are the hope of the Sudan.

The forces of evil are strongly intrenched in these lands of darkness and only stronghearted men who know the Lord can hope for success there. The divine spark in man, or hazy, vague ideas of the atonement will dash in vain against these walls of darkness. The need of Africa today is for men and women who know how to prevail with God in prayer. We have an all-powerful Christ, and if we are yielded, joyful agents of His grace, we will see light break forth in the dark places. No man, or group of men, or force of evil, can prevent this great work so long as Christ lives and sits on the throne. The Lord Jesus will triumph over the powers that hold the Sudan in bondage and we must challenge the forces of evil that hold the Mohammedans and the pagans in slavery.

I do not believe that the love of God in Christ is a spent force. It is still a mighty power and will be increasingly so if we will only trust and obey our Lord. When the full meaning of His Gospel is made known to the world and men lay hold upon the moral power that is theirs for the asking, then the love of Christ will become a power which will challenge the attention and the admiration of men. They will see that the gates of hell cannot prevail against it for it has enabled men to climb out of the degradation of selfishness up to the clear atmosphere and the sunlit hills of unselfishness and helpful service. That moral power is an undiscovered resource in the lives of many men, in the history of many institutions, in the relationships of many peoples and many nations. When that moral power is discovered and used, we will see those who have discovered it plowing deep furrows in the fields of life.—*Benjamin F. Farber.*

A CHINESE CHRISTIAN ON THE ANTI-CHRISTIAN MOVEMENT*

THE preacher at the Chinese service was Mr. Chen, a graduate of the Shantung Christian University and Secretary of the Y. M. C. A. at Tsinan. His subject was "What can the Christian learn from the present Anti-Christian Movement in China?" As a missionary sat beside me and translated the gist of the remarks, I include them here from my notes, as I think you will be interested to know what a Chinese leader has to say on this vital topic.

At Boxer time Christianity was attacked, but since then and until recently there has been a time of quietude. In 1922, there was organized in Peking among students an attempt to oppose, then to attack Christianity. It is an attack by educated people. They began to have certain slogans to destroy Christianity. Christmas was a time of especial opposition. What is the reason for this?

1. From an educational point of view they want to take back the power in educational matters which they claim the Christian Church had assumed. In 1924, the Nationalist Movement began and brought attention to national problems. They opposed anything that affected Chinese independence. China for the Chinese was their slogan. They felt that foreigners were running schools where pupils were being trained in the foreign point of view. Then there was the effect of Soviet Russia's attitude toward religion. The Greek Catholic Church was not in sympathy with the Soviet, therefore they opposed Christianity. This teaching has reached China. The Soviet attempt to trans-

form the world by revolution started with China as a favorable place. It began by teaching youth Soviet principles and a favorite place to do this was in the schools. Among these principles was opposition to Christianity.

2. There were local Chinese influences affecting the situation. There was the claim that the Church was in China on the basis of unequal treaty rights and of extra-territoriality. In the days of Robert Morrison (1807) it took seven years to secure the first convert and thirty-five years to win seven. As a result of persecution of Christianity in the early days, foreign nations forced extra-territoriality on China. The Chinese Christians have been included, in the eyes of their fellow Chinese, as benefiting by extra-territoriality. So the Church was regarded as a foreign institution. This put the Church in a false position. So extra-territoriality was attacked. Chinese in the United States or in Japan have to be subject to the laws of these nations, whereas foreigners in China have extra-territoriality rights which China regards as an insult. The Chinese have no control over the action of foreigners in China. Local officials, through fear of foreigners, protected them. Pressure was brought to bear from Peking to make local and county officials protect foreigners and Chinese Christians. This was especially true of Roman Catholics. This power was abused, so that the Catholic priests often became as powerful as county officials. The priests were appealed to by the Roman Catholic Christians in their lawsuits, often resulting in a miscarriage of justice. This was a serious evil needing correction and aroused resentment.

What should be the attitude of Christians now toward the opposition directed against them? They should accept the criticism, if it is just, and profit by it. If it is unjust, they do

* Extract from a letter from the Rev. George H. Trull, of the Presbyterian Board of Foreign Missions, New York, written during his visit in Tsinan, China.

not need to be concerned about it. Opponents will probably come to see the faults in their criticisms themselves, in due time. In the 1925 Anti-Christian Campaign in Tsinan, the Christians used the Salvation Army method of street preaching and by drums and trumpets tried to drown the voices of the opposition. But this stirred up bad feeling.

China is now in a state of flux and change in everything. It is in the air. The people are hunting the true road, but part of the time they are off the track. Christians should be patient in such a time as this. There are hot heads and hot hearts at present. But a change of attitude of the opposition is appearing, as some heads are cooling off while their hearts are still hot. A lot of students have their stomachs full, but the food is undigested (a Chinese way of saying that the students' ideas are immature and ill-digested).

The opposition now is not so much against Christians as against the Church. According to Christian doctrine, self-determination as enunciated by the late President Wilson in his Fourteen Points, is recognized as just, but no nation is putting this into practice. The spirit of self-sacrifice in the Church is not always recognized by opponents. Governments have not used a Christian attitude toward

China, hence the opponents here say that individual Christians also do not have the right attitude. The Church must adapt its methods so as to show the spirit of sacrifice in this day and generation. The former method of preaching was other-worldliness. Now we must preach also about improving the condition of this world. There are lots of unrighteous conditions in society now that need rectifying. This is the Church's obligation.

The Church in China should be a natural colored Church, i. e., it should not be colored white but be indigenous. The West had a fine tree with beautiful flowers and good fruit upon it. It is transplanted to China, but it is not indigenous. The West has attempted to give us foreign food with a dash of Chinese flavoring. It should be primarily Chinese food with Chinese flavoring. This explains why there is opposition and what we need to counteract it.

It is difficult to present adequately second hand through an interpreter the exact point of view of a foreign speaker, and I trust I have not misrepresented him. We may not all agree with everything in the statement, but it is food for thought, and he held well the attention of his audience.

"I have looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—'the image of the invisible God.' More and more He is to me what He was to John the Beloved—'God made manifest in the flesh.' More and more He is to me what He Himself claimed to be, the eternal Son of the loving God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living."—*The Rev. Charles E. Jefferson, D.D.*

DEATH OF MRS. JOHN S. KENNEDY

THE death of Mrs. John S. Kennedy, of New York, July 23, has brought widespread sorrow. She was a great Christian philanthropist. Many schools, colleges, hospitals, charitable agen-



MRS. JOHN S. KENNEDY

at the age of 95, in the academic cap and gown in which she received the degree of Master of Humane Letters from New York University in recognition of her numerous philanthropies.

cies, missionary boards and literally thousands of Christian workers at home and abroad have reason to remember her with gratitude.

She was born August 18, 1833, in Elizabeth, New Jersey, the daughter of Mr. and Mrs. Cornelius Baker. October 14, 1858, she married Mr. John Stewart Kennedy, then a rising young banker in New York. Wealth soon came, and in time reached large proportions. But the husband and wife had no thought of spending it upon themselves. Families whose income was much less than theirs lived on

a far more lavish scale. They made princely benefactions to a wide variety of good causes. They deemed their money a sacred trust to be used for the benefit of their fellowmen and the advancement of the cause of Christ and they found their greatest joy in doing good with it.

Their wedded life was ideally happy and when their fiftieth wedding anniversary was celebrated in 1908 she was delighted when he signalized the day by a gift of a million dollars to the Presbyterian Hospital in New York. When he died in 1909, his will bequeathed many millions of dollars to good causes, six millions being divided between the Presbyterian Boards of Home and Foreign Missions, New York.

After her husband's death, Mrs. Kennedy continued to give liberally to the causes in which she had long been interested. Her mail was heavy with appeals, but she read every one and personally answered all that were worthy. Her checks went out in a daily stream, and with no publicity so that only a few of her intimate friends knew how much she was doing. When her eyesight became so impaired that she was no longer able to read books, she said, "I am so glad I can still sign checks."

Mrs. Kennedy was a noble woman in every way, distinguished in appearance, charming in personality, warm in sympathy, widely read in general and particularly in religious and missionary literature, and clear and unwavering in her Christian faith. She was a devoted member of the Fifth Avenue Presbyterian Church of New

York. While her philanthropies were widely varied and included many charitable and missionary objects in America, her special interest was in Foreign Missions. She regularly attended the meetings of the Women's Missionary Society, and made many gifts to the Board and to its missionaries. She was a generous friend of THE MISSIONARY REVIEW OF THE WORLD and the largest regular donor to its Maintenance Fund.

A remarkable editorial in the *New York Times* of July 28 included the following:

The benefactions of the American banker and philanthropist, John S. Kennedy, born in Scotland just a hundred years ago, did not cease with his death. Mrs. Kennedy had with remarkable sagacity and public spirit administered what was left in her hands. It is said that she made use of no secondary agencies of distribution, but gave personal attention to all her varied interests, writing her own letters, even learning to use a typewriter after she was 90 years of age that she might do so.

She did not merely "reach forth her hands to the needy," generous though she was in relief. She gave, for the greater part, in support of institutions and causes devoted to the improvement and strengthening of the spiritual life of the world. And she gave herself with her gifts, going in some instances to remote places in order to see for herself the needs and the manner in which the work was being conducted. And wherever she went schools and missions flourished, for her interest was as the dew of Hermon.

To Foreign Missions she and her husband gave upward of ten million dollars. They together, it was found some years ago, had built fifty residences, ten boys' schools, twelve girls' schools, six hospitals, ten churches, besides houses, presses and scores of mission compounds. But she alone

did almost as much more. It may be said that the sun never sets on the territory of her beneficent interest. She knew hundreds of missionaries by name, and kept up her communication with them and their families to the very last days of her remarkable life. She combined democratic simplicity with queenly dignity.

This community has reason to remember the great civic contributions in money and public service of her husband when he sat "among the elders of the land"; but of her also it may be said that "her own works praise her in the gates."

She enjoyed remarkable health and vigor until a short time before her death. The end of her earthly life came painlessly and peacefully at her summer home in Bar Harbor, Maine, within less than a month of her ninety-seventh birthday. While we sorrow that such a beautiful and wonderful earthly life has ended, we rejoice in all that she was and all that she did for God and humanity. Her long life was extraordinary not only in length but in richness of fruitage. There is scarcely a country in the world to which the news of her death has not brought sorrow. Many home missionaries and other Christian workers in America, and many lonely foreign missionaries in far-distant lands, cherish letters from her with sympathetic, encouraging words and checks which helped them over some emergency in their work or some personal illness or bereavement in their families. Hundreds of young people could speak of the aid that she gave them in getting an education which otherwise might have been beyond their reach. God gave her much, and she used it as a trust for Him. When left the earth, surely "all the trumpets sounded for 'her' on the other side." A. J. B.

CONSTRUCTIVE WORK IN MISSIONS AND INTERRACIAL RELATIONS

BY THE REV. J. J. CLOPTON, Lexington, Kentucky

THERE are three notable pieces of constructive work for the Negro in the South. One is the Armstrong School for Negroes, at Hampton, Virginia. The second is the work of Booker T. Washington at Tuskegee, Alabama. And the last is St. Paul's Normal and Industrial School at Lawrenceville, Virginia, founded and nurtured to stalwart manhood by the Rev. James Solomon Russell. Both Washington and Russell were slaves, and were educated at Hampton. Both have done enduring and splendid work for their race. One had the backing of the whole country; the other largely of his Church. Russell's work deserves to be more widely known for he has made it a great moral force with religion an integral part of it.

When the Civil War closed, Russell was an ignorant little slave boy. He had a great desire to learn. He lived in what is known as the Black Belt of Virginia, Mecklenburg County. Encouraged by his mother, he worked diligently, and mastered all available knowledge in the rude country school. He entered Hampton Institute, and after a time left it to teach. He then returned to Hampton and graduated. His eyes turned to the ministry. A copy of the Prayer Book of the Protestant Episcopal Church fell into his hands, and after diligent study of it he decided to enter that Church as a minister. He entered the Theological School in Petersburg, Virginia, and in 1882 was

ordained a deacon and sent by Bishop Whittle of the Diocese of Virginia, as a missionary to the Negroes in Brunswick and Mecklenburg Counties in the "Black Belt" of that State. He had no assets, and his first work was to build a chapel, which he accomplished by the aid of white friends. He opened a school January 1, 1883, in part of the church building and taught himself with his devoted and capable wife and one assistant. The work grew, and a new building became necessary. Through the generosity of the Rev. James Saul, a three-room building was erected known as the "Saul Building," and this was the first of the buildings of the school.

The vision of Russell was a school that would train the heart by religion, the mind by books, and the hand by trade. An opportunity occurred to carry out his vision, matured by prayer and practical needs. He did not have a penny to buy what he saw was a great opportunity, a plot of land of over three acres. He went to the owner and offered to buy the land and give his notes. The offer was accepted. With equal faith, he contracted for buildings and material with not a dollar in hand or pledged. The purchase was made in July, 1888, and work on the buildings started the same month. September 24, 1888, the Normal School was opened with three teachers and less than a dozen scholars.

Year by year, under the able and consecrated efforts of Mr. Rus-

sell, the work has grown. The school at this time embraces a farm of 1,600 acres, 36 buildings, a faculty of 50 members, and a student body of 800. All of the buildings have been erected by the students, with the exception of the steel work in one of the buildings. Many of the buildings are memorials given by both northern and southern friends. The graduates number 1,000 and 10,000 have been undergraduates. The value of the property is \$400,000.

The school now embraces a fully accredited high school, a fully accredited State Normal for training teachers, a School of Agriculture, and a Trade School that offers four trades for girls and a choice of sixteen for boys. Its graduates come from half the states of the Union. With all its growth it has kept its essential character as a religious or parish school, so much so that it is referred to as the greatest parish school in the country. A great company has gone forth as teachers, ministers, physicians and skilled mechanics, a constructive force whose power is felt over the whole of the United States.

A part of Mr. Russell's work for a number of years has been a "Farmers' Conference" for the colored farmers of the community. Its beneficent influence outside of the schoolroom has been evidenced by the disappearance of one room cabins, the development of neat homes, and the acquisition by Negroes of thousands of acres of farm land. A recent report showed that Negroes in that community owned over 54,000 acres of land,

and paid taxes on property assessed at \$750,000.

A law-abiding colored population has been built up, unsurpassed in any part of the country, and an inter-racial feeling, likewise unsurpassed. No graduate of St. Paul's has ever been cited before a court, and many of the homes and barns of the white community have been built by pupils of St. Paul's.

An editorial in the *Richmond News-Leader*, included the following remarkable tribute:

When the pessimist becomes intolerable in his talk about the race problem, buy him a ticket to Lawrenceville, Virginia, and tell him to inspect St. Paul's Normal and Industrial School. Because they will work at any honest job, the students of St. Paul's have the goodwill of the whole community. Perhaps there is a stronger reason for this than the atmosphere of hard work and goodwill. The spirit has its origin in the head of the School, that very remarkable man — Archdeacon James S. Russell. He brings Christianity, common sense, and racial understanding with labor in equal components. He is accomplishing a notable service for the Negro in the South, and he and his School deserve the support that will enable them to meet the opportunity that opens more widely to St. Paul's the longer its gates are open.

After forty-eight years of indefatigable labor, Archdeacon Russell recently resigned the principalship and became Principal Emeritus with salary continued. His son, the Rev. James Alvin Russell, succeeds his venerable father and is qualified in every way to carry the school to greater success.

SEVENTY-FIVE YEARS OF WORLD SERVICE

BY ESTHER BOWMAN, Elmira College

THE mission field has always attracted many graduates of Elmira, the first college for women, founded in 1855, at Elmira, New York. Nearly every class since its opening has sent at least one missionary to the home or foreign field. Most of the information concerning the earliest missionaries is the result of the efforts of Mrs. Louise Parsons Abbey, '72, a missionary herself for many years in China and Turkey. Recently, Miss Ernestine French, Alumnae Secretary at Elmira, received from Mrs. Abbey a letter in which were enclosed excerpts from messages received by her during the past five years from Elmira's missionaries. About six years ago, Mrs. Abbey wrote, she began sending letters to all the missionaries she knew or had heard of, asking them for information concerning their own work and that of other Elmira graduates in the mission field.

In the seventy-five years of its history, 47 girls have gone out to represent Elmira in nearly every part of the world. Forty have been sent to the foreign fields—China and Turkey especially, but Elmira missionaries have worked in Hawaii, Japan, Africa, India, Persia, Syria, Korea, Egypt, South and Central America. Seven have been engaged in home missionary work in the United States.

The earliest graduate to become a missionary was Mrs. Margaret Dobbin Church, '67, who was sent to India. In her reply to Mrs. Abbey, she said, "My call to India came when I was fifteen, through

Dr. Scudder, the first of the three generations of Scudders who enriched India by their lives, whose setting forth of its needs so gripped me then as a young Christian, and whose unique way of clinching his appeals by having us sign a pledge either to go or to give for India so moved me that I never got away from it.

However, an old suitor felt sure that he could not get along without me; so until his death I helped him, and then, on his deathbed, he renewed the call, knowing my heart had been in India. I said, 'What! at my age?' 'Yes, you've a long life before you.' Hence, at sixty-four, finding that my services would be acceptable at Pandita Ramabai's mission, a missionary whom I had met twenty-five years before in Syracuse, N. Y., I went out at her invitation, bearing my own expenses. I was with her five months, helped her translate the four Gospels from the Latin for her Marathi New Testament. I also had charge of the training department of Bethel Evangelists. Then duty called me to a near-by small city in much need of a teacher, and for nine months I carried on a select school with 34 interesting native and English pupils. The requirements were also to superintend Sunday-school, which I did gladly. Finally, securing a government grant which would reduce rates for them, I closed after four months' evangelistic work, mainly among soldiers, helping 45 prepare for death, in cooperation with a missionary and his wife, when they were called to the front. But I

was held in Jansi for general evangelistic work. As the World War began, however, advices general called me home in 1914. I was sorry to leave under such sad circumstances, but I am glad I went, and hope to be counted a link in the world round chain of volunteers."

Three more Elmira girls went to India. Joan B. Van der Spek, ex. '27, now living in Oxford, England, was sent by the American Congregational Board of Missions, and Ethel Nichols, '18, went to Guahati, Assam. Mrs. Ida Walker Merrill, '22, is another representative, who went first for three years, and now has just returned to India with her husband after a furlough.

The classes from '70 to '80 gave seven more missionaries. Turkey and China each received two, Persia, Syria, and the United States each one. Of those in China, Dr. Mary Niles, '75 has served the longest. She has been for forty-six years, in Canton. Her work in the School for the Blind was very practical. She translated a textbook on obstetrics into Chinese, revised and enlarged Dr. John G. Kerr's textbook in Chinese, prepared a primer in Cantonese phonetics, established the first school for the blind, and later founded three other similar schools. In October, the School for the Blind celebrated the forty-fifth anniversary of her arrival in China. The following tribute was paid her by the principal, Miss Chan: "Dr. Niles's first purpose in coming to China was to seek the salvation of souls. She healed many sick and always told them of the Saviour who came to die for them. When she saw the blind who could not be cured and those for whom there seemed no salvation for either body or soul,

she stretched out a hand of love and opened the Ming Sam School. Now more than 300 have been rescued, and 30 have been graduated. Her love is like the love of a parent, a teacher, and a friend. We could not accomplish in ninety years what she has done in forty-five."

The second graduate to work in China was Mrs. Abbey, '72, who has compiled much of the information about the missionaries. She did her work in Soochow and Nanking, but has not mentioned just what her work was.

Of the six other "Elmirans" in China, messages were received from four. Two were from the graduates of '07. The first is from Mrs. Helen Harshaw Gold, who says: "I did not realize that there were so many Elmira girls on the mission field. Elmira College was the source of my first inclination toward the work of the Y. W. C. A. as a career, and my first introduction into that organization was when I helped paper the room which was then used for the Association. Well do I remember the stiffness of my neck following the putting of paper on the ceiling. I had always had a desire to do missionary work, and when I found a niche where I thought I might fit in, I embarked for Foochow, China, in 1915, under the Foreign Department of the Y. W. C. A. Foochow had been waiting some time for the organization of the Association. After spending two years in the pursuit of the Chinese language, I was partially ready to begin active service, and we organized the Association in 1918. People are the same the world over, and it is astonishing how like American ones are the problems in China. Yet there are some that

are peculiar, one of them being that of trying to get your ideas across by means of a vehicle of expression in which you are not very expert. The joy of beginning a new work like that of the Association is the very close and intimate contact with the finest of Chinese womanhood, and the friendships that result therefrom. In 1919, I was married to Mr. Gold, a Y. M. C. A. secretary. After this, my work became volunteer. Because of the interdenominational character of the "Y," I had the joy of working, not only in the "Y. W.," but also in the different missions in Foochow. At one time I was helping in the English Episcopal Girls' School, the Methodist Institutional Church, and the American Board School for Girls. Contacts were increased, and friendships formed in that way.

"My contacts with Elmira folks in China were limited. Rachel Brooks of my own class, I saw once. She was with the Association in the National Office in Shanghai. One night in Kuliang, our summer resort, we were having a picnic and someone suggested that we go around the circle and give the name of our Alma Mater. Much to my surprise, someone said, "Elmira College." I was so astonished that I said, "So am I." That one was Mrs. Rose Hiller Talman, '13."

Of her work in China, Rachel Brooks, '07, says practically nothing. She went out in 1920 to Shanghai, where she did Y. W. C. A. work. For a few months she was at Ginling College, Nanking, where she met Ruth Chester, who had been a professor at Elmira in 1916-17.

The third "Elmiran" from whom Mrs. Abbey heard was Mrs.

Rose Hiller Talman, whom Helen Harshaw Gold met at the picnic described above. She is now at home on account of the health of her children. She writes, "I had the pleasure of going back on the same steamer with Dr. Niles when we returned five years ago. We belong to the Amoy Dutch Reformed Mission here."

"The latest representative from Elmira in China is Clara Tingley, '29, from whom Mrs. Abbey also heard. It is interesting to note that she has gone to the very work which Dr. Niles has just laid down in the Ming Sam School for the Blind. Miss Tingley says, "I often think of Elmira and the dear friends and the good times. I wish I might bring every Elmira girl out here and show her the need. It is almost staggering. The only schools which amount to anything are the mission schools; but they need so many more of them. The masses of the people have not even been touched by education. At present I am studying the language two hours a day, and spend the rest of the day doing secretarial work. The language is very interesting but quite difficult. One almost has to be a good singer to learn it, and I am not that. However I struggle along with my tones and hope to get the right one some day."

Next to China in number of missionaries comes Turkey. Elmira has given eight to this country. The earliest was Mrs. Emma Spencer Hubbard, ex. '75, who worked at Sivas, Asia Minor. The classes of '90, '91, and '97, and '22, each furnished one; of '19, two. It was in memory of Mrs. Caroline Sanborne Adkins, '19, that new hymnals were presented to the College,

each one of which has a bookplate with Mrs. Adkins' picture.

Of the missionaries in Persia, the best known to present Elmira students is Lois Elder, supported by the College. Sent in 1927 for three years, she returned home on furlough this June, an event for which the College eagerly waited.

Another missionary with whom the College is well acquainted is Dr. Caroline Lawrence, '91, physician of the College but at present on leave of absence. Dr. Lawrence was for twelve years a missionary in Egypt, where she built up a clinic, outpractice, and a hospital for women and children at Tata.

Little is known of the workers in other countries. Nearly all in South or North America are in Y. W. C. A. work or are sent out by some mission board. There are Elmira graduates in Guatemala, Argentina, Brazil, Mexico, Labrador, North Carolina, Virginia,

Pennsylvania, New York and Oklahoma. All have been graduated since the opening of the twentieth Century.

From Elizabeth Bodle, '04, in Guatemala, comes a plea for Spanish students trained in Gospel work. "The Central American Mission is evangelistic in its efforts, simple in its management and aggressive in its spirit. I have been teaching Spanish at Kingswood and Frankfort Colleges. I do hope that Elmira's Spanish department is training for Gospel work in our Southwest. We must give them the Word!"

Every message sent to Mrs. Abbe expressed an earnest desire to be present at the seventy-fifth anniversary of the founding of Elmira College, and, as many have arranged to have their furloughs this year, there should be a gathering of many of Elmira's 47 missionaries.

THE JAPANESE STUDENTS' CHRISTIAN ASSOCIATION

BY GEORGE IWASHITA

President of the Association

IN SUCH a world of heterogeneous cultural and economical mixture every effort to strengthen the ties of international friendship is worthy of notice and encouragement. The J. S. C. A. plays a good part in this universal program as an organ of such promotion.

There are 1,500 Japanese students now studying in American colleges and universities. These potential "ambassadors of friendship" and future leaders of Japan occupy strategic positions of immeasurable importance in the cul-

tivation of better understanding between America and Japan. The Japanese Students' Christian Association in North America was organized in 1924, among other things, to utilize this opportunity of exchanging the best of America and the best of Japan, especially through Christian fellowship and cooperation. Today there are over twenty-five chapters all over the country.

The Association is the only Christian Japanese organization of its kind which is national in scope. It has passed its incipient stages

and is now in its formative period, requiring administrative skill and sound judgment. Ever since its organization, it has maintained the highest spirit of service for the welfare of Japanese students in America, and it has done much to convenience the life of Japanese Christian leaders-to-be.

Six years ago, when our predecessors founded this organization, it was merely to be an experiment toward the promotion of international friendship through Christian fellowship and cooperation. Today, the J. S. C. A. is a proven institution, serving hundreds of Christian Japanese students throughout the United States, Canada and Hawaii through its several activities as outlined below.

The activities of the Association include a student bulletin, a monthly organ, 3,000 copies of which are distributed free to all Japanese students and their friends in America and in Japan; student directory, listing all Japanese students in the institutions of higher learning in North America; pamphlets; a circulating library; a press room, to help Japanese students in purchasing books at considerable saving; secretarial visitation trips to strengthen the J. S. C. A. movement, help Japanese students in their various problems, and to speak before American audiences and cultivate better American-Japanese understanding; practical services such as information on colleges and universities, schedules for traveling

and study tours, mail service, introducing students to American homes, finding rooms, employment, purchasing, counsel in personal and religious problems, etc.; conferences and conventions, cooperating with 25 local chapters in large student centers; a central office to carry on the above and other miscellaneous activities of the J. S. C. A.

Though there is danger of its passing inadvertently into a complacent institution of a commonplace routine mechanism, there is evident a sufficient spirit of adventure, supplemented by an inspired courage, to keep it supplied with energetic human resources in order to serve more fully the Japanese students in America. The movement passes continually through a process of development and it is at a stage now when it requires the sympathetic understanding and support from our friends.

Enthusiasm may run high, hopes may soar, and dreams may form effulgent rainbows at the end of the trail; but they will drift away into the thin air of emptiness unless some of them are empirically tested in the daily office work of our national office. Nearly all our work is made possible through the voluntary gifts of our friends. The J. S. C. A. movement, in fact, has been successful so far through their generous support, and we are confident that the work will be carried on with their continued cooperation and financial assistance.

PRAYER

"Beloved Master, who has said, 'Blessed are the pure in heart, for they shall see God,' cleanse our hearts from the defilement of physical desire. We would rise with Thee and gain those things which are above these bodies of the earth. We seek the beauty of thy face and the loveliness of thy soul. We know that only as we are purified from physical desire can we see God, that God is dimmed and unreal to us when our hearts are unholy. Dear Master, we would know Thee in the full power of thy Resurrection. Cleanse us from all unworthiness, that we may see Thee as thou art. Amen."—From *"His Glorious Body,"* by Robert Norwood.

REPORT OF SIMON COMMISSION

THE report of this Commission, which was appointed by the British Government in 1927 to study conditions in India, was awaited with keen interest not only in India and Great Britain but throughout the civilized world. The report has now been published in two bulky volumes. We assume that comparatively few of our readers will have access to these volumes and yet that all desire to know their general character. In view of the bearing of the subject upon conditions which affect missionary work in the great mission field of India, perhaps we can do no better than to cite the editorial on the subject in the *New York Times* of June 24th as follows:

The second and substantive part of the Simon report on India is made public today. It comprises more than 300 printed pages and can for the moment be dealt with only in summary fashion. From the beginning, it is evident that the commissioners approached their heavy and complicated task with kindly recognition of the aspirations of the people of India. In the very forefront they speak as if their marching orders were: "The solemn pledge of the British people with regard to the progressive realization of responsible government in British India." Yet in the text of the act under which the Simon Commission was appointed, it was stated that its functions would be to "extend, modify, or restrict" the experiment in self-government which has been going on ever since the India act of 1919. Accordingly, the Simon Commission was legally empowered, if it saw fit, to recommend withdrawing a certain degree of the home rule which had been granted to India. But nothing of that tenor appears in the report. It would indeed com-

pletely abolish the "dyarchy" form of government, which was tentatively set up in India, but would substitute for it stronger provincial Legislatures and a central Legislature having broad powers of law-making for all India, and creating, in effect, a Federated India.

Inevitably, certain powers are reserved to the British Government, or to the Governor-General in India. National defense is not to be turned over to native hands. In fact, they do not desire it. Even the party in India which demands immediate independence has been willing to leave the military power under the control of Great Britain. In a similar way, the foreign relations of the new Indian Government are to be conducted from London. Nor shall the central Legislature have power to enact measures affecting "the religion or religious rites and usages of any class of British subjects in India." It cannot repeal or amend any act of a local Legislature, nor any act or ordinance made by the Governor-General. These are serious limitations, and doubtless will be, at first, rejected with scorn by the advocates in India of full dominion status. But some of the restrictions, at any rate, are necessary in order to safeguard the rights of minorities in India, and also to prevent the provincial Legislatures from being overridden by the central legislative power.

It is interesting to note that Burma is to be left entirely out of the new governmental scheme. The report states that it is not really a part of India and was included in it only by a sort of "historical accident." Special provisions are also to be made for the government of the Northwest Provinces. On every page of the report appears evidence of the scrupulous care and the heavy sense of responsibility with which the commissioners set about their work. They

hope that it need not be repeated. Very sensibly they point out the anomaly and misfortune of pulling up the Constitution of India by the roots every ten years to see how it is growing. Far better would it be to leave it alone for its natural development.

In conclusion the Simon report states that it makes no reference to recent events in India, since before they occurred the recommendations now made had been arrived at unanimously. The commissioners declare that they feel it needful to "look beyond particular incidents and to take a longer view." They express the hope that whatever the verdict of "our Indian fellow-subjects" may be on the proposals of the report, at least it will be admitted that they have been put forward in a "spirit of genuine sympathy." No impartial reader of the whole report can doubt that this is true.

A later dispatch from Bombay to the *New York Times* says:

The long-heralded Simon Commission recommendations are universally rejected in British India. The opinions expressed range from indignation at what is described as "this latest insult to the motherland" to views of the more moderate elements of Liberals, Nationalists and Moslems, who counsel patience with a view to the approaching round table conference, urging in the meanwhile that the report should be simply ignored.

The denunciation of the recommendations is based for the most part on four points. The most important of these is the fact that the Indian

civil service and police still remain under complete control of the Secretary of State for India. Provincial autonomy is given, it is true, according to the views generally expressed, but while it is given to the country with one hand, the increased powers of overriding granted to the Provincial Governors withdraw it with the other.

That the army should cease even to rely on the Legislature for indorsement of its estimates and should become entirely independent of Indian Government control is a third objection. That the power of the purse should not be vested in the Provinces is held out as another objection which cannot be surmounted.

The report must remain boycotted by the Nationalist movement, in the opinion of the Pandit Motilal Nehru, Acting President of the Nationalist Congress and the active leader of the movement. "We simply shall not pay the slightest heed to it," he said to-day, while asserting he had not yet read it. "It is an ample vindication of the boycott placed by our Congress people on the Commission."

It would be futile to attempt to forecast what may follow. The agitation is likely to be long continued. Missionaries in India are in a position of great delicacy and difficulty. Never has there been a time when the followers of Christ more needed to heed the exhortation of Christ, "Be ye therefore wise as serpents, and harmless as doves."

FIGHT CANCER WITH KNOWLEDGE

BY MRS. ELLA H. RIGNEY

of the American Society for the Control of Cancer

THE great unsolved problem of the medical world is the cause and cure of cancer. The keenest minds in the profession are concerned, and every method of

approach is being used. Cancer is becoming more and more a menace, partly of course because more people are living to the age when it most often occurs. In India, for

instance, where the average length of life is only 26 years, cancer is less frequent than in America where the average is much longer. Long observation has proved that, although the disease sometimes occurs in young people, it is much more frequent after the age of 35.

One of the greatest obstacles in the control of cancer is the popular belief that the disease is incurable. This prevents many people from admitting even to themselves that symptoms may mean the beginning of a cancer and from seeking competent advice when its presence can no longer be hidden. Untreated or improperly treated cancer is, it is true, always fatal; but is not an incurable disease. In many cases, when proper treatment has been begun at an early stage, growth is arrested.

The popular belief that cancer is incurable must therefore be overcome so that patients will seek physicians earlier in the course of the disease. This can be done only through education of the public, placing the facts before it in simple, untechnical language, combined with information as to what constitutes proper treatment and

the places where it can be obtained. It is this task which has been undertaken by The American Society for the Control of Cancer. Educational work is carried on by means of lectures, radio talks, moving pictures, pamphlets, newspaper and magazine articles, advertisements in magazines, outdoor advertising, and cards in street cars. The chief function of the society is to put before the public the results of chemical and laboratory studies, all of which point to the fact that early recognition and prompt and proper treatment offer the best chance for arresting the disease. It has adopted for its slogan the phrase—"Fight Cancer with Knowledge," and its message has well been called a message of hope. In all its work it has the most cordial cooperation of hospitals. The office of The New York Committee of the Society is at 34 East 75th Street, New York, and requests received there have prompt response. Pamphlets are sent free of charge, and persons desiring diagnosis and treatment and unable to afford a private physician are referred to a suitable hospital with a card of introduction.

A NOTABLE UNDERTAKING

Laymen's Foreign Missions Inquiry

For some weeks a group of laymen have been working, on their own initiative, upon a project for a study of foreign missionary work. Their attitude and purpose are wholly sympathetic. They have in mind doing something that may help to give the foreign missionary enterprise a new impetus. At the same time they want to make any contribution they can directly or indirectly toward strengthening the undertaking in

its principles and policies, and if there are any weaknesses or errors they would like to have these brought to light for their own sake as supporters of the enterprise and also for the sake of the movement itself.

The undertaking is a spontaneous and independent movement, acting with the full knowledge and approval of the Boards. The following statements have been prepared by the Executive Committee of the Inquiry.

Communication to the Missions

A group of lay men and women representing the Baptist, Congregational, Methodist Episcopal and Presbyterian denominations, and deeply interested in the foreign mission Boards of their churches, have offered to make possible a study to be undertaken in a constructive spirit, of the work, problems and opportunities of the missionary enterprise in Japan, China and India, including Burma, without expense to the Boards. The group is composed of committees of five from each denomination, appointed by the laymen themselves, but in each instance with the full knowledge and approval of the Boards.

The study is to be called the Laymen's Foreign Missions Inquiry.

The fact-finding has been entrusted to the Institute of Social and Religious Research, whose studies of the Church and of Home and Foreign Missions (for example, *The World Missionary Atlas*), have set a high standard. The directors of the Institute are Dr. John R. Mott, President; Professor Paul Monroe, Recording Secretary; Dr. Trevor Arnett, Treasurer; Dr. James L. Barton, Dr. Kenyon L. Butterfield, Bishop Francis J. McConnell, President Ernest H. Wilkins. The Executive Secretary is Mr. Galen M. Fisher, who is to be the general director of the fact-finding process. The fact-finding staff will be composed in part of persons experienced in methods of research sent from the United States and in part of persons resident in the field.

The appraisal is to be made by a commission of eminent Christian men and women well versed in the church and evangelism, education, women's work, medicine, sociology, and economics.

The exact methods of cooperation by members of the Mission will be explained in due time by the Director of the fact-finding staff, but it might expedite matters if the Secretary of each Mission and one or two other members were appointed to give such special help and counsel as may be called for. It would also be well to

explain the Inquiry to leading members of the churches so as to avoid misconceptions, and to ensure readier response by the pastors, teachers and other workers who may later be consulted by the inquirers.

Details of the Plan

On May 28, 1930, four groups, each consisting of five lay men and women, connected respectively with the Baptist, Congregational, Methodist and Presbyterian churches, formed themselves into a Committee to sponsor the Laymen's Foreign Missions Inquiry which is described below. While these four groups were self-appointed, their common purpose was fully known and approved by their denominational foreign mission societies.

The Committee, at its second meeting, June 12, adopted the substance of the following statement, but June 25, when the officers of the Committee met with the executive secretaries of seven of the mission Boards, the definition of the Purpose was amplified and several suggestions were made regarding the problems to be explored.

At this date only the four denominational groups above mentioned have been fully constituted, but laymen in the United Presbyterian Church, the Reformed Church in the U. S., the Episcopal Church, and the Reformed Church in America have been invited to form similar groups.

The Executive Committee of the sponsoring Committee consists of Albert L. Scott, Chairman; James M. Speers, Treasurer; Frank E. Barrows, Secretary; Frank A. Horne, Franklin A. Warner.

I. PURPOSE

The general purpose of the Inquiry is to make a comprehensive, objective and penetrating appraisal of Foreign Missions, primarily as represented by the participating denominational groups in order

1. To aid Christian leaders in expanding, readjusting or recasting the missionary enterprise, so that it will result in making Jesus Christ more widely and more fully known, loved and obeyed, and will minister more

adequately to the needs of mankind in accordance with His purpose and ideals; and

2. To aid laymen in intelligently determining their attitude and discharging their responsibility toward Foreign Missions.

II. SCOPE

For the present, the Inquiry abroad will be limited to Japan, China and India, including Burma. Data will be gathered regarding (1) the conditions of life and thought in those countries and (2) the history, achievements, aims, policies, personnel and activities of the missionary bodies concerned and of the related agencies in those fields. Attention will be given to both current conditions, and to trends during recent decades.

III. PROBLEMS TO BE EXPLORED

The range of the problems to be explored is implied in the statements of Purpose and Scope. Several specific problems have been suggested by the Laymen's Committee, by the Secretaries of the Mission Boards, by missionaries on furlough, and by other qualified persons. To these others will doubtless be added as the result of suggestions in the field as the Inquiry proceeds. It should be said, however, that within the short period allowed for the fact-finding it will obviously be necessary to focus attention on a few major problems.

IV. DATA

Full use will be made of the extensive data recently assembled in other projects, but much additional fact-finding will be necessary. Coordination will be effected with the studies projected by the International Missionary Council and the various National Christian Councils.

V. STAGES AND PROCEDURE

The study will consist of two major stages, (1) fact-finding by technical staffs, and (2) appraisal by an Appraisal Commission of eminent persons who will visit the fields and arrive at judgments on the basis of the

data assembled by the technical staffs and of their own observations, inquiries and experience.

There will be a general director for the fact-finding study and associate directors as may be required for the individual fields.

By adopting uniform procedures and instruments for the core of the study in all the fields it is expected that much of the corresponding data will be comparable and that they will point to some significant general conclusions. The plan, methodology and presentations of data will be checked by the Institute staff according to usual procedure.

VI. FACT-FINDING

The Institute of Social and Religious Research has been engaged to conduct the fact-finding and to prepare the results for the use of the Appraisal Commission.

VII. SCHEDULE

It is expected that the entire Inquiry will require between two and a half and three years, divided among preliminary preparations, fact-finding, appraisal, and preparation of findings. The fact-finding is to be done during 1930-31 and the appraisal during 1931-32.

VIII. RELATIONS WITH BOARDS AND MISSIONS

The Boards concerned have expressed full approval of the Inquiry, in view of the values which they anticipate will be realized for the Boards and for the missions in each field.

The executive officers of each of the Boards concerned will write a letter to the various missions requesting their hearty collaboration and enclosing a copy of this statement.

IX. BUDGET

The Inquiry will be conducted without expense to the mission Boards, the cost of the fact-finding being borne by the Institute of Social and Religious Research and the cost of the Appraisal Commission, and all other expenses being borne by the Laymen's Committee.



TOPICS OF THE TIMES



Wrong Economy

The unemployment situation continues to be serious. Its effects upon home and foreign missionary work were referred to in the August number of *THE REVIEW*. Another disturbing effect is being felt by the religious weekly papers and the monthly missionary magazines, some of whose subscribers have written that they cannot afford to renew their subscriptions.

As a matter of fact, the actual situation is not as bad as many people imagine. Home and foreign missionaries are receiving their full salaries as usual. Pastors' salaries have not been reduced, save in a very few exceptional instances. Most people whose income was derived, wholly or partly, from bonds and stocks are as well off as they were before, for the large majority of corporations have not reduced their dividends. People who had bought on margins, and others who have lost their positions are, of course, in trouble; but presumably few of the readers of *THE MISSIONARY REVIEW* had been speculating in the stock market.

A prominent banker was reported in the *New York Evening Post* of July 16 as saying: "More than 50 per cent of the present trouble is fear," and he told the following story:

"Many years ago the angel of death appeared to a powerful desert sheik and demanded 50,000 of his followers. The sheik agreed to the pact on the promise that death would take no more than 50,000. In the scourge that followed 200,000 died. When the angel again appeared, the sheik reproached him, saying: 'You agreed to take 50,000 and you took 200,000.' Replying, the angel said: 'I stuck to my bar-

gain and called only 50,000. Fear killed the rest.'

"Fear is injuring business today to a far greater degree than current conditions," said the banker.

It is right, of course, that Christian men and women should exercise reasonable economy. But it is odd that they should begin by penalizing the home and foreign missionary work of their churches and the periodicals which report and promote that work and keep them informed regarding it. The subscription price of *THE MISSIONARY REVIEW*, for example (\$2.50), means only five cents a week. Does anyone really need to economize by cutting off that small sum? So far from economizing on their religious papers and missionary magazines, this is the time to stand by them not only by maintaining but increasing their circulation. Surely the work of God is no less important now than formerly.

New Code of Motion Pictures

The enormous and increasing influence of motion pictures has created a problem which affects Christian workers both at home and abroad. The average weekly attendance throughout the world is reported to be 250,000,000, of whom 135,000,000 are in other countries and 115,000,000 in America. Allowing for those who are physically unable to go (children under five years of age, the sick, etc.) these figures mean that a number exceeding the entire mobile population of the United States attend moving pictures in an average week, the minority who do not go being offset by those who go more than once. There is hardly a village in the United States and Canada without a picture theater,

hardly a city without a dozen or more, hardly an audience without scores, sometimes hundreds, of children. Films made in the United States give myriads of people in Asia, Africa and South America ideas, often distorted, of the country from which the missionaries have come.

It is therefore a matter of interest to Christians everywhere that The Association of Motion Picture Producers, whose eight constituent companies make 95% of the films shown in the United States, have been led by Mr. Will H. Hays and Mr. Carl E. Milliken, President and Secretary respectively of the Association, to adopt a new "code to maintain social and community values." We have not space to reproduce the five page pamphlet, but the following "general principles" indicate its purpose and scope.

No picture shall be produced which will lower the moral standards of those who see it. Hence, the sympathy of the audience should never be thrown to the side of crime, wrongdoing, evil or sin.

Correct standards of life shall be presented on the screen, subject only to necessary dramatic contrasts.

Law, natural or human, should not be ridiculed, nor shall sympathy be created for its violation.

Origin of the Code

Several writers have called the code a result of the recent severe criticisms of Mr. Hays and Mr. Milliken in several religious papers. We are reliably informed, however, that the code was in preparation long before these criticisms were made and that it would have been published in its present form if they had not been made at all. Statements have also been made that the code is simply a meaningless "gesture," "a moral smoke screen" to mislead the churches, and that "it is entirely possible that most of the moving picture magnates have not bothered to read it through." The fact is that the code was worked out in Hollywood in prolonged conferences between Mr. Hays and the "moving picture magnates" themselves, that they unanimously approved it, and then assembled their respective staffs,

read it to them, and told them that they expected the code to be observed in all pictures hereafter made.

Responsibility of Mr. Hays

It is undeniable that many harmful pictures have been exhibited, and that objections to their injurious influence have been well taken. It seems to us unfair, however, to lay the whole responsibility for such pictures on Mr. Hays and Mr. Milliken. They are high minded Christian men who have been toiling for years amid difficulties that are little understood by the public. They have been vehemently opposed by unscrupulous men in the industry itself. Mr. Hays is not a "Czar" with autocratic powers, as many people imagine. While some well-meaning men are demanding his dismissal because he has not exercised more restraint, some unscrupulous theater managers are demanding his dismissal because he has exercised too much; declaring that some of the moral films that he has been instrumental in having made have lost money to the exhibitors; that some of the films against which he has protested have been huge financial successes; and that if church people will not support good pictures they should not expect theater managers to exhibit them at a loss. If Christian men were to succeed in their effort to put Mr. Hays out, they would play directly into the hands of the baser element in the industry that is also arrayed against him, and incur the risk of having a worse man put in his place.

A Fair Attitude

When men like Mr. Hays and Mr. Milliken, on their own initiative, after the labor of several years, and against the vehement opposition of theater managers who consider nothing but box office receipts, have succeeded in persuading the leading motion picture producers to cooperate in drafting a code which could not have been more satisfactory to the churches if it had been written by a committee of ministers, is it not the right course for

Christian men to credit them with sincerity, give them moral support, and not ridicule them? They stand between Christian people who object to demoralizing pictures and greedy exhibitors who profit by them and angrily resent interference. When they are trying to do what we want them to do, why not encourage them?

A. J. B.

Problem of Denominational Colleges

Denominational colleges are having a hard time both in America and on the foreign field. The trend today is toward undenominational institutions and state universities. The president of a small but excellent denominational college, who recently came to New York to secure funds which were essential to its continued existence, went away literally in tears, with not much more than enough to pay his carfare.

In the mission field, the denominational colleges of the various mission boards are having an even harder time because of distance from their supporting constituencies, lack of local community appeal to American Christians, and the competition of government and union institutions. It is difficult enough to induce a wealthy American to contribute to a denominational college in his own country; it is still more difficult to induce him to give to one in Asia or South America.

How Is the Problem to Be Solved?

We believe that one way is to unite institutions in fields where several denominations are trying to maintain denominational colleges. In the case of the college president referred to above, there are four denominational colleges besides a state university in his state of less than half a million people. Manifestly those denominational colleges should get together. In the foreign field, a considerable number of such unions have already been consummated and others are in process of formation. It looks as if the

day of denominational colleges is passing. In this era of growing interdenominational fellowship there is less and less disposition to encourage small, struggling, ill-equipped denominational colleges.

In a few states in America and in some foreign fields there are denominational colleges that are not near enough to other colleges to be united with them. They represent all the opportunity there is for higher education under Christian auspices. These colleges of course must be continued and adequately supported. It is clear however that mission boards cannot adequately provide for them out of the general budgets on which their evangelistic, medical and other work depend. Special gifts must be sought from individual donors. Board secretaries do what they can to help, but they cannot turn aside from their regular work and their responsibility for the general budgets to become financial agents for particular institutions. Union universities solve the problem by boards of trustees with highly organized promotional departments. But it is not practicable to set up separate boards of trustees for each of a dozen or more denominational colleges.

Should a given board, which has several denominational institutions under its care which cannot be united with others, set up a joint committee with a promotional secretary to handle the problem unitedly? Objections may be urged to this method. But the present plan of depending upon furloughed missionaries is also objectionable. It is unfair to college presidents and the work which they represent to bring them home to raise money which the home church ought to provide on its own initiative. What would have been said during the World War if General Pershing or several of his major generals had been called back to America to whip up interest in the War and raise money for the army in Europe?

Something, however, must be done if these colleges are to live. And we cannot afford to let them die. They are the main dependence for the sup-

ply of ministers, teachers and other Christian workers. It is trite to say that the aim of the missionary enterprise is the establishment of a self-supporting, self-governing and self-propagating church; but how can there ever be such a church without an educated ministry and laity? And how can an educated ministry and laity be secured unless they are trained? Secular state universities are not supplying them in America, and government and Buddhist institutions are not doing so on the foreign field, especially as many of them are not merely non-Christian but actually anti-Christian. The churches must do this work through their Christian colleges. The plain inference appears to be the merging of denominational colleges into union institutions wherever there are several such colleges in a given region. This has been successfully done in China, Korea, and several other foreign fields, and there is no valid reason why it cannot be done in America. A. J. B.

Big Cities in Mission Fields

According to the latest census reports of the twenty largest cities in the world, five are in the United States—New York, Chicago, Philadelphia, Detroit and Los Angeles in the order named; seven are in Europe—London, Berlin, Paris, Moscow, Vienna, Leningrad and Budapest; six are in Asia—Osaka (2,333,000), Tokyo (2,218,400), Shanghai (1,539,000), Hankow (1,500,000), Calcutta (1,327,547), and Peiping (1,297,719); and two are in South America—Buenos Aires (2,116,284), Rio de Janeiro (2,004,000).

Whether New York or London leads is still in dispute on account of the differing areas that are computed. The five boroughs of New York report 6,955,084, and that part of London which is governed by the London County Council reports 4,605,000. "Greater London," that is served by the Metropolitan police, has 7,915,000; but if the cities and suburbs that are within what is known as the "Metropolitan District" of New York, but

are not counted in its population because the state line of the Hudson River classes them in New Jersey, are included, the population approximates 11,000,000, the largest aggregation of people in one place in the world's history. A. J. B.

Can Human Nature Be Changed?

Many people assert that it cannot. Advocates of big armies and navies declare that we must prepare for war since the instinct to fight is entrenched in human nature. Critics of the Church and of Home and Foreign Missions tell us that it is visionary to imagine that the social order, industrial and international relations, and age old customs and beliefs can be altered; that the Sermon on the Mount is a beautiful theory but that it cannot be put into practical effect.

This is not only the counsel of despair but sheer paganism. Human nature can be changed. It is a historical fact that it has changed in the past and that it is changing today. Some evils that appeared to be impregnably embedded in human nature in former centuries have been overcome in whole or in part because human nature has changed. It is not long since even good men were saying that slavery could not be extirpated; that the red light quarters in great cities could not be closed; that prohibition laws could not be gotten through legislatures and Congress; and that a dozen other things could not be done that as a matter of fact have been done.

Changing human nature is precisely what the grace of God does; precisely what the Church was constituted to be the agency of God in doing. Everytime an individual man repents of his sins, gives his heart to Christ, and becomes something that he was not before, his nature is changed. The follower of Christ should be the last person in the world to be misled by the objection that human nature cannot be changed. It can be, and, if we may be pardoned the colloquialism, it is up to him to get busy and help to change it. A. J. B.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK
President of the Federation of Woman's Boards for Foreign Missions

**A CLOUD OF WITNESSES, 1930-1931, AS PRESENTED AT ERIE DISTRICT
MEETING HELD AT GIRARD, PENNSYLVANIA, APRIL 23, 1930, BY
THE AUXILIARY OF FIRST METHODIST CHURCH, UNION
CITY, PENNSYLVANIA**

(The special presentations arranged and written by Mrs. P. L. Hatch)

STUDY BOOK

A Cloud of Witnesses

CHAPTER 1

General Topic.—Bible Women and Evangelists.

Special Presentation of Topic.—Twilight Reveries.

Character.—Retired missionary in retrospective mood. Looks at portrait album. Selects those about whom she tells interesting facts.

It is said, somewhere, at twilight
A great bell softly swings
And one may listen and hearken
To the music that it rings.

As I sit here in the gloaming, the dusky hour of twilight brings to my heart the music of sweet memories. Turning the leaves of this old album, portraits greet me of those whom I knew across the sea. "These photographs yield an impression of beauty of character—of peace of mind and usefulness of life."

Here is the picture of a group of Bible Women—"most essential of native women workers in mission fields." Dear Bible Women "who go about in homes of city and village teaching women and children the Bible and Christian hymns." These Bible Women and evangelists "who must ever study to be blameless in personal life and character."

Let me look again—this noble woman in the center is "Philip-Sarah." Her father, passing a bazaar, heard

the old, old story preached by a strange voice. Going to the mission from whence the preacher had come, he became a Christian and devoted himself to training his six children, of whom Philip-Sarah was the oldest. She has served in all parts of the mission field—teaching, preaching and ministering. Her life has been above reproach. This woman in our group picture, with covered head, has had sorrow and disaster and also great peace. She presented the Gospel with power.

Here in the front row of the photograph is Soubhayamma wearing the white sari of a widow. After becoming a Christian, her father-in-law drove her from the house and she fled to the mission where she teaches in the hospital. How well I remember Krupamma who, in the picture, stands with down-bent head. Although blind, she has learned to read. Her good disposition won her many friends.

K. Mary Ann! There you sit with a book in your arm. She is lame—her trouble incurable. K. Mary Ann found healing for her heart and soul and remained to tell others what a Saviour she had found. Yes, I remember her so well.

And here is Mother Wang with her palm leaf fan! When Mr. Wang became a Christian through hearing the Gospel at Peking, you were determined to journey to Peking to hear for yourself. With a wheelbarrow for

a car and a strong, sturdy son to serve as motive power, Mother Wang you traveled 400 miles—or the distance across Pennsylvania. You learned to read—you became the first Bible Woman of the Mission, serving in every district of the conference.

Your beloved son became a preacher and was killed by the Boxers during the rebellion in Peking. Mother Wang, you have gone to your reward. Your last recorded testimony is this: "I have trusted Jesus many years and I shall trust Him to the end."

Miss Christiana Tsai, evangelist in the Presbyterian Mission in Nanking, China, is so smiling in this photograph. I wish I might linger with my memory of her, but daylight has almost faded.

I can just distinguish this picture of Selby who died a cruel death in Persia.

Here is my picture of Nyang Ocinda, sent to me by an American missionary in Africa. The child standing by Ocinda is the babe for whose life she pleaded. She goes up and down the banks of the Congo telling the story of love. Her name will live on and on beyond the limits of the African villages where she labors so efficiently.

As I close this album, while the darkness is coming on the wings of night, I can sincerely say, "No influence surpasses in importance that of the woman, be she Persian or African, Chinese or Indian, who goes about among her own people telling the Gospel story with simplicity and conviction."

Leaves platform humming—"Tell it out."

CHAPTER 2

General Topic.—The Teacher.

Special Presentation.—"Leaves from Our Notebooks."

Characters.—Instructor and Members of Teacher Training Class.

(Enter classroom naturally.)

Teacher. St. Paul in his letter to the Corinthians says: "There are diversities of *gifts* but the same Spirit."

Some are apostles—some are prophets—some are teachers—and some have the gifts of healing.

To you assembled here today, let me quote one of the definitions of teaching—"Teaching is the finest of fine arts. It is more noble than painting, for the teacher does not represent his ideal on canvas, but makes it live in the lives of men." "It is fascinating, because to deal with growing life, and to share in guiding it toward the life more abundant, is the greatest business in the world."

Our Study Book tells us that with the exception of motherhood, there is no vocation so natural to a normal woman as teaching. "Next to the influence of the evangelist and Bible woman, that of the mission teacher is most important." They become trainers of teachers who are Christian converts.

We have time for only a few questions and facts or items of interest concerning the lives of some of the teachers (native) in non-Christian lands. You, who have taken notes during the training course, will please bring us a few leaves from your notebooks.

Question 1. What noted teacher was a vice-principal of Isabella Thoburn College?

Question 2. Please quote Miss Singh's words spoken at Cincinnati in appreciation of the work of those at home.

Question 3. Have you an item about Sarah Philip?

Question 4. Have we studied about any native teacher of Japan? And what do you remember about her?

Question 5. Turning our thoughts to China, has someone brought notes on Chinese teachers?

Question 6. In northern Korea in 1884, a little girl was born. She was named Pilley Kim. Some notes surely have been preserved about her.

Question 7. What can you mention about "Diamond"?

Question 8. Give name of teacher in Bulgaria.

Question 9. Who is Margaret Stewart?

Teacher. As you go from this training class, may you lead others to share in the work of the Kingdom of Love until there shall be "the reality of finding themselves attuned to the infinite."

Let us all sing number 410 in the Hymnal, beginning with the third verse.

Answers to Questions

1. Lilavati Singh, born in India, near city of Lucknow, of Christian parents.

2. Miss Singh said, "I see the work done by the members of the Women's Foreign Missionary Society in America is in some respects even harder than that of the missionaries you send out. You have not had the joy of preaching Him to hungry souls, and yet year after year you toil, sometimes with an aching body and a discouraged heart. To you I bring the words of Christ—"For I was an hungered and ye gave me drink; I was a stranger and ye took me in."

3. Sarah Philip is the daughter of Philip Sarah, the Bible Woman. This Indian teacher is keen of mind and the first woman of Guntur to receive a B.A. degree. She was noted in the University of Madras for her thorough and scientific work in astronomy.

4. Ume Tsuda was one of five Japanese girls to come to America for higher education. In 1898, she was appointed delegate to the convention of Women's Clubs in Denver where a newspaper said of her, "She delivered one of the best five-minute speeches at the convention, best in composition, best in delivery, grace and voice." She had a fine Christian character—her earthly labors have recently ended.

5. Mrs. S. T. Law has been connected with True Light Seminary in Canton, China, for 40 years. In one of her reports she wrote, "Three factors have made my life possible: First—born into a Christian home; second—had the opportunity of Christian education; third—the difficulties,

hardships, and disappointments of my life have taught me to help others." She has done much to promote the growth of the Church in China.

Miss Yi-Fang Wu was assisted, in her education, from mission funds contributed by Americans. She attended Gingling College and is now president of her Alma Mater.

6. Missionaries established a Christian school for boys at Seoul. Pilley Kim's brother attended this school and became a Christian. One day he destroyed the family idols. The mother became an ardent Christian worker—taught the Bible to Pilley and was her constant companion. The new Testament was memorized and recited by Pilley Kim who for eight years applied herself to study. She took up work in Columbia University. She is today, in spite of her achievements, humble in spirit and simple in heart.

7. "Almaz" means diamond and was the name given to a little Syrian girl by a far-seeing and ambitious Christian mother. "She gave 47 years of conscientious, faithful loving service."

8. Rada Pavlova is a Bulgarian whose father was killed by the Turks. She became a member of the Protestant church and has taught many years in the American Missionary School at Monastir.

9. In Africa we find Margaret Stewart, brought up in Liberia. She is an intellectual and moral inspiration to her people—remarkable for her persistence in well-doing.

CHAPTER 3

General Topic.—Physicians and Nurses.

Special Presentation.—A Clinic.

Characters.—Lady Physician—Patients and Visitors. Lady Physician seated at desk. Enter visitor—president of W. F. M. S. in "Club Corners."

Visitor. "Good afternoon, Doctor, beautiful day, but a cold wind."

Doctor. "Have a chair."

Visitor. (Drops into chair.) "Yes, I am glad to sit. I am tired and weary and worried. I am not ill, but I worry, worry night and day over our

Mission Society. The members are in a state of lethargy—"asleep at the switch"—you might say. Can't rouse some of them to come to the regular meetings. They seem to be able to go to other gatherings. A lack of decision leaves them without backbone, you understand. Their jawbone is in working order and some of the wishbones are always wishing somebody else would do their work. Now, Doctor, what would you prescribe?"

Doctor. "First thing, Mrs. ———, I would prescribe 'setting-up exercises.' Your friends need to bend their knees every morning. They should find joy in stepping out on the promises. *Run with patience*—run and not be weary—they should walk and not faint. Strengthen their arms—reaching forth hands to the needy. These exercises will help that lethargy. Then take the prescription in this bottle. Have the members of your Mission Society take liberal doses of Dr. Paru's mixture—part of which consists of 'being filled with a desire to help others' and combined with 'being true to her convictions of right.' If you empty the contents of this bottle, you will find help in Dr. Paru's experience combined with something of Dr. Li's success." (Exit Mrs. President.)

Enter Mrs. "Run Down" (Anemic). "Doctor, I am in such a terrible state. Everything seems to be the matter with me. Maybe I need something for my blood—tonic or something. I am swamped with work—one of my neighbors told me to get some swamproot—whatever that is—but I always believe in consulting those whose business it is to prescribe. What you fix up for me will be good for most of our missionary members. Every one has that rundown condition—loss of appetite for wholesome things—lack of right exercises—nerves need toning up."

Doctor. "Are you troubled with a rash?"

Mrs. "Run Down." "Why, why yes, we all get nervous and do rash acts."

Doctor. "Your blood condition is—"

Mrs. "Run Down." "Yes, yes, Doctor—my boil just *boils* when I think of the large number of women in our churches who are indifferent to the great mission cause."

Doctor. "Just a moment—I will give you a wonderful combination. Take this bottle to your next missionary meeting and give liberal amount to each one. The prescription is made up of Dr. Ida Kahn's prayers and endurance—Dr. Ma Sam Sa's determination and vitality—Dr. Kennett's smiles and the generosity of Dr. Eva de Prayer."

Enter lady with shoulders lame and stiff.

Lame Lady. "Do you think that you could help my lame shoulders? I have borne so many burdens lately and had to lift on raising our apportionment until my back feels so weak. My feet get so weary trying to go and invite folks to join the missionary society. My head doesn't feel just right either. I guess it will take quite a lot of ointment and different things to straighten me up."

Doctor. "This bandage will help to make your head feel better. It is full of the account of Dr. Esther Kim Pak's faith and courage. Here is a new liniment that will help your back—the foundation of this new compound is the power to overcome obstacles—found by Nurse Araki, of Japan. This ointment will help your shoulders—has in it, 'continued devotion and loyalty to duty.' For your feet, I advise shoes made of the preparation of the Gospel of Peace with which you may so run that you *will obtain*. I have here a sample package of salve for the lips. It is for physicians and nurses. It contains the virtues of tenderness, devotion, and self-sacrifice. I intend to use it constantly in my practice and prescribe it for others." (Exit all.)

Scene II

The "patients" who have taken the doctor's prescriptions give liberal

doses to the members at the auxiliary meeting when the third chapter is presented.

CHAPTER 4

General Topic.—Women in Social and Welfare Work.

Special Presentation.—A Bouquet of Good Deeds. A bouquet of flowers is left with a friend who celebrates her birthday. A note attached to flowers accompanied by book (Study Book).

Lady receiving flowers and book reads the following note:

DEAR RUTH:

Today marks another happy year for you. Congratulations on this anniversary of your birth. May these flowers reveal sweet thoughts of happy times gone by. The book and bouquet will tell you interesting stories of some of our sisters in far-off lands.

It would give me so much pleasure if I might enroll your name as a member at our next missionary meeting.

Yours with love and hopes,

NAOMI.

A beautiful chrysanthemum: And here is a white ribbon with W. C. T. U. on it. Here is another note. (Reads.) "Please turn to page 121 and review the life of Kaji Yajima—pioneer in social service and famous throughout Japan and the Christian world." (Opens book and begins reading.)

Kaji Yajima was the seventh child of parents who possessed intelligence and character. Her original name was Katsui, but at the age of 17, watching the rudder of a boat as she crossed a river, she selected the name of Kaji—meaning rudder. Her matrimonial adventure was one of shipwreck—her husband was a drunkard and unfaithful. After he died, she secured a position in the schools at a salary of \$3.00 per month. She said that education without religion is only a partial preparation for life. In 1886, Madame Yajima became actively engaged in attacking the great evil of intemperance. Her memorable journey to Washington during President Harding's administration was the great event of her life. She carried a petition written on rice paper and signed by ten thousand of her countrywomen. It was a petition for the ending of all wars.

Lady speaks—"Here are some interesting quotations from her addresses. This is a good one to think about:

(Reading.) "Be so busy living that you never have time to take thought of dying."

Lady picks up another flower, reads note attached, turns to page 133, scans page. "Mrs. Jo certainly has accomplished a unique piece of social service."

Lady finds still another note attached to poppy. Reads about Mrs. Chen, of China (last paragraph, page 138).

Lady. "This book is just brimming over with accounts of good deeds. Hardly one, striving to aid in social and welfare work, who does not have a connection with Christian missions or the child of a Christian family, a product of the mission school or is a brating my birthday by joining the under Christian auspices. I will call up Naomi and tell her I am celebrating my birthday by joining the W. F. M. S. and I will send check for my dues at once." *Exit to telephone.*

CHAPTER 5

General Topic.—Pastors' Wives, Home-Makers and Others.

Special Presentation.—A Hearty Party.

Characters.—Several ladies wearing hearts bearing name of a "witness" in Chapter 5. Hostess receiving guests.

Hostess. "In non-Christian lands, we find many loving hearts whom we cannot always classify—yet who, above others, perhaps, exhibit the beauty and sanctity of the home. Having sent several invitations, I am looking for each to come—pastors' wives, home-makers and others."

As guests begin to arrive, the hostess introduces them—"Permit me to introduce (mentions some character) who will speak a few words of her work."

Several characters or "witnesses" follow.

NOTE: All special music and readings at this meeting, when Chapter 5

is used, may be interspersed at this "party."

Hostess (at close of "party"). "We cannot measure the influence of a single life—nothing is more unprofitable than to attempt to measure it. When asked for the number of his converts, a missionary answered, 'It is not my business to count converts—it is my business to win them.'

"Dr. Kahn recognized the great importance of pointing souls to the Great Physician. A lawyer once said to her, 'I am glad you are going back to China as a doctor. Doctors are needed more than missionaries.' 'I do not think so,' answered Dr. Kahn, 'eternity is longer than time.'"

THE FOUR ISLANDS

A method for a visual presentation of the problems and needs of the four islands: Santo Domingo, Haiti, Cuba and Porto Rico. The summaries given are based on "Trailing the Conquistadores," by Samuel Guy Inman, and were prepared and presented at the Home Missions Conference, Northfield, Mass., July, 1930.

Plan: Four women impersonate the islands. Each one rises in turn, and, in first person, presents her problems and makes her plea.

Stage Setting: Four chairs, draped in white, arranged in a semi-circle.

Costumes: Each of the four women is dressed to represent the flag of the island which she is impersonating.

Using a white slip as a foundation, white cheese cloth is draped as a Grecian robe. Flags made of cheese cloth in the proper colors are draped across the front of this robe, while smaller flags are draped across the shoulders so as to form small capes. A small flag stuck into the hair makes an effective headdress, but a band of the flag colors may also be worn around the head if a more elaborate arrangement is desired.

Materials needed for each costume: 5 yards white cheese cloth; 2 yards of each flag color. (Navy blue cheese cloth is more effective than any other shade of blue.)

(At Northfield the costumes were made by Miss Ruth Smith. Mrs. Edward H. Bancker impersonated Santo Domingo; Miss Florence Allen, Haiti;

CHAPTER 6

General Topic.—"The Ever-Widening Stream."

Special Presentation.—"True Story Hour."

This chapter may be presented at a combined meeting of Auxiliary and Standard Bearers.

A Galaxy of Stars—consisting of golden colored stars with the photographs of all the "witnesses" mounted upon them, may be placed on the walls of room.

Have the most interesting of the stories in Chapter 6 related by good story tellers. For example, the story of a lone woman (page 200).

Mrs. Jonathan Cartmell, Cuba, and Mrs. Dan Brummitt, Porto Rico.)

The following summaries are given as suggestions of what may be done.

Haiti

BY MISS FLORENCE ALLEN

I am Haiti. I am a small republic (governed by Negroes) but, nevertheless, I am thickly populated. In fact, I have about five hundred inhabitants to the square mile. I have had a long, dark history, a time filled with petty revolutions. I am 90% Negro and the other 10% is mulatto. I am mostly Catholic and my people are filled with superstition, ignorance and fear. You have sent some Christian missionaries to me, but there is still much superstition and ignorance and fear, and I need your help.

In 1915, you stepped in to help me. I didn't want you at first. I was afraid. But you have helped me greatly from a material standpoint. You have cancelled almost 50% of my debt and you have managed my affairs in an efficient manner. But, you have not trained me to help myself. The treaty you made with me will expire

in six years and then what am I going to do? I want independence, of course, but I need to know how to manage my own affairs. "If your help is extended in the spirit of brotherhood, tomorrow for me will be full of promise."

Cuba

BY MRS. JONATHAN CARTMELL

My people appreciate fully that you of the United States have helped them to win their freedom. But, I am asking for the annulment of the Platt Amendment. I am dependent upon you, but you are also dependent upon me, because I am only as far from the United States as Philadelphia is from New York.

I am one of the most religiously enslaved countries of the world. The Bible was entirely prohibited within my borders and holding a Protestant service was against the law.

As late as 1898, when victims of the Maine disaster were to be buried, my laws prohibited the reading of Protestant burial services over the Protestant dead.

A central office and bookstore of the American Bible Society is now located in Havana and lines of influence reach from there to all parts of me.

One woman, in a remote part of me, found Christ. And as a result of her work there are now two Christian churches.

I ask for teachers and missionaries. But what you do for me must be done quickly.

Did you hear the voices calling
To the boys who wore the blue?
Did you note the quiet way they're breaking camp?

No ringing shouts of orders cut the evening silence through,
No call of bugle thrills the evening damp.

Just sets us all to thinking (when we take the time to think),
Makes us wonder as we watch life's dimming lamp,

When the call will come to us,
When our feet will press the brink
On the rivers of the waters of our everlasting camp.

We have been on a long, long journey,
when the summer sun was hot,
Through the stinging cold of winter we
have made a weary tramp.
Gone where duty called us, in the midst
of shell and shot,
But the evening shades are falling,
Soon, we'll all go into camp.

No hurried aid-de-camp in regulation
blue

Brings the orders that we cannot disobey.
No listening ear can catch the words
That come to me and you
That marks the ending of our earthly day.

Well, we must obey the order,
When it comes, we know not how.

And in marching order light we'll form
and tramp

For our guide will surely lead us where
the peaceful waters flow.

Friends, the shades of night are falling,
Soon we'll all go into camp.

Santo Domingo (An Allegory)

BY MRS. EDWARD H. BANCKER

The other day, some of you heard me say, "I am Christopher Columbus," but, like the little boy who made up his own bear story, I "ist said that." And, now, I want you to believe that I am Santo Domingo.

I am very old, but I am Phoenix, and I want you to watch me rise from my own ashes. But while you are waiting to see the metamorphosis let me tell you a little of my story.

In the long ago of childhood I had not many things, but I knew it not—or at most, was uncaring. My dress was of green velvet, my front porch the blue-green sea. Then came the foreigner from far-off Spain. He lured me; I accepted him. He showed me some of his jewels. He asked me for mine. But he tired of me when I had given him my all, and he left me, to look into other eyes and take other jewels from my cousins in Florida and Mexico and Peru.

Though I was worn and weary and forsaken, I clung to some of the things he had left me, for they opened a little window into a world I had not known. Others came and went, and some hurt me and others opened my window a little wider.

Years and years, hundreds of them, went by, and then a new suitor came. And I have watched him, oh so carefully, and tried to find out whether he is worthy or not.

He says that I am a child, and sometimes he has been very stern with me. I don't like him when he is that way. He is quite an old man and he has sons who want to play with me—or flirt with me (for I think I am growing up a little now). And I am not quite sure whether it is me or his sons whose interests he really has at heart. Some of them I don't like at all. I'm sure they are selfish. But, lately, there have been others who seem kind and sincere, and they are telling me that their father is like that—that he wants me to grow up and respect myself and him and all the world, so that I can make all the world respect me. If they haven't made me actual presents (indeed some of them have) they have showed me how to make many useful—and some beautiful—things for myself, and their father has loaned me money to do these things and tried to show me how to manage so that paying back won't be so very hard.

Some of his sons have tried to open my window very, very wide, so that I may see what they call the "Son of Man," and "Christ the Lord," and they tell me that He can take away all my troubles—all sickness and pain in my body—and that other pain that seems to hurt in my heart. And that I can be a partner with Him and help other people to lose their troubles, too.

People tell me that you are daughters of my suitor. Now tell me truly, as one woman to a distracted sister, can I believe him? Will his selfish sons wear my life away, or are the kind ones giving me the true picture of their father?

Oh sisters, I am about to cast myself into the fire! When my Phoenix arises from the ashes, will you surely be there to greet and sustain me and help me to my destiny?

Porto Rico

BY CHARLOTTE ANDERSON

I am Porto Rico. Although I am very beautiful, that is not the thing you notice about me. You can't help but see my people—420 of them to a square mile. They are keen, alert and brainy when given a chance. But look at my children. Over 60% of them are near starvation. They are suffering from disease, poverty and lack of education. How can I ever come into the rich heritage that should be mine if my children do not have a chance to become strong, noble men and women.

You tell me that Christ is the Father of all. Won't you bring this great, good Father to my children that they may have their chance to be children of whom the Father and I may be proud?

A list of blackboard and other helps for visualizing the chapters of "Trailing the Conquistadores," Samuel Guy Inman.

1. "The Cradle of America."

A map drill showing how Santo Domingo was the central point of the early explorations and is thus "the cradle of America."

2. "The White Man's Burden."

A Conquistadore holding a cross in one hand and a lash in the other.

3. "The New Caribbean."

A blackboard design of three large question marks over the inscription "Whither?"

4. "The Dance of the Millions."

A blackboard design of \$\$\$\$ in grotesque attitudes.

5. "The Curse on Ham."

An African drum.

6. "Romance Turned to Roads."

A design showing a main road leading off in various directions with the words, "Friendly Cooperation" printed on each road.

7. "Overpopulation and Underfeeding."

A U. S. flag over a picture of the children of one of the 1,700 Porto Rican school lunch rooms, eating their one meal a day.

8. "Conquistadores of Today."

Two statutes: "The Statute of Liberty" and "The Christ of the Andes," at opposite ends of the blackboard with words "Conquistadores of Spirit" written beneath.

9. "The Cradle of America."

(This method is given in detail so that it may suggest the procedure in developing the others given.)

A large map of the world is tacked against the wall. Members of the group tell the conquests made by the different men. For instance, when a member of the class says, "Columbus went from Genoa, Italy, to Santo Domingo," the one who is conducting the drill attaches a ribbon of ship tape or serpentine to the proper points on the map with silver seals, showing the route covered by Columbus. This same procedure is followed for all of the conquests and explorations. All of these tapes touch Santo Domingo. At the close of the drill, a large cradle made from cardboard, painted an attractive color and labeled "Santo Domingo" is placed on the floor or table in front of the map and the ends of all of the tapes are brought from "Santo Domingo" on the map and dropped into the cradle.

PRODUCTS PROJECT

One of the projects that is helpful in studying "Trailing the Conquistadores" by Samuel Guy Inman, is a products project which may take the form of a products map, products exhibit or products poster.

The prize winning products project at the Northfield Summer School of Home Missions was made on a cardboard foundation, but could be reproduced as a sand table exhibit. A relief map of the islands of Santo Domingo and Haiti was made from green paper and was surrounded by the blue Caribbean Sea.

The ship which brought the missionary to Santo Domingo and Haiti was shown on the sea, as well as some

native boats in the harbor. Small paper figures of the missionaries and natives were dotted here and there over the island. The center of attraction on the island, however, was a hut built of loaf sugar with a thatched roof made of plug tobacco (showing, of course, two of the chief products of the island). Small paper tropical flowers, tobacco plants, date palms and mahogany trees grouped artistically around the island, completed a colorful and educational exhibit of the products of Haiti.

Usable notes taken on an address by Governor Roosevelt of Porto Rico at a recent banquet in New York City.

"The extraordinary thing is how little we know of Porto Rico. This is a gorgeous piece of thoughtlessness on our part. We have not even recognized that they are our fellow citizens."

The Porto Ricans are keen, alert and brainy. They are, however, struggling against a trinity of difficulties: disease, poverty and lack of education.

DISEASE

Consumption: If this disease is not checked it will become a plague. If money can be secured to fight it on the front line we can keep up with it.

Malaria: This disease is a plague at the present time.

Hook Worm: There are 600,000 cases of this disease on the island at the present time.

POVERTY

\$100 to \$150 is the average income. Over 60% of the population are unemployed and over 60% of the children are undernourished and near starvation. The usual breakfast is coffee without cream or sugar. The school lunch is the only other meal most of them get. One father, when he was asked why he did not send his two youngest children to the school lunch replied that he thought it was wrong to take the lunches from those of school age.

LACK OF EDUCATION

While there are 550,000 of school age, only 250,000 attend school.

"That which keeps many poor to make one rich, becometh not a commonwealth."—*Cromwell*.

Possibilities

1. *Export of sugar, tobacco, and vegetables in the summer and fall, and canning of vegetables for winter.*

(The foundation of the house in which Governor Roosevelt lives was laid a hundred years before the landing of the Pilgrims at Plymouth Rock.)

2. *Practical Education.*

Boys—20,000 experiment gardens are now underway with chickens, pigs, etc., for prizes. Shoe making and furniture making. Heretofore we have been training them for jobs that do not exist.

Girls—cooking and embroidery.

3. *Social Centers—Fairs.*

These rural units cost approximately \$10,000.

4. *Farm Bureaus.*

More outside work and less desk work.

5. *Markets.*

6. *Industrial Centers.*

No raw material, but a water haul to every market.

7. *Health Units.*

One doctor and one nurse in each unit.

Children are the cornerstone on which a nation is built; an undernourished child is a crumbling cornerstone.

Latin America will be more easily influenced by friendship than by columns of figures.

The University of Porto Rico should be a Pan-American University—school of tropical medicine, school of tropical agriculture.

Duty, decency, interest of U. S. in our own future, are the trinity to battle against disease, poverty, lack of educational opportunities.

Usable facts taken from an address given by Dr. José Padin, Commissioner of Education of Porto Rico, at a recent banquet in New York City.

The population of Porto Rico is one and a half million, which means that there are 420 people to the square mile of territory. Porto Rican families average eight in number.

Of this total population, 600,000 are children below fourteen years of age. The death rate is two and a half times as great as in the United States. Two hundred thousand of these children are undernourished. To care for this condition, 1,700 lunch rooms have been established in the schools. Porto Rico provided \$100,000 and the United States has given \$75,000 so that 50,000 children may be given one meal a day at an average cost of five cents a meal.

Dr. Padin believes that this work will be entirely supported by the island within five years.

PETITION

BY ELIZABETH DAVIS RICHARDS

Give me the gift of laughter, oh, I pray,

Though tears should hover near,
Give me the gift of laughter for each day—

Laughter to cast out fear.

With Hope to greet the coming of each dawn,

And Faith that never dies,
Give me the gift of laughter, oh, I pray—

Laughter instead of sighs.

He Loves Them All

(Recitation for a small boy or girl)

With Him there is no red or black,
No Chinese, French or Dutch,
For all are His dear children

And He loves us all so much.

The boys and girls in Africa

And the little ones in Spain

Are all just "loved ones" in His sight,

For to Him we're all the same.

So we who would like Jesus grow,

May do our part, though small,

In helping make a happy world

By being kind to all.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK, AND
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*Executive Secretaries of the Federation of Woman's Boards of Foreign
Missions and Council of Women for Home Missions*

THE WORK OF THE COMMITTEE ON CHRISTIAN LITERATURE

BY HELEN BARRETT MONTGOMERY

One of the most fascinating bits of work undertaken by the Federation of Woman's Boards of Foreign Missions is that done by the Committee on Christian Literature among Women and Children in Mission Fields. The work of the Committee assumes a special importance at this time; the whole field of Christian Literature will be judged by the Jerusalem Conference as one of the most important now being cultivated by the Christian forces of the world. Since his return from his last journey around the world, John R. Mott has stressed the importance of the preparation of proper literature for our converts as one of the major task awaiting Christians.

We women are proud of the pioneer part we have played in this enterprise. We began to do what we could soon after the Edinburgh Conference and have been working ever since. We were fortunate in our first Chairman, Miss Alice M. Kyle, who did not wait for funds to accumulate but started promptly the printing of a magazine for children in China entitled *Happy Childhood*.

We have now quite a flock of periodicals. There is *Happy Childhood* having the circulation which now insures its reading by approximately one million Chinese; the *Treasure Chest*, undertaken in India, is now printed not only in its original English, but in four different vernaculars, reaching some thirty-five thousand readers; in Turkey we have recently succeeded in starting a magazine for young people entitled, *Mouhit*; and in

South America, there is a good paper in Spanish. The great event of this year, so far as periodicals is concerned, is the establishment of a new magazine for children in Korea. The magazine is entitled *The Child World* and is made by enlarging a small paper printed by the Sunday School Association and securing the coöperation of the Committee on Christian Literature in Korea, so that the two organizations will together be responsible for an enlarged, illustrated and altogether more interesting magazine.

Our Committee on Christian Literature raised the funds for this last summer. The work of our Committee was presented and the statement was made that a request for Korea had been received, asking us to help them establish a paper for children similar to those that we are printing in other countries. The speaker stated that under our present budget it was impossible for us to respond favorably to this request since the papers that we were already subsidizing in Japan, China, South America, Turkey and India took all the funds that we could raise. After the meeting, some \$600 was given to the Chairman, \$500 from one giver. Later another generous donor added \$300, and small contributions made up the \$100 needed. The joyful word was at once sent to Korea and we can know that we have started on its way another venture of faith. India is calling loudly for another *Treasure Chest* to be written in Telugu, for a great constituency numbering more than twenty million people where there is no periodical of any kind for children. The little children of the Philippines, too, want their paper, and Africa is beginning to agitate.

Another interesting feature of the work of the Committee is the publication of valiant Christian books in the various vernaculars. Last year Mabel Thurston's *Adventure of Prayer* was translated into Burmese under the auspices of the Christian Literature Committee of Burma. Our Committee furnished the subsidy that made this possible, \$300, which provided for the translation and issuance of an edition of one thousand copies. Sale of the books will provide for further editions. The translation of *The Adventure of Prayer* into Chinese has just been completed and the money sent forward. It would be a wonderful thing if some person would as a memorial provide for the issuance of *The Adventure of Prayer* in Japanese. It might cost a little more than \$300 as wages and costs in general are higher in Japan, but think what it would mean to insure the placing in the hands of Japanese Christians of this wonderful and stimulating book on the art of prayer.

One of the most interesting incidents of the year in regard to the work of our Committee happened in Northfield. At that great summer school, a presentation of the needs of Christian Literature is always made and an offering devoted to the needs of the Committee. At the close of this meeting, the chairman was walking out through the lobby where Miss M. H. Leavis had charge of the great display of books and pamphlets issued by the Central Committee for the United Study of Foreign Missions. Miss Leavis said: "I want to secure the printing of one of the books of the Central Committee in Chinese. I read that a year or two ago, as a memorial to Mrs. Cronk, her book *Brave Adventures*, was translated into Chinese by one of her friends. I have been saving the money, and I am ready to give it as a thank-offering to provide for another of the Central Committee's books." The chairman thanked her, assured her that when the Committee met in November, they would make a selection of a book and

they would communicate with her, and then started across the road to Betsy Moody Cottage. On the way over she met Miss Laura M. White, that great missionary of the Methodist Board, who has been in China for thirty-five years. Miss White said: "Oh, Mrs. Montgomery, I have just been reading *From Jerusalem to Jerusalem*, and I think it is just the book which our Chinese Christians need. They have no background, you know, they do not know the story of how Christianity progressed from land to land. I just want to translate it. Do you suppose your Committee could get the money for me?" I said to her: "The Lord has already attended to that, Miss White, and has sent His messenger to tell me that \$300 is waiting to be appropriated."

Miss White has already returned to China, and there has associated with herself one of the wonderful young college graduates of China, Miss Mary Liu, who was graduated from Ginling last June. She is to be Miss White's Chinese helper in the translation.

There is a very interesting story connected with this young Chinese woman. When Mrs. Peabody and I were going around the world we came to Nanking in the spring of 1914. There we saw a little slave girl, who had been rescued by the Christian hospital. Owing to injuries which she had received at the hands of her former owner, it had been necessary to amputate both her legs and her hands. A money compensation for the injury had been made which went into the bank a fund sufficient to provide for the education of the child. When we saw her, she was about eight years old. The sullen and fearful little creature who shrank from all contacts had been replaced by a sunny child, who had already received the Lord Jesus in her heart, and had begun her education. Artificial legs had been provided for her, and she had learned to use her poor maimed wrists in a wonderful way. The stump of her right thumb enabled her to hold a Chinese brush, and with this she learned to

write with wonderful facility, so that today she is able to finish about twelve hundred Chinese characters in her beautiful chirography in two hours and a half. It takes the ordinary translator about eight hours to finish that number of Chinese ideographs.

Mary Liu decided that she could do whatever any other girl could do, and so she has learned to run the sewing machine. She manages to cut out and make her own clothes, and she has learned many other womanly accomplishments. She has two books to her credit, although she graduated from college only a year ago. For years she has cherished the ambition to become an editor and it seems likely now that she will be made the editor of the Chinese magazine for women and girls, published by the committee of which Miss Laura M. White is the chairman. Is not the story of this girl a wonderful illustration of the Providence of God? It seems like the story of Joseph. His only way into freedom and power lay through the pit into which his brothers cast him, and the slavery which he endured in Egypt. What God allowed to happen to Mary Liu looked like cruelty, and yet her only way into an enlarged and a wonderfully useful life lay through that abuse which she suffered as a slave girl.

Another English book which has been translated this year is *The Story of Jesus as Told by His Four Friends*. In this book I have arranged the incidents and the teachings of the four Gospels in their chronological order, so bringing into one the stories told by the four evangelists. The translation is phrased in the language of everyday speech, and the story written particularly for the needs of adolescents. The entire cost of translation and publishing the first edition of one thousand amounted to only \$300. After the initial cost, the cost of succeeding editions will be paid for out of the sale of copies. Negotiations are now going on in Japan and India to secure further translations.

One of the interesting things which

Miss White's indefatigable committee of women is doing in China, is to provide for the translation of suitable exercises and pageants for Christmas and Easter. The cost of getting one of these written or translated is only about \$100, and this ensures the speaking of the message of Christ to thousands of people. Was it not a lovely thought that led the friends of Mrs. Cronk to provide for the passing on of her thought about the prayer life of children into Chinese? There is many another believer mourning the loss of a friend who could make one of these living memorials for her or for him, among the people whom they will never know. An instance of a living memorial was the translation of *One Girl's Influence* into Japanese. The story was written by Robert E. Speer in regard to a young college girl, Louise Andrews, who used to attend the summer conferences in Northfield. The book was written for private circulation only, but edition after edition has been demanded until the sale has reached fifty thousand copies in America, and now the book is going into other languages. The translator in Japan was a young college girl of wealth who was dying of tuberculosis. She had been educated in this country and here had read the story of *One Girl's Influence*. Her book, written during her illness, was published after her death by the Christian Literature Society in Japan, under the title *Louise*, and here, too, it has had the same blessed influence among girls that it had in the original.

One of the interesting things accomplished this year has been the writing of a dramatic sketch by Laura M. White. It is entitled *A Day in the Office* and contains the story of the happenings of an average day in the regular work of our committee in Shanghai. The sketch is most interesting and intimate, with touches of humor. It is easy to present and carries a real message of what is being accomplished through the Christian Literature Committee in one land. We are hoping another year to

present another sketch of work accomplished in India or Japan. The Committee published this sketch in the hope that it might be widely used throughout America to make concrete to many the work that the Committee was trying to do. It can be obtained without cost at the office of the Committee, 419 Fourth Avenue, New York City. Many are planning to give the little sketch before the World Day of Prayer, and to present the proceeds as a gift at that time in the interest of Christian literature. The little play takes less than half an hour to present—about twenty minutes—and could be given by hundreds of young people's societies, women's clubs, church dramatic leagues and the like. In addition to this new dramatic sketch, the Committee publishes a number of brief inserts that can be had freely by anyone desiring to use them in letters to broadcast the needs and opportunities of the Committee.

One of the ambitious hopes of the Committee is to secure in as many centers as possible a Christian Literature Auxiliary that shall be interdenominational and simple. It is planned to have only one meeting a year, and at that meeting have the members come together, contribute their annual dues of \$1, listen to the latest news about the Committee, and then have nothing more to do for a year, to help along the great work that the Committee is organized to do. There are few towns where an enterprising woman could not bring together once a year a group of women of all denominations for such a meeting. Anyone who is interested in the matter may correspond with the Chairman of the Committee, Mrs. William A. Montgomery, who may be reached at 419 Fourth Avenue, New York City.

The greatest need of the Committee, as of all other Christian committees, is for more believing and faithful prayer, and every reader of these words is urged to take as a subject for daily prayer the work of the Committee on Christian Literature among Women and Children in Mission

Fields. Let us ask great things from God, and expect to receive great things from God. We need more personal givers; we need more money for this purpose from all the Boards; we need new translators and new writers of original matter in all the vernaculars. The Committee needs fresh faith and courage to go forward. Will not thousands of women and girls give this most precious gift of believing prayer to the Committee and its work?

BLESSED ARE THE PEACE-MAKERS

Matthew 5: 9

This program which takes one hour and a half, has been prepared by the Committees on International Relations of the Federation and Council for a Woman's Society, Young People's Group, or any denominational or interdenominational group interested in International Relations. It is suggestive and flexible, and should be developed according to local conditions. A mimeographed list of study courses, also short discussion courses—some in the form of questions and answers—which are suitable for program meetings, may be secured from the Federation or Council for 5 cents.

I. Devotional Service. (15 minutes.)

1. Hymn: Tune, The Blessed Home.

Thy Kingdom come, O Lord,
Wide circling as the sun;
Fulfill of old Thy word,
And make the nations one;
One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

Speed, speed the longest for time
Foretold by raptured seers—
The prophecy sublime,
The hope of all the years;
Till rise at last, to span
Its firm foundations broad,
The commonwealth of man,
The City of our God.

2. *Jesus condemned war in substituting the Gospel of Love as the Way of Life. Beginning with the beatitudes He extolled all the anti-war virtues; meekness, mercifulness; peace; love of enemies and racial foes; John 15: 17; Matthew 19: 16-19. Matthew 5 can be made the*

basis of a short talk on this theme or be used as a responsive Scripture reading.

3. *Prayer for Peace* concluding with Lord's Prayer in unison.

II. *Interrelationship between Missions and Peace.*

III. *Some of the Ways to Ensure Peace.*

Machinery, attitudes, etc.

IV. *Responsibility of Christians to Foster the "Will to Peace."*

V. *Hymn: Tune, Pentecost.*

Let there be light, Lord God of Hosts,

Let there be wisdom on the earth!

Let broad humanity have birth!
Let there be deeds, instead of boasts!

Within our passionate hearts instill

The calm that endeth strain and strife;

Make us Thy ministers of life;
Purge us from lusts that curse and kill.

Give us the peace of vision clear
To see our brothers' good our own,

To joy and suffer not alone;
The love that casteth out all fear!

Let woe and waste of warfare cease,

That useful labor yet may build
Its homes with love and laughter filled!

God give Thy wayward children peace!

VI. *Discussion: The Outgrowth of the Talks.*

1. Do the women of our community really desire a world organized for Peace?
2. What new machinery must we build to organize a world for peace?
3. How can the church and church women help?
4. How can the women of our town cooperate to develop right international and interracial attitudes and a constructive program for Peace Education?

VII. *Closing Prayer for Peace.* (Use the following.)

Prayer Against War

O Lord, since first the blood of Abel cried to thee from the ground that drank

it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with ceaseless horror of war. Ever the pride of kings and the covetousness of the strong has driven peaceful nations to slaughter. Ever the songs of the past and pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.—*Walter Rauschenbusch, in "Prayers of the Social Awakening."*

II, III, and IV may be developed in three 15 minute talks, or III and IV may be combined in a 20 or 25 minute talk.

Materials for Development of Topics

For Topic I: The Words of Jesus commonly quoted for or against war. Pages 19-41. Federal Council of Churches, 105 East 22d St., New York. 15c.

For Topic II: On Earth Peace. Symposium; published by The Central Committee on the United Study of Foreign Missions for the Federation of Woman's Board of Foreign Missions and Council of Women for Home Missions. Order from Mission Boards or Miss M. H. Leavis, P. O. Box 4, North Cambridge, Mass. 20c.

For Topics III and IV: Building International Good-Will. Symposium. Macmillan, New York. \$1.50.

The New World Road Guide. League of Nations Association, 6 East 39th St., New York. 10c.

Helpful Pamphlets

Christianity's Supreme Rival by Harry Emerson Fosdick, Riverside church, New York. 10c.

The Sword or the Cross by Kirby Page. Doran, New York. 15c.

Arbitration—The Only Substitute for War. Committee on the Cause and Cure of War, 1511 Grand Central Terminal Bldg., New York. 15c.

A Ten Year Review of the League of Nations. 145 page pamphlet. League of Nations Association, 6 East 39th St., New York. 15c.

So This Is War. A study of popularized Military Training. Committee on Militarism in Education, 387 Bible House, Astor Pl., New York. 15c.

Peace Education in Your Church. What one church has done to cultivate International Goodwill. Federal Council of Churches, 105 East 22d St., New York. Free.

National Committee on the Churches and World Peace, 105 East 22d St., New York:

Making the Peace Pact Effective. Reading and Study Course. 15c.

Second Study Conference on the Churches and World Peace. Syllabus. 15c.

A Message to the Churches from the Second Study Conference. 5c.

A Message to the Churches from the Third Study Conference. 5c.

National League of Women Voters, 1015 Grand Central Terminal Bldg., New York:

The Root Formula and the World Court. 10c.

What Do You Know About Naval Disarmament? 5c.

The Multilateral Treaty. 5c.

Other good and inexpensive pamphlets may be obtained from:

Commission on International Justice and Goodwill, Federal Council of Churches, 105 East 22d St., New York.

League of Nations Association, 6 East 39th St., New York.

National League of Women Voters, 1015 Grand Central Terminal Bldg., New York.

National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C.

PUBLIC HEALTH WORK IN WEST CHINA

A feature of the public service which has been introduced by the new Nationalist Government in China is the institution of a National Cleanli-

ness Day. In connection with the observance of this day last year at Chengtu, West China, the staff of the United Church hospital were asked to prepare a sketch to be given at the demonstration in the city park. The matter was regarded of such great importance that two days were devoted to it. From a letter written by Miss L. G. Hartwell, West China Mission, we learn some particulars regarding methods used in this serious effort to promote the public health of the country.

"On Wednesday," says Miss Hartwell, "students lectured in the tea shops and on street corners, and scattered pamphlets, pasted up posters, etc. The exhibition buildings had special exhibits. Dr. Williams, in charge of our laboratory, sent one of the Chinese technicians with a microscope to examine specimens of sputum, and show slides on bacteria. There were also pictures and posters showing the havoc of pathogenic germs.

"On Thursday there was a mass meeting in the park and the generals and leading men of the city spoke on cleanliness.

"In the afternoon a public concert was given in the park. Our nurses put on a sketch showing a model Public Health Tuberculosis Center. 1st scene: A clinic with doctors and public health nurses in attendance; 2d scene: A nurse visiting an unhygienic home; 3d scene: a nurse visiting a hygienic home; 4th scene: A patient in a sanatorium being cured by hospital methods.

"A few days later the annual Baby Welfare Week was held at the Y. W. C. A. Talks were given on the feeding of children from two to four years old. There were object lessons in preparing vegetables, fruits and cereals in the way they should be eaten. The mothers were deeply interested."

It can readily be seen that all this work is an important part of that ministry of healing which is carried on in the name of Him who went about "healing all manner of sickness and disease among the people."



WORLD-WIDE OUTLOOK



INDIA

Educational Commission to India

THE Executive Committee of the Federal Council of Churches at its April meeting gave further attention to the appointment of the American members of the commission which is to go to India for the coming winter to study Christian education. The British members of the commission are Canon A. W. Davies and Dr. Nicol Macnicol. Dr. A. D. Lindsay of Balliol is to be chairman. The India members are Dr. S. K. Datta and Dr. S. N. Mukarji.

Dr. William J. Hutchins, president of Berea College, and Dr. William Adams Brown of Union Theological Seminary, have accepted the invitation to be the American members of the commission. It is proposed that the American members shall sail from New York on October 22d for England where, after a week of conference with government officials and representatives of missionary agencies, the western members of the commission will sail for India, with the exception of the chairmen whose departure, due to inescapable engagements, will be slightly delayed. It is anticipated that the commission will complete its work in India before April 1, 1931.

A carefully worked out questionnaire designed to secure much basic information regarding the various institutions to be studied was sent out to India and it is expected that the replies from this study will be tabulated in time for study by the commission before it reaches India. Thus a great deal of time will be saved for the members after their arrival in India and a considerable item of expense obviated.

Gandhi

THE following facts concerning Mahatma Gandhi are from Sailendra Anth Ghose, a fellow countryman: "Gandhi was born to luxury and ease. His father was the prime minister of a native Indian state, receiving the lavish emoluments for which India is famous. When he departed from the family home, however, to complete his education at Trinity Inn in London he dedicated himself to work, was graduated with honors, and was admitted to the bar. Gandhi and his wife were each thirteen years old when they married. Since their adult life they have been constantly at each other's side. They have four children. Gandhi's mother was an orthodox Hindu and confirmed pacifist. It was from her counsel that he drew the principles of which he has become a great exponent."—*Christian Century*.

Industrial Missionary Work

INDIAN Christians are increasing rapidly in numbers. All of them cannot be paid preachers and teachers even if they were fitted for this work. And it would most certainly be a disgrace for all our Indian Christians to be supported by our American and English friends. This is the reason why we have started the industrial work. We must train our Indian Christians to be entirely self-supporting.

The industrial work is on its way to be self-supporting, but when we take in new converts who cannot tell the difference between a hammer and a screw-driver, they need a little help in the beginning. It is the ignorant ones who need training more than the others. On the average six months

training will make a man self-supporting. After this with a year or two more of training, he can earn a good salary to keep himself and take care of a family if he has one. Then it is our hope these trained and self-supporting Christians will support their Christian pastor and help their more unfortunate fellow Christians.—*Letter, W. K. Norton, Benares.*

Historic Figure Passes in India

RAJA SIR HARNAM SINGH died in Simla on the 20th of May. He was born in 1851 and was the second son of the late Maharaja of Kapurthala. The present generation knew him as the Grand Old Man of the Christian community in northern India. At seventy-nine years he retained his courtly bearing and his interest in matters of vital importance to the Christian community. For some years he has been quite naturally, somewhat withdrawn from the center of activities but in his day he was a stalwart figure in the religious and political councils of the land.

Some twenty-five years ago he was made a member of the old Imperial Legislative Council and has continued to hold membership in the Central Legislature. In honors he was abundant. He was made C. I. E., and in 1900 was made K. C. I. E. The title of Raja was received in 1907 and the title was made hereditary in 1922.

Over a period of fifty years he was a prime mover in the many brilliant functions and receptions that had taken place in Kaisarbagh. He was greatly honored and respected by his associates for his sterling character.

As a Christian leader he held positions of honor and responsibility in his own church, the Presbyterian, and outside. He joined heart and hand in the labors of the men who did so much in the building up of Methodist institutions in Lucknow about the end of the last century and the beginning of this.

We wish to bring our word of appreciation, to be added to those that will be expressed by others, of this

venerable Christian who lived worthy of his high calling and in all he was and did brought honor to his brethren and his faith.—*Indian Witness.*

Mr. Chelliah on India

MR. J. V. CHELLIAH, vice-principal of Jaffna College in Ceylon and President of the United Church of Christ in South India, brought cheering news from India, en route to the Congregational meetings in Bournemouth. He thinks the influence of Christ has swept far beyond the church membership. "If there are 5,000,000 Christians in India measured by church membership, there must be 50,000,000 whose lives are influenced by Christian ideals." He quotes a recent book by a Hindu authority outlining Hinduism and including one great principle of Christianity after another, and thinks that the conversion of Hinduism to approve the deep things in Christ goes on apace. He knows many prominent Hindus who gladly accept the beauty and the leadership of Jesus but who hold back from the technical step of baptism and church membership because of the persecution and social strain it produces with their Hindu neighbors.—*American Board Quarterly News Bulletin.*

ISLANDS

Proclamation on Reunion

A RECENT proclamation on reunion was made to the Church of England in Australia by official representatives of the Presbyterian, Methodist and Congregational Churches in Australia. The statement opens with the greeting:

"We rejoice in the noble vision of a reunited church, presented in the appeal to all Christian people by the archbishops and bishops assembled in the *Lambeth Conference of 1920*; and as duly appointed representatives of our several churches we are ready at all times as opportunity offers and as the will of our one Lord and Master shall be discovered, to give effect to

that appeal. The ideal of a church 'genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ,' is an ideal true, we believe, to the will of God, and therefore one for which we feel a deep and solemn obligation to strive."

Methodists Extend Work

THE Methodist Episcopal Mission in Hawaii has extended its work to 95 preaching places. Twenty-three of its workers are orientals. Three new churches have been erected, and five orientals were ordained recently to the ministry. Four of these men are the definite product of missions in Hawaii, having received their training through the Methodist Mission or the Honolulu Bible training school of the Hawaiian Board. Rev. B. T. Makapagal came to the islands 15 years ago as a Filipino plantation laborer. After some time he left the fields and became a cook in a white family. He opened a strange book—a Bible—which was lying on the table of his employer and was so inspired by its words that he became interested in the Christian church, and after a few years developed into a strong Christian leader.—*Christian Century*.

Indentured Workers Have a Church

ANEW church building of European design was opened for indentured laborers of Rabaul, New Britain. Recruited from all parts of the mandated territory, many natives who are serving contracts in Rabaul have come from heathen districts. City life bewilders them, but they quickly adapt themselves to various occupations. A new world opens to the majority of them. Unfortunately this congregating of boys brings to the surface the vices rather than the virtues of native life. It was to combat new and subtle

temptations that a work was begun which has grown to its present promising condition. The work has far reaching possibilities, as the boys will carry back to their heathen homes a knowledge of the Saviour.

Much of the material for the church building was donated by leading business firms in Rabaul.—*Baptist Missionary Review*.

Silliman Institute, Philippines

THE most influential Protestant institution of learning is Silliman Institute at Dumaguete, on Negros Island. In location, acreage, buildings, equipment and sanitary arrangement, this institution is a most attractive contrast to the private universities in Manila. Its library of 8,000 volumes administered by a trained librarian has been most wisely selected. Its finest building is devoted to the teaching of the sciences. The recitations heard by the Commission's representative were most ably conducted and the spirit that pervaded the place was one of the finest he experienced anywhere. Moreover, throughout the Islands the Commission heard only words of praise for the graduates of Silliman Institute, particularly of those who entered the public schools as teachers. The Commission expresses the hope that the supporters of Silliman may see their way clear to give the funds necessary to enable it to expand its work and increase its usefulness to the people of the Southern Islands of the Archipelago. (Educational Survey of the Philippines, by Dr. Paul Monroe of Teachers' College, Columbia University.—Report, p. 512.)

Silliman Institute is a brilliant constellation in the educational firmament of our country. Two decades of unselfish labors for the upliftment of our youth constitute its record of service. Within that span of time, it has earned its righteous place in the front rank of private institutions of the land. She has a long phalanx of graduates whose attainments and whose achievements attest unanswer-

ably to the quality of instruction given within the walls of this institution.

Often have I marvelled over the far-seeing vision and crusading spirit of philanthropy that had actuated the kind soul who in a land not his own founded this Institute in order to impart to our youth a culture and a faith buttressed by upright moral principles. Often have I admired the indomitable energy with which the primordial purposes of the Institute are being carried out by its persevering director and faculty. Often, too, have I wished that our people in their thirst for knowledge and truth had many benefactors like Mr. Silliman, not only among foreigners but also among our countrymen.— *General Emilio Aguinaldo*.

What One Bible Did

COMMISSIONER OSIAS, Philippine commissioner at Washington, lists among the most helpful things missionaries have done in the Philippines that of "translating and popularizing the Bible." A single instance illustrates its penetrating and transforming effect.

Some years ago a patient in the Tagbilaran hospital was given a Testament. After recovery he took his Testament with him into the distant mountain barrio. Some time later a colporteur of the American Bible Society was trying to sell Bibles in a near-by hill town, but without success. An inhabitant said to him:

"If you want to sell that book, why don't you go up into the hills to a certain barrio, for there they are all asking for that book?"

The colporteur went, asked for the leader of the barrio and found he was the man who had been in the hospital at Tagbilaran. This man had been leading his people in Bible study, and later organized them into a congregation and regular worship was being held every Sunday. Said he:

"We had no teacher, so we just stood up and read the Bible before the people and let it be our teacher. We had no preacher, so we just let

the Bible speak to us. We had no prayer book, and none of us knew how to pray, so we just closed our eyes and talked to God."

The total circulation of the Bible in the Philippines since the establishment of the American Bible Society in the Island in 1899 has been 2,616,757 volumes.

CHINA

Chinese Flock to Manchuria

FOR many years two notable migratory movements from China have been in progress. One has been from Fukien and Kwangtung to the Philippines, Straits Settlement and Siam; the other has been from Honan, Hopei and Shantung to Manchuria. The migration to Manchuria has been without equal in modern Oriental history. It has greatly increased the population of Manchuria.

In the last five years, Manchuria has received about three million Chinese colonists, principally from Shantung and to a lesser degree from Chihli and other provinces. The annual immigration in 1923 was 300,000; in 1926 the figures had doubled, and from then on the inrush was such that no exact figures are obtainable. The South Manchuria Railway and the Chinese Eastern Railway estimates reveal that no less than one million Chinese crossed the Gulf of Chihli in 1927. It is estimated that during the year 1928, 2,000,000 Chinese went north into the "promised land."

There were only 3,000,000 people in Manchuria a few years before the Russo-Japanese War. Now there are 27,000,000.

The world's greatest population movement is now taking place in China, says the Shanghai correspondent of *The Daily Express*. Millions of Chinese, to escape the starvation which is the outcome of years of civil war, are swarming north into Manchuria, where a vast new population is filling the fertile but half-empty plains. Chinese make up 90 per cent of the present population of Man-

churia. Even the Manchu language, the language for two and one-half centuries of the ruling house, has vanished, and Mukden, the Manchu capital, is a Chinese city. The Mongolians from Inner Mongolia are likewise absorbed by the Chinese, and they too speak the Chinese language. All customs and characteristics are Chinese.—*W. H. Wang, in The China Critic.*

Exercises at Sun Yat Sen's Tomb

THERE is a boulevard from the city of Nanking to the imposing mausoleum of one greater than royalty in the esteem of all patriotic Chinese just now—Sun Yat Sen, whose body was brought here about a year ago from Peiping and deposited with imposing ceremonies. The boulevard extends for about seven miles from the Yangtze River across the city and country to the mausoleum of China's first provincial President. It is about 60 feet wide, a vast improvement over the narrow crooked streets in many parts of Nanking. Yet its construction was the cause of many suicides of people whose property lay in the path of the improvement, and which was taken without any remuneration whatever. Some, whose property was only partially absorbed, benefited by the improvement because of increased valuation. The real sufferers were those who lost their all. They naturally resented the measure. So did those whose dead were buried in the path of the boulevard. They were ordered to remove the bodies and locate them elsewhere and no financial help was given to do it. As a stranger rides along this imposing highway today, he is not aware of the heart aches caused by its construction.

The day we visited Sun Yat Sen's tomb was Easter Monday. We were not able to get up to the mausoleum itself because of patriotic exercises that were being held by an immense gathering of Boy Scouts and Girl Scouts from all parts of China. There must have been several thousand of them massed on the steps and plat-

forms leading up to the tomb, which is an immense granite structure, far more imposing than the tomb of Washington at Mount Vernon. The Chinese are making Sun Yat Sen's tomb a place of pilgrimage and his picture hangs in every school in the land. Every Monday morning patriotic exercises must be held in every school in memory of his services to his country. The exercises consist of singing the Nationalist Party song, bowing three times respectfully before the picture of Sun Yat Sen, reading his will, and three minutes of silence as the entire school remains standing in meditation upon what Sun Yat Sen has done and upon what the pupils may also patriotically do for their country.

I observed the ceremony in one of the schools. It is certainly impressive. Following the exercises, the principal gave a résumé of current events, international and national, during the preceding week, thus acquainting the pupils with world affairs. Here was a concrete illustration of progress in China's educational method as contrasted with that of a few years ago. Let any one who doubts whether China is really awaking to present day world movements go into some of the schools and see what is happening.—*Letter, Rev. George H. Trull.*

Two Great Christian Colleges in Nanking

THERE are two really great missionary educational institutions in Nanking, Ginling College for Women and the University of Nanking. The former has a campus of thirty acres in the western part of the city. It is a beautiful situation and the dreams of the founders of the college are being realized in the buildings that have already been erected. These are of Chinese architecture with graceful lines and blending colors, and do not offend the eye as do so many foreign structures on oriental soil. They are a part of China. The college is only fifteen years old and began with nine students. Today it has an enrollment

many times the size of the original group and coming from many parts of China. It is not easy to enter Ginling. The requirements are equivalent to those of the best women's colleges in America. The five graduates of the first class were the first women to be graduated with the B. A. degree for work done in China, forerunners of an increasing group of women leaders in the sphere of culture and higher learning.

Less than a mile from Ginling is the University of Nanking, organized in 1910 and one of the largest missionary colleges in China. Its library is one of the best equipped of any institution. The campus covers an area of almost a square mile. I was particularly interested in the constructive work that is being done in sericulture, chemistry, forestry and agriculture, and in its cooperation with the Nanking Theological Seminary in efforts to improve the economic, social, and spiritual conditions of rural life. The library has a list of books applicable to conditions and problems in China which it loans to rural workers. Under the auspices of the University and with the cooperation of the National Christian Council and the China Christian Educational Association, a conference was held some time since to consider an adequate program for the rural church and to bring rural leaders into closer touch with the forestry and agricultural departments of the University, so that it might more effectively serve them.—*Letter, Rev. George H. Trull.*

Famine in China

L. C. ARLINGTON, a famine relief worker, writing from Sian, Shensi, May 14th, tells of the death by starvation and typhus of 40,000 people out of a population of 150,000 in 820 villages. Many people buried their children alive rather than see them die from starvation. Mr. Arlington speaks of his fifty years of life among the Chinese, during which time he has seen much tragedy, and says: 'I have never before witnessed such ap-

palling poverty, such utter distress as I have witnessed among those poor unfortunate people in Shensi. A helping hand is urgently required before disease and starvation wipes out the entire population of China's back-stay—the husbandmen.'

"Sherwood Eddy, Y. M. C. A. Secretary for Asia, stopped off in New York en route to Europe. He said: 'I have just come from famine-stricken China. China is in the most desperate need of all seventeen countries I have visited around the world this year. The agencies that are spending the money sent from America are giving thought to the wisdom of a more constructive plan of famine prevention, which by means of irrigation and roads will remove county after county from the grip of famine forever, if the necessary funds are forthcoming. I found the money wisely expended and the need desperate. Now is the time to aid China.'"

GENERAL

International Council of Religious Education

THE singing of that mighty hymn, "Come, Thou Almighty King," by the 5,000 delegates assembled in the flag and palm decorated Convention Hall of the beautiful exposition grounds of Toronto, Ontario, inaugurated the 1930 quadrennial convention of the International Council of Religious Education.

From Hudson Bay to Panama, from British Columbia to Georgia, from the Maritime Provinces to California, with missionaries from nearly every field and national representatives from four continents, church school workers had moved to Toronto for a week of fellowship, worship and education.

The city was host to a convention of this organization for the third time, having extended its hospitality to the third convention in 1881, and again to the eleventh in 1905. It was a striking symbol of the council's vitality, growth, power and significance that the church which has been large enough to house completely all the de-

liberations of former conventions, could this year serve only as a place of early morning prayer for groups of delegates.

Parallel with the sessions of the general convention were those of the Youth Council and Conference of North America. The Council was comprised of 220 of America's choicest youth representing 36 different denominations and groups, and coming from 34 states and provinces. The conference enrolled 1,500 representatives of all denominations, groups, states and provinces.

Their purpose, as the culmination of more than a year's study by thousands of youth throughout the continent, was to determine youth's program of study and enterprise for the next four years. Their deliberations centered about the adoption of six great themes: Jesus Christ, Christian conduct, worship and prayer, other youth, Christian unity, a Christian society.

One hour spent with these young people and their leaders would have heartened the most pessimistic with regard to the dependability, earnestness and capability of modern youth. Working, some of them, from seven in the morning until one at night they were forging out the most thoughtful statements of their convictions, statements which when they appear will awaken the admiration of their elders, and challenge them in their service of youth.—*Prof. Ralph D. Heim, Ph.D., in "The Lutheran."*

Solemn Facts

IS THE day of Foreign Missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent

the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.—*Watchman-Examiner.*

Three Denominations Find Points of Agreement

A JOINT conference of representatives of the Methodist Episcopal Church North, the Presbyterian Church in the U. S. A. and the Protestant Episcopal Church, meeting at Atlantic City, June 10-11, found "ourselves and the communions we represent in substantial agreement in their formal pronouncements." "1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity. 2. We find complete agreement upon the importance of the principle of the separation of church and state as guaranteed in the constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the Church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society. 3. Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the funda-

mental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with our Lord's teaching." On the "important moral questions of the day"—the Christian home and marriage, international peace, racial relations, industrial and economic evils and ideals, the importance of religion in the field of education—general agreement was found in all three denominations.

These "findings" are reported by Bishop Herbert Welch, President J. Ross Stevenson, and Bishop Edward L. Parsons, of the Methodist, Presbyterian and Episcopal commissions respectively.—*Christian Century*.

Transcribing Braille

A WIDESPREAD, unique, and increasingly important Red Cross service is the direct outcome of a three-year-old French boy having entered his father's harness shop to play one day in 1812. This shop was in the village of Coupvray, twenty-three miles from Paris. Being as inquisitive as all children at his age, the little Louis Braille picked up one of his father's sharp tools. His small fingers could not manage it; it slipped, putting out one of his eyes. Sympathetic inflammation set in, causing the loss of his other eye.

Although for the next forty years this man was to know what Helen Keller describes as "traveling trackless ways, stumbling at noonday as in the night," the accident was to make him the blind's greatest hero. Louis Braille was to make the blind see with their finger tips.

How he became great is a story of the complete devotion of his inventiveness to all those, like himself, who lived in darkness. When ten years old, Louis was sent to a school for the blind, encountering there not only a rich domain of literature, music, and mathematics, but also embossed Ro-

man type which one could learn to read by feeling it with his fingers. At sixteen he worked out his own system of embossed letters and made a slate on which to write them. Later, while a professor in a school for the blind, he invented the present system of writing in raised dots, which is the standard printing for the sightless. The Braille characters—different groups of six small raised dots—made by pressing a sharp point upon stiff paper—have opened up to all who cannot see, the infinite worlds of music, literature, and education.—*Living Church*.

A Philanthropist's Will

THE following extract from the will of the late Clarence H. Kelsey was printed without comment as an editorial in the New York *Evening Post*:

"The bequests to the institutions named in the preceding paragraphs do not capitalize, in many instances, the sums which I have been giving to them yearly for many years, and there are many other institutions to which I have been similarly contributing but to which I make no bequests. The reason is not because of any change in my interest in, or appreciation of, these institutions or the work that they are doing, but because my theory and practice of giving are inconsistent therewith. I have always felt that it was better to give regularly and generously from income rather than accumulate principal with the expectation of making large gifts at the end. I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterwards. These plans often are forgotten or fail to be carried out, and I firmly believe that there is much greater satisfaction in giving money away as you go along than in keeping it and watching it grow in your hands. Money never catches up with time and good done with a little money now may be far greater than that done with a great deal more later on, and is more sure to be done."

LATIN AMERICA

Notable Financial Success in Porto Rico

IN SPITE of the depression and discouragement in Porto Rico last year, following the hurricane, the local campaign for funds toward rebuilding St. Luke's Hospital, Ponce, exceeded the hoped-for goal of \$10,000. The total amount needed, \$100,000, was received, a large part coming from the Hurricane Relief Fund given by people throughout the Church. Bishop Colmore hopes the hospital may be built before the end of 1930. The present much-patched building, with seventy beds, had 1,160 in-patients during the year.—*P. E. National Council Publicity Service.*

Lutherans in Chile

IN CHILE the Lutheran Church of Saxony maintains two Lutheran congregations totaling together more than 2,500 members. The congregation in Valdivia, served by Pastor Wernicke, numbers 1,200 members, and the congregation in Temuco-Victoria, served by Pastor Klink, numbers 1,450 members served from thirteen preaching stations. In the course of a year Pastor Klink covered 9,532 miles in 149 days on the road, averaging sixty-four miles a day. His travel from point to point in his parish was by railroad, automobile, steamer, wagon and horseback. The Lutheran Gotteskasten of Germany assists in providing support for the work.—*National Lutheran Council Bulletin.*

Mexican Methodists Form Separate Body

THE Mexican Methodist Church has been established as an independent religious institution as a result of an agreement signed July 8th. The Church thus becomes completely free from the direction of the Methodist churches with headquarters at Nashville and New York.

The decision for an independent church was taken at a meeting called expressly to discuss the question of

the emancipation of the Mexican Methodists from the spiritual direction of the American church.

The separation was brought about with the greatest cordiality and was due to the fact that the Mexican Methodists felt the American religious program did not conform to the aspirations and religious ideas of the Mexicans. It is reported the Methodist congregations in Mexico now total more than 100, all of which will be affected by the new agreement. Previously the churches were under the direction of the Bishops of Nashville and New York.

According to the agreement all the Methodist congregations in Mexico will be merged into one organization to be known as the Mexican Methodist Church.

According to Dr. R. E. Diffendorfer, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, a Mexican Bishop will be elected to lead the new Mexican Methodist Church at a conference to be held here in September. Dr. Diffendorfer said the separation step meant a new era for the Protestant religion in this republic.

Bishop Francis J. McConnell, of New York, and Bishop Warren Chandler, of Atlanta, attended the meeting.—*New York Times.*

Governor Roosevelt on Porto Rico

THE island of Porto Rico is neither known nor understood by the vast majority of our citizens in the United States. Many of them have no idea where it is. Since I have been here I have had letters forwarded to me addressed "Porto Rico, Philippine Islands"; "Porto Rico, Central America," or "Porto Rico, Cuba." One college graduate even addressed me as "Ambassador Roosevelt, American Embassy, Porto Rico."

To grasp our problem it is necessary to have a glimpse of what Porto Rico is. We are a small island, only a hundred miles long by thirty-five miles broad. The country is a series of steep hills belted by a coastal plain.

We have 1,500,000 people, most of whom are dependent on agriculture for their living. This offers a great problem, because not only have we a population density of more than four hundred to the square mile but in addition, large tracts of unproductive mountainous country.

During the last thirty years conditions have become steadily better in Porto Rico. Education increased. Our health department was developed. Our public works of every sort multiplied.

Then the cyclone struck us and in its trail came disaster for all. More than 300 lives were lost and \$80,000,000 worth of property was destroyed.

The coffee plantations, on which the greatest number of the small farmers depend, suffered most severely. Two or three years must pass before things are normal.

Unemployment, either total or partial, is present everywhere. Riding through the hills, I have stopped at farm after farm where lean, underfed women and sickly men repeated again and again the same story—little food and no opportunity to get more. From these hills the people have streamed into the coastal towns, increasing the already severe unemployment situation there. Housing facilities, of course, are woefully inadequate. Six or seven people sometimes live in one small room. In some of the poorer quarters I have seen as many as ten housed in a make-shift board room not more than twelve feet square. Of course, disease had spread, for living conditions of this sort always beget disease.

I have seen mothers carrying babies who were little skeletons. I have watched in a classroom thin, pallid, little boys and girls trying to spur their brains to action when their little bodies were underfed. I have seen them trying to study on only one scanty meal a day, a meal of few beans and some rice. I have looked into the kitchens of houses where a handful of beans and a few plantains were the fare for the entire family.

The death rate on our island from tuberculosis has more than doubled in the last fifteen years. According to our Department of Health, it is now 301 to the hundred thousand—in other words, more than four times as great as that of the United States. Last year there were 4,442 deaths reported from this cause, and there were doubtless many unreported. Probably today there are 40,000 Porto Ricans suffering from this disease. The root of this trouble is malnutrition.

Our island will turn the corner in the near future and with more industries and intensive cultivation, greater prosperity will be spread through the rank and file of the people. But that is the future, not the present.—*Herald Tribune Magazine.*

JAPAN-KOREA

Consecration of Beautiful Japanese Church

THE birthday of the Emperor of Japan (April 29) this year will long be remembered by the Church people in the old city of Nara—it was chosen for the consecration of the beautiful new Christ Church.

The old structure was inadequate and finally declared unsafe. About fifteen years ago a beautiful piece of property was bought adjoining Nara Park, which encloses the temples and other sacred buildings of this ancient capital.

There is an interesting custom in Japan of planting a palownia tree when a girl baby is born; when she is married, the tree is cut down and made into her wedding chest. With this in mind the congregation of Christ Church planted palownia trees on the new property with a view to using them in the new church they hoped to build "some years hence."

The city authorities would not allow any building to be placed within close proximity to the park which did not harmonize in style of architecture with that of the temples. The result is a pure Tempyo period (eighth century) group of classical Japanese buildings—church and parish house—

beautifully adapted to Christian use. The wood of the palownia trees has been used in much of the decoration.

The day of the consecration was stormy, but the church was packed. The service was one of the most impressive ever held in Japan; the rector, the Rev. D. Yoshimura, was the preacher, Bishop Nichols read the consecration service, and Bishop McKim celebrated Holy Communion.

Newspaper Evangelism in Japan

THE newspaper articles still evoke a response which shows no sign of falling off. During December, January, and February we had 2,500 more requests for information about Christianity, which brings the total to over 25,000. We could multiply these figures tenfold if we had the means to take the opportunities before us.

The papers are realizing to an increasing degree that they must provide religious reading matter for the public. As a result of the response which our articles have evoked in the *Tokyo Nichi-nichi* newspaper we have persuaded the proprietors to start a weekly religious column. Of course they decide ultimately what is to go into it, and insert Buddhist as well as Christian articles; but they are looking to us to provide them with Christian material regularly, and have offered to hand over to us any letters that may come to them as a result of the articles. When it is remembered that this paper has a daily circulation of over a million, we can appreciate the significance of this new step. In the meantime our regular short advertisement articles are continuing. The response to them is so big that we dare not stop. These, of course, have to be short, and are generally of a topical character.

We find as a result of a study of the applications that reach us that over ninety per cent of those who apply seem to belong to the younger generation, and about seventy per cent of the total to the otherwise unreached country population. Quite an appreciable percentage definitely state their

sense of spiritual need.—*W. H. Murray Walton*, in "*Church Missionary Outlook*."

Kagawa Meetings in Japan

THE Kingdom of God movement has been formally launched in 50 or more centers of the nation's life. From Kanazawa a Baptist pastor writes: "Mr. Kagawa spoke two hours and a half to an audience of about 1,200. The aisles were crowded, some sitting only a few feet from the speaker. One hundred and fifty-five signed decision cards. With those of the previous night that made 273 new decisions; and I think they were all really honest about it, because the 18 assigned to my church were all found to be true decisions and nine of them are to be baptized next Sunday." But another side of the picture is shown in the following testimony: "In my city, the mayor refused us the use of the city auditorium on the ground that Kagawa is a pacifist and does not make the imperial house the center of all his loyalties and theology. Following this lead, none of the schools would receive his message, which so often stresses the conservatism amid which we live."—*Christian Century*.

Business Depression in Japan

CONDITIONS in Japan are far from happy. Despite the return to the gold standard, the financial and economic structure of the country is still suffering from a decade of acute depression. Overinflation at the end of the World War presaged the decline. The terrible earthquake of 1923 inflicted appalling losses. From neither of these two disasters has Japan yet fully recovered. They have had their repercussion in social conditions—in the increase of unrest among the workers and the importation of Communist slogans by a small group of agitators. At the same time far-reaching political changes have been in progress. Full manhood suffrage has only just been put into effect, and party government is developing along new lines.—*New York Times*.

Korea Attitude Toward Japan

IN KOREA, Japan has made almost as brilliant a record in the material development of the country in the twenty years of its occupation from 1910 to 1930 as the United States has made in the Philippines in the same time. But, as in the Philippines, there is an almost unanimous demand for independence on the part of all educated or awakened Koreans. They make three indictments against Japanese rule: (1) Its policy of "assimilation" or absorption, that would Japanize everything and ignore or blot out much that Koreans hold most dear; (2) the dictatorship of an autocratic foreign rule which makes all the laws, appoints and holds all the chief offices themselves, and allows much less liberty than in the Philippines or India; and (3) the economic discrimination under which so many impoverished Korean farmers are losing their land, while the Japanese reap the chief benefits in industry and commerce. The Koreans were left by their own former government, that was considered "the worst in Asia," indolent and sadly divided among themselves. But under the stern compulsion of Japanese rule from without and the inner impulse of a growingly Christian civilization and education, Korea is making gratifying progress. Japan will have to choose between making her like an embittered Ireland or like a prosperous and loyal Canada. —*Sherwood Eddy, in "The Churchman."*

AFRICA

Would Spend \$82,267 on Liberian Schools

BECAUSE colonization of American Negroes in Liberia is no longer feasible, the New York State Colonization Society, organized in 1855 to colonize "people of color of the United States on the coast of Africa, and through them civilize the African tribes," took legal steps in the Supreme Court, June 24, to spend \$82,267 of its future income to aid Liberia in education and sanitation.

The petition shows that the endowment of the organization consists of \$63,000 received in wills more than seventy-five years ago in which the donors directed that the income be used for colonization.

The application in the Supreme Court was made necessary in order to get permission to divert the income from the purpose for which the funds were originally intended. Dr. Thomas Jesse Jones, who has been interested in the education of Negroes for twenty years, signed the petition asking approval of appropriations made out of the funds of the society, of which he is secretary. —*New York Times.*

Position of Women in Uganda

THE Synod of 1930 will long be remembered in the Church in Uganda as one in which attention was concentrated on the position of women and on the conception of Christian marriage. Two years before twelve women delegates had been welcomed for the first time, but these were all Europeans. Now it has been decided unanimously that at all future synods twelve African women shall have their place as members, and that three women shall sit on the ruri-decanal councils.

An epoch-marking decision was reached about the rights of widows. Hitherto they have been poorly provided for as a rule. The synod agreed that the wife is the first to be considered in the will of a Christian man, and that not less than one-third of the property should be left to her.

It is interesting to note that the members of synod included the kings of Buganda, Bunyoro, and Toro, the katikiro of Buganda and of Bunyoro, and other prominent African officials and chiefs, as well as clergy and lay delegates.

The Bishop writes: "Such a body, educated and alive on moral questions, and animated by the spirit of wisdom and of love, which is the Spirit of God Himself, is and should become increasingly an influence of incalculable value."

lable power in the country."—*Church Missionary Outlook*.

Wonderful for Reducing Swelled Heads

KUSITA, one of the oldest and staunchest of native Christian leaders in Sachikela, West Central Africa, was slowly sinking beneath the chloroform administered by Doctors Henry S. Hollenbeck and H. Veazie Markham, preparatory to a leg operation. A steady stream of talk had issued from the old man's lips as the anesthetic was taking effect. "Lord," he said, "it is not by their knowledge nor their skill that they are curing me, but by thy favor, Oh Lord. I trust Thee to cure me and direct these doctors." Which, by and all, was not a bad point of view.—*Missionary Herald*.

Bantu Student Conference

THE Bantu section of the Student Christian Association of South Africa, held in June a representative and interracial conference of students and other leaders of religious and social life. The purpose of the conference was to discover anew the message and meaning of Christianity; to interpret the will of a loving, active God whose purposes for man go deeper than surface appearances indicate; to determine how a knowledge of the will of God through Christ may become more effectively implicated in the practical problems of our life in South Africa; and finally to acquire, in larger measure, the secret of God's gift of power, and to understand and obtain more of the adequacy of Jesus' life and method of love.

The conference was representative of Bantu student life throughout South Africa, and drew delegates from adjacent territories. In addition to the 150 Bantu students who attended there were present some 50 or 60 European students from universities of the country.

NORTH AMERICA

Twenty-five Years of Association Work

THE work of the Y. W. C. A. with Negro girls and women over a period of twenty-five years was the subject recently for an interview of length in the *New York World*. Since the Negro girls and women have become a part of the Y. W. C. A. the work has grown from one center until today there are sixty-five branches, 150 trained workers, 20,000 girls of teen age, more than 20,000 adults and 10,000 girls employed in industrial and business pursuits to attest to its reality and growth. Eva D. Bowles, who is on the national staff and has helped to integrate the programs so that the Negroes are included in all phases of the work, began her career approximately twenty-five years ago. She assumed her first position with the newly organized Y. W. C. A. for colored girls in New York City. "There is no way of authoritatively gauging the potent and widespread influence exerted by the Young Women's Christian Association among Negroes throughout the nation in the last twenty-five years. Miss Bowles is happy in the thought that the women of her race have proved themselves capable of managing large budgets, of being articulate in developing their program in directing large staffs of workers."—*American Friend*.

Lutheran Home Missions Council of America

THIS is the newest development in American Missions. The title is appealing—"Lutheran Home Missions Council of America." Five Lutheran bodies united to form it in Chicago, July 1st and 2d. Every vote after thorough discussion was unanimous. We were conscious of the immediate presence and guidance of God.

Early this year the Board of American Missions of the United Lutheran Church issued an invitation to the presidents of the Norwegian Lutheran Church, Augustana Synod, United Danish Church, Joint Synod of Ohio

and Iowa Synod to send representatives to consider the advisability of closer approach and cooperation in home missions in America. All of them responded favorably and appointed delegates. They met in Chicago, and revealed a harmony of spirit and clarity of vision which promise great things.

This is the plan: All Lutheran bodies in America are to be invited to join the Lutheran Home Missions Council. It is to be as widely representative as it can be made. No group however small will be overlooked. The field is the Western Hemisphere. Our aim is to establish and extend the Lutheran Church in Canada, the United States including Alaska, the West Indies, Mexico, Central America and South America. The possibilities are limitless. What an opportunity to demonstrate Lutheran solidarity.—*Dr. F. F. Fry, in "News Bulletin" of National Lutheran Council.*

Church in South to Study Labor

DURING the past year North Carolina has suffered from a notorious amount of undesirable publicity growing out of certain unfortunate incidents in more than one industrial centre. I trust that we shall not assume that all is well and that trouble will never return again.

The fact is that industry is migrating to the south and to the Piedmont section of the south. Conditions of life and methods of work are changing swiftly and with this economic transformation the church must keep pace.

The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned there is the interest and the business of the church. We refuse to admit that "business is business." We believe rather that business like all corporate endeavor is ideally related to the Kingdom of God for the simple reason that people are involved, for

good or for ill, in the way it is transacted.

I propose that this convention create a special committee, or instruct the social service department of the executive council, to make a thorough investigation and study of the whole question of the church and industry in this diocese, and to report their findings to the next meeting of this convention.—*From a Diocesan Address by Bishop Edwin A. Penick, "Churchman."*

Summer Church Camps

ONE of the most significant achievements of the Brotherhood of St. Andrew in recent years has been the initiation and development of Church camps for training in Christian leadership. The object is to do two things. First, to create a desire for leadership in the Church on the part of these growing young men. Second, to take that desire and mould it and encourage it in order to produce trained, deeply spiritual leadership in the churchmen of tomorrow.

The methods used in these camps are threefold: first, Sane Recreation; second, Sane Instruction; third, Sane Religion. It is the testimony of parishes, which have continuously sent young men to attend these camps, that they have returned bettered in every way for their contacts made therein. As one young man put it, "The camp stiffened my spiritual and moral backbone."—*Living Church.*

Winner of the Spingarn Medal

HENRY A. HUNT, Negro principal of the Fort Valley High and Industrial School, is the winner of the sixteenth annual Spingarn Medal, awarded to the American citizen of African descent for "most distinguished achievement in some honorable field of human endeavor."

The medal has been awarded to Mr. Hunt "for twenty-five years of modest, faithful, unselfish, and devoted service in the education of Negroes of rural Georgia. In the face of great difficulties he has built up an excellent school

and has at all times advanced the cause of his race with tact, skill and integrity."

The committee on award included: Theodore Roosevelt, Governor of Porto Rico, and James H. Dillard, Director of the Jeanes and Slater Funds. —*New York Times*.

Home Missionaries Needed

SEVERAL positions will be open in the fall under the Woman's Home Missionary Society. Among the most urgent calls are the following: Home Economics teachers in mountain and Negro schools; an instructor in science in a white school, who has had twenty-four semester hours work in science and twelve semester hours work in education, and who can teach physics in 1930-31; a music and art teacher in a white school. A training school also needs an instructor in social welfare and psychology who holds a Master's degree; an instructor with a similar degree to offer theory courses and supervise the demonstration school in the department of kindergarten education; also a teacher of either public school art and voice, or teacher of the kindergarten demonstration school and voice. Miss Muriel Day, 420 Plum Street, Cincinnati, Ohio, will supply application blank and further information.

WESTERN ASIA

Evangelical Church in Egypt

IT MAY interest the Church at home to have some of the following data concerning the Church in Egypt:

There are 20,200 communicants in the churches between Alexandria and the Sobat River in the Sudan. There are fully twice that number who gather with these members, so that one may think of this Protestant community in Egypt as being from 50,000 to 60,000. There are 451 centers of preaching, of which 126 are organized congregations and 325 are larger or smaller gatherings for worship, usually without their church buildings at the present time. Often the meetings are held in private homes, whether in the cities or villages.

The average attendance for the Sabbath morning services in these places shows a total of over 27,000 persons; at the evening meetings during the week the average attendance is 8,550. At the women's meetings during the week the average attendance is 8,200. Some of the congregations show an average attendance of from 300 to almost 900; for example, at Assiut (not including the college or the Pressly Memorial Institute) the average attendance is 880; at Nekhelia it is 600; at El Kom el Akdar it is 410; and at each of two Cairo congregations it is over 400.

There are 117 ordained ministers of whom 103 are pastors of congregations. There are 31 licensed preachers and over 500 irregular teachers in the Egyptian Church. There are 10 congregations in the city of Cairo which have their own pastors and of these 5 are entirely self-supporting; 281 Sabbath schools with 23,683 pupils and 1,067 teachers; 214 day and boarding schools identified with this Evangelical Church, of which 151 are for boys and 63 for girls, with an attendance of 12,263 boys and young men, and 6,940 girls, i. e., a total of 19,203, of whom 3,974 are Mohammedans. There are 127 young people's organizations with a membership of 4,474.

The total budget for carrying on all the work conducted by the Church in Egypt amounts to over \$420,000. It is true that this includes over \$250,000 income from schools and which is not, therefore, to be considered as genuinely given for the support of evangelistic work. Yet there is an expense of \$150,000 for the conduct of the churches, including over \$37,000 for the running expenses of the congregations and over \$22,000 for the evangelization of districts from these congregations.—*Dr. R. S. McClenahan, in "The United Presbyterian."*

Health Wagon in the Near East

THE itinerant health service of the Near East Foundation is a good example of its welfare and educational work in Bible lands, which already has

been divided into some 21 projects. Health wagons serve poverty-stricken, doctorless and nurseless villages in Armenia and Syria. Capable nurses, most of whom have been trained in the American orphanage schools, combat disease and attack causes—insanitary conditions, filth, physical neglect, ignorance, undernourishment. A wagon visits 30 to 40 villages a month, giving 5,000 to 8,000 treatments each a year. The nurses carry their own medicines, antiseptics, disinfectants, canned food, bedding, courage and cheer. They perform minor surgical operations, set bones, treat ailments, teach proper child care—one has extracted 484 teeth. Improved sanitary and living conditions follow the monthly visits to the villages, where the native home is often a windowless, chimneyless, furnitureless stone-and-sod shelter for both family and cattle.

Four of these wagons are now in operation. Ten more are needed. The itinerant health wagon service costs \$225 a month; \$665 equips a wagon; \$490 pays a nurse's salary for a year. Near East Foundation, Cleveland E. Dodge, president, has been incorporated at the request of the board of trustees of Near East Relief to carry on this and twenty other types of service to rural and refugee people in Bible lands.—*Record of Christian Work*.

Moslems Read the Bible

THERE never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies

of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.

Treaty for Iraq Independence

A HUGE financial burden is to be lifted from the shoulders of British taxpayers by the termination of Britain's mandatory control of Iraq (Mesopotamia).

A treaty was signed in Baghdad July 1st by the British High Commissioner and the Iraq Ministers, under which Iraq will automatically come into complete independence on entering the League of Nations in 1932. The treaty provides that Iraq will assume sole responsibility for its own affairs, for maintaining internal security and, subject to the terms of the alliance, for the defense of the country against foreign aggression. Furthermore, Britain will recognize the automatic termination of her mandatory responsibilities as soon as the treaty comes into operation. All British forces are to be withdrawn from Hinaidi, a big air-force station seven miles from Baghdad, and from Mosul within a period of five years from the enforcement of the treaty, when Iraq will lease to Britain three air bases to the west of the Euphrates and Shat-al-Arab.

The treaty will be operative for twenty-five years, but any time after twenty years a new pact may be negotiated for the safety of the main air routes and British imperial communications.

Any disagreement is to be referred to the Council of the League of Nations.

The extreme Nationalists are not satisfied with the treaty. Neither is the European business community. But moderate opinion here is that the treaty is the method of moving from the status of a mandated territory to independence. The religious minorities, Jews and Christians, want the British to remain.—*New York Times*.

EUROPE

Proposed Protestant Credit Association

THE Protestant churches of the Continent are gradually recovering from the impoverishment caused by the World War, but the struggle to maintain their churches and schools is still severe. To start any new work without borrowing money for building operations and purchase of land is out of the question. Nowhere in Europe is money obtainable for less than 12 or 13%. In Poland 18% is the rule. The Central Bureau of Relief of the Evangelical Churches of Europe, in Geneva, is working hard on the project of a Protestant Credit Association which will furnish churches and institutions with loans at a moderate rate of interest. Europeans are experienced in the handling of such cooperative enterprises, and with some assistance from America in the raising of a capital fund, this plan should be successfully put through. It would be a great boon to the European churches, for many institutions and parishes, whose needs would scarcely justify emergency relief, are terribly hard up for lack of an adequate plant.

First Ordination of French Woman

THE first woman to be ordained a minister in French Protestantism was recently consecrated to the ministry.

Mlle. Bertsch has served for three years as pastor of the Reformed Church of Mulhouse, showing so much tact and capacity and fidelity that no objection was raised against her ordination.—*Record of Christian Work.*

Lambeth Conference and C. M. S.

"LAMBETH 1930" claims a large place in our thoughts and prayers this month. The Conference meets at a critical moment in the life of the Church here and overseas, and the responsibility of those who take part in it can scarcely be exaggerated.

The first Lambeth Conference was held in 1867, and owed its origin to

requests from some of the bishops overseas for guidance in the problems with which they were confronted. At each succeeding conference the needs of the younger churches have demanded increasing attention, and it is not surprising that at the end of a decade of unparalleled growth, most of the discussions will vitally concern the future of these younger churches.

There was a time when the problems facing the younger and older churches were largely different, but that time has passed. Does the church in India, China, or Persia feel that Christian unity is essential if it is to bear witness effectively? The need here is identical, although it seems to be far too little recognized, especially by the laity. A divided church cannot meet the challenge of the present situation.

To the C. M. S. has been given the privilege and responsibility of sharing in the building up of the church in thirty-two dioceses overseas. We thank God for the vigor and devotion of the younger churches; we realize something of their difficulties and their shortcomings, and pray that to them, as to us, may come renewal of life through the power of the Holy Spirit.—*Church Missionary Outlook.*

English Items

THE warm tribute paid by the Simon Report to Christian missions has given great pleasure to our missionary societies. Sir John Simon himself visited several mission hospitals and schools while in India on the work of his Commission. . . . A writer in the *Scots Observer* points out that Miss Amy Johnson's achievement would have been impossible but for Foreign Missions. It was the pastor of a native church who sheltered her when she landed at Timor. What if that had still been a cannibal island? . . . The annual meeting of the Conference of British Missionary Societies stressed the need of Christian literature for China and Africa. —*London Correspondence of The Churchman.*



BOOKS WORTH READING



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

The Philippines Past and Present. By Dean C. Worcester. 862 pp. \$6. Macmillan. New York.

The name of Worcester stands high on the roll of Americans who have rendered distinguished service to their country and to other lands. When, in 1900, President McKinley decided to appoint a Philippine Commission, the public at once felt that the eminent Professor of Zoology in the University of Michigan would be appointed a member of it, for he had spent three and a half years in the Archipelago as a zoological collector half a decade before it came under American control so that he knew it better than any other American. He served as a member of the Commission for thirteen years (1900-1913) and for twelve years of that period he was Secretary of the Interior in the Government. He was an influential factor in the large and important work of legislation and reconstruction. He was a masterful and determined man and he made some enemies; but no one questioned his ability and integrity as an administrator, his thorough scientific knowledge of the Philippines and his devotion to what he believed to be their best interests. In 1914, he published in two volumes the result of his observations and experience, volumes which were at once recognized as the most complete and authoritative account of the Islands.

The present work is a revised edition in one handsome volume of the original two-volume work. All the valuable material in the former edition has been retained but the record has been brought down to date, a biographical sketch of the author, who died in 1924, and four additional chapters

have been added by Ralston Hayden, Professor of Political Science in the University of Michigan. Two maps, 144 plates, a bibliography and six appendices add to the value and attractiveness of this monumental work, and a copious index makes its vast stores of information easily available for reference.

Jungle Portraits. By Delia J. Akeley. 251 pp. \$3.50. Macmillan. New York.

It would be difficult to mention a more fascinating book of travel than this. The author made three expeditions to Africa with her husband and a fourth visit with no white companions at all. In this volume she describes some of the most interesting experiences of these journeys—adventures with elephants, crocodiles, apes and pygmies. She penetrated far into the heart of the Dark Continent, living for weeks in native villages whose rude inhabitants had seldom, and in some instances never, seen a white woman, enduring all sorts of privations, and passing through an astonishing number of startling adventures and hairbreadth escapes. She tells the story in a remarkably graphic and interesting way and at the same time makes a valuable addition to the world's knowledge of African scenery, fauna, flora and peoples, including the elusive and little known pygmies. Few chapters in any book of adventure are more thrilling than the account of her night journey of many miles through the jungles to rescue her husband who had been wounded by an enraged elephant and deserted by his frightened native attendants. She took many photographs, fifty of which are reproduced in this handsome volume. In

spite of her nerve-racking experiences, this indomitable explorer is now in Africa again, living among the pygmies and making a special study of their life, having undertaken this fifth expedition under the auspices of the Brooklyn Museum.

What Is Lutheranism? Edited by Virgilius Fern. 307 pp. \$2.50. Macmillan. New York.

This is a symposium by twelve Lutheran writers all of whom answer the same question. As a result there is some repetition but not enough to lessen interest. On the other hand there are significant differences of viewpoint and emphasis and even of opinion. While claiming for Lutheranism a unique unity the writers nevertheless admit the existence of differences among Lutherans which are unmistakably wider than some of the differences between the Lutherans who wrote this book and many non-Lutherans.

The identical claims which these authors make for Lutheranism are made by many other Christians for their groups, and many a Presbyterian reading here would think that some fellow Presbyterian was setting forth their common Presbyterian faith, when as a matter of fact the writer is claiming something which he regards as peculiarly and only Lutheran.

One is struck by the expected emphasis on the death of Christ and on justification by faith, but by the unexpected neglect of emphasis on the Resurrection. Some of the writers do not mention it at all. The affirmations and inclusions of this volume are noble, but its denials and exclusions are a sad indication of how little after all we really know of one another in the evangelical household.

ROBERT E. SPEER.

History of Alaska. Henry W. Clark. \$2.50. Macmillan. New York.

This modest volume of about 200 pages is easily the best modern history of that neglected territory. The author was born in Alaska and trained

in New England. His environment, therefore, has been advantageous for writing such a story. The chapters which relate to the gold rushes, social and intellectual growth, and economic development are capital.

The author deems it necessary to correct the many misapprehensions existent about the climate of Alaska. When it is recalled that Alaska is in the same latitude as Norway, Sweden and Finland, has a larger arable area than those three countries, and that they support populations running into millions, it can be seen that climatic conditions will not ultimately act as a barrier against the incoming of a large population. This is especially true in view of the fact that the resources of Alaska are opulent.

This volume may be commended to those who wish to have within a reasonable compass an authoritative history of this possession of the United States. The story of the purchase of Alaska is well told and reads like a romance.

In such a fine volume as this one regrets to find that the silly legend relating to the undue influence of early Presbyterian missionaries at Washington is given so much credence.

A. J. MONTGOMERY.

A Padre in Paraguay. By C. E. Newbould. 192 pp. \$2.40. Macmillan. New York.

This volume contains the narration by a Church of England clergyman of his experiences in Argentina, Paraguay and southwestern Brazil during the twenty years he spent there. He tells of his contacts with the British in these regions and among them a group of Englishmen who, having tried a socialistic venture in Australia, settled in the wilds of Paraguay. Of interest to American readers is the author's point of view regarding the Roman Catholic clergy in South America and his pleasant encounters with them.

He describes his experiences among the Indians, explaining many of their ancient customs and traditions in a most sympathetic way. His style is

interesting and intimate, since the book is issued "chiefly for his many friends," as we are told in the preface. The atmosphere of remote places is well conveyed to the reader. A chapter describing life in a Brazilian mining town is especially impressive. The book is apparently intended for British readers. It contributes little information concerning Latin American life.

S. G. INMAN.

Two Pioneers: Life Sketches of Thomas and Mark Botham of the China Inland Mission. By Mrs. Mark Botham. Illustrations and map. 168 pp. 5s. Marshall, Morgan & Scott. London. 1929.

There is something fascinating and challenging about these sketches of two pioneers, father and son, in the far northwest of China. Both were sturdy trail blazers, the former opening up that part of China to the Gospel in the "'80's" and "'90's" of the last century, the latter constituting the vanguard of specialized missionary effort in behalf of the millions of Chinese Moslems for whom nothing adequate has even yet been done. The passionate zeal and unrelenting labors of these heroic souls consumed their physical powers before either had lived half the normal span of human life. But their lives, lived on a lofty spiritual plane and invested in the noblest of enterprises, bore rich fruitage. The aged widow of Thomas Botham and a sister of Mark Botham are still serving devotedly in the China Inland Mission in that distant Chinese province of Kansu. The book, written by the widow of the younger Botham, displays literary talent, and presents interesting pictures of Chinese life in the interior and useful information about the little-known Moslems of that region. A foreword is supplied by Dr. Samuel M. Zwemer.

R. H. GLOVER.

Captain Allen Gardiner. By Jesse Page. 80 cents.

A splendid story of a radiant life entrusted with the souls of men living in ignorance and superstition. In this fine naval officer who became a great

missionary, we find the same mingled strength and tenderness that General Gordon had, and rare skill and devotion in dealing single-handed with the wild children of barbarism.

Lady Missionaries in Many Lands. By E. R. Pitman, \$1.

Tells in a bright, readable way the life stories of Ann H. Judson, of Burmah; Mrs. George Johnston, of the West Indies; Mrs. Samuel Gobat, of Abyssinia; Mrs. Wilkinson, of Zululand, and Mrs. David Cargill, of the Friendly and Fiji Islands.

In the Land of the Santals. By Mathew A. Pederson. Revell, New York. \$1.25.

A story of people in North India, describing their lives and customs in an interesting way.

BRIEF MENTION

Among the smaller books that have recently been published several are now upon our desk that deserve mention in this department of "Books Worth Reading."

THE EASTERN COLOUR OF THE BIBLE (Revell, New York. \$1.20), by George H. Scherer, Secretary of the Bible Lands Sunday School Union for Christian Education, is a well written and helpful account of the lives, customs and spirit of the men and women of the Old and New Testaments.

RED MEN ON THE BIG HORN (Judson Press, New York. \$1) is by Coe Hayne, the well-known Secretary of the American Baptist Home Mission Society and Chairman of the Joint Committee on Literature of the Home Missions Council. He tells in a graphic way the story of the famous chieftain, Swift Eagle, based on legends of the Crow Indians as told by Chief Plenty Crows to his son. The book is full of human interest and is attractively illustrated.

IN THE WAITING ISLES (Judson Press, New York. \$1.25) Charles S. Detweiler, Secretary for South America of the American Baptist Home Mission Society, has described his

rich and varied experience as a missionary among Spanish-speaking peoples. No man better knows Cuba, Haiti, Porto Rico and the adjacent islands, and we do not see how anyone could have presented their salient characteristics and their religious needs in a more cogent way.

INDIA LOOKS TO HER FUTURE (Friendship Press, New York. \$1) is from the competent pen of Oscar MacMillan Buck, Professor of Missions and Comparative Religion in Drew Theological Seminary. Those who do not have the time or inclination to read the large books on India, and who are confused by the conflicting reports in the daily press, will find in this compact little volume just the reliable information that they desire.

The Church Missionary Society of the Church of England has set a good example to other missionary boards in publishing the story of its missionaries' work in the year 1929-1930 in an attractive little volume under the title **PRESSING FORWARD** (C. M. S., London. 40c).

WHAT'S RIGHT WITH THE RURAL CHURCH (Presbyterian Board of Christian Education, Philadelphia. 75c paper, \$1 cloth) is a suggestive application of Christian principles to the problems of rural life, by Ralph A. Felton. It presents a large and varied amount of information and is conveniently arranged for use as a textbook.

EDUCATING FOR PEACE (Pilgrim Press, Boston. \$2), by Elizabeth Miller Lobingier and John Leslie Lobingier, is an excellent book for teachers who want their work to count in the cause of world friendship; for parents who want international-mindedness reflected in the home atmosphere; for ministers who desire to see the church become an educator for world peace; for church school workers who desire to include in the religion they teach the most vital problem in the world today; for the rank and file of patriotic citizens who cherish the ideal of world brotherhood and are ready to

accept their share of responsibility in making that ideal a reality; and for all who believe in educating for peace.

The effectiveness of many sermons and of many addresses at conferences and other meetings is so frequently marred by faulty delivery, that everyone who is called upon to preach or speak should read **SPEAKING IN PUBLIC**, by Arthur Stevens Phelps, (Richard R. Smith, New York. \$2). While the book is intended primarily for ministers, its wisdom and breadth make it a good book for all public speakers. The author writes out of long and successful experience as the Professor of Public Speaking in the Berkeley Baptist Divinity School.

"AAYI"—GLIMPSES OF ROSALIE HARVEY, by A. Donald Miller. (45 pp. Paper, 50c. Mission to Lepers. London.) This little booklet is a sympathetic account of an honored missionary of the Zenana Bible and Medical Mission in India, who has labored in a spirit of beautiful devotion for those whom the author calls, "her friends, the lepers."

THE MADCAP FAMILY, by Amy Le Feuvre (Pickering and Inglis, London. \$1) is another volume in the Golden Crown Library Series of books for children, the object being to present the Christian life in the form of an interesting story. It is an excellent book for the Sunday-school library and for home reading to boys and girls.

The following five books are from the publishing house of Pickering and Inglis, London, all written from the viewpoint of the verbal inspiration and inerrancy of the Bible and for the purpose of strengthening faith and devotion.

THE INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES, by John Urquhart, (\$2), discusses the Scripture doctrine of inspiration, the genesis of rationalism, and critical results tested by modern discovery. **THE GOSPEL OF THE BIBLE**, by W. E. Vine, M.A. (\$1), deals with the central evangelical themes of the Bible and the manner in which they should be taught. **DIF-**