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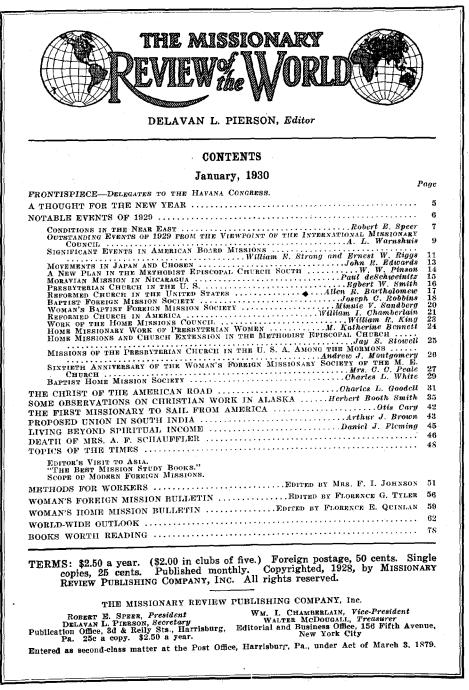
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OBITUARY

MR. FRANK M. BROCKMAN, for 20 years the senior secretary of the Y. M. C. A. in Korea, died June 10th, at Princeton, N. J. His work in Korea was conspicuous in his ability to hold the confidence of both Japanese and Koreans during tense political antagonism.

THE REV. EDWARD BAXTER RILEY, a worker for 27 years of the London Missionary Society in Papua, died recently in Australia. His book, "Among Papuan Head Hunters," is a valuable study in folk lore.

THE REV. FRANKLIN PIERCE LAWYER, Methodist missionary in Mexico for 28 years, died at Inglewood, Cal., October 4th.

JAMES CLARENCE OGDEN, of Tibet, died August 28th, at Hollywood, California. Mr. Ogden joined the Sheltons in Tibet in 1905.

PERSONALS

THE REV. CHARLES W. ABEL, of Kwato, New Guinea, arrived in New York in November to spend several months in America. He went to Papua 35 years ago, and was associated with James Chalmers who was killed by cannibals.

THE REV. JOHN RITCHIE, after 23 years of strenuous missionary service in Lima, Peru, has accepted an appointment in New York on the Committee of Cooperation in Latin America.

* MR. FRANK A. HORNE has been chosen to head the new Layman's Advisory Council of the Federal Council of Churches of Christ in America.

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*

THE REV. A. H. MCKINNEY, D.D., vet-eran superintendent of the New York City Mission Society, retired at the end of the year, and was succeeded by THE REV. WILLIAM R. JALLIFFE, who was called from an associate pastorate of the Madison Avenue Presbyterian Church, New York.

THE REV. ROBERT M. HOPKINS, D.D., a General Secretary of the World's Sunday-school Association, is in the Orient in conference with the leaders of Sundayschool Associations of Japan, Korea, China, and the Philippines.

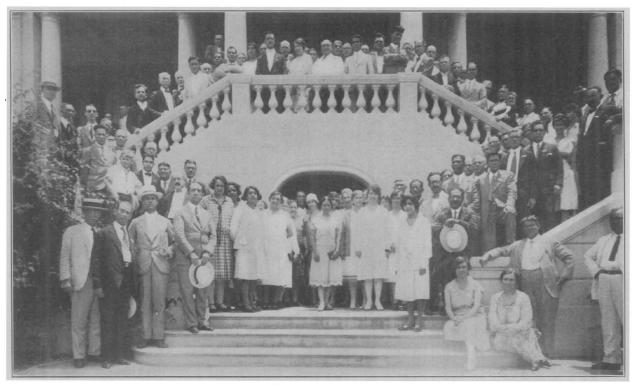
THE REV. P. W. PHILPOTT, D.D., pastor of the Church of the Open Door, Los Angeles, Cal., has accepted the presi-dency of the Africa Inland Mission, to succeed the late Dr. R. A. Torrey.

NEW BOOKS

- Western Money and the Chinese Church. Frank Rawlinson. 71 pp. 25c. Pres-byterian Missionary Press. Shanghai. 1929.
- Burning Beauty. arning Beauty. Temple Bailey. \$2. 318 pp. Penn Pub. Co. Philadelphia. \$2. 1929.
- The Church at Work. Clarence H. Ben-son. 155 pp. \$1.25. Bible Institute of Los Angeles. 1929.
- The Drama of Christianity. S. L. Morris. 147 pp. Presbyterian Committee of Publication. Richmond. 1929.
- The Lesson Round Table. Sunday-school lessons for 1930. Edited by Richard D. Dodge. 359 pp. \$1.25. Cokesbury Press. Nashville. 1929.
- Making a New China. No Yong Park. 308 pp. \$2.50. Stratford Press. Bos-ton. 1929.
- Posture and Hygiene of the Feet. Philip Lewin. 47 pp. 30 cents. Funk & Wagnalls. New York. 1929.
- The Story of Musa. Mary Entwistle. 84 pp. \$1. Friendship Press. New York. 1929.
- Eugene Stock: A Biographical Study. Georgina A. Gollock. 193 pp. 3s. 6d. Church Missionary Society. London. 1929.
- Unpaid Ministry. James S. Mather. 24 pp. 25 cents. "Robert" Press. Copp. 25 cents. lombo. 1929.
- Where East Meets West in China. Charlotte Bacon. 96 pp. 2s. 6d. Marshall, Morgan and Scott. London. 1929.

COMING EVENTS

- January 8-10-Home Missions Council AND COUNCIL OF WOMEN FOR HOME MISSIONS, Atlantic City, N. J.
- January 11-14-FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, At-lantic City, N. J. January 14-17—FOREIGN MISSIONS CON-
- FERENCE, Atlantic City, N. J.
- January 14-17—ConFERENCE ON THE CAUSE AND CURE OF WAR, Wash-ington, D. C.
- ington, D. C. January 19-26—TENTH ANNIVERSARY CONVENTION OF OHIO COUNCIL OF CHURCHES, Columbus, Ohio. February 20-23—CONFERENCE OF MED-ICAL MISSIONARIES, Clifton Springs,
- N. Y.
- February 25-27-NATIONAL STUDY CON-FERENCE ON THE CHURCHES AND WORLD PEACE, Evanston, Ill.
- March 7-WORLD DAY OF PRAYER.



DELEGATES TO THE HAVANA CONGRESS

January, 1930

Vol. LIII, No. 1



THOUGHTS FOR THE NEW YEAR

WE MAY well begin the New Year in the spirit of the 126th Psalm:

Thanksgiving for the past—"The Lord hath done great things for us whereof we are glad." There have doubtless been disappointments, failures, perhaps illness or bereavement; but let us think of our blessings. They have been many, far more than we have deserved. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

Prayer for the future—"Turn again our captivity, O Lord, as the streams in the South," our captivity to sin, to fear, to doubt, to worldliness. Let us pray for deliverance, a fuller consecration, an outpouring of the Spirit of God upon the Church and the world. Never was it more needed than now.

Assurance for the future—"They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Therefore the Christian worker may labor on, even though in pain and tears, but with confident faith that his labor will not be in vain.

So let every faithful follower of Christ face the New Year in the spirit of St. Paul's exhortation to his beloved Philippians: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Freedom from anxiety and the peace of God! What richer blessings can the child of God desire? That every reader of this REVIEW may have them is the New Year's wish of the Editor.

And then let us hear again the Master's call to service: "Follow thou me"; "As my Father hath sent me, even so send I you"; "All power is given unto me in heaven and in earth"; "Go ye therefore, and teach all nations.....And, lo, I am with you alway, even unto the end of the world." A. J. B.

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NOTABLE EVENTS OF 1929

HE closing year was one of special interest in missionary work both at home and abroad. Large and significant movements that were alreadv under way received additional impetus, and some new movements developed. In the varied work of the churches amid the conflicting currents of our modern life, it is not surprising that the record includes lights and shadows.

Disquieting Conditions

At home, there are some disquieting conditions. It is true that many denominations report increased memberships, some of them having received the largest number on confession in their history. The Federal Council Handbook of the Churches reports a church membership in the United States of fifty millions and increasing at the rate of a million a year. Church property is worth four millions, and the churches contribute annually \$200,000,000, half of which is given to benevolences. Larger and better churches have been erected, or are in process of erection, than in any previous year. More money for new church buildings has been raised in the last five years than in the preceding fifty years. A few boards, too, have reported increased contributions.

Surveys, however, of eleven denominations by Charles H. Fahs and Charles Stelzle show that contributions in many denominations have been steadily falling off since the peak year of 1921, and that where there has been advance, it has not been commensurate with the increase in membership and nowhere near the increase in the money expended on church build-Meantime, unprecedented ings. sums are being poured out on educational institutions in America. The United States Bureau of Education reports increased assets of colleges and universities from onethird of a billion in 1900 to two and one-third billions in 1926. The annual budget of a single university in New York exceeds by thirty per cent the budget of the largest Board of Foreign Missions which has under its care six colleges and universities besides 101 middle and high schools, 2,040 primary and intermediate schools, an extensive evangelistic and medical work, and part of the cost of maintaining 58 union universities and other institutions.

Religion in Colleges

There are also disconcerting reports regarding the religious teachings and spiritual conditions in colleges and universities, and fears are expressed that the interest of young people in the activities of the churches is not encouraging. In these circumstances, Christian men and women are betaking themselves to special intercession for a fresh outpouring of the Spirit of God. Many of the boards of home and foreign missions are conducting more carefully planned campaigns than ever before. А great volume of prayer is being offered, and faith is strong that the tide of spiritual life will soon turn in a more favorable way. But there never has been a time when it was more urgent that the followers of Christ should renew their own spiritual life and reconsecrate themselves to His service.

Conditions Abroad

Abroad, missionaries in some fields have seen but little visible advance as the result of their la-There have been, as our bors. Lord foretold, "wars and rumors of wars....famines and earthquakes in divers places, tribulation, and many false prophets." But the followers of Christ have been cheered by remembering that our Lord also said: "See that ye be not troubled," and that instead of making the tumult in the world a reason for inaction. He made it a renewed challenge to preach "this Gospel or the Kingdom in the whole world."

But in spite of obstacles, on the whole the year was one of substantial progress. Large accessions are reported. The native churches are taking more active part in the conduct and maintenance of Christian work and institutions. A healthier tone is being manifested. The spirit of independence, while

precipitating difficult problems in some fields, particularly in China, is nevertheless a wholesome evidence of vitality. Better far a restive and ambitious church than an apathetic one. Schools and hospitals in many fields are crowded. Evangelism is receiving greater emphasis. Revivals are in progress in several fields. Opportunities beckon on every hand. We no longer need to pray, as our forefathers did, for the opening of doors to the non-Christian world. They are wide open today, and what we need to pray for is that the home churches may be given a wider outlook and a clearer understanding of their duty to give the Gospel of Christ to all men.

In order that our readers may have more detailed information, we invited several missionary leaders to indicate the outstanding events of the year from their respective viewpoints. Their messages follow. A. J. B.

CONDITIONS IN THE NEAR EAST

BY DR. ROBERT E. SPEER

Committee on Copperation in the Near East

LL the missionary forces of the Near East are correlated now for mutual conference and for a large measure of common action in the Near East Christian Council and with them are associated the Evangelical churches. The Council is reaching out afresh also to the old Eastern Churches seeking to support the living religious elements in these churches and to draw all real Christians together in a new effort to rid Christianity of its age-old reproach to the Moslem mind, and to win the Moslems to Christ.

The Western Churches also are

looking for ways in which they can support and more fully cooperate with the agencies on the field in the Near East in these regards. The drawing together of these Eastern peoples and the Western peoples as a result of the war, the contacts of the churches, east and west, in the Faith and Order and the Life and Work movements and the good will won by the wide ministry of the Near East Relief have helped to produce a new situation of opportunity for service, an opportunity not free from peril and requiring wise counsel in order that only good may be done and

that none of the gains of a century of work may be imperilled.

Meanwhile political conditions have undergone no change for the better in the direction of real religious liberty. In Egypt the freedom of Moslem women to become Christians has been challenged and for the time being denied. In Irak the government has invaded the guarantee of the mandate with the open rebuke of the Mandates Commission of the League of Nations but without amendment of its course of action. In Syria the mandatory power has forbidden the return to Damascus of an efficient Danish missionary who was work-In Turkey no ing for Moslems. Christian teaching is allowed in mission schools and Islam is disestablished as the state religion and religious liberty is declared but it is liberty only to hold one's own religion, not for a Moslem to change and become a Christian, and the government schools in the lower grades provide courses of religious instruction in which Islam is taught as the true and the only national religion.

The set against religion is strongest in Russia and perhaps weakest in Persia. The Soviet Government is deliberately seeking to extirpate religion. It is atheizing its schools and establishing avowed anti-religious universities. And it is curtailing and constricting the scanty rights of religious freedom which have survived. In Persia, on the contrary, the government seems to be satisfied with the continued work of the mission schools with larger freedom than is allowed by Moslem authorities anywhere else, and as yet there has been no interference with medical or evangelistic work. In Zenjan larger Moslem audiences than have

ever come together in Persia at Christian meetings, have assembled to hear the direct preaching of the Gospel and have listened with attention and response.

The overturnings in Afghanistan have not as yet opened the country to missionary occupation. Missionaries are waiting on three sides, west and south and east, to press in whenever the doors open. Meanwhile thousands of Afghans come for medical treatment to Pasharvar and Meshed and back home with some portion of the Bible in their packs and some word of the Gospel in their minds and hearts.

The most tragic recent event in the Near East, however, has been, of course, the troubles in Palestine. Foolish and ill-advised actions of small consequence touched off this explosion but back of it are deeper moral and economic and religious causes. The Jewish population is a small minority of the land. It is supported by a heavy annual influx of money from the Zionist organizations abroad. The Arabs see their dominance steadily encroached upon and are unready or incompetent to meet new competition by an awakened life and the acceptance of modern conditions. Two wholly incongruous groups are thrown together under circumstances rendering friction inevitable. Long and grave troubles are ahead which, still, can be moderated if wise leaders can be found who will apply in Palestine the methods of the Inter-Racial Commissions in America. But what has made these commissions so successful in adjusting relations between black and white in America is the common Christianity of their members. \mathbf{If} that were only possible in Palestine todav!

OUTSTANDING EVENTS OF 1929

From the Viewpoint of the International Missionary Council

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

\HE work of the International Missionary Council, enlarged and reorganized at its meeting in Jerusalem in 1928, has been developed and strengthened by the Chairman, Dr. John R. Mott, who, since the autumn of 1928, is giving his whole time to its service. The first half of the year 1929, Dr. Mott spent in Asia. He participated in an enlarged meeting of the National Christian Council in Madras, India; assisted in organizing a National Christian Council in Siam, and in reorganizing a National Christian Council in the Philippine Islands. He shared in a series of regional conferences in China which culminated in the meeting of the National Christian Council in Hangchow where that Council was reorganized to become directly representative of the Chinese churches. In Japan he attended the National Christian Council. In all of these countries he met with various other groups and conferences and made personal inquiries with reference to the different aspects of the Christian Mission. A summary of the impressions and recommendations resulting from this visit is printed in the minutes of the Williamstown meeting of the Committee of the Council.

The secretaries of the Council have each in their respective spheres sought to serve the missionary cause by bringing the farflung forces into closer relationships that thus they may strengthen each other. Mr. Oldham has rendered special service to all the missions in Africa. Mr. Paton visited India and the Near East. Dr. Warnshuis has served the North American forces and has in a large measure been responsible for maintaining the organization work of the Council.

The Williamstown meeting of the Committee of the Council was a noteworthy event of the Council's year. It was attended by delegates coming from twenty-two countries, elected by seventeen national constituent bodies of the Council in accordance with its revised consti-The principal business of tution. the meeting was the adoption of plans to carry out the program and recommendations of the Jerusalem Council Meeting. The chairman's tour, the visits of the secretaries. and correspondence from all parts of the world furnish evidence that the Jerusalem Meeting is influencing in many ways the policies and plans of churches and missions The reading of the evervwhere. Williamstown minutes.* to which reference must be made for fuller information, will show how the Council is trying to make its work helpfully effective along many lines, in the presentation of the Christian Message, in religious education, in relations between the younger and older churches, in the safeguarding of religious liberty and in overcoming other political difficulties, in the development of Christian literature, in research in

^{*}Copies of these minutes may be obtained by application to the Secretary's office of the International Missionary Council, 419 Fourth Avenue, New York City. Price 15 cents per copy.

social and industrial problems, in the organization of educational commissions to India and to Japan, in rural missions, and in various other matters. Through all of these extensive and comprehensive efforts, it is most noteworthy to observe a marked strengthening of evangelistic purpose and activity. For that we thank God, and take fresh courage.

In this enlargement of cooperative missionary work, the appointment of a third secretary, which was confirmed by the Jerusalem Meeting, has made it possible for Mr. Oldham to devote the major part of his time to the problems of Africa. A plan for much more effective cooperation in that continent has been outlined. With the assistance of Miss Gibson in this work and also of Miss Margaret Wrong, who is just beginning her secretaryship of the new International Committee for Christian Literature in Africa, it may be expected that in the course of a few years, missionary work in that great continent will more successfully meet the changing life of Africa and, with the blessing of God, make it more Christian.

A significant development of the Council's work may be seen in the appointment of Dr. Kenyon L. Butterfield as Counsellor on Rural Missions. Dr. Butterfield is known as one of the foremost leaders in America in movements for the uplift of country life, and has been the president for twenty-five years of two great state colleges of agriculture. He has always been deeply interested in foreign missions and for many years has been a vice-president of the American Board of Commissioners for Foreign Missions. As a member of the Educational Commission to

China, he made a study of mission work there. His expert advice enriched the Jerusalem Meeting. During the past winter he went on a special mission to South Africa from which he only recently returned. He has now gone to India where he will spend the greater part of this year. After that, the International Missionary Council is planning for him to spend most of the year of 1930-31 in China. The purpose of this appointment is principally to study the need of the rural communities from the Christian point of view, to study and evaluate the outstanding pieces of rural work, and to help the Christian workers in India to develop a comprehensive constructive program for the rural areas.

The limitations of space prevent any detailed reference to the plans of the Council in the development of carefully organized studies with regard to the financial support of missionary work and of the growing younger churches, of the mass movements in India, of freedom of religious instruction, and of other urgently pressing problems of the world-wide work of the churches. Nor is there room here to tell of the inspiring news that comes into the offices of the Council of the great forward movements that are a call to Christian believers everywhere to be more faithful in prayer and more sacrificingly devoted in service. The churches in Japan are united in a Kingdom of God Campaign, the sorely harassed Christians of China are advancing in a Five-Years' Movement. the evangelicals in Latin America are awakening to more united efforts, and all parts of Africa ask for Christian leadership. For what is the Christian Church in North America waiting?

SIGNIFICANT EVENTS IN AMERICAN BOARD MISSIONS

BY THE REV. WILLIAM E. STRONG, D.D., AND THE REV. ERNEST W. RIGGS, Secretaries

I N THIS year 1929, the West Africa Mission of the American Board in Angola is the field where the increase in discipleship has been most notable. Men and women have been coming by hundreds to confess Christ and to seek admission to the church. The missionaries, pastors and church leaders are overwhelmed with the task of training. The fact that the mission is to celebrate its jubilee year in 1930 enhances the joy over this token of success.

The Madura Mission of the American Board has had a special committee this year studying the condition and needs of work for women in its area. It was felt that efforts to reach girls and women and to train them for Christian influence in home and in community were insufficient. The inquiry has shown that the numbers of girls being educated in the mission schools is disproportionately small. Plans are being formed to meet this situation and to stress more effectively the Christian culture of the womanhood of the land.

The large North China field of the American Board has made changes this year in organization which give increasing responsibility and control to the Chinese Church. The care and use of what has been mission property (save missionary residences) are put in the hands of the governing board now called the Promotional Board of the churches, which is predominantly a Chinese body. The lines of work, oversight of churches, headship of institutions and general conduct of the Christian movement are now distinctly under control of nationals.

Evidence is increasing that the Turkish Government is sincerely and progressively trying to build a modern state. It is not hostile to Western ideas or agencies if they recognize Turkey's sovereignty and are calculated to cooperate with Turkish aims. The year has seen many favorable actions of the government toward missionaries, as educators, doctors and personal There is a growing apworkers. proachableness and spirit of inquiry on the part of the Turks, both men and women, adults and young people. Conditions are not uniform in all places or among all officials but the attitude is on the whole promising.

On April 1, 1929, announcement was made of a new law granting suffrage to women. It was announced that they would not only be permitted to vote but that they also could hold office. This followed the general attempt in the early months of the year to teach every one the new letters. Women gathered together in classes for this purpose, and in the homes, shops and streets adults struggled with the new learning. One of our missionaries estimates that during the first four months of the new year the number of literates among women increased by fifty per cent. American mission schools for girls have correspondingly increased in popularity and influence.

In May, 1929, the Turkish Department of Education for the first

[January

time sent a student to study in the United States. He is a graduate of one of the missionary colleges in Turkey and is to secure his doctorate in philosophy. This is suggestive of the idealism which Turkey seeks in this country.

Another contact with America came through the extended visit made by the Minister of Health to the United States during the late spring and summer. He came as the guest of the Rockefeller Foun-



TURKEY LEARNING THE NEW ALPHABET

dation to study our systems of public health and hospitalization. In a letter to one of the secretaries of the American Board he says: "I am anxious to cooperate and maintain our friendly relations with your institutions in all that is necessary to facilitate the work in my country."

In these and many other ways increasing confidence in American idealism is being demonstrated and American schools and hospitals receive increasing tokens of friendliness. During the year several new permits for missionary schools

have been issued and it has been made perfectly clear that our help along the line of practical arts and home economics is welcome. An individual attempt to prevent pupils from entering one of the mission schools last September was met by public protests not only to the local school authorities but to the Ministry of Education at Angora. At Adana the city council awarded a prize to the pupils of the mission school for their orderly conduct, their neatness and their unique exhibition at the time of a public celebration in the city.

In other lines than education our missionaries are finding their way slowly but surely. Playgrounds are crowded with eager youngsters learning discipline for the body. Two missionary doctors have been added to the medical force in Turkey and find hearty cooperation from the government. A family magazine being published jointly by Americans and Turks in Constantinople is receiving broad recognition and has already probably the largest sale of any magazine in the country. While not religious in a technical sense it is clean and wholesome reflecting Christian ideals throughout.

Sometimes the missionaries in Turkey are criticized for doing so much for and with the Turks when the chance to preach Christ by word of mouth is still limited. There is true reason in this. То use the words of Dr. Watson, President of Cairo University: "Almost every religious term and adjective bears a false meaning. Our supreme problem is religious and moral reality..... There is no effective way of getting our meaning across apart from action."

MOVEMENTS IN JAPAN AND CHOSEN

BY THE REV. JOHN R. EDWARDS, D.D. Secretary, Methodist Episcopal Church

N CONSIDERING the religious movements of 1929 in Japan there seems to be only one-"The Million Souls for Christ Movement." Originally this came from the daring vision of a genuine modern prophet, Toyohiko Kagawa. For years he has been doing social Christian work among the submerged classes of Japan's great centers, and through those years his emphasis hasbeen upon which changed lives lead to changed conditions. He conceived the idea of securing a "million friends of Jesus," and the dream captured the hearts of Christian Japan so that the churches have rallied to the slogan and the man. The National Christian Council, the directing agency for the federated churches, is backing the movement. and evangelistically minded leaders from all denominations are throwing themselves into carrying the dream into real-The boldness and Christian itv. adventure inherent in a plan to reach a million people for Christ through the agency of the comparatively few Christians now active are dominating the minds and hearts of professing Christians. The year is proving an inspiring one.

Korea presents problems and movements all her own. Although owned and administered by Japan, the people, their needs and their reactions are very different from those of the Island Empire.

The outstanding effort of an interdenominational nature is certainly the emphasis being placed upon work for the rural popula-

tion. Korea is a nation of farmers, and a survey conducted two years ago brought out the terrible economic needs of the peasants. Even before this survey, some of the mission boards were sending out men having special training in methods of rural church work, and some missionaries were experimenting with improved agricultural equipment. About a year ago, the National Young Men's Christian Association sent out Mr. Francis O. Clark, an expert along these lines, whose task is to secure the cooperation of interested missionaries in a nation-wide effort to raise the economic level of the country people. Better agricultural methods, improved seed, cooperative marketing, and similar subjects are the means used.

The Mission has completed the plan begun by Bishop Welch in appointing Koreans to every official post in the church. All thirteen district superintendents are now Koreans. Missionary appointments are only to evangelistic work.

The General Conference has approved the following statement:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting, and self-governing; to cooperate so long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ.

A NEW PLAN IN THE METHODIST EPISCOPAL CHURCH SOUTH

BY THE REV. W. W. PINSON, D.D.

¬HE one outstanding departure of the Mission Board in this quadrennium is in its cultivation and finance. It is a step towards putting the missionary budget on a voluntary basis, and was taken because of the practical impossibility of maintaining the work through participation in a budget shared by all the benevolent boards of the church. It was found that \$1,000,000 must be secured by some means outside this general budget. This must provide for a church-wide appeal on the merits of the cause, for a voluntary offering that would express the interest of the people, and for adequate cultivation, through which \mathbf{the} facts and needs might be made known.

The General Conference of 1926 authorized the inauguration of a plan by which the Board was to have free access to the churches during January and February of each year. All avenues of approach were left open for such methods of cultivation as the board might adopt, with privilege of asking for a voluntary offering with a million dollars as a goal.

This plan is yet in its experimental stage, but the results have been gratifying. It has saved the day for the Board in this difficult period, and the secretaries look upon it as the bright hope for the future. Only two full years have elapsed since the inauguration of the plan. The first year the income from this source was \$787,933. The second it was \$653,405. For the year 1929 the prospect is encouraging. At the above rate about fifty per cent of the Board's total income was from this source, showing how important it is.

The cultivation has been equally successful. In addition to millions of pieces of campaign literature, a book for study has been issued and circulated each year. These books have been prepared by the secretaries and have dealt with the important phases of the missionary situation. The remarkable sale of these books is one of the most hopeful features of the movement. The first year 72,000 were sold, in 1928, 108,166; in 1929, 110,335.

So far as I know, critics of this plan have no adequate substitute to offer. It scarcely need be said there are critics. It may be that at the General Conference, which meets in May, 1930, there will be an attempt to repeal the action authorizing the plan. If so, the alternatives proposed will no doubt be that the board withdraw from the Budget of Apportionment to the various benevolent interests and rely alone on voluntary offerings, or that it seek a vast increase in its share in that budget, and rely on the income from that source. The latter is impracticable, and would cripple the Board almost fatally. The first, with all risks involved, would have the advantage of putting the cause on the conscience of the Church. It is there at last that the cause of missions rests. Of all causes it depends on the love and loyalty of the people. Spontaneity rather than constraint is characteristic of missions.

MORAVIAN MISSION IN NICARAGUA

BY THE REV. PAUL DE SCHWEINITZ, D.D. President of the Moravian Society

mission **HE** largest field under the care of the Foreign Missionary Society of the Moravian Church in America is in Nicaragua among the Creoles, Miskito and Sumu Indians, not among the Spanish-speaking Caucasians. This mission is eighty years old, so naturally there is a large body of Christians of even the second and third generations; but there are still thousands of unevangelized Indians in Nicaragua and Honduras, and each year reports a large number of adult baptisms. The net increase last year was 361. The total number of baptized converts actually enrolled is 12.410. besides a larger number of adherents.

The work was greatly hindered during the years of the revolutionary fighting, as several of the stations were in the war zone, but the work went forward. In his recent report, the superintendent, Bishop Guido Grossmann, wrote: "In spite of all drawbacks and hardships, nine new church buildings have been erected and dedicated during the year. Each one has been built by the people themselves, who have displayed much interest in their labor. This is especially true of the church at Bilwas Karma. It is a fine, well-constructed edifice, which would call forth favorable comment anvwhere, and is an ornament to the Wangks River. With the exception of the hardware, everything is of native production. The timber was grown and cut in the vicinity."

While some of these chapels are doubtless primitive they testify to the value the Indians place upon the Gospel of salvation through Jesus Christ, which they have received through the Mission.

After the inauguration of the new President of Nicaragua, he invited Bishop Grossmann to visit him, and Major Utley of the United States Marine Corps sent the Bishop from the East to the West Coast to Managua by aeroplane, thus enabling him to make the journey in a few hours, which otherwise would have been a hazardous and painful journey of weeks. The interview was followed by results very favorable to the Mission.

The settlement of the long boundary controversy between Nicaragua and Honduras threw several Moravian Mission stations into Honduranian territory, and when the Moravian missionaries sought to visit their Indian converts they met with strenuous opposition from local commandantes. So Bishop Grossmann paid an official visit to the President of Honduras with happy results.

In this mission field the Moravians have 13 stations, 25 outstations and 16 preaching places, served by 24 foreign missionaries, by five ordained native ministers and their wives, 65 native evangelists and assistants and 265 native helpers. There is a large field open here and the only serious obstacle to great advance is the lack of men and means. For these we seek and earnestly pray.

PRESBYTERIAN CHURCH IN THE U.S.

BY THE REV. EGBERT W. SMITH, D.D., Secretary

HE special effort made by our Church in 1928, reaching an average foreign mission gift of \$3.74 per member, has been followed this year by a falling off in receipts compelling us to "go Our nine missions in softly." Africa, China, Japan, Korea, Mexico, and South America, are this year, in accordance with the instructions of our Executive Committee, making a thorough restudy and reappraisal of all their policies and methods with a view to the elimination of what experience has proved inadequate and the securing of the utmost efficiency and fruitfulness along all lines of missionary endeavor.

Following our General Assembly's initiative, our Committee is urging all our missionaries to make this year memorable for evangelistic effort, stressing the Saviour's last command, "Go ye and make disciples." Already the year is notable for the spiritual awakening evident in nearly all our mission fields. From Japan comes this official report:

Never before was there a time when the people seemed so anxious to hear the Gospel, many coming to our doors inquiring the Way of Life.

From Korea one of our missionaries writes:

Last Saturday and Sunday the Christians had to sit or stand out side the building which was filled and jammed with non-Christians, as Mr. Kim preached the good news to aching hearts.

From Africa comes the news that all our schools are full and turning away applicants for lack of room. Our Bible School, where native evangelists and women Bible teachers are trained, is not usually crowded because educated natives can make five or ten times more money in the service of the Congo Commercial Companies than in the ministry. But President Crane writes:

As for the Bible-school, we are overrun with students, over 200 men and 150 women. We have not gone out of our way to get these students. But we have been literally besieged with applications for entrance.

From Brazil and Mexico come similar reports, while in China the recent upheaval is now seen to have been God's plowshare upturning that hard soil for a mighty harvest. A new openness to the Gospel is everywhere evident. One missionary writes of seventy-one coming for examination at a single preaching point. Says another:

Where I expected to find the usual dozen or so coming up for membership, I found 150.

Writes another:

We have a crowd every time we open the church.

Says another:

In two days' visiting in the country district, I found in several places whole families destroying their household idols and declaring their faith in Jesus.

Another writes of 400 inquiries in his field and adds:

In many places I preached to crowds in the streets. In one place three of us preached to a crowd of over 150 till we were exhausted. After three hours, the people still stood and wanted to hear more. The Chinese evangelist told me he frequently had similar experiences. The people seem open to the Gospel as never before, many realizing that there is no hope for China except in the Gospel.

Each quotation is from a different Station, showing how widespread is the awakening.

REFORMED CHURCH IN THE UNITED STATES

BY THE REV. ALLEN R. BARTHOLOMEW, D.D., Secretary

THE past year has been one of unusual surprises and emergencies in our three missions Japan, China and Mesopotamia. The workers abroad have given anew to the supporters at home an example of the Christian spirit which makes men strong in trial and challenges a greater trust in the God of love.

Special services were held in March and September at Sendai. in honor of the Fiftieth Anniversary of the founding of the Japan Mission. There has been a gratifying increase in the number of selfsupporting churches. Many students in our institutions have accepted Christ. A gift of \$50,000 by a noble woman, the largest ever given, for the new North Japan College Chapel, was a happy surprise. Five new missionaries have been added to the Mission.

Doors which had been closed for two years were reopened upon much of the work in the China Mission. A brighter day is dawning. New Year's Day, 1929, saw 15 of our missionaries again on the field, and nine others have returned during the year and were warmly welcomed by the Chinese. The new educational policy under the direction of the Church of Christ in China was introduced. United school work is being done at Changsha and Wuchang. The evangelistic work has gained a new One missionary predicts fervor. that the next five years will witness a large ingathering among the Miao tribes in West Hunan.

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Seven of our missionaries are in the United Mission in Mesopotamia. Evangelistic work is reaching out into new areas. Two bookshops have been opened, one in Hillah and the other in Mosul. The American School for Boys at Baghdad has among its 400 students 14 nationalities and 16 religious sects. It is known as "a little League of Nations." A boarding department was opened in a building erected on rented ground. The Bible has been faithfully studied in all the classes. There were 18 graduates-four Moslems, two Armenians, one Assyrian, four Chaldeans, and six Jews. The Girls' School at Baghdad has had a good year, enrolling 115 pupils.

By action of the General Synod, the Board is to serve as the agency of the Church for the relief of our sister churches in Europe, cooperating with the Central Bureau at Geneva, Switzerland.

The finances of the Board have been in a more encouraging condition than in former years. Care is being exercised in keeping the expenses within the income.

The number of Japanese who emigrate each year is steadily increasing. Of the more than 120,-000 that will leave this year, Brazil will get the largest quota, ten thousand. Other favored places are the Philippines, Peru, Central America, and the islands of the South Seas. Specially organized corporations in Japan help these colonizers to their new homes. To Manchuria and Korea, the Japanese, because of climatic conditions, dislike to go.

BAPTIST FOREIGN MISSION SOCIETY

BY THE REV. JOSEPH C. ROBBINS, D.D., Foreign Secretary

)URMA, with its abounding 🗻 natural resources, lying, as it does, between India and China, is one of the richest and most strategically located provinces of the Indian Empire. Great changes are now taking place. There is everywhere evident an intense nationalism, marked by an increased interest in politics and education, and by a renaissance of Buddhism. The demand for political separation from India is practically unanimous on the part of the Burmans, who claim that historically, racially, geographically, economically, and religiously there is no justification for the existing political connection with India. India is Aryan, Burma is Mongolian; India is Hindu and Mohammedan. Burma is one of the great Buddhist countries of the world. Finally, Burma is completely separated from India by almost impassible mountains and by the Bay of Bengal. Burma, with a population of thirteen million people, thinks she has a just case in urging political separation from India.

The peoples of Burma are also manifesting today a growing knowledge and appreciation of the life and teachings of Jesus. From a missionary viewpoint, the outstanding event of the past year was the Ko Tha Byu Karen Centenary Celebration. Adoniram Judson, pioneer missionary to Burma, had been in Burma a number of years before he knew there was such a people as the Karens, a wild, jungle race that lived in the mountains of the Province. Ko Tha Byu, the first Karen convert, had been a

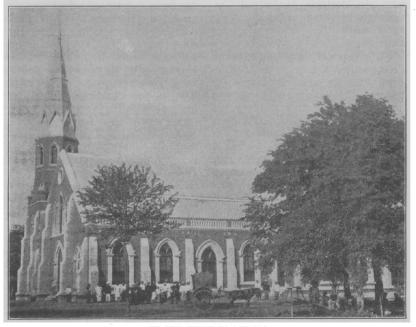
murderer and a bandit chief. He came under the influence of Judson at Moulmein, and in May, 1828. he was baptized by George Dana Boardman, at Tavoy. He became a veritable apostle to the Karens. winning thousands to Christianity. There are now nearly 200,000 Christian Karens in Burma. Last year, a deputation from America. with 2,000 people of the different races from all parts of Burma. gathered at Tavoy to celebrate the centenary of the baptism of this first Karen convert. At a continuation of the Centenary Celebration in Rangoon, the Governor of the Province, Sir Charles Innes, said:

This is a great day for the Christian Karen community of Burma. Christianity among the Karens is no longer dependent for its life on inspiration from outside. It has taken root and draws a great part of its sustenance from the Karens themselves. Karen churches are to a large extent self-supporting and self-governing. The work is carried on largely through the Karens themselves..... Christianity has proved a powerful lever for raising the moral as well as the material condition of the Karens. With them education goes hand in hand with religion. Where there is a church, usually there is also a school, and some of the schools I have seen have surprised me by the excellence of their buildings, and the thoroughness of their equipment. The more so because the Karens are not usually rich, and money has frequently been subscribed at considerable personal sacrifice. A community which is ready and willing to spend money on its schools needs have no fears for the future. and I have no doubt that the Karens are destined to play an increasingly important part in the life of Burma.

An interesting recent development in missionary work in Burma is the remarkable response of the Kachins, one of the wild races of northern Burma, to the Christian This race is definitely message. moving from its old traditions and animistic religion into a new day of education and Christianity. The three organized groups of Kachins -the Namkham Association, the Myitkyina Association, and the Bhamo Association-have each petitioned for additional missionaries to take advantage of the present response of these people to Christianity. The Kachins themselves are taking a large initiative in selfsupport and in evangelistic and educational work for their tribe.

There is today a new spirit of evangelism manifest among the Christians of all the peoples of Burma, and this spirit has been greatly intensified by the work of the seminary and college evangelistic bands, led by missionary Dyer. Burma had a delegation of forty young men and women at the Quadrennial All India Student Conference in Madras in December, 1928. A Burma student evangelistic band has recently crossed the Bay of Bengal and held evangelistic meetings in some of the mission schools of India.

Adoniram and Ann Hasseltine Judson lived six years in Burma before they won their first convert. That lone believer of 1819 has now become a multitude. The Bible has been translated into most of the languages of Burma, and there are now planted in all parts of the Province strong churches of missionary passion and evangelistic zeal that are a prophecy of the day when Burma will be won to Christ.



JUDSON COLLEGE, BURMA

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY

BY MISS MINNIE V. SANDBERG, Foreign Secretary

A SIGNIFICANT event of the past year was the laying of the cornerstone of the Administration Building and of the Woman's Building of Judson College, the only Christian college in Burma. The College has a faculty of 32 Americans, Burmans, and Indians, and a student body of 278. With the completion of the buildings, at a cost of a million dollars, on the new site at Kokine, the College will have a complete material equipment.

The cornerstone of the new Woman's Hall was laid by Lady Innes, wife of the Governor of Burma. The building will provide a home for the 75 young women who are students at Judson College, two of whom are doing graduate work for their Master's Degrees.

Fifty years of Christian effort in Congo called a number of visitors from America to celebrate the Jubilee of Christian missions in that land. Following this meeting the missionaries of the Baptist Boards in the Congo met for conference at Sona Bata. After two years of study a comprehensive plan for the development of the work of the mission was adopted. This program calls for the reorganization of the work in the turning over of two stations to other Christian

bodies and the opening of a new one, at the same time developing Moanza and Leopoldville as regular stations.

This year has also marked the sixtieth anniversary of the Girls' School at Ongole, South India. Soon after Dr. Clough arrived in Ongole, his wife Harriet opened a primary school on the veranda of her home, with only six pupils in This was the first attendance. girls' school in a region of about 7.000 square miles and among more than a million people. Education for women was then a thing quite unknown. During the past year the enrolment was 336, with 200 living in the boarding home. There has been a constant effort to minimize the difference between life in a little village and in a big station like Ongole. To this end, simple projects suited to Indian life are carried out. Hygiene and domestic science are related to the home life in the boarding department and work with the hands has an important place. Gardening, spinning, weaving plain cloth, net-making, rope-making, book-binding and poultry-keeping, all have their part in the daily life of the school. All the cooking and housekeeping are done by the girls. Food supplies are sold to the cottages by a committee of the older girls.

Eternal Goodness, grant us to walk before Thee in the glory of a lighted mind, serving our fellows with hands skillful and love-anointed. Dwell within us with the spirit of power and the deep peace of a triumphant hope; then we shall serve Thee in fruitfulness and joy. And when the day is done, and our work is ended, and the night falls, may the dimness of our evening be the dawn of Thy eternal morning. In His name, Amen. —JOSEPH FORT NEWTON.

REFORMED CHURCH IN AMERICA

BY THE REV. WILLIAM I. CHAMBERLAIN, PH.D., Secretary

EVELOPMENTS during 1929 in the Amoy Mission, the oldest of the Reformed Church in America, have been characterized by great uncertainty because of undisciplined troops coming from without the area of the Mission and, through Communistic propaganda, so disturbing conditions that the only wise course seemed to be for all missionaries of inland stations to remove temporarily to the port city of Amoy. This brought about interruption, not only to evangelistic work, but also to medical and educational work. particularly the latter, since there is a fresh insistence upon the government "recognition" of schools upon the basis of omitting religious exercises and Bible instruction from the curriculum. For the present the schools continue under a modified status, having freedom of management and conduct, but without the status of government "recognition." No special disabilities seem thus far to be attached to this modified procedure. These may develop later.

From its earliest history, missionaries of the Reformed Church in South China have promoted the organization of a united church associating themselves with the missionaries and Christians of the English Presbyterian and London Missionary Societies in the same The momentum of seventy area. vears in the life of the United Church of South Fukien has aided in the recent organization of the United Church of Christ in China. By this larger union the problems of the relationship of Missions and the Church have become more acute and are being studied mutually and with harmonious results.

The Arcot Mission in India is looking forward with keen interest and elaborate preparation to the commemoration of the completion of seventy-five years, in January, 1930. The emphasis is being placed upon the enlargement of the Christian community and Church through earnest, persistent evangelism, in the hope that at least 3,000 members will be added to the Church as the Jubilee offering of the Mission, thus raising the Christian community to a membership of 25,000. Encouraging progress to this end has been made during the year. The financial objective is the raising of Rs. 75,000, representing Rs. 1,000 for each year in the history of the Mission. This fund has been raised primarily by the voluntary contribution of one month's salary from each missionary, catechist and teacher, and by contributions in kind from the village Christians.

A Deputation from the Board will be present at the Jubilee Exercises, and will also visit the other mission fields of the Church.

The Japan Mission, concentrating upon the Island of Kyushu in the south of the Empire, is lengthening its cords and strengthening its stakes in the field of village evangelization. A new and effective organization has been formed for the cooperation of Japanese and missionaries in the promotion and direction of this united effort.

The major achievement of last year was the reconstruction of

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Ferris Seminary, Yokohama, which was destroyed by the earthquake of September, 1923. The completion of the main building, bearing the memorial name of Miss Kuyper, the principal, who lost her life in the earthquake, and its dedication in June, 1929, occasioned great rejoicing. The cooperation of pupils and parents, the alumnæ and Government officials, political and educational, has been remarkable.

Another major achievement in which the Reformed Church Mission has participated has been the notable advancement toward assumption of the support and administration of theological education, particularly in Tokyo, by the Church of Christ in Japan. The Synod at its annual meeting in October accepted the offer of the two theological schools in Tokyo to pass themselves over to the jurisdiction of the Church, with diminishing subsidies of the associated missions, Presbyterian and Reformed. It is hoped that a strong independent Divinity School in Tokyo will be developed within the next ten years, the basis being the two in Tokyo associated with the Meiji Gakuin and with the Church and work of the late Dr. Uemura.

The Arabian Mission among Moslems in the very cradle of Islam has been developing slowly but surely. While the organization of the Church in this hard field has not yet been brought about, there have been evidences in the past

year that the persistent Christian testimony of our missionaries is having its effect in the conversion of individual Mohammedans. There is a readiness not only to listen to the story of Christ but to regard Him as a unique Teacher in the spiritual realm. There is less tendency to compare Him with the Prophet Mohammed, with consequent antagonism, and a larger willingness to consider Jesus Christ as a true interpreter of God.

The building of the Jubilee Girls' School in Basrah and the growing strength of the Boys' High School in that station, are giving our educational work a place of increasing importance, while the medical work in Bahrain, Kuwait, Muscat and Amarah, the coastal and river stations, increases influence in winning attention to the Christian message and its fruits.

The United Mission in Mesopotamia, in which the Reformed Church in America cooperates with the Reformed Church in the United States and the Presbyterian Church in the U.S.A., strengthened its staff and its work during the past year. The steady evangelistic work carried on through Bible shops and coffee shops in the cities of Baghdad and Mosul and Hillah, and the increasing strength of the Boys' and Girls' Schools in Baghdad, have been notable features of the past year, and the outlook is encouraging.

AVIATION IN BRAZIL

Brazil is rapidly becoming convinced of the advantages of aviation. Last year the Companhia Viaçao Aerea Rio Grande flew its planes 108,860 kilometers and carried 1,530 passengers. The Condor Syndicate's planes flew 366,224 kilometers, carrying 5,224 passengers. The letters carried by the Compagnie Générale Aéropostale (a French aviation company serving Brazil) totaled 8,112,820, and its kilometrage rose from 69,415 to 481,185.—New York Times.

WORK OF THE HOME MISSIONS COUNCIL

BY THE REV. WILLIAM R. KING, D.D. Executive Secretary of the Council

THE work of the Home Missions Council for the year 1929 has proceeded along the usual lines with gratifying results. There is a growing spirit of goodwill and Christian comity among the denominations, and an increasing desire on the part of the denominational boards to work out a finer interdenominational cooperation. In addition to the regular lines of work, through the various standing committees and the State Home Missions Councils, the outstanding events for the year have been in connection with the Five-Year Program of Survey and Adjustment. Four things may be mentioned as the most significant events of the year in this program.

First, the organization of state and regional councils and commissions. Two new State Home Missions Councils have been organized during the year-New Mexico and Arizona. The Home Missions Council is cooperating with the Quadrennial Extension Program of the Federal Council of the Churches in an effort to secure in every state an inclusive State Council of Churches. Two of the State Councils-Montana and Oregon-have voted to join in a State Council of Churches as soon as other state interdenominational agencies will agree to cooperate. First steps have been taken toward the organization of interdenominational home mission commissions in certain rural regions, which shall be charged with the local responsibility of coordinating the home mission activities of these

given sections. Considerable interest is being developed in this effort.

Second, the meeting in January of the three large commissions that are preparing for the North American Home Missions Congress which is to be held in Washington, D. C., December 1-5, 1930. More than one hundred carefully selected men and women, who constitute these commissions, met in Atlantic City for two days in January to review the work of the previous year and to make plans for further study and research during 1929 and 1930. This meeting revealed the interest that is being taken in the coming Congress and gave promise of a great epochal meeting in Washington this year.

Third, the Council, with the cooperation of the Council of Women for Home Missions, the Federal Council of Churches and the Community Church Workers, is making a survey of the entire United States to discover the conditions in small towns and rural sections with reference to overchurching, inadequate churching, and overlooking. This survey is under way in fifteen states. One State, New Hampshire, has been completed in which 83 towns were found to be overchurched, 33 towns inadequately churched, only 15.4% of the population of the State is in the membership of the Protestant Church; 33.1% is Roman Catholic, and 50.9% is totally unchurched. Some striking instances of overchurching were found, communities of 1,000 to 1,500 people with as many as seven Protestant churches. Seven-

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teen towns with a total population of 8,709 have 50 churches, or an average of one for every 161 persons. The aggregate church membership is 1,317, or an average membership per church of 26. These conditions in New Hampshire are typical of conditions that obtain all over the country.

Fourth, the fourth outstanding event of the year is the cooperative agreement that has been effected with the community churches of the United States. By the establishment of a Joint Committee of nine, three each from the Home Missions Council, Federal Council of the Churches, and Community Church Workers, a plan has been devised to care for the interest of the independent community churches of the country, so as to hold them in connection with organized Protestantism and the regular going order of the churches.

HOME MISSIONARY WORK OF PRESBYTERIAN WOMEN

BY M. KATHARINE BENNETT

Board of National Missions of the Presbyterian Church in the U.S.A.

year 1929 has **\HE** been marked by a fine building program for the schools and hospitals cared for through the Board of National Missions of the Teachers' Presbyterian Church. homes at Wasatch Academy, Utah, and at Cardenas, Cuba, make provision for retaining married men on the staffs and for housing more comfortably some single workers. Allison-James School, Santa Fe, New Mexico, and Farm School, North Carolina, have each dedicated a new dormitory to replace buildings that had to be abandoned. Sheldon Jackson School, at Sitka, Alaska, has a much-needed Industrial Building, making possible the teaching of more varied types of work and thus preparing students better to meet the needs of the Territory. **Tucson Indian Training** School, Arizona, proudly adds to its campus a Graduate Home for boys who, having finished grade work at the school, will attend the city high school.

Medical service is being much enlarged at Ganado, Arizona, and San Juan, Porto Rico. At the former, a new hospital of 75 beds has been built and the former small hospital building has been remodeled as a Teachers' Home. In Porto Rico, a splendid new Nurses' Home, named Sellew Hall in memory of her whose gifts made this possible, will care for one hundred nurses and increase the hospital capacity. Smaller buildings and repairs in many places increase efficiency and the comfort of the missionary workers.

As the mission field is surveyed, the constant adaptation of service to changing needs becomes a factor that is of interest and importance. Local conditions are as varied at mission stations as elsewhere, and there must be at all times the study of these and a flexibility of program to meet them. There is great encouragement in the increasing leadership and cooperation of local groups which point toward the final assumption of full responsibility by them — the desideratum toward which all service must strive.

HOME MISSIONS AND CHURCH EXTENSION IN THE METHODIST EPISCOPAL CHURCH

BY THE REV. JAY S. STOWELL Director of Publicity and Promotion

DURING the fiscal year ending October 31st, the program of work extending over the United States and into Hawaii, Alaska, Porto Rico, and the Dominican Republic continued on a relatively even keel with encouraging reports from all parts of the field, but no resources were available for the undertaking of urgent new projects.

Because of limitation of funds and as a matter of policy, special emphasis has been placed upon the development of self-support. Advance steps have been made in interdenominational cooperation at a number of points. Notable among these projects is the plan for handling the school work for Spanishspeaking boys in Albuquerque jointly with the Presbyterians, resulting in a practical federation of the Harwood Boys' School with the Menaul School. Cooperative enterprises in government Indian schools, in the Dominican Republic, and in many local fields, particularly in larger parishes in rural areas, have been continued and extended.

The great influx of Filipinos into Pacific Coast states has created a new challenge and opportunity, and, during the year considerable progress has been made in cultivating this important field. Much of this work for Filipinos is now handled in American churches. An important conference of Filipinos and Filipino workers was held in San Francisco in 1929.

The Hispanic American Evan-

gelical Congress held in Havana in June was attended by several of our secretaries and by representatives from our churches in Porto Rico and the joint enterprises of the Dominican Republic. It was an occasion for broadening horizons and gaining new strength and courage for the work ahead.

During the year a number of Porto Rican churches destroyed by the hurricane have been restored. The immigration of an increasing number of Porto Ricans into the United States is creating a new challenge. Several Porto Rican congregations have been built up and Porto Ricans are now settling in neighborhoods formerly occupied by other national groups including New York's Little Italy.

Our Department of Evangelism has given special assistance to churches in locating and reclaiming nonresident inactive members. At present it is promoting "preaching missions" and other evangelical enterprises, and aiding churches in their preparations to make this 1900th anniversary of Pentecost a notable year in the field of evangelism.

An unusual departure this year has been the launching of a new periodical of church administration known as "The Pastor's Journal." It has met an amazingly cordial reception on the part of the pastors and has seemed to fill a very definite and long-felt need.

Two new superintendents of departments have taken up their responsibilities this year—Dr. F. W. Mueller, Superintendent of the Department of Church Extension, succeeding Dr. W. L. McDowell; and Dr. C. A. Richardson, Superintendent of City work, succeeding Dr. M. P. Burns. Unfortunately, our fiscal year ending October 31, 1929, closed with a deficit of approximately \$200,000, so that some curtailment and readjustment of work will be necessary in the year ahead.

MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AMONG THE MORMONS

BY THE REV. ANDREW J. MONTGOMERY, D.D. Director, Town and County Department

A RECENT study of the missionary map and forces of Utah and southern Idaho, the home of nearly four-fifths of the followers of Joseph Smith and Brigham Young, may cheer those who are interested in the work of the Protestant Church in our Galilee of the Gentiles and the cities and villages of our Samaria.

There are 200 Protestant ministers in this region, 75 in Utah and 125 in southern Idaho. Over fifty of these ministers are resident pastors of self-supporting churches, ten in Utah and forty in Idaho. Ten teach in the Protestant colleges and academies. The churches also support ten Sundayschool missionaries or colporteurs inside the Mormon lines. These men help us keep in touch with little fellowships beyond the frequent ministry of settled missionaries and do an effectual service in the hinterlands of the Mormon area.

Besides these traveling missionaries, the Protestant churches have over one hundred ministers who are partially or wholly supported by the various church boards and are resident in dominantly Mormon communities. These missionaries minister not only to the little flocks in the towns or villages in which they reside, but do missionary work in reachable outstations. There is only one county in Utah, and none in southern Idaho, in which Protestant churches have not established missions or 'visited. the Mormon villages through Sunday-school colporteurs or by summer itineration. The larger Protchurches have estant also я resident bishop, superintendent or executive who visits the missions aided or supported by the church which he serves and scores of other adjoining settlements.

Beside these ordained or commissioned ministers, the Protestant churches have three academies and an interdenominational college in Utah and two academies and two colleges in southern Idaho. Sixty teachers are at work in these academies and colleges in Utah and nearly as many in the academies and colleges of Idaho. In one academy, which has an enrollment of over 200, sometimes as many as forty per cent of the pupils are of Mormon heredity or training. Several churches also support community workers, kindergartners and deaconesses, usually in fields otherwise unoccupied. There are at least fifteen of these good women who are doing missionary work in our Samaria under the direction of the boards of the Protestant churches.

SIXTIETH ANNIVERSARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

BY MRS. C. C. PEALE, Cincinnati, Ohio

THERE recently closed in Columbus a meeting unique in the annals of missionary activities. It was the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, but combining with it the celebration of the sixtieth anniversary of its organization.

Mrs. F. I. Johnson, President of the Federation of Woman's Foreign Missionary Boards of the United States and Canada, was the moving spirit of the anniversary days. For two years her ingenious and inventive mind worked out the details. It has been said of her that she "specializes in the impossible," and where others were faint-hearted and felt that the obstacles were too great to be overcome, this little dynamo of human energy never faltered in the task. To her, more than any other woman, is due the honor for the overwhelming success which crowned her labors.

Women came by the hundreds and thousands from every section of the United States. Situated as Columbus is in the heart of Methodism, every city and hamlet sent large delegations until the local committee in despair ceased to register the throngs. By actual count, 5,713 were present, but many did not register and there were probably 8,000 people in attendance.

Memorial Hall, seating 4,000

people, was taken with some doubt as to its wisdom. The President of the Chamber of Commerce said to the women of Columbus, "There are not enough people in the United States interested in Foreign Missions to fill this hall." He sat on the platform Sunday night and saw hundreds of people unable to get in. It became necessary for the police and firemen to take charge of the situation, and for three days literally to guard the entrances to prevent a panic. The streets were thronged with earnestfaced women with notebooks in their hands, hurrying to imbibe the knowledge being given by specialists, missionaries, nationals, and men and women from every department of Christian activity.

The scene in Memorial Hall can hardly be described. It might be compared in miniature to the great Centenary held a number of years ago and, like a miniature, it was delicately wrought out showing the evidence of a woman's hand and planning. A large painting made in sections by school girls of Japan almost covered the ceiling. Other paintings used as a background and representing many countries, were displayed as missionaries brought the story of the progress of the Gospel.

Booths lined the walls, some of them filled with Oriental displays and others representing the eleven branches, showed the resources from which missionary money is secured. The Communion Booth with its mahogany table from Japan, prayer rugs from South Africa, communion cups from China, delicately and intricately wrought linens from Mexico, brass plates from Korea, silver pitcher from France, and rugs from Bulgaria and Africa, was the center of reverent interest.

The unpacking of the "Love Gifts" in the basement of Memorial Hall transported us from prosaic America to the mysterious Orient. Queer-shaped hampers, baskets of different kinds, trunks and boxes yielded up their treasures. Handwork from the schools brought a vision of dusky faces bent intently over their work. Hundreds of pairs of cunning Chinese shoes with cat faces, gifts of brass from Korea and India, woven baskets and trays, costumes from many lands, linens from Lingayen, formed a bewildering array that made the work fascinating. Over it all the odor of far-away lands, cloves and spices, made us think of the docks in Boston; and to crown all gifts, the lovely silver bowl from Burma which, on the last night, was to hold the anniversary gifts of 112 women-\$112,000-what a sight that was!

The Sunrise Communion Service was a scene never to be forgotten-the tall candelabra of Indian brass shedding a soft light, the organ playing softly, and the thousands of women in solemn procession receiving the bread from the twenty-two laquer trays and the wine from the porcelain cups the gift of the women of Chinaand to be carried away. Eight hundred women were standing in the rain at 4:30 A. M., waiting for the doors to open. The service continued three hours and 5,000 communed. Many touching scenes

might be described—a woman with toil-worn hands weeping over the little cup. "I wanted so much to be a missionary," she said to a friend, "but I could not fit myself so I have kept a child for years in one of the schools in China. Perhaps this cup is from that school."

The last night was thrilling. A great map of the world was at the back of the platform with lines of electric light converging at Columbus. As cables were read by nationals, the light ran down to Columbus, Calcutta, Tokyo, Hammerfest, Lovetch, Algiers, Singapore, until all the countries had sent their messages. Then the circle of light ran around the whole world and it was complete. When Senor Mario Cappelli, the consecrated singer, sang, "If with all your hearts ye truly seek Him," and facing an illuminated cross poured out his soul in "The Old Rugged Cross," and the "Taps" were sounded for the close of this wonderful meeting, we were ready for the "Reveille" which was the beginning of a new epoch in missionary work. The watchword for the new decade is "Forward-Together-To the Unfinished Task-To Know Christ and to Make Him Known." The missionary cause has received an impetus which will tell mightily in the coming vears.

The city of Columbus was deeply stirred by the crowds and the interest shown in a religious gathering. Even the taxicab men said they could not understand why people would stand so long to get into a missionary meeting. Governor and Mrs. Myers Y. Cooper gave a beautiful reception at the Executive Mansion and attended many of the sessions.

A brilliant array of speakers

were on the program. Bishops Nicholson, Leonard, McConnell, Welsh, Warne, Hamilton, Oldham, and McDowell; Dr. J. M. King, a colored man, Mr. Cuadra from the Philippine Islands, Dr. J. M. M. Gray, Dr. John R. Mott, Mrs. Henry Peabody, Judge Florence Allen, Mrs. Ella M. Boole, President Soper, Rollin H. Walker, Dr. S. D. Gordon, and others.

A group of Nationals among whom were Miss Lillian Wu, Miss Carol Chen, Mrs. Induk Kim, Miss Avelina Lorenzana, Miss Helen Tupper, and others charmed everyone by their gifts of speech and song.

Mr. Homer Rodeheaver led the vast throngs in song which contributed greatly to the success of every service. Mrs. Thomas Nicholson showed herself to be a master in the difficult art of presiding over such a large assembly. Her words were like "apples of gold in pictures of silver," and she rose to every occasion with a dignity which was beautiful and charming.

BAPTIST HOME MISSION SOCIETY

BY THE REV. CHARLES L. WHITE, D.D.

T OUR doors, throng the peoples of every land. In the work of evangelizing these new Americans, Baptists are expected to have large responsibili-The magic growth of the ties. cities, with populations from forty to sixty per cent of foreign birth or parentage, has created large sections where thousands of people without church privileges. are Our foreign-speaking pastors and Christian center workers report a response to the Gospel on the part of these racial groups that should hearten every one who finds it a joy to build with Christ.

From the experimental stage of ten years ago, our center work has already passed into that stage of its development where we can point to definite permanent results and where we know with a fair degree of certainty whither we are going. We now have forty-four institutions which claim the distinction of being full-fledged, half-grown, or budding Christian centers. Many of them are nothing less than lifesaving stations set in the midst of stormy communities of ungodli-

ness, vice, crime, and degradation. Like Jesus Himself in the days of old, the workers in these centers make themselves a part of their neighborhood, a healing part, a helpful, hopeful, and saving part. Many are the stories of self-sacrifice and unheralded heroism on the part of the workers which come from these life-saving stations every year, and into the thousands run the number of lives which, through the ministries of these workers, have caught sight of Jesus as their Saviour and have vielded themselves to Him.

The educational work of the Society is facing far-reaching decisions. The rapid development of our schools for Negroes into colleges and the greatly increased cost of carrying on a college bring us again to the question of the future of some of our schools. Thirty years ago, \$10,000 a year would maintain a school of 400 children below the twelfth grade. Now \$40,000 will not maintain a school of 300 college students. Yet the appropriation of our Society for these schools has hardly changed

in these years. We have, however, secured partial endowments for three or four of them, and students pay much more tuition than formerly. We have also reduced the number of schools to which appropriations are made.

The mission schools for negroes, as well as the other institutions of learning maintained by the Society, are evangelizing agencies, ministering to their respective student bodies, and by the directed activities of Gospel bands, to neglected outlying communities. Practically all of our schools devote special attention to the training of preachers and Sunday-school teachers either in special courses or sum-There are more mer institutes. students in the regular theological department of each of the four largest schools-Virginia Union Shaw University, University. Morehouse College and Bishop College—than for several years past.

The Home Mission Societies conduct mission work in six Latin American countries—Cuba, Porto Rico, Haiti, Salvador, Nicaragua and Mexico. In Haiti the language is French; in all the other fields it is Spanish. The Home Mission Society has under appointment to these fields eleven English-speaking missionaries and 122 French or Spanish-speaking pastors. Of the latter, twenty-nine are supported entirely by churches on the various fields. During the past year there were 1,236 baptisms in these six countries, and the total offerings from the churches amounted to \$74,632.

In all of these countries there has been a change in the moral atmosphere favorable to the preaching of the Gospel, and the people are coming to hear it in larger numbers than can be ac-

commodated in the present buildings. A choice piece of land of fifty acres has been purchased for the Baptist Academy in Barranguitias. In Mexico the laws do not allow us to hold public worship in rented buildings or private homes. Therefore the Home Mission Society is called upon to help provide church buildings if the Gospel is to be planted in new centers. The expenditure of \$50,000 per year for ten years would scarcely enable us to overtake the building needs of our Baptist churches in Latin America.

The Next Step in Home Missions

The ever-recurrent problem of how to induce the foreign-speaking groups and churches receiving financial aid to assume larger financial obligation, with the consequent measure of self-determination, is a vital one. This work should be persistently carried forward and every group and church enjoying the gifts of the general denominations should at the earliest possible moment come to selfsupport. Heartening progress has been made in this direction during the past ten years. The next ten years should see many advances in bringing groups and churches to Just because a soself-support. ciety has been working for a hundred years is no reason why it should continue to do its work forever. It must always justify its extension of life by its extension of work.

BIBLE DISTRIBUTION

The American Bible Society distributed eleven million Bibles in 1928 in 182 languages. Four and a half million Bibles and Bible portions were distributed in China alone.

THE CHRIST OF THE AMERICAN ROAD

BY THE REV. CHARLES L. GOODELL, D.D.

Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America

T IS now some four years since "The Christ of the Indian Road." by E. Stanley Jones, made a real spiritual sensation throughout the country and the world. It is interesting to know that a proper successor to that book has been written by Dr. Jones entitled "The Christ of Every Road." This book dwells especially upon the coming of the Holy Spirit and Pentecost, and is peculiarly timely in view of the nineteen hundredth anniversary of Pentecost, which is now engaging the attention of the Church. With the advent of the new year, this book will be in the hands of the people.

The Editor of the MISSIONARY **REVIEW OF THE WORLD suggests to** me the propriety of a brief article on "The Christ of the American Road." This I am glad to undertake. Every few years a new religion is being promulgated. This year is no exception; a liberal preacher in New York is standing sponsor for the new religion of Humanism. One can not help recalling the answer of Tallyrand when a man of his day told him he was launching a new religion and would like his advice as to the best way to do it. The answer was. "I would advise you to be crucified and to rise again on the third day !" Whatever may be said about the deflections and the indifference of the Church, there is no question throughout America as to the supremacy of Jesus Christ. It is not a question of Christ or somebody else; it is a question of Christ or nobody. We may slightly paraphrase the poet's words and say—

That one Face rather grows, And decomposes but to recompose, Becomes my Christ Who feels and knows.

Matters of creedal statement have long been fought over in America. When we remember the polemics of the last century and more, and recall the names of those who stoutly withstood each other in the fields of debate, we cannot help thinking of the great revelation which must have come to them when the angel of grace had washed from their eyes the sleep of death and they stood in common fellowship before their Lord.

Their swords are rust, their bones are dust,

Their souls are with the saints, we trust.

There is a growing consciousness that Dean Inge was right when he said that Jesus did not come to bring a religion but to be a religion; that He brought us a religion that does not have to be defended but defends itself; and that while we are interested more or less in creedal statements and have no doubt that some of them are better than others, we are thoroughly satisfied that in the last analysis the best creed is the blind man's creed-"This I know, that whereas I was blind, now I see." It ought not to be difficult for all communions to get together on that basis, and the unity for which we long will probably come about in no other way. Doctrines may divide us, but a common experience through Christ will make us one.

Then we can say, "Is thy heart as my heart? If it be, give me thy hand."

The attitude which is more or less apparent in the thinking of America today is the attitude that these great questions which center in Christ must be settled by experience. Nothing stands the acid test but faith in Jesus Christ. The testimony of Dean Sperry, in his lectures before the Colgate-Rochester Divinity School, is signifi-Speaking for that "vague cant. society known as 'Liberal Protestantism," he says, "As for worship, we are vaguely aware that at this point we are unexpert and deficient; therefore we redouble our busyness in the hope that work is the substance of prayer. We try to make two blades of grass grow where one grew before, without stopping to ask the meaning of this endeavor in sight of the time when some wind shall blow across the world and no blade of grass will grow more." The pendulum has swung so far to the things which are of the earth earthy, and our busyness has so absorbed us, that we are calling a halt. We have been straining every energy in feverish anxiety to annihilate space and time. To cut a second from the record is enough to put a man or a horse on the front page; but the answer from the bystander is, "If all that means the reaching of the graveyard so much sooner, what is your hurry?" What is the end of it all? Alas, on the human side, a few short planks from the joiner's hand in the windowless chamber of silence and death, and on these lips of ours, so avid of praise, there will rest at last but a puff of dust.

It is here where the Christ of Every Road comes in. Over the lives of the buffeted millions we are hearing His words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." You have been bearing your burdens alone and they are too much for you. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

In the application of this blessed fact, we feel that a new day is dawning throughout our country. If you are thinking of the great missionary movements which have so blessed the world and which need as never before the motive of a divine urge, it is here you will find it. Jesus Christ is saying, "Go quick, everywhere. Lo, I am with you even unto the end of the world." If you try to keep your religion, you will lose it. If you give yourself and your life in uttermost surrender to the needs of a world ruined by sin, you will save your own life and the lives of those to whom you minister. You are talking about social service, the betterment of all classes and conditions of men. You cannot face them in your own strength. You will grow weary and utterly fail. You must have a wisdom that is greater than any which grows in purely human service. If you want to minister to men who toil with brain or brawn, you must bring to them the spirit as well as the practice of the Carpenter of Nazareth. If you want to minister to those who question your sincerity, you must join the Society of the Towel and the Basin, whose charter member was the Man who girded a towel around His loins and washed and wiped His disciples' feet. If you want to take away the scandal of the Church and bring men from the highways and the byways of

life, from the seats of the mighty and the cottages of the poor, into vital relationship with God and duty, you must do it as Jesus did it. It is the personal touch, the yearning of heart for heart, the passion which sent our Lord to gaze on a ruined city that would kill Him in a few days, and weep there with a love and longing too deep to measure as He cried, "O Jerusalem! how oft would I have gathered you as a hen gathereth her chickens."

We are coming to realize that the supreme message of Jesus is not the message of a teacher but of a Saviour. The Sermon on the Mount was not by any means His greatest deliverance to the world. It was only His inaugural, spoken when those who listened were not able to comprehend deeper spiritual truths. His greatest sermons were those preached to individuals, and that supreme message which was last upon His lips before those lips, moistened with the vinegar of malice and purple in the agony of death, had cried, "It is finished."

Here, in the matter of religious education, we in America are face to face with a lesson which we must not overlook or forget. If secular education is falling down at the point of character, the same thing is also true of our religious education. Taking the country at large, there are thirty per cent less children in the Sunday-school today than there were thirty years ago. But this is not the saddest thing about it. The percentage of those who are coming from the Sundayschool into vital relationship with Christ and membership in the Church is also increasingly less.

No doubt our teachers are better trained than those of a former generation in matters of philosophy,

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psychology and pedagogy, but are they walking more closely with God? Do they know more intimately Him who said, "I am come that they might have life and that they might have it more abundantly." The psychology of conversion or prayer is no substitute for those experiences. The study of the number and authorship of the books of the Bible is no equivalent for the translation of their message into good and honest hearts. "The words that I speak unto you, they are spirit and they are life." And that is the purpose which must lie behind all our Christian religious education. It is a matter of great joy that many of our leaders in Christian education, like Dean Athearn, lately Dean of Boston University School of Religious Education, and Dean Weigle, of Yale School of Religion, are emphasizing this great fact on every proper occasion. Jesus Christ is himself the Way and the Truth. A weary world standing at the cross roads is not asking for a new signboard to point the way, but it is looking for a living message from Him with pierced hands and a wounded heart, who alone can guide it into all truth.

At this particular time there is an expectancy upon the face of the Church which she has not worn for many a day. It has been quite the fashion for spiritual leaders to say that it was time for a new outpouring of spiritual power. For many years there has been a feeling that a Pentecost was overdue. With a unanimity that is most encouraging and a yearning that is inspiring, the Conferences, Assemblies and Synods of the Churches have united to make the present year, the nineteen hundredth anniversary of Pentecost, a time when

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the Church should listen to the last message of its Lord and wait for a new enduement of spirit and power. If Pentecost was necessary for the birth of the Church, other Pentecosts must be necessary for its continued power, and it is this enduement which will vitalize the whole Christian Church.

The supreme day of the year is neither Christmas nor Easter. blessed and glorious as those days are; but they both take their beauty and significance from what happened on Pentecost. After the resurrection, the disciples were still a discouraged and timid company, meeting behind bolted doors. But when the day of Pentecost was fully come, there came with it that power which changed the hearts of doubting, helpless men and made them invincible by the indwelling of that spirit which Christ said would be His alter ego, His other self, the spirit of Truth which would abide with them forever.

Who is the Christ who is to be the Christ of the American Road? It is the Christ who is revealed to each individual through the Holy Spirit. We are talking about the rediscovery of Jesus. How is that to be brought about? Not through some ancient papyrus dug from Egyptian sands or uncovered in some ancient library. "He shall bring to your remembrance all that I have said." "He shall lead you into all truth." He shall give you wisdom and strength. Through Him you shall be mighty and prevail over all that is against you.

Such in substance was the holy challenge which did thrill and will thrill the Church till the end of time. It is this Christ who must walk with us. Once He fell in with discouraged disciples who walked and were sad on the way to Emmaus; but a little later their hearts burned within them as He unfolded to them His holy promise. The Church of our day has been walking with leaden feet in a dusty path. The cares of this world and the deceitfulness of riches have choked the Word, and it has stood shivering around altars where the fires had gone out. Some perchance have even been ready to propound once more the dreary skepticism of John's disciples, "Art thou he that should come, or look we for another?" With patience unspeakable, the Christ has been saying to all such, "Look about you. The blind see, the deaf hear, the lame walk, the lepers are cleansed, and the poor rejoice in a Gospel as mighty as their need." It is this Christ who journeys with us. It is He alone who is adequate to the needs of our complex civilization, to the materialism of a nation grown rich in things beyond anything which the world has ever seen, whose temptations to the material and the sensual have been greater than any other generation has ever known. It is this Christ who is saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations..... And, lo, I am with you alway, even unto the end of the world.'

"A great empire and little minds go ill together. We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us."—*Edmund Burke, in the British Parliament.*



PRESBYTERIAN CHURCH AND CONGREGATION AT POINT BARROW

SOME OBSERVATIONS ON CHRISTIAN WORK IN ALASKA

BY THE REV. HERBERT BOOTH SMITH, D.D. Pastor, Immanuel Presbyterian Church, Los Angeles, California

T IS easy for the tourist to generalize. A European whose knowledge of America was confined to the country between Niagara Falls and the Statue of Liberty would not be able to write a "Guide to the United States." No more can a Californian who has spent one month in Alaska, traveling from Seattle to Fairbanks and points en route claim a thorough acquaintance with the land north of Fifty-four Forty. And yet if you have kept eyes and ears open and talked with a score of representative leaders from missionary to Governor, you do gather certain

impressions which may be worth passing on to others whose knowledge of Alaska is confined to the geography class in the fourth grade.

One thing which is patent to the casual observer is the need of cooperation between the various Protestant denominations. Alaska is a big field to cover, with its 600,-000 square miles and its population, native and white together, of about 60,000. This means ten square miles of elbow room to each inhabitant. If the 30,000 white folk are going to give a true picture of Protestant Christianity to

the Indian and the Eskimo, they ought to work together more fully than is now the case. Of course there is considerable cooperation already, but more is needed. You will find many Alaskan towns with up-to-date store buildings and modern theatres but hopelessly inadequate churches. What a sorry account religion gives of itself when Christ's cause is represented by three or four one-room frame buildings in a town of three thousand, say, whose ministers live on a starvation wage, comparatively speaking, and preach to a handful of souls each week. Take Juneau. the capital, for example. The only self-supporting Presbyterian Church in the territory is the Northern Light Church of Juneau. They have a comparatively new building which cost about \$35,000, with a membership of 140 or thereabouts. The Methodist Church across the way is an antiquated frame building and their church roll numbers about forty. They have a better manse, however, than the Presbyterians, a reasonably odist friends could see their way clear to dispose of their lot, valued at about \$10,000, and unite with the Presbyterians, a reasonably strong work could be developed. My thought would be that in a town where the Methodists had the stronger work, the Presbyterians should not establish a church and This has been done at vice versa. Ketchikan for example, whose Methodist Church numbers Lutherans and Calvinists among its flock. Bishop Rowe and Dr. Torbet, both of the faith of Wesley, agree with me in this general position, though we might differ as to details.

As an example of what should not be done, take Juneau again. A

considerable number of Lutherans were enrolled in the Northern Light Church, which was none too strong even then. Our Lutheran brethren saw fit to come in and organize a church in that city which drew away to its membership the Lutheran folk already happily working in the former fold. Τs this a wise expenditure of home mission money? Mr. Young, the Juneau Methodist leader, told me that the Canadian plan was the solution of Alaska's Protestant problem. Perhaps it is, but that cannot come at once; and my suggestion would seem to be the first The situation at Fairbanks step. was a much finer illustration of Christian comity. The Lutheran leaders came there on a tour of investigation with a view to organ-They were fair enough ization. to hold a friendly conference with the Presbyterian pastor and others, as a result of which they concluded that there was no field for another Protestant church and hence they left the work in its present status The children of this world quo. are not always wiser than the children of light. One wishes that our Episcopal brethren might see their way to a finer spirit of cooperation, especially in view of the overtures emanating from that communion today in behalf of the reunion of Christ's divided church. Take the situation in Sitka as a case in point. St. Peter's-by-the-Sea is a charming little Episcopal building which has had no rector for some time and where, according to my information, no services had been held for years. The Presbyterian Church has had a school there for a half century or so. The time came when the need of a church building was urgently felt. Application was made for the use

of St. Peter's Church in order to avoid duplication, but a decided negative was the answer. Bishop Rowe is a man highly regarded throughout all the territory, to be sure, and he may have had wise reasons for his refusal. But a mere Presbyterian cannot see the need of standing on technicalities in Christian work on this far-flung battle line. A somewhat similar situation at Wrangell might be discussed at length. In the attractive town of Anchorage the Lutheran and Presbyterian Churches stand on opposite corners of the same intersecting streets; both of them small and struggling. Why can they not get married? What is the use of passing resolutions about unity in our great conventions unless we begin to practice its precepts in our sparsely settled communities in the home and foreign field? In the present stage of affairs we can expect no sympathy from the Roman and Greek priests in Alaska, but surely we Protestants might unite.

Christ's Ambassadors

A second fact which forces itself upon one's attention is the heroism of Christ's ambassadors. One reads with admiration of the sacrifices made by early traders in search of business success. In 1838, for example, the Hudson Bay Company made a desperate attempt to establish a trading post at Dease Lake. Four men passed an awful winter subsisting on animals and moss. At one time they had to eat their parchment windows and their last meal before giving up the effort was the lacings of their snow shoes! But thank God, the servants of the Cross are capable of equal, ave. greater sacrifice, though of possibly different kind. One of my pleasant boat acquaintances was Father McElmeel of the Mission at Nulato, way out on the Yukon. Handsome and genial, cultured and refined, he would be at home in any social group in New York or elsewhere. And yet he volunteered for this work five years ago and he loves it. He could hardly wait to get back to his dogs! A brother Jesuit of his said to me: "Ah yes, we give our best men to the hard-



VISITING PARISHIONERS IN ALASKA

est places," and I pondered over the words.

Well, we Protestants too have our saints and our heroisms. though we do not deal in haloes. One hesitates to mention names: but there is that man who put his wife and baby and household goods in a rowboat and rowed them up the river to begin work in a native village. When she was taken ill she had to be driven by dog-team for weary miles across country to There was that find a doctor. other missionary who was one of three trustees for some Indians who located a gold mine. Being offered 250 shares (which later were worth \$250,000) he refused

the same; although he was so poor he had to borrow his salary in advance to pay his wife's passage to the States to visit their daughter. He was one of Christ's fools.

An advertising man met a bachelor missionary at a remote point on the Stikine River, who begged him to stay a week with him as he



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was so lonely. His chief earthly delight was an old-fashioned bathtub he had recently installed, the only one for miles around.

I know a Sunday-school missionary who answered my question about hardships in this way: "No, we haven't made any sacrifices here. Of course, we lost two dear children who could have been saved if we could have afforded to give them the care they should have had, but we haven't made any real sacrifice." No sacrifice, mark you. One missionary acquaintance who has a wife and four children to support on the princely salary of \$1,700 and manse, told me he sometimes wondered whether he and his family were really worth all the money they were receiving from the Board of National Missions! Selah.

Lay Leadership

A third lesson one can learn is the importance of lay leadership. One of the needs of the church today is a more consecrated and efficient laity. Many of our American churches would have to go out of business if the ministers should all die. Alaska, however, has learned to lay responsibility upon some of her elders and stewards and to hold them accountable for results. When I visited the native church at Juneau, most of its members were away; but they were carrying their Gospel with them. One summer their pastor told his people as they left for the canneries to use every opportunity for getting groups of people together for worship. In the fall they reported one hundred services held in three In the Klawock Church months. there occurred a vacancy of eighteen months between ministers and yet Mr. Bromley found a Sundayschool of one hundred members when he took charge and a field where Sunday services had been regularly held. At one native service I attended the lay preacher was blind and yet he proceeded with great efficiency. He had memorized his hymnbook and could lead all the songs with a good voice, quoting also whole Bible chapters from memory. One California clergyman wondered whether his own official board of sixty members could

carry on as well if similar duties were laid upon it.

There seem to be two theories on which church leaders have acted, leading to opposite conclusions. One is that the missionary should learn the Indian's language and try to "think native" as fully as possible. The other is that the churchman should confine himself to the English, insisting that the Indian is an American and must therefore learn the English language, think for himself and stand on his own feet. Naturally the second method would seem to develop more initiative.

Humorous mistakes have, of course, resulted from the efforts of interpreters to translate Gospel ideas into the vernacular. Rev. David Waggoner told me of one of his assistant's interpretations of Psalm 23. He heard the man saying in Thlingit: "The Lord is my goat hunter." Since they know nothing of still waters except in the valleys, he put it this way: "He knocks me down on the mountain and brings me down to the valley." Still another translator counselled his auditors thus: "Eat, drink and be married, for tomorrow you die!" A little Haidah girl evidently had her own version of the Lord's praver, which ran as follows: "Forgive us our debts as we forgive our dentist!" A small Miss at Cordova asked at the close of evening prayer: "Mother, is God a fish?" "Why, no, child!" "Well, then why do we say so often, Halibut be Thy name?"

Personal Evangelism

You can write down a fourth thing in your notebook and that is the importance of personal work. A judge who has lived about a half century in the Territory, happens to be an officer in a certain church. The pastor of this church is probably the most gifted churchman in Alaska. This elder said to me, "The people will do everything for Doctor Blank but come to hear him preach." Congregations of twentyfive to thirty people are accounted large up in the Northland. You soon learn that a minister's influence is not to be measured by his



THE "PRINCETON" SPREADING THE GOSPEL IN ALASKA

crowd. One of the most useful and active men out "to the Westward" preaches to eighteen usually and yet he is a power for God. He goes to cannery and copper mines, wherever men are found; and as long as they don't come to his place of business he goes to theirs. He builds his life into the lives of those about him. One of my Skagway friends probably does as much good in preaching to the prisoners in the town jail as he does in speaking to his church folk who

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are as yet out of jail. He told me how the poor chaps sent for him to come and how some of them had straightened up as a result of his visits.

All this is borne out by a thing which happened as the result of President Harding's visit to Alaska He appeared fully as in 1923. much interested in the natives as in the whites, and asked what could be done to help in the solution of their problems. He was told that a new boat in which the Sundayschool missionary could visit the people in their fishing camps would be a great boon. Mrs. Harding and Mrs. John Grier Hibben, wife of the president of Princeton University, were great friends and were also among the visitors included in the Presidential party. It was proposed that they head a movement to raise \$40,000 for such a boat. the same to be named after the President. But, as will be recalled, the President passed away in San Francisco on his return from Alaska and Mrs. Harding died some time after. So that the fund for a smaller boat was largely raised through the good offices of Mrs. Hibben and the vessel was appropriately named the Princeton. On this trim little ship the apostle of the personal touch makes his way from one camp to another. The little dining-room becomes a chapel and the devout Indians assemble for worship and sacrament there. It is another case of following the people to their whereabouts rather than expecting them to come out to church.

Another observation may be mentioned and that is the need for more intelligent knowledge of Alaska by the Christians of the homeland. Most of us are as ignorant of the geography, climate and attractions of this great frontier country as the authoress was who made her hero go overland all the way from Washington State to the Aleutian Islands. Some folks seem to think it still belongs to Russia and are surprised to hear English spoken there. One dear lady said she wanted to see what an Alaska stamp looked like on a letter. Another tourist wondered when her bags would be opened for examination by the customs authorities, and who the President of Alaska was.

Such persons ought to read of the dramatic incident of Friday evening, March 25, 1867. Secretary Seward was playing whist with his family when the Russian minister was announced. Baron Stoeckel said he had received a dispatch from his government by cable stating that the Emperor consented to the cession of Alaska to the United States of America upon payment of \$7,200,000. "Tomorrow," said he, "I will come to the Department and we can enter on the matter of the treaty." Mr. Seward said, "Why wait till tomorrow? Let us make the treaty tonight." The Russian replied, "Your Department is closed. You have no clerks and my secretaries are scattered all over town." Mr. Seward answered: "Never mind that. If you can muster your legation before midnight, I will be awaiting you at my office." The result was that by four in the morning the treaty was engrossed and signed and ready for transmission by the President to the Senate.

Frequently the thought came over me as our steamers ploughed their way through the various beautiful channels of the inside

passage, that if the traveling world knew the matchless beauty of Alaska's snow-clad mountains rising sheer from the water's edge. there would not be space enough on the boats of the four steamship lines to satisfy the people desiring to go. Here is an ocean voyage without the danger of seasickness and a foreign country, in some senses of the word, two days out from Seattle. Here are the largest glaciers in the habitable world to be seen in a temperature congenial to the normal American: and here are canneries whose output in a single year amounts to ten millions In fact, when Russia of dollars. sold Alaska she gave away "valleys yellow with gold, mountains full of copper and coal, waters alive with fish, and fur-bearing animals and scenery as sublime as any in the world."

In similar fashion our people ought to know something of the spiritual needs of the great North They ought to be taken country. on pilgrimages of investigation under the guidance of their pastors where possible, that they may see for themselves the desperate needs of some of these parishes and the pitiful inadequacy of the equipment with which Christ's servants have to work. Time and again as I surveyed some need, I wished for the presence of some of my parishioners to whom God had given of this world's goods in the hope that some special object might appeal to this one or that one, and the need be met. If any who read these lines shall be persuaded to make an adventure of a summer trip thither and should regret the same. if they will communicate with this author he will put his hand down into his pocket and—criticize them for their poor taste.

WEEK OF PRAYER

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in appointing a Universal Week of Prayer, beginning Sunday, January 5. A suggested devotional program will be circulated throughout all English-speaking lands and will be translated for use in other countries throughout the world. The year 1930 promises to be significant in the history of the Church. Most of the denominations are planning to observe it as the nineteen hundredth anniversarv of Pentecost, and have declared their purpose to make it a year of intercession for the outpouring of the same Power which was bestowed upon the disciples in the first century.

Suggested themes are:

- Texts for Sunday Sermons, January 5:
 - Behold, how good and how pleasant it is to dwell together in unity....for there the Lord commanded the blessing, even life forevermore (Psalm 133).
 - That they may all be one, that the world may believe that Thou hast sent Me (St. John 17, 20-21). Endeavoring to keep the unity of the Opicities the bed of means (Ender
 - Endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4, 3).
 - Blessed be the Lord God, Who only doeth wondrous things: and let the whole earth be filled with His glory. Amen and Amen (Psalm 72, 18-19).
- Monday, January 6:
 - Christian Unity; Thanksgiving and Confession.
- Tuesday, January 7:
- The Church Universal.
- Wednesday, January 8:
- International Friendship and Cooperation.
- Thursday, January 9: Foreign Missions.
- Friday, January 10:
- Family, School and University Life. Saturday, January 11:
- Home Missions.

Copies may be secured from The Federal Council, 105 East 22d St., New York, at \$1.50 per 100.

THE FIRST MISSIONARY TO SAIL FROM AMERICA

BY THE REV. OTIS CAREY, D.D.

For Forty Years Missionary of the A. B. C. F. M. in Japan

I N ANSWERING this question one perhaps thinks of the Judsons and Newells, who sailed from Salem, Mass., February 19, 1812; or recalls the statement in some books that Mr. and Mrs. Nott, Mr. Hall and Mr. Rice sailed February 18 from Philadelphia. Their ship, however, did not leave the waters of the United States until February 24, and by that time the Salem boat was well on its way.

The inquiry is not confined to American missionaries. An old volume of The Baptist Missionary Magazine, published in Boston, includes a letter dated May 21, 1804, that tells of the arrival in New York of three missionary families of The Baptist Missionary Society of England who, being unable to get direct passage from their own country to India. had come to take an American boat. This they did soon after the letter was written. In them the answer to our question would appear to be found. were it not for some items contained in the old record-books of The New York Missionary Society, which tell of another person. whose date of sailing was a few days earlier than theirs. At the meeting of the directors of this Society, April 23, 1804, there was introduced Erasmus Schmidt, a The Netherland missionary of Missionary Society. He had been appointed a catechist for work in South Africa, had embarked for that country in September, 1802; but "after being twice blown off the coast of Africa to Brazil, the

vessel in which he sailed was captured July 23, 1803, by an English Guineaman and afterwards taken possession of by an English Manof-War and carried into Barbadoes, from which place he went to Curacoa, and being entirely destitute and incapable of prosecuting his voyage, he came to this city and has cast himself upon the care of the Society."

The directors voted "to take him under their care," and appointed a committee to provide his board and lodging in New York, his passage to Amsterdam, and needed clothing for his comfort during the voyage. May 30, the committee reported that it had unexpectedly found a vessel going directly to the Cape of Good Hope. The directors therefore authorized them to procure passage in it, and Mr. Schmidt was soon on his way to the land for which he had set forth nearly two years before. Nov. 2, his Mission sent a letter from Good Hope telling of his arrival and thanking the Society for what it had done in his behalf. Thus, unless some earlier candidate appears, our question must be answered by the name of Mr. Schmidt.

It may seem that the accounts of these English and Dutch persons have little to do with the history of American missions; but during their sojourn in this country they, by addresses in the churches and in other ways, increased and widened the new interest that Christians were taking in giving the Gospel to those hitherto without it.

PROPOSED UNION IN SOUTH INDIA

BY THE REV. ARTHUR J. BROWN, D.D., New York

MONG the notable events of the year was the annual meeting of the Continuation Committee appointed by the World Conference on Faith and Order that was held at Lausanne, Switzerland, in 1927. The meeting was held in the Maloja Palace Hotel. near St. Moritz, Switzerland, whose owner, Sir Henry Lunn, of London, had made generous provision for the meeting. Fifty-eight members were present, representing practically all of the historic communions of the Protestant and the Eastern Orthodox churches throughout the world.

The special event of interest from the viewpoint of missionary work was the "Proposed Scheme of Union prepared by the Committee of the Church of India, Burma and Ceylon, the South India United Church, and the South India Provincial Synod of the Wesleyan Methodist Church, for presentation to the governing bodies of those churches in India and elsewhere." This was presented by the Anglican Bishop of Bombay in a printed pamphlet of seventy pages.

The purpose and nature of the union were defined as follows:

(1) The uniting Churches are agreed that in every effort to bring together divided members of Christ's Body into one organization, the final aim must be the union of all who acknowledge the name of Christ in the Universal Church, and that the test of all local schemes of union is that they should express locally the principle of the great catholic unity of the Body of Christ. Their desire, therefore, is so to organize the Church in South India that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal.

(2) It is the intention and the hope of

the uniting Churches that all actions of the united Church will be regulated by the principle that it should maintain fellowship with all those branches of the Church of Christ with which the uniting Churches now severally enjoy such fellowship, and that it should constantly seek to widen and strengthen this fellowship and to work towards the goal of the full union in one body of all parts of the Church of Christ.

(3) It is also the hope of the uniting Churches that their union will be a means to the greater progress of the Gospel in India, in fulfillment of the Master's own prayer when He said, "That they may all be one . . . that the world may believe that thou didst send me." The result of union should be not merely greater fellowship and peace within the Church and greater eagerness for the proclamation of the Gospel of Christ, but also a greater release of divine power and greater effectiveness for the establishment of His Kingdom on earth.

Under the heading of "Faith and Order," the report avows "the faith which the Church has ever held in Jesus Christ the Redeemer of mankind.....being Himself incarnate": "accepts God the Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith"; and the Apostles' and Nicene Creeds "as witnessing to and safeguarding that faith."

The usually difficult problem regarding bishops is solved by an agreement that the United Church is to have "the historic episcopate in a constitutional form as part of their basis of union, without intending thereby to imply, or to express a judgment on, any theory concerning episcopacy."

On membership and the validity of the ordination of all ministers in the uniting churches, the plan provides as follows:

"All persons who at the time of the union are communicant members of any of the uniting churches in the area of the union shall have the privileges and responsibilities of communicant members of the United Church, and as such shall be at liberty to receive communion in any of its churches." The Bishops of the dioceses concerned "shall be accepted as bishops of the United Church"; and "all the other ministers of the uniting churches in the area of the union shall be acknowledged as ministers of the Word and of the Sacraments in the United Church, each retaining the standing which he had before union in his own Church.... The United Church will seek to be in full communion with the churches of the Anglican Communion, and equally to be in such relations of communion and fellowship with other Churches as are now maintained with those Churches by the South India United Church and the Church in South India." Wesleyan

"For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the United Church may be received as ministers of the United Church, if they are willing to give the same assent to the Basis of Union and the same promise to accept the Constitution of the United Church as will be required from persons about to be ordained or employed forthe first time in that Church. After this period of thirty years, the United Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry."

Our space limits do not permit The whole refurther citations. thoughtful port deserves and It prayerful consideration. is arousing deep interest throughout the whole foreign missionary field well as among the home as churches of America and Great Britain. The plan is to be passed upon by the governing bodies of the uniting churches in India and elsewhere, and it is of course possible that difficulties may yet develop. It is significant, however, that the various interests concerned in South India have agreed to the plan by a large majority. The Continuation Committee at Maloja did not feel free to pre-

judge details of the proposal, but it declared:

We welcome the statement with which it is prefaced that "unity of the Spirit must find expression in the Faith and Order of the Church, in its worship, in its organization and in its whole life." We believe with them that their union, if carried out on right lines, would result in greater fellowship and peace within the Church and greater eagerness and effectiveness in the proclamation of the Gospel of Christ.

In this connection, reference may be made to the general fact that the movement for closer union and cooperation of the people of God both at home and abroad has made notable advance during the past year. Some long desired unions have been consummated, notably that of the Established and United Free Churches of Scotland. A considerable number of pending movements are making encouraging progress, and some new ones have been inaugurated. It is evident that there is a growing feeling that the time has come to make more earnest and vigorous effort to carry out the prayer of our Lord "that they may all be one."

It is significant that the movement for union has made greater progress on the foreign field than Face to face with the at home. tremendous problems of the non-Christian world, missionaries and native Christians have felt the absolute necessity of getting together in order that they may unitedly press their efforts for the evangelization of the millions of people who have not yet heard of Christ. We are gratified to add that the Continuation Committee of the World Conference on Faith and Order is planning to make a special feature, at its next meeting, of the unions that have been consummated in Japan, China, the Philippines, and other mission fields.

LIVING BEYOND OUR SPIRITUAL INCOME

BY THE REV. D. J. FLEMING, D.D.

Professor of Missions, Union Theological Seminary, New York

TRIP of five weeks inspecting missions in the Antilles is bound to leave many impres-One of them is indelibly sions. made by the great majority of the workers—you cannot help but take "knowledge of them that they have been with Jesus." In their tender concern for the people, in resourcefulness, in creative love they are embodying the God-life. There is something about the way they touch their patients or introduce their old pupils or share their vision for the future that is convincing. Before them mountains are being removed—certainly they care enough to long that they should be removed. In such persons is manifested love-and love is of God. Not every worker produces this impression. But the divine life is there, and where this quality of life is, rivers of living water are flowing.

But another impression follows hard upon the first—an impression gained not so much from our own observation as from statements made by those earnest spirits we have just been describing, viz., that our American churches are living beyond their spiritual income. Here is a lovely girls' boarding school not more than four days away from New York. Most of the future wives of the evangelical leaders of an island people are to come from this school. The knowledge of Spanish is not absolutely Teachers from the necessary. north would be accepted for terms of three years, or even of one year. Each summer could be spent

in recreation or study back in the States. Young women can be found for these posts who are drawn by the novel beauty of tropical lands, by palm-fringed plazas, by great stretches of sugar cane, by ancient forts recalling the romantic history of daring pirates or of the conquistadores of Spain, by the romance of months in an environment full of reminders of an old civilization. But the head of this school tells us that teachers with a warm, vital Christian life which they are eager to share are very difficult to secure. Why is it that from our Sunday-schools and Christian colleges such a near and strategic opportunity should not be overwhelmingly met?

A similar question arises as one is shown through a hospital—the outstanding medical institution in a whole republic. There are the beds—a hundred of them. There are the patients. But at the top there does not seem to be an appreciation of the spiritual significance of this potentially important institution. Why cannot the churches of three of the largest denominations of the United States turn out a consecrated Christian director for this hospital?

There were other places where it was the Christian nurse that was lacking. Plenty of efficiently trained workers could be found who would go to these near-by islands for the novelty, or for a job, and who would spend their off-time at the club and come in late at night. From a professional standpoint they do their work. But why did we so often hear the lament that it is hard to get nurses with a missionary passion?

We saw buildings and institutions. Relatively these are easy gifts for a great land with economic surplus. But the personnel fully to run the institutions—the life amply to suffuse these buildings — was sometimes lacking. Wanted missionary minded teachers. doctors, nurses! When we can buy the land, put up the school buildings, and provide the latest X-ray apparatus or operating room, but do not raise up enough or those who are eager to use this material equipment for the deepest Kingdom purpose it is a fair question whether we are not as American churches living beyond our spiritual income.

I have been twice around the world in close touch with Christian

missions. But never before have I been so struck with the apparent spiritual poverty of our home churches. Possibly this impression was due to the proximity of Cuba, Haiti, Santo Domingo, and Porto Rico to the United States. Separations need not be long. Adaptations to an alien civilization are not so severe as in the Orient. The language is much easier to master. And yet even here those on the spot say that we are undermanned with contagiously Christian lives.

We are convinced that in Christ, embodying as He does the selfrevelation of God to man, there is truth of inestimable significance to every human being. God grant that we may show that belief by allowing His power to demonstrate itself by its great out-working beginning with ourselves.

DEATH OF MRS. A. F. SCHAUFFLER

THE cause of missions sustained a heavy loss in the death, August 28th, of Mrs. A. F. Schauffler, of New York. She was a remarkably devoted and generous friend and supporter of missionary work at home and abroad. Prior to marriage to the late Rev. A. F. Schauffler in 1884, she was active in Sunday-school work and in the Woman's Branch of the New York City Mission. These activities she continued for many years. In 1902 she became Secretary of the Woman's Branch of the City Mission, in 1915 its Director, and on her retirement in 1925 at the age of eighty-two, the Board of Managers elected her Honorary Chairman. In her summer home with her sister, Mrs. John S. Kennedy, at Bar Harbor, Maine, she

was a Director and liberal supporter of the Seacoast Mission, and other Christian and philanthropic enterprises. She was one of the stockholders of the REVIEW, regularly attended their meetings, and manifested keen interest in every department of the magazine.

Her interest in foreign missions She was was deep and strong. widely read in missionary literature. She was familiar with all missionary books, and she bought almost every new one that appeared. Her resumé of recent missionary literature at the monthly meetings of the Woman's Missionary Society was remarkably able. She poured out her money for missions without stint, giving largely to her denominational boards and to several undenominational agencies, and constantly sending checks and other presents to missionaries in various lands. Her mail was heavy, but she read every letter, sympathetic heart her and prompted generous response to appeals. There are buildings in several missions that she erected, and hundreds of missionaries have substantial reasons for knowing her personal interest in their welfare.

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She regarded her money as a sacred trust and she found her greatest joy in using it for the advancement of the cause of Christ and the assistance of Christian workers. She gave away practically all of her income, except the amount required for her modest living expenses, and in her will she bequeathed most of her property to missionary agencies at home and abroad. Her skill in presenting missions to young people was happily illustrated in a missionary service in the Sunday-school of Olivet Church in the tenement house district of the East Side in New York, at which she presided. She represented mission stations on the foreign field by candles, and in her explanatory talk to the children she said :.

The secret of all successful work for children in missions is for the leader to be full of enthusiasm and information. Tell over and over again where the money goes, and what it accomplishes in the field. The best exercise we ever had in Olivet was when a large map of the world was spread on the platform and twenty children came up, one by one, carrying lighted candles which were placed on the stations to which the money from Olivet is sent, while the leader explained how the light from Olivet was shining in Africa and India and brightening places which, but for Olivet, would be dark. The children looked and listened and never forgot the lesson learned.

Mrs. Schauffler passed to her heavenly home at the summer home of her sister, Mrs. John S. Kennedy, on her 86th birthday, closing an earthly life of not only exceptional length but exceptional usefulness. She was a woman who united to a rare degree, beauty and strength of Christian character.

Christian workers in many parts of the world sorrow in the death of this devoted servant of God. But sorrow is mingled with thanks-



MRS. A. F. SCHAUFFLER

giving for the abundant good that she did and the gracious influence of a life unreservedly consecrated to the cause of missions. The alabaster box of ointment is broken. but the place is filled with the odor of the ointment. May we not say of her passing from earth what Bunyan wrote of Christiana:

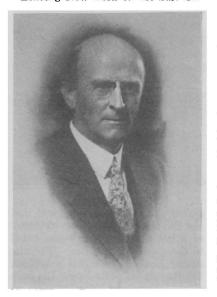
"Now the day drew on that she must be gone. And behold all the banks beyond the river were full of horses and chariots which were come down from above to accompany her to the city gate. So she came forth, and entered the river. with a beckon of farewell to those that followed her to the riverside."

A. J. B.



The Editor's Visit to Asia

The Editor of the REVIEW, Mr. Delavan L. Pierson, with Mrs. Pierson, sailed December 2 for an absence of about a year, during which time they will visit missionaries in Asia. Their itinerary is approximately as follows: Leaving New York on the S.S. Em-



DELAVAN L. PIERSON

press of Australia December 2, going to the Mediterranean by way of Madeira, Algiers, Naples, Athens and Haifa. They expect to be in Egypt, December 25 to January 1; then to go by aeroplane to Baghdad to visit the United Mission in Mesopotamia, including a visit to ancient Babylon and Ur of the Chaldees and sailing from Basrah to India, January 11. About seven weeks will be spent in India, from January 18 to March 5,

including visits to missions in Bombay, Poona, Miraj, Ahmednagar, Hyderabad, Vellore, Madras, Madura, and Donhavur in South India. Visits to North India stations are to include Lahore, Ambala, Lucknow, Allahabad. Nowgong, Central Provinces (where Mr. Pierson's sister died), Benares and Calcutta. Sailing from Calcutta. they will visit Rangoon, Burma, Bangkok and Chengmai, Siam. From thence they will go by way of Singapore to Hongkong and Canton, China. The length of stay in China will depend somewhat on the political situation, but they hope to reach Shanghai about April 1 and from there to go on to Nanking, Hangkow and Changsha, later visiting Pautingfu, Tsinanfu, and Peking. Journeying northward through Mukden, Manchuria, they expect to reach Korea about May 15, visiting Sunchun, Pyengyang, Seoul (where there is a Bible school erected to the memory of Dr. Arthur T. Pierson) and Taiku. From thence the route lies to Japan by way of Shimonoseki (where Mr. Pierson's sister, Mrs. Frederick S. Curtis, and her husband labored for many years) to Nagasaki, Kobe, Osaka, Kyoto, Hatchiman, where the Omi Mission is located, Tokio and Yokohama.

The specific dates for various points are not definitely fixed as their plans are somewhat elastic in order to have liberty to follow the leading of God en route. They expect to return via Hawaii and San Francisco and to reach New York about October first.

In this journey Mr. and Mrs. Pierson are carrying out a long cherished desire to see on the field and at their work the missionaries in whom they have so long been prayerfully interested and to the advancement of whose cause they have devoted so much of

Mr. Pierson has labored their lives. indefatigably and self-sacrificingly for many years to make the REVIEW a means of increasing interest and gifts and prayers for the world-wide work of the churches, and to bring to the missionaries in many lands messages of cheer and information regarding the work and problems of missionaries in other fields which they might not otherwise have means of knowing. He has rendered a service of inestimable value to the cause of Christ and has made the REVIEW indispensable to missionaries and to their supporters in the homeland. While he has become one of the best informed men regarding missionary work he has not hitherto had opportunity to visit the Asiatic fields on which the foreign missionaries labor. He and Mrs. Pierson set forth on their journey with eager anticipation, and we are sure that the results of their tour will be further enrichment of the value of the REVIEW. He has promised to write a series of letters regarding their experiences and observations which will be published in the REVIEW, and will be read with keen interest.

During his absence, the editorial chair will be occupied by the Rev. Dr. Arthur J. Brown, as explained in the December number of the REVIEW. He is confident that readers will follow Mr. and Mrs. Pierson with special prayer that God may give them a safe journey, bring an abundant blessing to the missionaries, and in turn receive rich reflex blessing for themselves.

"The Best Mission Study Books"

How many members of home churches read the annual reports of their Boards of Home and Foreign Missions? They are supposed to be dry and uninteresting. But a Pennsylvania pastor, the Rev. William B. Cooke, who had taken the trouble to read the annual report of the Foreign Board of his denomination, wrote as $\frac{4}{3}$ follows to the editor of one of his church papers:

A genuine bargain, this book—the Annual Report of the Board of Foreign Missions—costing but twenty-five cents —in bulk, with its 347 pages; in quality, with its score of sepia cuts and outline maps, showing results of our missions throughout the world today; wellprinted, thoroughly edited; in interest, leading the reader on a mental and spiritual journey through the great countries of Asia, Africa and Latin America, with accurate news and interpretations of human life which are comprehensive and even profound and always sympathetic. It is well worth a quarter and a few evenings' reading, this best of our mission study books. Our eyes are opened and our hearts' faith revived, as we read in these living pages of those who are coming to the help of the Lord against the mighty.

What Mr. Cooke wrote of the annual report of his denominational board might be said of the reports of other boards. We hope that our readers who have not seen the reports of their church boards will write to their Secretaries for copies. They will find the volumes packed with interesting and important facts regarding the worldwide work of their respective churches.

The Scope of Modern Foreign Missions

Statistics are said to be dry, but surely not those that epitomise the onward sweep of the Kingdom of God on earth. It is heartening to remind ourselves of the figures compiled by those high authorities, Harlan P. Beach and Charles H. Fahs in the World Missionary Atlas. They show that throughout the non-Christian world of today, 29,188 foreign missionaries and 151,735 native workers are conducting Christian work in 4,-598 stations and 50,513 outstations; 36,246 churches with 3,614,154 communicants shine like stars amid the darkness of the non-Christian world. Adherents swell the number of the Christian community to 8,342,378, and an uncounted host stands upon the threshold of the Kingdom; 2,440,148 pupils are being educated in 50,079

missionary schools ranging from kindergartens to great universities: 858 hospitals and 1,686dispensaries treated in a recent year 4,788,258 patients in the name and spirit of the Great Physician. Millions of pages of tracts, books and periodicals are annually published. The Bible is being distributed in 853 languages and dialects at the rate of over 11.000.000 copies a year. The British and Foreign Bible Society prints five tons of Bibles every day, and the American Bible Society since its founding in 1816 has issued 70,082,448 volumes. The breadth of Christ-like sympathy is movingly exemplified in a great hospital for the insane, 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages. For this vast and varied work the churches of Europe and America in a recent year gave \$69,555,148.

The very recital of such statistics impresses one with the magnitude of the enterprise. Dry though they sound, to him who knows their meaning, as a missionary once said, they are clothed with the flesh and blood of those whose life work they represent.

It is a wonderful record when one considers the comparatively brief period in which missionary work has been conducted, the difficulty of inducing people to change hereditary beliefs, the limited resources of mission boards and their support by only a part of the membership of the home churches. Foreign Missions are not only the vastest but the most successful of the varied enterprises of the Christian Church. One thanks God and takes courage.

But when one thinks of the work yet to be done, exultance gives way to anxiety: 164,700 Christians in Japan! But 66,000,000 people in Japan of whom forty million have never heard of Christ; 800,000 Christians in China! But 438,000,000 people in China and only one missionary for every 52,000! Nearly five millions who tell the government census takers in India that they are Christians! But that means only one in 80 of the population. In Siam, only seven of the 18 provinces have mission stations, and two men and their wives are trying to cover a field as large as Vermont and New Hampshire with a population larger than that of St. Paul. In the whole non-Christian world there is only one missionary for every 36,-727 of the population. Dr. Arthur Mitchell's heart almost broke as on a night ride on a Chinese river he saw city after city and not a man to tell them of the true God. "What can we do?" cried a lonely worker in Africa, "but pray without ceasing to God that He will bring the needs of Africa so vividly before the Church that it will make our weak hands strong in delivering the message of a living Saviour to a dying people !" "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." A. J. B.

SUMMARY OF INCOME AND EX-PENDITURES OF NINETY-TWO BOARDS IN NORTH AMER-ICA IN 1928

Reported by Mr. Leslie B. Moss, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

Income from living donors Income from other sources	
Total income	\$40,452,004.81
Expenditures for: Africa	
Latin America* 4,380,844.29 Countries not designated by boards 2,988,772.10	
Total expenditures for recurring purposes	31,760,282.56
New property, equipment, and other special purposes	\$8,691,722.25

^{*} Reports not received from home mission boards conducting work in Latin America.

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

A Sunday-school method for developing knowledge of the bigness of the church's responsibility for making Christ known; also of the results thus far achieved. In addition, it will lift the interdenominational horizon.

Devote ten minutes to this method on each of the twelve missionary Sundays.

METHOD

- Very large map of world with geographical divisions in outline. (This to be hung up for the missionary period each month and taken down immediately thereafter. It must be kept fresh and clean.)
- II. Geographical divisions of each continent in colors made out of paper or cloth, durable enough to hold up well after being pasted on the outline map.
- III. Assign definite geographical divisions to definite classes, each to be reported on at a specific date at which time the president of the class or other chosen one pastes its division on the outline map in the presence of entire school; report to consist of following items given by as many different individuals as possible:

(1) What Home or Foreign missionary work has our denomination in this world geographical division?

- (2) Where is our work?
- (3) Name of one worker.

(4) Approximately how much invested by *our local church* in this division? (pastor's help required at this point). (5) What other denominations are at work in this field?

- (6) What more needs to be done?(7) What more can we do?
- IV. When your denominational divisions are pasted on the outline map, have a talented boy to paste on all other divisions, naming each as he does so, and the denominations at work in each. Let him close with statement of amount per capita given by your denomination to fulfill the command of the world's Saviour to spread the Gospel of Redemption throughout the earth. (pastor needed).

Nore: — This will mean research and hard work. If the classes are rightly approached in presenting this method of visualizing the work both at home and abroad, they will gladly undertake a piece of study which will appeal to them as worth the candle. The young folks are tired of having the Christ's work handed to them on a platter of ease; they know that this is not the way in which it will be accomplished; they are champing the bits for hard jobs, while the majority of so-called misschildren or "uninterested youth." On with hard tasks for our splendid youth ! They will measure up ! We are the ones at fault.

MOTHER INDIA'S CHILDREN

BY MISS LAURA DEWITT SOPER, Bakersfield, Calif.

Scene:

A wayside shrine, in any setting typical of India.

Characters:

Mother India, ragged, travel-stained, exhausted.

A Poet, dressed in flowing robes, white hair and beard hanging loose, sandals.

A Warrior, in fighting garb of kahki, with turban, knife, and short sword.

A Priest, in saffron robes and carrying rosary. A Chela, with begging bowl.

A Scholar, dressed in semi-European fashion, alert, important.

A Skilled Craftsman, bearing a bowl of carved brass.

A Farmer, with rice and grains tied in knotted cloth slung over his shoulder.

A small group of women, dressed in saris and bringing with them beautiful silken scarves.

Outcaste Man, dressed poorly but neatly in white dhoti, blue cotton coat, and dark turban. (Select this character most carefully.)

The Present, wearing a classic white robe draped with gray gauze scarves.

The Future, classic robes of pure white.

As curtain rises, Mother India is discovered feebly trying to worship at the shrine. She falls in a little exhausted heap beside the road. Enter the *Present* and the *Future*. The *Present* discovers Mother India and goes over to her. The *Future* waits at one side of stage.

Present—Oh, poor Mother India. What has happened? Why are you here beside the road, so weary and disconsolate?

Mother India—Daughter, I have journeyed far and the weariness of the years is upon me.

Present—Whence have you come, Mother?

Mother India—I have come from the far boundaries of my own past. Out of the misty beginnings of civilization I come, seeking fulfillment and peace. I have come at last to the end of the journey here by this wayside shrine.

Present—But how ragged and dusty your garments are!

Mother India—They have been torn on many a briar and drenched with many a storm.

Present—Why do you not rise, Mother? It is the hour for prayer.

Mother India—Alas! I can no longer rise. My strength faileth me.

Present (To the Future) Oh, what shall we do? We cannot leave her here upon the road to perish alone. Future—Has she no children who will care for her?

Mother India—(Proudly) Yes, I have many children who have wrought splendidly for me. They are noble and illustrious. For me they would lay down their very lives.

Present—Then where are they? Why do they not come to you in your need?

Mother India—Ah, I am old, so very old, and they are young. Their days are filled with the cares and hardships of youth. In a little while, in a little while, when they have time they will come.

Present—But in the meantime you will perish. Can we not call them to you now? Is there none to find them?

Future—I go to call them. At my bidding they will come, bearing loyal gifts for their beloved Mother. In a few moments I shall return with them. Do you in the meantime minister to her needs.

FUTURE LEAVES PLATFORM

The Present kneels beside Mother India, helping her to recline more straightens her garcomfortably; ments; and ministers to her tenderly. The Future returns leading all of Mother India's children. The Poet, the Priest, and the Scholar approach Mother India. The Warrior and the Craftsman stand a little at one side. The women group themselves at her feet or crouch near her head. The Farmer stands deferentially at the far side, and the Outcaste man stops, barely inside the stage entrance.)

Present—See, Children of India, your beloved Mother lies here by the roadside, exhausted and ill. Can we not aid her?

Poet—Oh, beloved Mother, it grieves us to see thee thus stricken with weariness and pain. Too long hast thou gathered dry sticks in the forest; too long hast thou cut the sheaves of brown grass on the barren hillsides. Arise, cease from toil, take the while lotus of love which flowers in our hearts for thee, and walk with us the paths of blessed peace. (He lays a flower beside her.)

Mother India—Ah, beautiful is your flower, my son. My heart is made glad by your offering. (She touches it reverently, but does not lift it.)

Warrior—(Stepping forward briskly), Nay, what cares our Mother now for flowers of love and paths of peace? The world is knocking at her portals to carry away her treasure. She has need of strong arms and brave hearts. Mother, arise and lean upon me. I shall turn away those who would oppose you. Come, let me help you rise.

Mother India—Nay, but I am tired, son. Your swords have clashed in my ears so long. Leave me in peace, though it be but to die.

Priest—Flowers of love and sword of warfare alike are vain. Come with me to the Shrine, Mother. There shall you make offering to the gods.....

Chela—(Pushing in suddenly from edge of crowd.) Better that you should fill the bowl of this priestly son of yours. Give to him that he may bless you. Perchance a deed of generosity may win merit to raise you from this dusty bed.

Mother India—Leave me to die. How can I give to you that which I have not?

Women—Dear Mother, we bring veils for your shrouding. It is not fitting that you should lie here before the sight of all who pass by. These ragged garments should be covered that you be not mocked in your sorrow. Place your arms about our shoulders and we shall raise you. Lean upon us and we shall lead you into the seclusion of our home where you may rest undisturbed by the curious.

Mother India—Daughters of the gentle voices and the tender hands, I would go with you but I cannot rise. These limbs refuse to bear me further.

Women—(Speaking with veiled faces to the men.) Brothers, behold our Mother is ill and unable to rise. Cannot you help us carry her to our home?

Craftsman-Before you take her away, let me make a gift for her. Behold the bowl which my hands have carved. This, Mother, is yours. You are hungry and thirsty. Eat and drink that strength may return to you.

Mother India—How shall I eat from your bowl of loveliness when my bags are empty? Since I have been on my journey, my rice has all been eaten and my water skin is empty. I faint with hunger.

Farmer—Here is grain, Mother, and here are fruits from the trees in my field. Let mine be the hand that fills your bowl.

Scholar—(Lording it a bit.) Oh, foolish brothers and sisters, while we argue, our Mother dies. Let us make a litter of our cloaks and carry her to her rest. Sisters, lift the grain and water skin. Let us make haste.

(The children all crowd around. From their shawls and sticks they construct a rude litter. Mother India is lifted upon it. The litter is lifted to the shoulders of the Warrior, Farmer, Craftsman, and Scholar. The women gather up the bowl, the flower, and the veils which have fallen, and the grain and fruit. (The Priest leads the way.) (The Outcaste remains at one side.) (The Poet following.)

Priest—Come, let us take her to the holy waters of the Ganges. There beside the blessed stream, waiting in prayer, our Mother shall find healing.

Mother India—Not, so, my son. Each year have I made the pilgrimage to Benares or Hardwar, but behold, I am no whit better.

Priest—Then let us carry you to the hills, to Badranath, the most sacred, where Mother Ganges springs as a tiny rivulet from the cool arms of the glacier. The way is long, but we, your sons, will carry you.

Mother India—Not so, not so. Two hundred miles beyond Hardwar into the frozen hills! The weariness of death is upon me. Carry me not to the hills. I am weary, weary, so weary.

Warrior—Let us leave her here in the care of her daughters for a time while we unsheathe our swords and drive the stranger from her home. Behold, from the far corners of the earth, the foreigner has crowded in upon us until there is no place left for our beloved Mother to lie down to rest. Let us to battle!

Present—Peace, brother; too long has the sword been unsheathed in this fair land. They that live by the sword shall also perish by the sword. Not thus can you serve your Mother in her need.

Poet—Bring her hither, my brothers, to the retreat where we poets and philosophers live. She shall lie at ease upon the green grass, where perfumed fountains cast up their rainbow spray. We shall plant hedges of hibiscus and fragrant jasmine about her that she be not tormented by the sight of misery.....

Farmer — (Interrupting.) And would you then carry her away from us? In the years when the crops fail, when disease walks through our villages, or when poverty bends us low shall we not be able to come before our Mother for comfort and counsel?

Scholar—Hush, villager, your complainings trouble her. What have we to do with the voice of misery? Let us go forth to tell the world of her glorious achievements. Hearing of these all will love her and she shall be exalted among the nations.

Future—Is there none among you who can lead? Poet, Priest, Scholar, can you not rally your brothers and sisters about you, or will you argue together hopelessly while the Mother lies dying before you? Who will take my hand and lead us to a place of hope?

Outcaste—(Humbly.) Oh, my brothers and sisters, hear me. I am poor and humble. No lotus blooms in the tanks of my village; no bowls of carven brass or scarves of silk can I bring in offering to the Mother whom I too love. My grain and my fruit she must not eat, for I am untouchable. But I have heard of One who can heal her illness and I can guide you to the dwelling place of the Great Physician.

Priest—(Scornfully.) You? What can you do save follow? We are the ones whose destiny it is to lead. Outcaste—You speak truly. I would not lead. I can only point to One who has called to us, "Follow me." He is able to lead us where there is healing for all, even for such as I. Have I not followed Him and learned of His strange power?

Scholar—Do you say you have learned? How can that be? You who have brains only for the menial tasks! Have not our holy books made it a sin even to read their sacred pages in your presence? How then do you talk of learning?

Outcaste—It is true, brother, that through the centuries we have been stupid and ignorant. I have been as the poor dumb beast until this great Teacher of whom I tell you has made me to understand many things. I have read in the Blessed Book.....

Priest—(Astonished.) You have read the sacred books?

Outcaste—Not your sacred books, brother. The Book that tells of this Great Physician.....

(THEY SET LITTER DOWN AGAIN AS THEY ARGUE.)

Mother India—The Physician! The Physician! Where is this worker of miracles? Will He trouble to heal me, a woman?

Outcaste—Yes, mother, He is tender and compassionate toward all.

Mother India—Then take me to Him, my children, before I die.

Women—Come, let us find Him quickly while there is hope. Forward, brothers.

Warrior—But who shall point us the way? Can you tell us which path to take, Poet?

Poet—Not I. The paths where my feet wander are pleasant but lonely. I know not where this wonder worker lives.

Warrior-Thou, Priest! Cans't thou tell us?

Priest—I have heard of Him, but I know not where He dwells nor the way of discovery.

Warrior—(To Scholar.) Then it is for you, learned one, to lead us. Forward and we shall follow. Scholar—Alas, I have searched but the way is clouded with the mists of uncertainty. I, too, would find the Teacher, but I search in vain.

Future.—Oh, Children of India, lay aside your confusions and your pride. This lowly one among you bears testimony to the One who alone can heal the grievous ills of the beloved Mother. He has followed and found the Teacher and Healer for whom the whole world waits. Follow and He will lead you to the Teacher's feet. (To Outcaste.) Humble one, speak plainly. Where dwelleth the Blessed One? How shall we find Him and how is His name called? Come, I will go with you to find Him. (She stretches her hand to the Outcaste who takes it as he steps to head of line.)

Outcaste.—His dwelling I know. It is not in the shrine or in the retreat. It is out among the restless weary ones. He dwelleth in a house not made with hands. The way I know for He led me and I followed and found peace. Come and we shall guide you to Him. We will lay our Mother at His feet, for He will heal and raise her that she may shine forth like a jewel among the nations.

Warrior—(Fingering his sword.) And shall we meet with dangers upon the path, or shall we need to force our way into His presence?

Outcaste—Dangers and trials there will be, but with swords and fightings we may not approach, for He is the Prince of Peace.

All—(Shouldering the litter again.) Let us go forward! (They move off with the Outcaste and the Future leading, the Present following last.)

Mother India—Now shall I find rest and healing. The strong arms of my sons are carrying me where there is life and light. My daughters are with me. Their loving devotion brings joy and refreshment to me. With my children about me to uphold me I shall find the healing for which I long.

Scholar—And when we have found the Teacher, how shall we address Him? By what title shall we honor Him? *Outcaste*—(Turning to speak to the little group just before they leave the stage.)

When we have found him, let us kneel before Him and offer Him the devotion of our hearts, for He is worthy. And His name is a name above all names—Jesus the Christ.

(Mother India rises to sitting position and lifts her joined hands high.)

Mother India—Jesus! Jesus! the Christ! He it is that shall heal me of this weariness. To Jesus be praise!

All-(As they pass out of sight.) Jesus! Jesus the Christ! to Jesus be praise!

End.

WONDERFUL WORK

It's wonderful work, they're saying, when men put over a scheme,

But the wonder of all was the laying of the outlines and the dream,

The bringing to birth of the fancy, the setting the heart aglow

With visions of use and beauty that the work might be builded so.

It's wonderful work, they're saying, of the things men do each day,

But the wonder began in the dreaming of the light, the truth and the way;

And somewhere the heart and the spirit, the hope and the faith and the trust

Of a dreamer were forming the structure that the builder lifts from the dust.

-B. B., in "Baltimore Sun."

(The above method of progress is dedicated to the young missionary worker who is dreaming great dreams of the possibilities of Christ's rule in the hearts of folks and is fearful of making them known lest he may be called a dreamer.)

TELEPHONE ANNOUNCEMENT

Purchase two toy telephones. Place a table and chair at one side of platform or room and another chair opnosite. One announcer sits reading. The other announcer comes into the room, takes up the phone and calls a A bell rings. number. The reader takes up her phone, and during the conversation, an announcement is made of the next missionary meeting, and an invitation given to attend.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

WHAT CHINESE WOMEN ARE DOING

BY TING SHU CHING and KATHARINE E. VAUGHN

In these days which are on the border land of the period of reconstruction, full of activity along political, eco-



TING SHU CHING

nomic and social lines, the question arises of how much part Chinese women are having in the up-building of the nation and with what phases of it they especially are concerning themselves.

In Governmental Affairs

The presence of women delegates at the third national conference held in Nanking in the spring of 1929, indicates that they are concerning themselves with the government. "Woman delegate makes brilliant speech for women's rights," appeared in the headlines of one of the conference reports.

The government in China today is standing for the political equality of men and women. Women are very generally being employed in government offices, many for clerical work and a few holding higher positions which necessitate the carrying of a good deal of responsibility. During the last twenty years women have taken an active part in the furthering of the revolution and as the nation settles down to the business of reconstruction there is every reason to believe that an increasing number of government positions will be open to women who are qualified to serve their country in this way.

In Development of Rural Life

A second concern is for the women in the country districts. Until recently the Women's Movement has had to do mostly with a relatively small group of women, who have lived for the most part in the larger cities. It has felt this weakness, but it is looking now toward the time when country women shall be included in its activities. Much publicity is being given to the fact that some eighty-five per cent of China's 400,000,000 people are living in country districts and villages, separated from each other and isolated from the rest of China through lack of means of communication. A direct result of the revolution has been that we are fast becoming more aware of this eighty-five per cent in the country and that they are at the same time becoming more conscious of their own strength.

Much attention is being paid to rural education. Popular education classes are being organized even in remote villages and learning to read and write one thousand of the most commonly used Chinese characters in four months time brings new life to the women in country districts. Churches and groups such as the Y. W. C. A. are gladly joining in China's effort to bring education to the masses, especially to the women, looking toward the time when they may be better educated and more helpful citizens.

In Economic Independence

Economic independence is a third concern of China's women today. The number of women who earn their own living is constantly increasing. Most professions are open to them, many are successful business women and the social service field has much to offer. In addition to these openings for trained workers there are endless factories offering means of livelihood for the less skilled. The development of large scale industry in China has given work to many women. Cotton spinning and weaving, silk reeling, match packing, cigarette wrapping, hosiery and embroidery works are all possible means for at least a partial livelihood.

That the conditions under which such work is done are far more satisfactory is the concern of a steadily increasing number of women who appreciate too, the need for education for women and girls in modern industrial plants in order to prepare them for the part that will be theirs in China's developing Labor Movement. In this emerging Labor Movement women are being given a chance, but there are as yet few qualified to take it. To quote from a Chinese industrial worker: "The workers as well as those who are interested in their welfare look forward to a genuine movement headed up by their own leaders and a working women's union to work for women's welfare especially under the leadership of women with industrial employment."

In International Affairs

A fourth concern is international in its nature. Chinese women are coming more and more to have connections with women in other countries and to consider with them questions which touch on the interests of women the world over. Chinese women have been represented in a number of international gatherings. Most recent was the Pan-Pacific Conference held in Honolulu in August, 1928. Two Chinese women went as delegates to that conference to represent China in considering problems common to all countries bordering on the Pacific.

In China, the National Council of Women, organized for the development of women along lines of general knowledge, social, economic and international interests takes its place beside similar National Councils in thirty-eight other countries in affiliation with the International Council of Women. The Young Women's Christian Association as an international organization joins the association in China with association centers in forty-four other countries and is an international fellowship for women who believe that Christian principles are at the root of right social and economic development. Students in China are linked with student movements in other countries through the World Student Christian Federation and the Christian movement itself brings together Christian women everywhere. Two years ago the Women's International League for Peace and Freedom sent two representatives to China, one from England and one from France, to acquaint themselves with the problems of Chinese women and to assure the women of China of the sympathetic interest of women in the West.

The status of women is changing and it is changing with much less agitation than has often been possible for similar changes in western countries. The methods by which the changes are accomplished are new to thinking of Chinese women. the Group life and group thinking are in contrast to the more individual thinking when women remained so exclusively within the walls of their own New problems bring with homes. them the need for cooperation and for the sharing of responsibility. While numerically speaking it is true that the majority of the women of China may be living lives little, if at all, affected by the events of the last years,

it is also true that with each step in the economic development of the country the results of the revolution become more far reaching and touch the lives of far more people. It is the concern of the women of China today to prepare themselves for the time when the help of the Women's Movement will be most needed in the reconstruction of the country.

NOTES FROM THE MEETING

of the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America, 419 Fourth Avenue, New York City, November 7 and 8, 1929.

The annual meeting will be held in Atlantic City at "The Breakers," January 10-14. The theme for this meeting will be: "Spiritual Factors in a World of Facts."

Miss Elinor White and Miss Alma Adams will be in charge of the worship service throughout the Conference, with Miss Sarah Maloy at the piano. Saturday evening the speakers will tell of the interesting World Conferences, the Havana Conference, the World Y. W. C. A., the Institute of Pacific Relations, and the Paris Conference.

Rev. Henry P. VanDusen and Miss Helen Calder will have charge of the Sunday morning service. There will be a Vesper Service Sunday afternoon when Miss Bertha Condé will speak. Sunday evening will be given over to four outstanding missionaries who will speak on "The Spiritual Implications of the Task."

Monday morning will be chiefly taken up with business, and in the afternoon "The World Federation of Christian Women" and the Day of Prayer will be the chief topics for consideration, and Miss Margaret Applegarth will have a Story Hour.

Monday evening will be a gala occasion, with a dinner and speeches by the Nationals of various countries, and the closing session Tuesday morning will be a business session, ending with a season of "Worship Through Music," in charge of Miss Adams and Miss White. ×

Among those who spoke at the meeting of the Executive Committee were Miss Josephine Schain, secretary of the National Committee on the Cause and Cure of War. Miss Schain gave a brief review of late developments in connection with the World Court and stressed the importance of keeping in touch with our senators and congressmen that they may know our desires in regard to the World Court and World Peace.

Miss Bessie MacMurchy, a member of the Executive Committee from Canada, speaking on international relations work from the point of view of Canadian women, said in part: "The fact that Canada is a member of the League of Nations gives much help to us in our peace work. The League of Nations Society which has local branches in many places sends out a great deal of literature which keeps us in close touch with all that is being done by the League. The missionary magazines use this material constantly, putting it in form for the local women."

Mrs. E. H. Silverthorn, chairman of the Committee on International Relations, brought many valuable recommendations from her committee. among which are the following:

1. That again we endorse the World Court and use our influence for the ratifications by the Senate of the new Protocol.

2. An active Campaign of Education concerning our relations as a government to the present situation of the World Court, and to the Naval Disarmament Conference to be held in London in January.

3. That the office of the Federation do everything in its power to secure a strong delegation of outstanding church women for the Cause and Cure of War Conference in January, and that this Committee cooperate in ways deemed most effective. 4. The endorsement of the Treasure

Chest Friendship Project.

5. That the Federation and Boards study carefully the report of the meeting the Committee of the International Missionary Council, held at Williamstown in July.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York Executive Secretary, Council of Women for Home Missions

SONSHIP

God came down from Heaven To teach me how to live; God came down from Heaven To teach me how to give; God came down from Heaven To teach me how to die; God came down from Heaven To lift my dreams on high. O I am big, nor poor nor small, Since He has thought me worth it all! —Anne M. Robinson.

WITH THE INDIANS

September, 1928, Miss Helen M. Brickman's service as national director of Indian Work, Home Missions Council and Council of Women for Home Missions, began. It is a pleasure to present excerpts from reports that have come to her from local directors of religious education at Government boarding schools and to let our readers see the countenances of those serving. Miss Brickman's picture appeared in the May REVIEW.

Mr. J. C. Ross, religious work director at Albuquerque and Santa Fe, writes: "We conducted an interdenominational vacation Bible school in June, at request of the pastors of some of the Albuquerque churches, for children of the congregations participating, several children from other churches and quite a number gathered in who had no church or Sundayschool connection.

"Immediately after closing this work we opened an evening school in the girls' sitting room at Albuquerque Indian School. Meetings were held five evenings each week from 7:00 to 9:00. The children were so eager we could hardly get them to go when closing time came. With exception of one girl given an outing after she enrolled and one little boy who came only a few times and then dropped out, we had almost perfect attendance.

"We had no stated program; usually

opened by singing hymns, followed by a Bible story, reading or recitation of verses by the pupils, prayer, then study and recitation period from thirty to forty minutes. Memory work was often, but not always, followed by play period of ten to twenty minutes and singing. We assigned several Psalms for memory work, and each was aided in selecting Scripture verses of outstanding merit. To help fix them in memory we selected verses for each one with initial letters of his name. We spent some time memorizing the good old hymns.

"We offered a prize for best work and two prizes were earned. Two girls, one Pima, a Baptist; the other Navajo, a Presbyterian, had perfectly recited all work assigned.

"One night I said, "Tomorrow is your night to go to the park to the band concert; if you wish to go we will not have Bible school.' They said, 'We want to have the school and will not go.' I insisted that any who wished to go to the concert do so and we would have school for the others. Only one girl went; all others were at school. We asked them as closing time drew near whether or not they wanted school to close, so they could have more time for play in the evening. Everyone said, 'We want the school to hold longer.'

"Mrs. Ross arranged a little missionary pageant, with candles and flags of many nations for the closing evening. One character was to be an American Indian and carry the United States flag. No one was willing to act the Indian. At last a Hopi boy said he would. He costumed and rehearsed. He also costumed on the evening of the play, but instead of filing in with the others, jumped out of the window. It was easy to get a Japanese, a Turk,

January

an Austrian or anything else, but no one wanted to play the Indian.

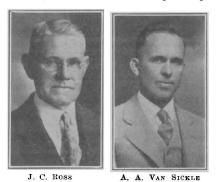
"Saturday following the close, in a truck from the school, we went up the Rio Grande to a nice grove; there had a fine afternoon. Weiners, onions, pickles, coffee and watermelons were served.

"Three weeks in August were spent similarly at Santa Fe. Neither group was willing to quit when closing time came. Nearly all attending were earnest in study and pleasant in disposition. Only those who wished to come were there; no urgency was used. We have made the usual trips to Santa Fe this fall and are finding the same hearty cooperation that has always been extended. They did not get the additional grade added, so we lost our leaders among the pupils. Others will develop, however."

In the July issue there was a picture of seventy-six young people of Haskell Institute, Lawrence, Kansas, who were received into Protestant churches at Easter. A September letter from Rev. A. A. Van Sickle, our director, says:

"For the past month I have been just about swamped, and it looks as if I would be for some time yet. Our work is starting out in a fine way. There is such a good wholesome spirit manifested by the whole student body this year. There never has been in the history of the Indian a student body as large as the one at Haskell which is as far advanced educationally. Most students here are high school and junior college grade. We are trying to make our religious program a regular part of the whole school program, and I think we are getting somewhere with it. We have over 450 Protestant students enrolled in our religious education classes this year.

"We have chosen for textbook, "The Bible: Story and Content," by Calvin Weiss Laufer. We have arranged for three students to use one book. Since they recite only once each week we think this will be satisfactory. If it is not we may need enough more books so that two students use one book. Al-



though we need hymn books badly we have done nothing about them. The hymn books furnished by the school are not allowed to be taken from the Chapel.

"Had a busy day yesterday, taught six classes; will have a busy day tomorrow, Sunday."

Rev. J. M. Hinds, pastor of the Congregational Church in Genoa, Nebraska who serves part time at the school there, sends an interesting calculation: "Looking over record of attendance at weekday religious instruction at Genoa Indian School for a recent month, I find total attendance at classes 1,015. Expense was \$33.33, or $3\frac{1}{3}$ cents per unit hour of worship and instruction. Should we include two addresses at Sunday evening assembly at the school (average attendance 525), expense would be cut in half or would be practically 11/2 cents per unit hour. On this basis it cost the church in Genoa twenty times as much to provide unit hour under the same leadership and much of it identical in character."

A Sisseton Indian, Mr. Isaac Greyearth, is religious work director at Pipestone, Minn., and Flandreau, S. Dak., also serving the rural department of the International Committee, Y. M. C. A. in work with the boys and young men on reservations.

The "Personals" column, November REVIEW noted appointment of Rev. Floyd O. Burnett as director of religious education at Sherman Institute, Riverside, California. We hope later to give items from him.





A. GRAHAM ROWLAND

ISAAC GREVEARTH

Theodore Roosevelt School, Fort Apache, Arizona has a new religious work director, Miss A. Graham Rowland, necessitated by resignation and marriage of Miss Bessie Kniffen. Miss Rowland writes of first experiences: "Mr. and Mrs. Fred Young (Bessie Kniffen and husband) left this morning. I begin my first report by telling of the chivera with which the bridal couple were received. It was my first such experience so I guess I enjoyed it more than most of them, though everyone was there from superintendent to missionary. It began after the lights went out, with guns, bells, whistles and pans being shot, rung, blown and beaten in front of the couple's room. They finally appeared and rode burroes down the middle of the road to one of There the whole the other houses. crowd assembled and were 'set up' by

"The head matron and I met with 6th, 7th and 8th grade girls and organized a Girl Reserve group. I drew a tepee on the board and asked what it stood for. I drew a tree and asked what that stood for. Then I drew a blue triangle and tried to tell them what that stood for,—a group of girls just like themselves who wanted to have good times together, to learn new things, to have strong bodies and alert minds, to learn more about Jesus and to live like Him. I told them that each side of the triangle stood for something—body, mind and spirit—and

the bride and groom. They were pre-

pared with ice cream, cakes and candy.



FLOYD O. BURNETT

J. M. HINDS

showed them how they could build one side so much longer than the others that the whole triangle would be spoiled. Perhaps they did not understand all of it but when asked to sign their names if they wanted to join, every girl there, twenty-five in all. signed up and I trust that through this organization we can lead these girls closer and closer to our Master.

"This month has been full of new faces, new experiences, new places. The children are beginning to accept me now, especially the girls, and we have many jolly games of 'Cat and Rat' together. Several teachers have let me visit their rooms and that helps in getting acquainted with the children. The employees have been very nice to me too; I think they will be nice to work with. I have also met the employees at White River-the Indian school four miles from here. Two weeks ago, four of us from the Fort hiked over, met a group of the White River employees half way and had supper together. We had a jolly time and decided then and there to do it again real soon.

"Fort Apache is still wonderful to me and I wonder each day what good things will happen. I feel like the poet who says,

The day will bring some lovely thing, I say it over each new dawn; Some gay adventurous thing to hold Against my heart when it is gone. And so I rise and go to meet The day with wings upon my feet.



LATIN AMERICA

Peruvian Spreads the Gospel

FR. JOHN RITCHIE, a Scotch missionary in Lima, Peru, publishes an evangelical paper called Renaciemento ("Regeneration"). Some months ago a man in northern Peru, who had heard of this paper from a passing traveler, wrote to Senor Juan Retcher, Protestant Archbishop of Lima, sending for sample copies and for Scriptures. After reading them he constituted himself an agent for securing subscriptions, and for his pains has been put in prison twice by fanatical authorities. Nothing daunted, he continues his work and has already touched a whole series of towns and villages around his own town, Chiquian. Among those he has been able to interest is a young fellow whose father came back years ago from the coast with a Bible, telling his little son that the friars did not teach the way of truth, but that it could be found in the book he had bought. Lately this boy, now grown to manhood, journeyed on foot nine days to Huacho, there taking the train to Lima where he marched into Mr. Ritchie's church in sandals and poncho, and, doffing his great hat, asked that some one be sent to instruct himself and his neighbors in his faraway mountain town in evangelical truth. Mr. Ritchie affirms that there are dozens of little groups scattered through Peru that would soon grow into strong evangelical churches, if native preachers could be sent to them. -S. S. Times.

Spiritual Springtime

D^{R.} JOHN A. MACKAY writes in *World Dominion* that the universities of Latin America have finally thrown off the burden of materialistic philosophy that has weighed heavily on that continent for so long. Previously religion was taboo, but now it is recognized as a fundamental and eternal phenomenon of human life. Eminent thinkers like Antonio Caso and Jose Vasconcelos of Mexico, Mariano Ibérico Rodriguez of Lima University, the President of Buenos Ayres University, and the poetess Gabriela Mistral of Chile have all dealt with religious themes in their recent publications.

In most of the South American countries the newspapers and reviews readily publish articles on religious topics. Catholic evangelization is making a rapid progress in the larger cities and the mass of the people is taking more and more interest in the life of Jesus. There is, however, one disturbing factor - the Latin American peoples are showing strong inclination for Theosophy and Spiritism. In Chile, Mexico and Brazil, Theosophy has already become a serious rival to Christianity. -- Information Service. World's Committee, Y. M. C. A.

Famine in Porto Rico

ONDITIONS in Porto Rico are U vividly described by Governor Theodore Roosevelt in the New York Herald Tribune. The population depends mainly on agriculture. Average earnings are only \$150 a year. The hurricane a year ago destroyed \$80,-000,000 worth of property, fruit trees and coffee plantations. People from the farms who come into the towns in the hope of finding employment and food make the situation even worse than it already was. Housing facilities are "woefully inadequate." Disease is increasing, both because of the over-crowding and because the Health Department lacks funds to cope with conditions. The Red Cross estimates that 60% of the children of the Island are undernourished, a large number of whom are "literally starving." The infant mortality rate is approximately two and a half times that of the United States. "Tuberculosis is one of our worst menaces, and under the present condition of affairs is fastening on the children, who have no strength to resist it."

Religion in Canal Zone

THE religious life in the Panama L Canal Zone is rather unique. While there are two Episcopal churches and one Baptist church as well as Catholic churches for the Americans living there, there is a system of union churches affiliated with the Federal Council of Churches of Christ in America. These four churches are distributed at different points on the Zone, Cristobal, Gatun, Pedro Miguel, and Balboa. These, while having their local church councils, are in turn regulated by a central council and work in the greatest harmony. Two of the four churches have fine buildings. The advocates of church unity can be proud of the system and its results. One of these churches has a Chinese Bible class. The four churches unite in a missionary work being done for the natives at David, on the Pacific coast north of Panama City. The Wesleyan Methodist Episcopal Church has missions for the colored people at Panama City, Colon, Paraiso, and Gatun. The Baptists have a similar work for the colored people. In each case a superintendent (white) has charge, with colored pastors in the local churches.-C. E. World,

WESTERN ASIA

Toward Understanding the Bible

TO THE many Bible students, clergymen and laymen, limited in time and money but desirous of coming into a more intimate understanding of the Holy Scriptures, the Travel Institute of Bible Research is rendering a service of exceptional value.

Having its genesis in a demand for authentic evangelical leadership in the historical, geographical and archæological background of the Scriptures, the Institute is a noncommercial organization encouraging and making possible, by bringing the cost within the means of the average Christian worker, the reverent study of the Bible in the land of its birth.

The field department, with headquarters in Jerusalem, is the central feature of the Institute's activities. Its objective is to conduct parties through the Holy Land. Classes are held at the main stopping places in the Holy Land as well as in the rural districts. A short course aimed to give a sound background to the Holy Scriptures from the standpoint of geography, topography and customs of the people is the paramount feature. The business department, located at the Bible House, New York, assists and cooperates with the work of the field department. - Federal Council Bulletin.

D. V. B. S. in Palestine

TN 1928 four Vacation Bible Schools were held in Palestine; the past year the number increased to fourteen. The first school of this kind was held in Ramallah in 1925, but in 1929 they were in most of the important centers of Palestine and Transjordania. The total enrolment has reached 674; forty-five teachers have given their time freely in this service. There is nothing denominational or sectarian about the Daily Vacation Bible School Movement, and three of the schools have been entirely in the hands of members of the Greek Orthodox Church.

One of the most gratifying features of this work is that those who are taking part in it-as well as those who are benefiting from it-belong to so many different sections. The teachers are pupils of many different mission schools; the buildings occupied have been lent by different bodies: while all branches of the Protestant Church, as well as the Greek Orthodox Community are anxious to help in the movement in one way or another. In one school at least a Moslem girl has offered her services as a teacher and will help with the teaching of handcraft.—Bible Lands S. S. News.

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CHINA

A Benevolent Railway

MANCHURIA is an important field for Christian work, made accessible by the cooperation of the South Manchuria Ry. Co., some of whose officials are Christian. This company gives a 50% discount on tickets to all Christian workers living in Manchuria and passes to those who come in from outside. The three Christian organizations doing the most extensive work are the Presbyterian, Congregational and Methodist Churches. In addition to these, there are the Anglican Church, the Salvation Army and the Y. M. C. A.

At Newchwang, first Manchurian port opened to foreign trade, there is a well organized, active group of influential Christians who hold their meetings in a rented building. Their evangelistic spirit is strong and, led by their pastor, they are growing in numbers, as well as working and praying earnestly for the erection of a church building. At Darien, where the Japanese population is 80,000, the pastor and his wife have led their people to build a beautiful church during their three years of service. Thev have increased the membership from a mere handful to 196. There were 51 baptisms last year.

The South Manchuria Railway maintains, in the various cities of this land, such constructive institutions as a Social Service Bureau, Domestic Science and other schools, hospitals, libraries and clubs. Manchuria has a Japanese population of 200,000. — Korea Mission Field.

New Public School

LAST May the new buildings of St. Stephen's College, Hongkong, an institution of the Church Missionary Society, were occupied, the foundation stone having been laid by the Governor of Hongkong in April, 1928. The new buildings were erected at a cost of £40,000, the money having been raised by the sale of the old buildings and by generous contributions from both Chinese and English in Hongkong. The site of twenty-five acres on which the school stands was given free of cost by the British Govern-The college provides a Chrisment. tian education on modern lines for the sons of well-to-do Chinese. Accommodation has been provided for one hundred boarders. In the school may be found a large number of non-Christian boys, drawn from the official, commercial, professional and other leading classes, both from China itself and Chinese communities overseas. - The Christian.

Chaplin Memorial Boat

IN THE autumn of 1926 the contract was let for a boat, to be used for evangelistic itineration purposes, as a memorial to Rev. Maxwell Chaplin, of Showchow, Kiangan Mission, China, who died July 20th of that year from This boat has now Asiatic cholera. been completed and dedicated. The name Baoling, Mr. Chaplin's Chinese name, is cut in large Chinese characters on either side of the boat outside, and colored bright red. The four shields of the windows, on the outside, are cut with six characters each. Translated, they read:

"The Cross Saves Utterly."

"At a Word the Wind and Waves Were Stilled."

"The Great God, the Living God, the True God."

"Created Us, Loved Us, Saved Us."

A short history of Mr. Chaplin's life, in Chinese characters, hangs on the front side of the cabin. Under it is a place for his picture. On the opposite side is a map in colors showing the course of the Hwai River, with the railroad from about fifty miles north of Fengpu to Nanking, all small rivers in the district, mountains, lakes, villages where there are groups of worshipers, centers where there are organized churches and small villages still unreached by the Gospel.—Presbyterian World News.

"Nourish Soul" Convention

THE Pool Ling (Nourish Soul) L Convention at Hongkong is more and more being recognized as a fixed institution, interdenominational in character, and groups of Christian workers. as well as individuals throughout the south look forward with much expectation to this annual meeting. This is a ten days' gathering of Chinese pastors, preachers, teachers, Bible women, and a representative company of laymen from the various churches in the district. A similar convention was more representative, there being some two hundred from various parts of the province, in addition to hundreds from Canton and its suburbs. Among those from the country were seventy Bible women in connection with the Federation of Churches, who attended in a body, preferring to rise early and make an hour's tramp, in order to save bus fare for the offering. The number of young people in attendance was encouraging.—Alliance Weekly.

EUROPE

Buddhist Temple in London

THE first Buddhist temple in London is to be built in the West End. A site has been acquired, and the temple will be modeled on that of the famous Caves of Ajanta in Hyderabad, believed to date from 200 B. C.

At a public meeting in Colombo it was decided to send three priests to London, where it is estimated there are about 500 Buddhists. A wealthy Ceylonese, who has given 75,000 rupees (\$37,500) toward the establishment of the temple, is meeting the expenses of sending the priests.

London already has a Moslem mosque, and the Nizan of Hyderabad has promised five lakhs of rupees (about \$137,500) towards the fund which is being raised for building another.— *Record of Christian Work.*

"Minority" Respected

TWO hundred and thirty-five thousand Protestants out of a population of 12,000,000 in Jugoslavia, "en-

joy far greater respect than would be expected" on a comparison of numbers. declares Rev. Michael Becker, Evangelical Lutheran pastor in that land. as reported in Neues Leben (Ljubljana). Pastor Becker stated that he was able to report "generally satisfactory conditions" throughout the Protestant churches of Jugoslavia. "Aside from financial means we are in a position to cultivate evangelical understanding and evangelical thought and life among the church members and awaken interest and goodwill for Protestantism among the remaining population." As an indication of the loyalty and willingness to sacrifice on the part of church members, Pastor Becker points out that in his church district 25,000 members of the Lutheran Church capable of earning their own living contribute annually about \$90,000 for current expenses and \$18,000 for benevolences, which includes the maintenance of a Lutheran deaconess home, orphans' homes, hospitals and homes for the aged and poor. Out of 70 preaching stations, 35 are vacant. Because of great distances to be traveled and lack of adequate railways and other means of transportation, some groups of Lutherans often remain unvisited by pastors for years.—Bulletin.

John Eliot's Bible

BATTERED Old Testament which John Eliot caused to be printed in an Indian language, and which he used in mission work among the American Indians, has been discovered by chance on a musty book shelf in Exeter Cathedral. Printed in strange characters, the book is dated 1661 and was published by Samuel Green of Cambridge, Mass. The entire text is in an American Indian language, and is the earliest instance of publication of a retranslation of the English Bible in a foreign tongue as a means of Eliot, named "The evangelization. Apostle to the Indians," having acquired the language of the Indians of the region in twenty-three years of toil among them, published the translation, said to be the first book printed in the Indian language and the first Bible printed in America.

A Society for the Propagation of the Gospel among the Indians was formed in London in 1649, and annually sent Eliot money to supplement the salary he received from the church at Roxbury, Mass., where he settled after coming to New England in 1631. -N. Y. Times.

French Mission Hospital

THE Mission Hospital of the French Southeast Mission, located at Dignes, Basses-Alps, France, and under the direction of the well-known Huguenot Christians M. and Mme. Henri Contesse, has been in operation but eight months. In that time a number of patients have been treated, and many conversions have taken place. The hospital is a distinctly Christian and missionary institution, and is manned by a staff that is one hundred per cent evangelical and evangelistic. Daily prayers are held, attended by all patients who are able.

In connection with this Mission there is also an orphanage, where the children of Protestant parents are received and brought up in the Christian faith. Recently there came to the mission two little Armenian girls, aged nine and eleven, absolutely homeless and friendless. Their father had been killed by the Turks before their very eyes, and their mother, an exile in France, had died of cancer. They were welcomed to this orphanage, and made a part of the happy family of little orphans who are being brought up in the nurture and admonition of the Lord.—Evangelical Christian.

Action of Synod of the Waldensian Church, Italy

THERE are over 100,000 Waldensians, comprising more than two thirds of the 150,000 Protestants, or less than one half of one per cent of the 41,000,000 population of Italy. In view of the widespread anxiety as to the effect of the concordat between the Vatican and the Government upon the liberty of Protestant churches in Italy, it is gratifying to note that the Synod of the Waldensian Church at its annual meeting in September, 1929, adopted the following message to Premier Mussolini:

To His Excellency, the Head of the Government, The Honorable B. Mussolini, Rome:

The Waldensian Synod, assembled in its annual session at Torre Pellice, con-stituted by the representatives of all the evangelical Waldensian churches, with delegates present from the principal evangelical churches of the world, has learned with great satisfaction of the promulgation of the law of June 24, 1929, No. 1159, on the exercise of the religious forms of service, "admitted" in the state; and, while it expresses its gratitude to His Excellency, the head of the National Government, for solemnly reaffirming, by it, the great principals of civilization, which under our common law, such as the freedom of conscience and of worship, equality of all citizens before the law, whatever their religious profession, free discussion on religious matters, invokes the blessing of the Almighty on the Head of the Government and on our country, that she may prosper and grow great, for the good of all her sons.

The President of the Synod, GUISEPPE FASULO.

His excellency caused this message to be sent to the newspapers throughout Italy, and it was circulated everywhere and aroused great interest. La Stampa, of Turin, sent a reporter at once by automobile, 37 miles, to interview the Moderator of the Synod and gave prominence to his report.

First Atheist University

THE first anti-religious university in the world was opened at Leningrad, October 10, with elaborate ceremonies. Named after Stepanoff Skvortsoff, pioneer atheist in Russia, the anniversary of whose death occurred on this date, the new university began its sessions with 300 students, forty-seven being women. The institution, its founders say, is intended to prepare a large body of anti-religionists and active propagandists of militant atheism.

In opening the university, Professor Bogoraz of the Russian Academy of Science, declared that at the present time, "when the church is attempting to regain its lost power in Russia," a relentless struggle based upon strict science must be carried on against religion. Following the action of Leningrad in creating an anti-religious unithe Society of Militant versity. Atheists opened a similar institute in Mcscow. The students, who number more than 400, will have as their instructors Mme. Lenin, Commissar of Health Semashko, and a number of other prominent Soviet leaders. --- N.

Russian Evangelical Activity

THE Tartars of Kasan are descend-ants of the Golden Horde of Genghis Khan and are Mohammedans. The evangelical movement is beginning to reach them. A Tartar by the name of Krissof received a copy of a Gospel while in the army, and was profoundly stirred by reading it. Coming home after the war he strayed into a prayer house of evangelical Christians in Kasan and was converted. In 1921 he returned home and started meetings in his village of Kibech. A revival broke out and at present there are twenty-six baptized members in the church that he formed, with fifteen waiting for baptism. The Gospel has already spread to other Tartar villages, and many Tartars have become Christians in the Trans-Caucasus, Turkestan, Caucasus and the Crimea.

In Lake Pskov is an island called Zalito, inhabited by illiterate fishermen. So ignorant are the people that when, in cholera times, physicians were sent thither for their assistance they were driven out with threats of drowning. A little group of six were converted here and abandoned vodka When Morgunoff, a and ribaldry. Christian evangelist, came to preach to them, a drunken crowd tried to kill him, but Morgunoff's wise and kindly words disarmed them. On entering a boat to return home, he noticed a woman slipping along the shore who threw an enormous stone at him. The woman aimed at his head, but the

stone missed, falling into the water.

Bolshevist persecution is bitter. A new institution in Russia is the reading room in the villages. One who has entered many of them says that, apart from Soviet propaganda, the only literature is of an indecent character. Parents who forbid their children to go to these reading rooms are punished with imprisonment.—S. S. Times.

ISLANDS

Another Unreached Tribe

THE Crane Pacific Expedition for L the Field Museum of Natural History for Chicago recently visited New Guinea, the second largest island in the world. In the heart of the island they discovered a people, which they claim to be of a stone-age civilization, who had never laid eves upon a white man. They are said to be "savage and primitive, wearing few clothes and brilliant bird-of-paradise feathers stuck in their woolly hair. Some of the tribesmen paint themselves in stripes of red, black and yellow, and others scar themselves with flints or by fire."-Alliance Weekly.

New Hebrides Synod

THIS Synod met at Aneityum June 16th to 20th. The Rev. J. C. Rae, Erromanga, was nominated as Moderator. Appreciation of money gifts from the Presbyterian Church in Canada and an anonymous donor in New Zealand was minuted. Gratification was expressed that there has been a marked decrease in the central islands of the groups in the supplying of liquor to natives. The Synod strongly expressed the view that the interests of good order demand amendment of the Code of native law regarding morals. The old native law and custom demands a higher standard than the European definitions embodied in the Code prescribed, and the enforcing of the lower standard of that code on the natives is inimical to their interests. Recognizing immorality as a factor of depopulation in the New Hebrides, the Synod urgently presses

Y. Times.

the need for reform on the Condominium legislature. It also complains that the government is somewhat spasmodic in its efforts to suppress sale of liquor to natives. Valiant medical and educational work is reported, and that evangelistic work wins converts, and baptisms of adults and young are reported at nearly every station. Mr. A. K. Langridge was congratulated on his completion of forty years of unselfish service as honorary secretary of the John G. Paton Committee Fund. --Quarterly Register.

Whole Island Converted

NONAVE is a large island fifty by **U** twelve miles, in the Bay of Portau-Prince, Haiti, about twenty-eight miles from the mainland. In one year seventeen missionary stations have been established there, with a preaching place and a primary school in each. Thus 3,000 believers have been enrolled as members of the congregation. The inhabitants, numbering some 12,000, are abandoning voodoo fetishism and worship of the great serpent god. The people are eager to learn to read. Last year 100 Bibles, 200 Testaments, and 2,000 Gospels were bought by them.—Sunday-School Times.

Inland Australia

UEENSLAND, Australia, has an area equal to the former empires of Austria and Germany, and eight times that of Great Britain. In the capital, Brisbane, there is a population of about 300,000, while over the remainder of the State, in cities of from five to fifteen thousand, and in tiny townships and in a multitude of lonely homesteads another half-million of men, women and children are scattered, a large proportion of these last being emigrants from England. Many live remote from any railhead, and from five to fifty miles from the nearest post office, school or church. Twenty years ago the Baptists undertook to evangelize these back blocks. and within a few years six or seven mission centers were created, with

services held once or twice a month. At present, in every one of these scattered districts there are churches, more or less self-supporting, and each a center of evangelizing influence.— The Christian.

NORTH AMERICA

Systematic Bible Study

S A PART of the movement for **A** the encouragement of systematic reading and study of the Bible, the American Home Bible Institute is sponsoring the formation of "Aroundthe-table" groups in homes and churches. The course selected for 1930, and now ready for use, is "Studies in the Life of the Christian," taking up in order Christ the Great Teacher, the Christian's God, the Christian man, his fellow man, his faith, Book, prayer, service, church, home, business world, society, state and home, in a series of fourteen studies, with final review. The Institute recommends small groups of three to ten members, and the course is so arranged that the members may, if they desire, take turns in conducting The Institute's creditthe sessions. certificate, applicable towards the diploma, will be issued upon completion of the course on the same basis as for completion of prescribed work in the full curriculum.

The American Home Bible Institute, now in its twelfth year, is an association of Christian workers, having its headquarters at the home of its president, Mr. E. W. Collamore, 837 Allison Street, Washington, D. C., conducting full courses of Bible reading and study, and having students in nearly every state of the Union and in Canada.

Gains of Japanese Methodists

IN VIEW of the discouraging returns on membership from many of the annual conferences, there is encouragement in the gains reported by the Pacific Japanese Mission. Small as it is, it made more of a net gain in membership than the California Conference during the past year. The Conference lost about 200 members, while the Mission gained 221 members. The Mission also gained 366 Sunday-school pupils and its World service offerings advanced from \$2,958 to \$3,130. There are 3.681 in its Sunday-schools and 1.825 full members in the churches. Three years ago there were 17 Japanese pastors on the list, and one second generation worker. This year 25 pastors, five second generation workers, and five special evangelists were given appointments by the bishop. Of the four young men who were ordained at the recent session of the Mission. two are graduates of Boston Univercity School of Theology.

Negro Education

HERE are in thirty-nine Negro 📕 and sixty-five Northern colleges and universities a total of 19,253 Negro students, while from these same institutions there were graduated with degree's during the last commencement season a total of 2,160 men and women, according to the August number of The Crisis. These encouraging revelations are found in an article in that issue entitled, "The Year of Education, 1929," which is the eighteenth annual report of progress in education among Negroes. From the thirty-nine Negro colleges, most of them located in the South, there graduated last year 1,776 men and women, and in those schools there is a total of 16.982 students of college rank. From northern colleges and universities 294 Negroes graduated in 1929 and there is a total of 2,271 Negro students in these schools. The figures are the result of a nation-wide inquiry made by The Crisis.

Christian Literature for Mountaineers

THE Bible Institute Colportage Association of Chicago has recently mailed large quantities of its Christian literature to 700 or more schools in the mountains of Kentucky, West Virginia and Tennessee. These shipments consisted of 12,570 copies of the Moody Colportage Library books, 16,390 evangel booklets and 20,436 pocket treasurys, besides Gospels and tracts. This literature is sent free to all teachers willing to cooperate with the Association in its careful distribution and use.

All scholars who memorize and recite the Twenty-third Psalm and John 3: 14-21 are given a cloth-bound copy of John, and all who read the Gospel of John and memorize the Bible verses printed on a little tract entitled "Four Things that God Wants You to Know," are presented with a copy of the New Testament.

This literature is eagerly received, and numerous reports of blessing are coming from teachers. Hundreds of boys and girls are memorizing the portions suggested. The Association is endeavoring to reach at least 3,000 of these mountain schools this fall and winter at an average expense of five dollars each.

Filipino Students Hold Conference

THE recent Executive Board Con-I ference of the Filipino Students' Christian Movement in America was held in Upper Montclair, New Jersey, September 13-14, with eleven in attendance. Every member had something to say on the topics discussed and said it with clarity. Subjects discussed included: How can we secure a sufficient number of well qualified members for Christian leadership? How can we help to deepen their Christian convictions so that when they return home they will actively lend their services to the churches' work in the Islands? What responsibilities and opportunities does the F. S. C. M. offer to its members?-Bulletin.

Decade of Cooperation

THE completion of ten years of service by the Home Missions Council of Montana calls attention to one of the most promising experiments in cooperation in home missionary work on a state-wide basis. Organized in 1919, by representatives of the national home mission boards, it has concentrated attention upon securing a more effective distribution of the religious forces of the state, the home missionary superintendents working out a comprehensive allocation of territory in such a way as to provide for the effective churching of all areas. In general, the principle followed was that of assigning a territory to the church nearest at hand and already most interested in the field. What has been done in Montana has been a stimulus to cooperative endeavors in many other areas. - Federal Council Bulletin.

Eager for the Bible

MR. UNOURA, pastor of the Disciples Japanese Church in Los Angeles, is rejoicing in a new opportunity which has opened up. A group of mothers who gather in a home for regular sewing classes have asked Mr. Unoura to come and give them a Bible study twice a month as they meet. Several of these are kindergarten mothers and several are Christians, but none of them have any other opportunity for such study because, like most mothers of small children, they cannot come to church early. Eleven were present at the first study.— World Call.

School Changes Name

THE Presbyterian Training School L of Chicago has not only a new environment in its occupancy of the new property at 815 Belden Avenue, but it is now ready to announce a new name. By action of the board of directors and approved by the Board of Christian Education, the name of the school will be changed to The College of Christian Education. Three students have gone from the school during the calendar year into the foreign field of missions and one more is now in training. Several other students have been placed in strategic positions as directors of religious education and church secretaries in some of the best churches of the denomination, while others have been placed in important positions with the Board of National Missions. Approximately \$1,500 has been contributed through the Woman's Auxiliary toward the Student Rotary Loan Fund, and this amount is either in hand or in outstanding loans to be kept in circulation as repaid. The school enrolment for the present semester is in excess of 50, making a total since the first of April of the present year of over 100.—*Presbyterian Banner*.

Centennial Celebrated

THE First Presbyterian Church of Pittsburgh celebrated early in November the one hundredth anniversary of the organization of its first missionary society. An appropriate historical sermon was preached by the pastor, Dr. Clarence E. Macartney. The first society was organized in 1829 by Jane Craig, Hannah Laughlin and Susan Irwin. A short time later, the Western Presbyterian Missionary Society was organized; and Harmar Denny, for many years a member of Congress from Pittsburgh and an elder in the First Church, was president of the society until it was changed to the Board of Foreign Missions of the Presbyterian Church. The first missionaries sent out by the church were former members of the First Presbyterian Church. Among them were John C. Lowrie, pioneer of Presbyterian missions in India; Albert O. Johnson, killed at Cawnpore during the Sepoy mutiny in 1857; John Cloud, a martyr in Africa, and Wells Bushnell and Joseph Keer, pioneers in missionary work with the North American Indians. In the First Church were also organized the Western Foreign Missionary Societies, the Synod of Pittsburgh, the Board of Home Missions, Western Theological Seminary and the University of Pittsburgh, together with many other religious and philanthropic societies .-Presbyterian Banner.

JAPAN

Japan Still Resents American Exclusion Act

IN VIEW of the impression in America that the Japanese have ceased to resent the clause in the Selective Immigration Act passed by the Congress of the United States in 1924, it is interesting to note that, at the meeting of The Institute of Pacific Relations in Kyoto, Japan, October 28, 1929, a statement read on behalf of Viscount Shibusawa of Japan declared that "the controversy arising from American immigration legislation in 1924 is not closed. The wound so needlessly inflicted on our national honor is still open and will remain open until the matter has been rightly settled.

"I think it necessary to make this plain statement because there seems to be an impression in America that the incident is as good as forgotten in Japan. This erroneous impression is doubtless due to our courtesy and reticence on this subject in conversing with American visitors."

Kagawa's Preaching

CEPTEMBER 1, more than 500,000 D people gathered in the Honjo Square of Tokyo to celebrate the sixth anniversary of the great earthquake. The mayor addressed 2,000 people in the Honjo Public Hall; he spoke on national diligence and perseverance during the years of reconstruction. Other speakers followed, and the crowd became extremely bored. However, the moment Mr. Kagawa, the famous Christian evangelist, rose to speak, the atmosphere changed, faces brightened up and every one became ani-For nearly an hour he kept mated. his audience spellbound. His message, "The Spirit of Reconstruction," was a religious one and the proletarian crowd in holiday mood had expected something very different, but none the less Kagawa's burning words went deep into the heart of his audience. The very same evening his preaching at the Industrial Y. M. C. A. of Honjo brought over some thirty-four converts to Christianity.

Social Creed for Japan

THE All-Japan Christian Conference asked the National Christian Council to formulate and issue a social creed. The Council's committee therefore drew up the following tentative draft: Setting up as our ideal a Christian social order in which God is recognized as Father and humanity is interrelated as brothers, we firmly believe in the principles of love, justice and fraternalism as set forth by Christ.

Believing that this can only be realized through cooperation and mutual love on the part of individuals and organizations, we are opposed to every kind of materialistic education, thought and movement. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression.

In conformity with these ideals we advocate the following matters:

Equal rights and equal opportunities. Nondiscriminatory treatment of nations and races.

The sanctity of marriage, equal responsibility of both men and women regarding chastity and improvement of home life.

The betterment of the status of women in the educational, social, political and industrial world.

Respect for the personality of the child, the prohibition of child labor and the extension of the period of compulsory education. The diffusion of a thorough vocational education.

The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).

The abolishment of the system of public prostitution and the complete regulation of all similar trades.

The promotion of national prohibition.

The enactment of a minimum wage, peasants' welfare and social insurance laws.

Legislation and equipment promoting public hygiene.

Government subsidy for the betterment of housing conditions.

The encouragement of producers and consumers cooperative associations.

The establishment of a suitable agency to attain harmonious relations between employees and employers.

The enactment of a reasonable working day.

The betterment of home industries and the improvement of equipment in factories.

The enactment of a higher progressive tax rate for incomes and inheritances.

The realization of a warless world. —Christian Intelligencer and

Mission Field.

Reaching the Lepers

THREE young students in the Episcopal Divinity School in south Japan, too far from home to return there during the Christmas holidays last year, were asked by Bishop Lea to undertake a missionary journey to the island of Tanegashima, where the Japanese Church has mission work. Their special object was to visit the lepers. The climate is supposed to be good for sufferers from leprosy, so that the number on this island is larger than in some other parts of Japan. The island is forty-five miles long and about ten miles wide. The three students divided it into sections and went off separately, meeting at intervals to compare reports.

They found the lepers living in miserable little huts, hiding themselves as much as possible. They had spent what little money they had on patent medicines, without results. It required much patience and tact on the part of the students to reach them with a Christian message, and with the information that new methods of treating the disease hold out some hope. A clergyman on the island some years ago had made arrangements to have the lepers visit a doctor on the island, for injections, but through ignorance and fear few have done so. The doctor himself believes that the Christian message must be delivered first, and urged the students to find a Christian worker for these sufferers.

The names of the three students were Paul, Barnabas and John. Two were from the northern island of Hokkaido, and the third came from Brazil.

Christian Effort for Students

 $\mathbf{F}_{\text{feeling among Charts}}^{\text{OR}}$ some time there has been a feeling among Christian workers in Tokyo that more direct and effective efforts should be made to reach students in the higher schools. A somewhat hasty survey revealed that in Tokyo alone are fifty higher schoolsthat is, schools above the grade of high schools, including several universities. Of these, fifteen are government schools, four are Christian, three are Buddhist, one is a Shinto school-the others are private schools. Twenty-one of these schools enroll each more than 1,000 students, while eleven others have between 500 and 1,000 in

attendance. The largest enrolment is that of Waseda University which, including its higher department, has 11,066 students. Nihon University enrolls 9,857, though quite a large number of these are in the classes of the night school. Keio University has 9,187 students and the Imperial University 8,434. Conservatively speaking, these schools enroll a total of 100,000 students, or about one twentyfifth of the whole population of 2,400,-000 in Tokyo.

It is intended to carry out a very careful study with regard to plans for more effectively strengthening the places where Christian efforts are already being made, as well as for entering those schools where Christian work has not yet found an opening. Twenty-four schools have Y. M. C. A. organizations where Christian work is carried on - including Bible classes. Two others have the beginning of such organization. In ten others, Bible classes are held with more or less regularity and success. No others have organized Christian work. - World Call.

Kingdom of God Campaign

LAYMEN'S Mass Meeting was held in Tokyo, November 6, in connection with the commemoration of the 70th anniversary of the opening of Protestant Missions in Japan. The purpose of this meeting was to mobilize the laity of the church for the Kingdom of God Campaign, to be launched in January, 1930.

The following five Commissions were set up:

(a) Commission on General Affairs, to serve as a cabinet, having general charge of all matters relating to the campaign.

(b) Commission on Evangelism, to help plan local campaigns, select speakers, organize prayer bands, and make suitable plans regarding other matters.

(c) Commission on Publicity, to prepare articles for the press and to make provisions for broadcasting information regarding the campaign.

(d) Commission on Education, to plan for follow-up training of inquirers and those who make decisions, working through local churches.

(e) Commission on Social Service, to make surveys and plans to follow up these surveys and to deal with such issues as temperance and social purity. —Foreign Missions Conference Bulletin.

Bibles for Battleships

N AUGUST 17, in San Francisco Bay, the officers of the Japanese Training Battleships of the Imperial Japanese Navy, in full regalia, with elaborate ceremony, graciously and cordially received from the representatives of the Japanese and American Christian Churches and the American Bible Society a gift of Bibles to their Vice-Admiral Nomura, in refleet. sponse to presentation speeches, said it was a high honor, the Japanese officers felt, to have the Bibles presented to them, that he had been many times to America and knew that the lofty conceptions and high ideals of the nation were inspired by the Bible. and that they were happy to receive this Book and it was their hope and prayer that with the ideals of righteousness and justice of this Bible. peace would ever reign between the two nations. He further said that he hoped their battleships would never make war, but only be a national police force for righteousness and peace and goodwill.—Indian Witness.

INDIA

Compulsory Education for Women

AN ALL-INDIA Conference on Reform in the Education of Women and Girls has been organized, and three annual meetings have been held. One of the main objects of these conferences is to work towards the compulsory education of girls. Only one out of each two hundred is now in school. Another of the aims is to establish schools for married women.

The real progress in education can best be shown by what the Governmental Education Department is accomplishing, and the increasing number of entries for examination show the rapid awakening of the non-Christian people to the advantages acquired from educating their girls. The greatest percentage of increase has been made by the two largest communities---the Mohammedans and Hindus. It is interesting to note that Qadian, perhaps the most bigoted Mohammedan village in the Punjab, sent up thirteen girls for examination. Not only Christian, but non-Christian girls, are qualifying in increasing numbers for graduate work, and individual examples show marked capability on the part of Indian women to take special training.—Woman's Missionary Magazine.

Moslem Activity

TEARLY one-third of the Mohammedans of the world are in India. Rev. F. N. Silsbee, in Darkness and Light, says that Islam is the only religion seriously bidding with Christianity for world-wide dominion, and that India is a center for its missionary program. It is the most active in the press of any Mohammedan country, there being 222 periodicals. About 160 of these are in Urdu, fourteen in English, and the others in various vernaculars. Most of these are more than newspapers and magazines in the ordinary sense, and many of them have the definite objective of disseminating and defending Islamic doctrines, not a few of them being bitterly anti-Christian. The definite watchword is, "The Islamization of All India." At Karachi a large meeting of one of the societies was held at which circulars appealing for about 2,500,000 rupees for an endowment fund were distributed. The following is an extract: "Christian missions have been at work in India for some centuries. Their organization is perfect, their funds are enormous, and their methods of work are effective. Hundreds of different missions, hundreds of institutions and societies, and thousands of workers constitute the strength of the Christian propaganda. Thousands of Moslems

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have already fallen a prey to the Christian missionary, and there are yet greater dangers ahead."—Moody Institute Monthly.

A Large Task

HE Lutheran India Mission com-I prises a field about as large as Belgium, with a population of nearly 5,-000.000. In each thousand of this population there are 898 Hindus, 55 Christians, 44 Mohammedans, and all other religions 3. Of each 55 Christians, 21 belong to the Lutheran Mission, the others to the missions of the Baptists, Church of England, and Roman Catholics. Most of the unreached population belongs to the so-called Sudra castes or the middle classes. They are opening their minds and hearts to the Gospel and some have been baptized, but the Mission is not prepared to meet the Sudra opportunity. It does not have enough missionaries, enough Indian workers belonging to the Sudra castes, nor enough money to press forword in this direction.

Then there is the task of the uplift of the Indian villages. One who has never seen a typical Indian village does not realize how much they need uplift. Missionaries must take the lead in the remaking of Indian villages by cleaning them up, improving their industries, reforming their social life, elevating the village women and enlarging the horizon of the villagers.— Lutheran News Bulletin.

Educational League of Women

THE Women's Educational League of Delhi is a very active and practical body. It has taken up with great zeal the work of uplift among village women. So far, the work of training women who seem to be extremely keen has been done by voluntary workers belonging to many of the leading families of Delhi. The work has now increased to such an extent that the League is planning to start a regular village school for women and girls in a neighboring village. A well-to-do Brahmin widow in the village has

given the use of a house without rent for the purpose of the school. The school will not only be a place of teaching, but will contain a health center and model village home. The ladies of the League are particularly anxious to make this institution a center of village activities. They are taking care to make everything within it suited to village conditions and within the reach of all village people. The teacher will also be the health visitor and general advisor of the village folk. She will live the life of the people and show them by practical example how life in the poorest village can be made useful, clean and bright. - Woman's Missionary Magazine.

Changing Methods

FORMERLY the main stress of work in India was laid on open-air preaching, either in the crowded bazaars of cities or to smaller groups met with in the villages. While that form of endeavor has not been abandoned, nor, indeed, is likely to be, yet there is not so much time devoted to it as previously. Various causes have contributed to this end. The limitations of this method have been realized: it was seen that street preaching served to reach only a portion of the community and left other classes un-The enforced reduction of touched. expenditure necessitated the abandonment of cold weather tours in the dis-There have come other detrict. mands on the missionary's time. Then, too, it has been felt that this was a task which the growing Indian Church could well undertake. A change has come over the nature of the preaching. It is now less controversial and more experimental.

Institutional work can account for much of the diminution of street preaching. Where a man's connection with a school was once regarded as a subsidiary task, it is now regarded as his main job. Greater attention has been given to vocational schools. At Faridpur in Bengal two missions are cooperating in an industrial school, and the number of such schools has increased. Similar settlements have been opened for girls and widows. Even in ordinary schools manual training has been introduced, and carpentering, spinning or weaving form parts of the curriculum in many schools.—Missionary Herald (Baptist).

AFRICA

West African Elijah

REMARKABLE figure in the Christianizing of Africa is dead. This is William Wade Harris, of Libera, who worked quite independently of any mission, and as recently as 1925, 20,000 of his converts in the French Ivory Coast were awaiting teachers for further instruction. Bibles had been procured, though few could read them, a primitive form of Christian worship had been instituted, until a Christian community of 40,000 had grown up.

Harris' early life is obscure. It is known he had worked on ships and later at Lagos, where he attended a Wesleyan Church, probably learning to read there. About 1915 he appeared in his turban and white robes, carrying a light wooden cross, at Axim on the Gold Coast, but he soon turned west into Ivory Coast territory. His message was, "Burn your fetiches, worship the one God. Get Bibles. Build churches, and one day the missionary will come."

It was not until the end of 1926 that the old man was found by a French Methodist missionary, Pasteur Benoit, at Cape Palmas, where he had been living practically penniless in a tiny hut. He was described as still active, though obviously a very old man.— H. W. Peet News Service.

Education in the Sudan

THE United Presbyterian School in the Black Sudan opened August, 1928, and during the year ending July, 1929, 75 boys, 20 young men, and 60 girls were enrolled. Notable during the year was an experiment with twelve boys sent by the Government. These boys were in school about five months. They did very well and the

Government has seemed quite pleased with the result. As evidence of this, the school received a grant of £50 (\$250.00) to cover expenses. After the fall opening of the school, the Inspector of Education of the Southern Sudan came for a thorough inspection of the equipment, the schedule and the quality of the work done. In his report to the department he was generous in his commendation, and as a result the school is to receive this coming year a grant of £150 (\$750.00). Out of this fund some 25 boys that the Government is sending are to be taken care of, and in addition better equipment can be secured. The Government proposed to bring in boys from a distance, and since most of these boys will be sons of chiefs, the influence will be magnified. So far no restriction has been placed on religious teaching. The educational inspector has worked out a syllabus of study, and in it religious teaching has been given a very definite place.-United Presbyterian.

Christianity or Communism?

LARGE number of native South 22 A Africans are becoming communistically minded, they are adopting money and goods as their ideal; are increasingly feeling that their wrongs are not going to be righted by peaceful means alone. They have lost faith, or are rapidly losing it, in the Government; they feel that the missionary has betrayed them, or at least stood silently by while the unscrupulous white man has grabbed their land and driven them to work; they see the wide discrepancies in wages paid white and black workers for the same work; they see the utter cant and hypocrisy in the liquor laws which grant to the white man unlimited rights and prohibit liquor to the natives in towns. All down the line, especially in the economic field, the native feels that he is being discriminated against, and unjustly. Rebellion and revolt are not natural to the native people. They hesitate to join formally an organization such as the

[January

Communist Party. But the general attitude which the Communists stand for is growing and is becoming increasingly vocal." These are the startling words of Ray E. Phillips of the Bantu Men's Social Center, Johannesburg.

The man in South Africa who has taken the time and energy to look carefully into the native economic situation with its accompanying social effects, Dr. Henderson, states, "The situation is anxious, and there are some who fear it is passing out of our control."—F.~M.~C.~Bulletin.

Modernizing El Azhar

 $\mathbf{E}^{\mathrm{L}\,\mathrm{AZHAR}}$, in Cairo, both the oldest and the largest university in the world, is to recast its curriculum. The old university course of El Azhar, which is said to go back to the time of Muiz, and has been established from time immemorial, was based entirely on the Koran. The theology, the law, the traditions of Islam formed almost the whole of the education given, in the senior course, though reading and writing, grammar, algebra and arithmetic were given to the junior students. No independent thinking was encouraged, or learning of things outside the realm of Islam. But now this is to be changed. The cabinet, under the inspiration of a new rector of the Sheikh Meraghi, has university. passed a new organic law for its government. There are to be faculties of Moslem theology, of Islamic law, of the Arabic language, as of old, but these are to be moved by a new spirit, and to them are to be added new courses of modern languages and modern science, adapted to modern conditions.—The Living Church.

GENERAL

Rural Trend of Jews

JEWISH population has long been concentrated in towns, and chiefly great cities. Warsaw has 250,000; Budapest, 169,000; Vienna, 149,000; London, 150,000; Paris, 100,000, while of the 4,228,029 Jews in America, 3,553,600 live in 68 cities. New

York City has 1,765,000. But American Jews are gradually forsaking the crowded centers and seeking new homes in towns and villages, and on the farms. While two-thirds of the Jewish population are found in our eleven largest cities, the other third is scattered over 9,701 smaller cities, towns, villages and rural communities. Jews today are found in 1,121 towns having a population of less than 5,000. They are living also in 3,943 villages and in 3,292 unincorporated rural districts. There are 110,000 Jews on farms in 40 different states. - The Presbyterian.

The Gospel for Jews

THE Presbyterian Church now has centers of evangelism for the Jewish people in twelve cities. The Board of National Missions is also encouraging Presbyterian churches to include Jewish missions in their ministry. Many a church has discovered that Jews, far from being unreachable, are eager to learn about Christianity and to read the New Testament. Some of these churches have twenty or more Jews in their membership. It is estimated that some 1,500 Jews are members of American Presbyterian churches. Of these, sixty-one are ministers. Recently a rabbi of unusual scholarship and ability has been baptized and is studying for the ministry. Others are professors in colleges, elders, deacons, and trustees of churches, teachers in Sunday-schools, presidents of missionary societies.---The Presbyterian.

Result of Sound Policy

THE Church Missionary Society, which began its work in Africa about 125 years ago, reports a remarkable ingathering. After nearly 100 years in the field, the total number who had embraced Christianity was 60,901. This was in 1900. In 1927 the number had increased to 488,565; in 1928 to 519,577; in 1929 to 552,640. The ranks of ordained Africans had also increased from 84 in 1900 to 257 in 1928. The Christians in Southern Nigeria contributed last year nearly \$500,000 to the work. Sixty-seven European workers were supported from native contributions in 1926, and 161 in 1929. These African churches have been taught to support their own pastors and teachers. Now they are beginning to provide even for the foreign missionaries in their midst.—Alliance Weekly.

Race Relations Sunday

THE eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday-school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22d Street, New York.—Bulletin.

War Debt Proposal

D^{R.} JOHN H. FINLEY, advisory editor of the New York Times, in his final lecture at Edinburgh University on November 1, suggested that America should put what is paid to her in war debts into a fund for the education of the children of the world. "If Henry Ford is right, that the United States would not feel any serious loss if it cancelled all its foreign debts," he said, "it seems to me that at least this course is possible: let the nations pay their debts as arranged (if it is for their good) and then, since the United States would not feel any loss in canceling them, let her put what is paid to her into a fund for the education of children throughout the world. We would be disposed to subtract from the contracted payment of the debt, any amounts so spent by the nations themselves. The fund might be placed in the hands of an international committee - or a planetary committee of the foremost men in the world, the majority of whom should be United States citizens-to be administered with the purpose, first, of giving education to those children who suffered most from the wreckage of the World War; second, of giving the highest possible training to the teachers of all lands."-Presbyterian Banner.

Missionary Distributors

THE Pioneer Mission Agency, with headquarters in Philadelphia, was organized "to learn and publish the need, and forward workers and means to other organizations for pioneer work." During the past year more funds have passed through the Agency's hands than ever before, the amount for missionary work alone being about \$11,000. That which was designated has been forwarded as requested; the money given for pioneer work was sent to various missions for the opening of new fields or for making surveys. Nothing is taken for the upkeep of the office from funds given for field work.-Report.

Stockholm Continuation Committee

THE Stockholm Continuation Committee has now been transformed into the "Ecumenical Council for Practical Christianity." At its last meeting at Eisenach, Germany, in September, the Committee approved the establishment of a permanent centre at Geneva. Steps are being taken towards a closer cooperation with various Christian Youth Associations.—Information Service, World's Committee, Y. M. C. A.



Any books mentioned in these columns will be jorwarded by us on receipt of price.—The Review.

Scripture Calendars. Pickering & Inglis. Glasgow. 1929.

Daily Scripture quotations on pad calendars give daily messages to brighten and nourish spiritual life and equip for service. Five of these calendars, on attractive boards with colored pictures, offer a variety of style. The prices range from 1s to 1s 6d. Some of the calendars contain only Scripture verses, while others give quotations from such well-known British and American religious teachers as Andrew Bonar, Charles Spurgeon, F. B. Meyer, D. L. Moody, Arthur T. Pierson and others. There are also "Golden Grain" Diaries (2s. to 7s. 6d.) and Almanacs (2d. to 1s.) D. L. P.

The Primitive Church, by Canon B. H. Streeter. 323 pp. \$2.50. The Macmillan Company. New York.

This is a thoughtful and scholarly study of early Christianity with special reference to the origins of the Christian ministry. Canon Streeter's high reputation leads one to expect a thorough piece of work, and this book does not disappoint the expectation. It is an important contribution to a subject which is being actively discussed in America, Great Britain and the mission field. We all know how vigorously each denomination insists that its polity and orders are justified by the New Testament, and the resultant controversy as to which of the many conflicting claims is the right The Episcopalian believes that one. he finds episcopacy, the Presbyterian presbytery, and the Independent, independency. But while each party has argued to its own satisfaction it has not succeeded in satisfying its opponents. Canon Streeter believes that the solution of the deadlock is quite

simple. It is found in the fact that there was greater diversity in primitive Christianity than has been supposed, that there did not exist a single type of church order, but that there were several types, so that the Episcopalian. Presbyterian and Independent can each discover the prototype of the system to which he himself adheres. The important bearing of this on the pending question of mutual recognition of orders in the movement for organic union will at once be seen. Incidentally, the book gives a clear and non-technical introduction to the history and literature of the first century of Christianity.

A New Commentary on Holy Scripture, including the Apocrapha. Edited by Charles Gore, Henry Leighton Goudge and Alfred Guillaume. 1,598 pp. \$3.50. The Macmillan Company. New York.

This is a notable contribution to the literature on the Bible and it is arousing widespread interest. The editors and authors are among the most distinguished scholars of this generation and they have done their work with skill, painstaking care, and deep reverence for the sacred book which they expound.

Particularly interesting features are the inclusion of the Apocrapha, and a series of monographs on various topics that the authors deem essential to the proper understanding of the Bible. We know of no other recent commentary which contains so much suggestive material within the covers of a single volume. The comments are of course usually brief, but they are remarkably luminous. The three editors have provided the principal part of the work, but they have associated with themselves a considerable number of specialists in Great Britain and America so that the volume represents the concensus of opinion of many em-

inent scholars. All of them belong to the High Church Anglo-Catholic party in the Anglican Communion, and all accept what are commonly called "the assured results of the 'literary criticism' of the Bible." These presuppositions color their interpretation of many passages, and readers who do not concur in the presuppositions will naturally not concur in the interpretations. Doubtless no human beings could traverse so vast a field as the whole Bible in a way that would be satisfactory to every one. Certainly this reviewer does not concur in some of the opinions expressed. But we gladly recognize the fine Christian spirit of the editors, and the unwisdom of ignoring the views of such influential scholars who undoubtedly represent a large constituency. They evidently do not mean to be iconoclastic for they say that they object to "a great deal of modern biblical criticism which is inspired by a spirit so obviously hostile to the Christian faith as to leave no room for real appreciation of its books"; and they declare that "it is not this sort of criticism which readers will find in this commentary." It is gratifying to note too that the editors avow their firm belief in the miracles of the New Testament, the virgin birth, bodily resurrection and deity of our Lord. A. J. B.

The Lesson Round Table-1930. Richard D. Dodge, Editor. 359 pp., 12 mo., Nashville, Tenn. 1929.

This is a pocket size teacher's manual on the 1930 International Uniform Lessons upon the plan of having each lesson discussed by a different leader among the outstanding ministers, educators and other Christian workers. Joseph Fort Newton, Wm. L. Stidger, Francis J. McConnell, James I. Vance, G. Walter Fiske, Frederick Lynch, Wm. H. Leach, Burris Jenkins, and other notable leaders teach the lesson. Moffatt's Translation is used. It is not an exhaustive commentary, but a practical an inspiring manual for members, as well as teachers of adult classes, and it admirably suited to the need of devout Christians, who being themselves deprived of fellowship in an active class, want to follow the study of the international lessons.

R. C. WILLIAMSON.

What Do We Mean by God? C. H. Valentine. pp. 243; \$2.00. New York. 1929.

This apologetic for Christian Theism does not draw upon the Scriptures as revelation or upon ecclesiastical tradition; rather does it dig into human experience on its various levels for arguments to support the main thesis, that the least we can mean by God must be such a conception as can run the gauntlet of modern science, philosophy, and religion. "The minimum essentials for the God of religion are two. As against psychology, we must claim for God the nature of Ultimate Reality; as against philosophy, we must claim for God the nature of responsiveness." Tracing responsiveness from the lowest levels of life in plant and animal to awakening personality in man, the author concludes that it is conditioned in each stage by the character of the stimulating object. In animals with clearest traces of intelligence, there are closest approaches to personality only when under the constant stimulation of human discipline or training, while man, already arrived at the stage of personality, depends upon responsiveness in other persons for his progressive experience. If mind and personality in man be allowed any place in ultimate reality, a quality of responsiveness in the ultimate of science or the absolute of philosophy is demanded by highest probability as conditioning the responsiveness of human personality. God cannot be less than personal as the character of the system and unity of the ultimate. He may be much more than personality, He cannot be less than responsive in the sense in which that term characterizes human beings.

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In three main divisions, the author deals with the questions, "the reality of the object of religious experience," "the responsive subject of Christian experience," and "the responsive object of Christian experience." It is a highly profitable study for all who are constantly seeking clearer "reason for the hope that is in them."

R. C. WILLIAMSON.

Pass on the Torch. Allen Eastman Cross. 104 pp. \$1.00. Boston. 1929.

A delightful book of hymns, lyrics and free verse by a modern poet. The poems are all quotable and full of a spirit sensitive to beauty and to God. A beautiful one is entitled "Into the Mountain"—Luke 6: 12.

The mountain looming in the dark Is not more strong and still

Than is thy waiting soul, at prayer Upon the conscious hill.

The waters, dreaming of the stars, Are not more free and clear

Than is thy open heart to Him, Who breathes above thee here.

Spirit who prayest when we pray, Draw thou our souls apart;

Into the mountain which is God Bring every wondering heart.

"The Book to Know."

"The Book to Know" is not a large book, but into it is packed a surprisingly large number of seed thoughts. Dr. McConaughy learned years ago, as Bible teacher at Mount Hermon School, how to awaken the thoughtful mind of youth: here he both stirs and directs the interest of all who would better know their Bibles. This volume is first in a series of four and takes up "Genesis to Kings: God in Israel," that section which is most abused and all too little used. Critics will find in this volume that a man can be thoroughly modern in his knowledge and viewpoint and yet be true to the record in those earlier Scriptures. The chapters relate to the Book of Beginnings; the Book of Deliverance; the Books of the Wilderness Life; Entrance and Conquest; Early Life in Canaan; the United Kingdom; the Divided Kingdom, and the Downward Course.

One excellent feature about these studies is that the great essentials of faith and life are emphasized and made clear. They lead the reader to a higher regard for the Scriptures and leave one eager to see the remaining three volumes. HARLAN P. BEACH.

The Epistle to the Romans—A Commentary. H. C. Moule. 437 pp. 5s London. 1928.

This book is a new edition of an old work which was so valuable as a devotional exposition of the Epistle, that it was thought worth while to bring it out again. All who know the writings of Bishop Moule will recall his "Faith," "The High Priestly Prayer," "From Sunday to Sunday," and will recognize the luminous character of the work done by this devout and scholarly spirit. There is no intellectual debating over minutia. Instead there is a rich unfolding of Evangelical Faith. If there were more pastors studying Commentaries of this sort, the sermons they produce would be richer in Biblical content, deeper in their understanding of life, and congregations would not go away from services unfed. JAMES F. RIGGS.

Power From on High. By John Greenfield. Pamphlet. 35c. Warsaw, Indiana.

The story of the Moravian revival of 1727 which resulted in the conversion of John and Charles Wesley, is accompanied by a strong appeal for prayer for a new revival. The pamphlet contains many interesting facts and has a stimulating spiritual message. D. L. P.

A Modern Pilgrim's Progress. Rev. DeWitt Lincoln Pelton, D.D. 136 pp. \$1.50. New York. 1928.

These twelve practical addresses, based on Bunyon's "Pilgrim's Progress," deal with the progress of a present-day Christian. They are inspiring. M. T. SHELFORD.

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COMING EVENTS

- February 18-19—INTERNATIONAL COUN-CIL OF RELIGIOUS EDUCATION, EXECU-TIVE COMMITTEE, Chicago, Ill.
- February 25-27—NATIONAL STUDY CON-FERENCE ON THE CHURCHES AND WORLD PEACE, Evanston, Ill.
- March 7-WORLD DAY OF PRAYER.
- June 6-14—ANNUAL MEETING OF THE NA-TIONAL CONFERENCE OF SOCIAL WORK AND ASSOCIATE GROUPS.
- June 17-24—World's Committee, Young Women's Christian Association, Geneva, Switzerland.
- June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, TOronto, Can.
- July 1-9—THE FIFTH INTERNATIONAL CONGREGATIONAL COUNCIL at Bournemouth, England. Chairman, Dr. J. D. Jones. General topic for discussion is "The Living Church." The Council consists of 400 members, distributed as follows: United States, 150; British Isles, 150; Canada and Newfoundland, 20: Australasia, 32; South Africa, 10; other countries, 38.
- September 14-17—EVANGELICAL BROTH-BRHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Ohio.
- October 14-19—INTERNATIONAL CONVEN-TION, DISCIPLES OF CHRIST, Washington, D. C.

MY MISSIONARY CREED I Believe-

- In God the Father, God the Son, and God the Holy Spirit.
- That in Christ alone is there salvation for mankind.
- That I must tell of Christ the Saviour to all men everywhere if I am to be an honest steward of the Gospel.
- That I must send messengers to carry this news of my Saviour to all nations.
- That I must pray for these messengers and for the power of the Holy Spirit upon them.
- That I must give full support with my means to these messengers, that their time may be given wholly to the extending of Christ's Kingdom.
- That I can become an unselfish Christian only by thus sharing my Saviour with all mankind.

-The Christian Observer.

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OBITUARY

DR. FRANK H. SPENCE, physician and clergyman of the Yukon, Alaska, died October 3, in San Diego, California, as the result of an automobile accident.

DR. ANTONIUS MANASSEH, Syrian Quaker and medical missionary of the Friends' Service Council, died at Brummana, October 31.

THE REV. THOMAS LEWIS, F.R.G.S., Welsh Baptist missionary in Africa for 33 years, died in London, December 5. He had retired in 1915.

MRS. WALTER DRAPER, of Kawimbe, Rhodesia, a devoted worker for lepers in Central Africa, died in England, November 24. *

MR. WILLIAM HENRY CONST, for more than 50 years financial secretary of the S. P. G., died November 15, at Brixton, England.

MRS. MOSES SMITH, President of the Congregational Woman's Board of Missions for 35 years, died in Chicago, October 10, at the age of ninety-four.

PERSONALS

DR. JOHN R. EDWARDS, Secretary of the Methodist Board of Foreign Mis-sions, has gone to the Far East to study missionary programs in China, Japan and Korea.

THE REV. DR. CORNELIUS H. PATTON, Secretary of the American Board of Commissioners for Foreign Missions, has retired after a quarter century of distinguished service.

MR. WILLIAM M. SMITH, of Poughkeepsie, N. Y., and Miss Lucy Slade, of New York City, have been chosen by the Board of National Missions of the Pres-byterian Church, to fill the vacancies caused by the deaths of Mr. James N. Jarvie and Mrs. D. E. Waid.

THE REV. DR. JOHN A. MARQUIS, the eminent General Secretary of the Pres-byterian Board of National Missions, has resigned on account of serious illness. Much prayer is being offered in his behalf.

DR. FRED FIELD GOODSELL, of Constantinople, has been appointed Executive Vice-President of the American Board of Commissioners for Foreign Missions. *

VISCOUNT SAITO has been reappointed Governor-General of Korea. His interest in missionaries and Koreans in his former administration endeared him to all residents of that country.

*

MR. CHARLES WARREN FOWLE has been appointed Assistant Secretary of the American Bible Society. He was born in Turkey, of missionary parents. *

MR. STOWE SMITH, ninety-five-yearold Baptist leader of Australia, has been elected President of the Australian Baptist Union.

A. G. FLETCHER, M.D., Superintendent of the Leper Asylum and the Presbyte-rian Hospital at Taiku, Korea, has been awarded the Blue Ribbon Decoration by the Emperor of Japan in recognition of his eminent service to the Koreans.

THE REV. DR. SAMUEL M. ZWEMER, accompanied by Mrs. Zwemer, arrived in America by the Steamship "Olympic" on January 9th. Dr. Zwemer has accepted a call from the Theological Seminary at Princeton, New Jersey, to the Chair of History of Religion and Christian Missions and will begin his duties there at once. Dr. and Mrs. Zwemer expect to make their home permanently at Princeton.

THE HON. NELSON TRUSLER JOHNSON, Assistant Secretary of State for Far Eastern Affairs, has been appointed to fill the difficult post of American Minister to China in succession to the Hon. John Van Antwerp MacMurray, who had resigned. He has had exceptional training for this high and difficult post, hav-ing already served many years in China. He first entered the foreign service as a student interpreter in China where he acquired a knowledge of the Chinese language. He served in consular posts at Mukden, Harbin, Hankow, Shanghai, Chungking, and Changsha. In 1918, he was called to Washington to take the China desk in the Far Eastern section of the Department of State. He was one of the expert assistants of the American group at the Washington Conference on the Limitation of Armaments.

It is believed in Washington that no man is better fitted than Nelson Johnson for the post he is to fill. He returns to China having friends among every class and clique. He is said to hold the affection and respect of the missionary and the business man, the diplomat and the soldier. Almost of more importance, it is believed, he has a deep understanding of China itself and is respected by the Chinese. He is able to converse in their own language.

When a reporter asked him what he regarded as the outstanding question to-day between the United States and China, he replied: "A strengthening of the traditional ties of friendship, a deepening of the mutual understanding with which we have always held each other. China is a great nation—at present torn by unfortunate strife, but peace will some day come."

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor ARTHUR J. BROWN, Editor for 1930

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Vol. LIII, No. 2



THE CHINA OF 1929

BY THE REV. COURTENAY H. FENN, D.D. Preshyterian Missionary in Peking, China, for Thirty-six Years

URING much of the year the American newspapers have featured China on the front page under rather livid headlines. and with much detail of intrigue and bloodshed which has made it easy to grow discouraged in one's hope of peace and progress in that land of the unexpected. The confidence with which many of these reports have been set forth has been frequently belied by their mutually contradictory character. and by naive reportorial confessions of a great dearth of reliable information in China. Each party in the frequent strife has censored all news and manufactured much for propaganda purposes, and much of what has been published has been pure guess work as to events and personally colored forecasts of their bearing on China's future. Not a little of the interpretation has been unfriendly in its spirit and far more pessimistic in its tone than the actual outcome has warranted. One prominent correspondent especially, whose deportation was requested by the Chinese Government, has pictured that government repeatedly as at its last gasp, and represented the dilatory payment of soldiers as the

giving of bribes. The present writer has found it possible to maintain a fair estimate of the situation in China by waiting a few days for newspaper confirmation of startling items of news and then discounting them by a half. It is well also to reserve the interpretations of the residuum of assured fact for the future, as the parts played by various individuals in the events and movements are variously represented by writers with widely differing points of view.

Of none of those prominent in China's recent history is this so emphatically true as of "The Christian General," Marshal Feng Yü Hsiang, (e like u in fun). He has won the admiration and devotion of his officers and soldiers and of many intimate friends: but he has also aroused the suspicion and fear of official superiors and the absolute unbelief and unhesitating condemnation of most foreign observ-Among missionaries there is ers. great divergence of opinion, a large majority of British missionaries considering him a hypocrite and a renegade, while a considerable majority of American missionaries continue to share the confidence expressed recently by a prominent

Chinese educator that "Marshal Feng is a good man, a patriot and a Christian." Chinese Christians in the North retain large confidence in him, while most of those in the South do not.

The actual events in the career of Marshal Feng it will not be easy even for the future historian to ascertain, or to determine their absolute or relative significance, so widely have witnesses disagreed as to fact and meaning. That from a very small beginning he developed an army of tens of thousands of soldiers, who respected him, feared him, loved him, and composed a unique military force, a model for China and for the world, was for several years a patent fact. Not only in time of peace more perfectly prepared for war than any other army in China, but even in time of war more perfectly prepared for peace than any other army in the world, his soldiers were kept from both alcohol and tobacco and trained in every feature of civil as well as military life. In their camps was provided and applied every facility for physical development and industrial efficiency. Everywhere the soldier turned he was faced with terse moral and social maxims painted on interior and exterior walls, and a vigorous evangelistic campaign was maintained by urgently invited Chinese Christians and missionaries. Much of this has been continued, as far as possible, amid the innumerable shifts of the past few years, though the evangelistic propaganda has been relaxed in deference to the constitutional declaration of religious liberty.

Marshal Feng also has upheld by his own consistent example the simple life enjoined upon his troops. He declares that he has not lost

his Christian faith or ceased to live a Christian life; that though deceived for a time by Russian hypocritical professions of friendship. he has never been a Bolshevist, or a Communist, or "anti-foreign" except toward those who were distinctly anti-Chinese. Though his name has appeared in almost every newspaper paragraph relating to actual or possible uprisings against the present Nanking Government, much of the time only a few friends have known where he actually was. and reporters have simply conjectured that the redoubtable Marshal must have some responsibility for any revolt which showed promise of success. Impartial history, if it is ever written, will probably reveal that such revolts as he has really sponsored have not originated either in his love of fighting or in a desire for personal gain or aggrandizement, but rather in a strong conviction that the powers that be are running the New China off the track leading to true liberty, justice and stability. Of course the correctness of his judgment and the quality of his statesmanship are open questions; but to my mind there is little question as to the sincerity of his patriotic purpose. It appears probable that the objects of his recent armed protest against the non-observance of government agreements may be accomplished without further bloodshed through a program of reforms at Nanking, following the suppression of recent local mutinies.

The reports of movements of Russians and Chinese on the Manchurian border, at the two ends of the Chinese Eastern Railway, have so often been contradicted that even the newsmongers have felt constrained to confess that the combination of a double propaganda and a double censorship is too much for them, and that they do not know the facts. It is no doubt true that China forcibly seized the railway which was to be jointly controlled, but it is equally certain that Russia had long violated her treaty with China by engaging in secret Bolshevist propaganda along the line of that railway. Reports of fierce battles and massacres may be somewhat discounted; but the situation had become increasingly serious and might easily have involved other nations.

It may well be doubted whether the conference decision to disband a large part of the existing armies has been a large factor in starting the revolt of the Peoples' Army (Kuominchün), except in so far as partiality may have been shown at Nanking in the apportionment of funds to pay off the retiring soldiers and to maintain those kept under arms. Marshal Feng and Governor Yen are thoroughly in favor of the reduction of all forces. This disbandment of armies is. however, one of the most serious problems of the new government, as it is intimately related with the wide-spread bandit problem. The discharge of hundreds of thousands of soldiers, with neither back pay nor a means of livelihood, is merely adding hundreds of thousands of bandits to the vast number already made by these years of civil war, who have been terrorizing vast sections of the country and preying upon the already poverty-stricken people, rendering travel and even residence unsafe for Chinese and foreigner alike. To retain them as soldiers is further to impoverish the people in order to support them in mischievous idleness and to increase the prospect of further civil Apparently the days have wars.

passed when the Chinese bandit was more respectful of the rights of foreigners to life and property than of those of his own countrymen. In proportion to their numbers, missionaries are probably less subject to attacks and robberies than are other foreigners, perhaps because they are justly suspected of carrying less of this world's goods and of being able to pay much smaller ransoms. Yet that there is another element in the matter is evidenced by the fact that Chinese evangelists share in the comparative immunity, sometimes being left untouched when others are held up, simply because they are Christian ministers.

America's refusal to join other nations in an ultimatum to China for the immediate settlement of the Nanking incident of March, 1927, leading to milder measures on the part of all, undoubtedly has tended greatly to the improvement of China's relations with all the world; yet the gentler treatment has perhaps made it more difficult for the missions to recover property in many parts of the country soldiers occupied by but now needed for missionary work. Even pressure from the Central Government has not availed to restore many buildings to their rightful On the other hand, the owners. decision of certain institutions not to demand any indemnity for destroyed property is said to be about to result in outright gifts from the government in excess of what might have been asked as indemnities. The Chinese Minister of Foreign Affairs has carved on an enduring tablet not only an expression of his personal affection and reverent admiration for the murdered John E. Williams at Nanking, but also his conviction that

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that martyr death has been an effective means of arresting the dangerous frenzy of China's rapidly developing national consciousness and directing it into constructive instead of destructive channels.

Most of the evacuated mission stations have been reoccupied. though usually with a diminished force. In Hunan and Hupeh, through the surging and resurging of military forces, not a few of the missionaries have encountered great perils and hardships, and there has been considerable occupation and destruction of mission property at the hands of defeated soldiers, sometimes necessitating a second or third withdrawal from Yet in spite of these the field. things and of some falling away of Chinese converts, much encouragement in the work is reported, and the call is urgent for the return of old missionaries and the appointment of new ones. In this call have joined, with tremendous earnestness, the leaders of the Chinese Christian Church, some of whom seemed disposed, two or three years ago, to question the need for more missionaries. Now, faced with the stupendous task of evangelizing that great nation, and themselves forced, by missionary withdrawals, to shoulder unaccustomed responsibilities for which they have found their preparation inadequate, they cry with a loud voice, "Come over and help us." It is not strange that, both in the case of old and new missionaries, they express a preference for those quite free from the "superiority complex," who will be happy to work in association with Chinese colleagues, on the basis of perfect equality, for a church built up in partnership as an autonomous Chinese church. There are few missionaries unwilling to accept

the new conditions. Indeed most of them would prefer an occasional overruling by an earnest Chinese majority to a constant lack of initiative, and will welcome the day when the Chinese church will accept all responsibility as well as all authority for the evangelization of China. Some missions have gone much farther than others in decreasing their staff in order that the Chinese church may increase. The latest steps taken by the North China Mission of the American Board have been published in THE MISSIONARY REVIEW OF THE WORLD and elsewhere. The several missions whose churches have united in the "Church of Christ in China" have gone at the matter in a somewhat different way, but all are engaged in as rapid devolution as seems, both to Chinese and missionaries, to be advisable.

The group of missionaries hardest hit by the overturnings and confusion of the past few years, and therefore those who have found it most difficult to adjust themselves to the new situation, strange to say, is not composed of the senior missionaries who have been in China twenty to forty years, but of those who have reached China since 1920. The older missionaries have already watched China through so many crises that, though the latest crisis differed greatly from any which had gone before, it was a logical out-growth of earlier ones and to a large extent the product of influences set in motion by the Theremissionaries themselves. fore it could not overwhelm them with its unexpectedness, or discourage them with its revelations of weaknesses and incompatibilities. The younger missionaries, many of whom were apparently much more in sympathy with the Youth Move-

ment, which underlay the violent explosions of these recent years, yet have actually been more largely stampeded by the earthquake than their seniors, and more disinclined to return to China lest they be not wanted. It is true that, as young people, they have to plan for a much longer future than these seniors; and that the Chinese have not yet made it altogether clear that there will be a life-time and life-worth service open to foreign educators. Yet it is also true that the Chinese people and the Chinese church have not taken such a grip on the hearts of these young people, as a class, as they have taken through the years upon the hearts of their seniors, so that the severing of ties is much easier for them. The evidence is growing that there is going to be an imperative need for many years to come of all who are so fully moved by the missionary spirit as to be willing to work beside the Chinese leaders and under the direction of the Chinese church. The distinct reply of those leaders to the inquiry, "In what departments of the work are missionaries still needed?" is. "In every department." The way will not always be easy; it will probably be more difficult for the educator than for either evangelist or It will require divine physician. patience and love. But many who have already started in it testify that it has its rewards by the way. Few missionaries would willingly return to the relations of five years ago.

There is wide divergence of opinion as to the relation of self-support to self-government. Proponents of the two most sharply contrasted ideas declare their aims to be precisely the same, namely, the building up of an intensely ac-

tive organization of spiritually virile Christians to make Christ redemptively known to all the nation and accepted as Saviour and Lord in the shortest possible time; yet they offer diametrically opposite policies for the accomplishment of this One party believes that a aim. great mistake has been made in the past foreign financing of the Chinese church to work on a scale quite out of keeping with past or present economic conditions, and that the only hope is the immediate or gradual withdrawal of all foreign funds to the end that the Chinese church may attain spiritual virility and efficiency through the more sacrificial life involved in selfsupport. The other party argues that there is little or no connection between self-support and spiritual virility; that the contributions of all Christians to world evangelization are given to Christ and not to a mission; and that therefore in each country they should be placed altogether at the disposal of the Christian church of that country. Elaborate arguments support both positions, but the conspicuous success, in certain missions, of the policy of almost complete self-support from the beginning in producing evangelistic virility appears to indicate that long continued subsidization of churches for other peoples is not wise.

On the other hand, the economic level of China's Christians is considerably lower than it was a few years ago, on account of the havoc wrought by military hordes, bandits, droughts and locusts, and there is little hope of rapid progress toward self-support. A new phase of the problem is now presenting itself in the organization of a General Council of The Church of Christ in China, with full time, sal-

aried secretaries, and a request from the church that the Foreign Missions Boards provide for the larger part of the overhead while continuing their large measure of support of local churches. It is argued that this will hasten the securing of self-support through the more rapid expansion of the church. But it looks somewhat like the statement of the business man who said that he could afford to sell goods for less than cost because he sold so many! In view of the economic depression, it will doubtless be necessary for some years to come for America to contribute more than in the past toward the total budget of the growing Chinese church; but when political conditions become stabilized and a measure of prosperity returns, that church should become increasingly able and gladly willing to meet the expense of its General Council and hasten the day of full autonomy through self-support.

The problem of Christian education in China does not find its solution as quickly as many had hoped. The Nanking Government showed, in its early months, an inclination to make all possible concessions to Christian schools as to requirements for registration, and permitted fairly explicit statements of their Christian aim in application papers, seeking only an impartial application of its interpretation of religious liberty in forbidding required religious worship or studies in private schools. Unfortunately, too large a liberty of divergence from these national regulations has been allowed to provincial boards of education, some of which have ruled against any expression of a Christian aim, or have even forbidden primary schools to teach religion in any way. Most of the

colleges have sought and secured registration and also many of the middle schools; while others have chosen to reduce their grade, or even to close, in preference to accepting restriction of liberty to continue the schools as positive evangelizing agencies. Few schools have been compelled by the government to close because of failure to register, and it is hoped that, when the central government attains greater stability and larger control over such national matters, the strong Christian element in that government will be able to secure for private schools a larger administrative liberty, not a preferential treatment of Christian schools, but larger liberty for all in matters of such private nature, so long as the general educational curriculum conforms to national standards.

Some missions have adopted the policy of confining their educational work more largely to the children of Christian families and to the preparation of students especially for Christian work, and have found the spiritual atmosphere of the schools much improved by the withdrawal of most of the non-Christian students and by the greater singleness of purpose of those who remain, relinquishing, as they do, the advantages of government recognition. On the other hand, many of the registered schools report that, while the attendance upon Christian worship and studies has fallen off from twenty to eighty per cent since they became elective, yet their quality and influence, and the interest of students in them. have greatly improved. Equally wise and successful missionaries are found on both sides of this guestion.

An outstanding event of the past year in Christian education was the

dedication of the new plant of the Yenching University at Peking, for which distinguished visitors went from Great Britain and America. The preponderantly Chinese architecture and landscape gardening have made a very pleasing impression; and an able faculty, now more Chinese than foreign, is commanding general respect. Another Union University, at Tsinanfu. Shantung, has definitely devoted itself to a larger ministry to China's rural population, more than eightyfive per cent of the whole nation. Nanking University has begun a new period of prosperity following the great destruction wrought in 1927. The most largely attended Theological Seminary, attracting students from many provinces, is the North China Theological Seminary at Tenghsien. Shantung. which is largely under the control of the Chinese Church; but the Nanking Theological Seminary has been reopened and the Union Seminaries in Canton and Tsinan are in vigorous operation.

The National Christian Council, with a majority of Chinese members, has been thoroughly reorganized to secure a more genuinely representative character: not. however, to represent the missions, to represent the various but branches of the Chinese Christian Church. The collection of valuable information for all the churches. keeping in touch with other national Christian organizations, visitation of great centers, organization of spiritual retreats, and other activities, greatly aid the growth of the churches, evidence their solidarity, and encourage the hope of a united front in the forward march.

This National Council. the Church of Christ in China, and other Christian organizations are launching a nation-wide evangelistic movement with the opening of the year 1930. The urge for this movement has come from the revelations of the last few years as to the smallness and weakness of the Christian Church; its inspiration has come in large measure from the spirit and message of the Jerusalem Council. and vast encouragement has been afforded by the discovery that the influence exerted by Christianity in China is many times what might have been expected from the numbers of the Christians. The aim of the movement is so to intensify the evangelistic activity of all churches and Christian organizations as to accomplish at least the doubling of the membership of the churches within the next five years. During recent years there has been some danger of the missions' devoting an undue proportion of funds and force to the development of educational and other institutions, and the new emphasis on the heart of the missionary enterprise, the making of God known through Jesus Christ by direct evangelization is most timely. Great enthusiasm is being displayed in the launching of the movement. Methods and materials are being developed as rapidly as possible, and the goal set should be more than attained if a fair degree of peace and security are established and maintained in that disturbed land.

Eternal Father, hear our common prayer for all who are beshadowed by sorrow, tormented by temptation, or baffled by perplexity. O Thou Solver of human problems, Thou Comforter of all who mourn, may our helplessness be Thy opportunity and our deep need Thy open door.—JOSEPH FORT NEWTON.

OPPORTUNITIES AND PERILS IN CHINA

BY DR. HENRY T. HODGKIN

Formerly Secretary of the National Christian Council of China

T MAY fairly be said that in human affairs the largest possibilities of good are usually associated with dangers of a special land. The present moment in the Christian movement in China is no exception and in this article I propose to look at the opportunities and perils in their relation to one another. None can say what the next ten years may bring forth, but in the light of the present situation within the Church and in the nation we may be able to indicate some possibilities and the conditions likely to favor or to prevent their realization. This much at least can be attempted by way of stimulating further thought and focusing attention upon significant factors in the situation.

Ι

The inauguration of the "Five Years' Movement" by the National Christian Council at its annual meeting last May is a notable evidence of the conviction, shared by Christian leaders all over the country, that now is the time for advance. The wave of anti-Christian passion has largely spent itself. While there have been disappointing places, some falling away from the Church and even the defection of some trusted leaders, there has been not a little evidence of the reality and depth of Christian conviction in times of great trial. To have visited, as I have, places where communism has swept through a whole countryside with bitter attacks upon all religion and upon Christianity in particular, and to meet with the group of

Christians who have remained faithful, to have talked with men who have passed through the fire and came out tried like gold, to have seen buildings destroyed and ransacked and befouled and yet to find they were still being used for worship, is to realize how much steadfastness there has been often in unexpected places and quite unrecorded. These things have been noted by the general public in China. It would be guite misleading to say that persecution is at an end. It would be wrong to deny that some unseen structures have fallen when the storm burst. But the large degree of steadfastness shown often by humble and illiterate people is a testimony to the fact that amid the storms there is a rock which can stand. Many things in China are changing and have changed. Some are commenting on the fact that the Church has shown a certain stability and quiet confidence and are interested in discovering how they can be.

Herein then lies the first opportunity which the National Christian Council has discerned and to which confirmatory evidence is given from all parts of China. It is possible today to work in larger numbers than for years past. The next few years should be a time of rapid expansion. Can the Christian forces sieze the moment and use it to the full for the extension of Christ's Kingdom in China?

Not less significant than the decision to start the movement is the kind of emphasis which is being given to it at the start. The Council calls for no general campaign of large weeding and wide publicity. It believes that there should be a place for such before the five years are over. But it suggests that in the meantime, work be along the quieter lines of personal evangelism, small retreats, emphasis on stewardship, religious education and so forth. Why? Is it not because there are perils very closely connected with the opportunity? We may consider two such.

In the first place a rapid public advance of the Christian forces just now is very likely to become a signal for a recrudescence of anti-Christian propaganda. Now us missionary-hearted men would halt his efforts for fear of opposition. But it may well be that a larger result can be obtained by quieter methods at this juncture. The critical condition of public affairs in China may indicate a measure of caution in action that may be needlessly provocative. Doubtless this consideration has been in mind, especially in view of some of the exciting causes of the previous outburst.

A far more serious peril, however, is that which concerns the life of the church itself? Is it ready to receive a large influx? A letter recently to hand from a missionary of many years standing confirms what I have had reason to feel. He says that large numbers could very easily be enrolled in the list of enquirers but that they could not be cared for and many should be lost again after the first enthusiasms. The church itself must learn some things before it can be trusted to deal with a large influx. If two years can be used to the full, reacting in fresh tides of spiritual life, a firmer hold on central realities, a deeper passion for souls, a greater sense of the absolute necessity of continued spare work and after-care instead of leaving all to one great concerted effort—if these things can in any means be accomplished much will be done to avert the peril which accompanies this undoubted opportunity.

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As all stewarts of Chinese affairs know, the present period in the development of republican ideas is known as that of "tutelage." It is hoped that civil wars will soon be a thing of the past. But it is evident that the country is not yet ripe for the exercise of all the responsibilities of democratic govern-The large number of illitment. erates is one problem but an even greater one is the lack of "political sense" among very many who are at least partially educated. Criticism has always been strongly developed in China and many a corrupt official owed his downfall to the old censorship which was maintained in Peking. This faculty is very useful in a country under an autocracy and indeed scarcely less so where democratic institutions flourish. But it would not be unfair to China to say that it has been developed out of all proportion to the constructive faculty and it is this latter which above all others is needed today.

This includes the power to do good team work, the willingness to subordinate personnel to public ends, vision to see and statesmanship to carry through large tasks of public welfare; a readiness to accept a work under unideal conditions which cannot be quickly changed, along with a determination to get them changed as soon as possible; ability to use many people of all kinds even in spite of their obvious limitations, a great patience—and of course many other ingredients. It is a very interesting fact that China is using so large a number of graduates from the Christian schools and colleges in positions of great responsibility today. Why is this? Certainly not because of any prediliction for Christianity and mission education. It is because such qualities as the above are found in a large degree in such persons. The mission colleges have been on the whole, very successful in training men and women in this way.

Now here is a great opportunity which has opened to Christians in The demand for men and China. women of fine calibre in the public service is almost unlimited. Patriotic citizens long to serve the country in the day of her need. All the leadership of the church could be absorbed tomorrow into political life without any danger of its becoming overstocked with able and high-minded persons. What could be better for China than that she should be increasingly led by Christians of the finest type? What could be better for the standing of the church in the nation than that she should supply the best kind of leadership in this critical period? The door is open and the one difficulty seems to be that there is not a large supply of persons qualified to enter.

Yet it can easily be seen that herein lies a grave danger which some of China's ablest and most farseeing Christians have already sensed. I know those who have been repeatedly urged to go into public life who have so far resisted every kind of pressure. It is not because they have any theoretical view that Christians should not go into politics. Those I think of are deeply interested as Christians, in

the political development of their country. But they are held back from throwing their whole life into this service for a variety of reasons of which I can only give what I conceive to be the leading ones. Some undoubtedly fear the tremendous temptations of public life, the subtle tendency to compromise on vital issues, the power of graft, the types of social life into which they would be drawn and so forth. More powerful may be in certain cases. the fear that their lives will soon become futile either because the difficulties of getting anything done will prove insurmountable or because the uncompromising man will find himself in isolation and beset by enemies, as not a few have done To some it certainly already. seems that the larger ends they desire for their country can be approached better by exciting influence from without than by getting tangled up within the machine of politics.

I think I am not mistaken, however, in emphasizing another cause for this reluctance. The church itself is just struggling for life and has to deal with many very serious problems. While there are some Chinese Christians of large vision and strong personality who may be able to guide the church in these days, they are manifestly far fewer than the occasion demands and often lack any wide experience. we think of the churches in China reaching out to meet a new situation and seeking a solution to problems that have perplexed and baffled the best minds in the world. such as the reunion of Christendom, the reconciliation of old tradition and new truth, the new moral problems in the home and deep relations, the effective Christianization of rural life, the adjustment

of Christian thought and life to the ancient philosophy and culture of China, we may partly realize the urgent need for the very best which can be given by Chinese leader and missionary in patient and sympathetic cooperation. To see the spiritual need in many places and to realize what big advances would be possible to a church with a firmer hold upon spiritual realities is to have this same impression greatly strengthened.

Here lies a peril very real and often present to the mind of thoughtful Chinese Christians. How can this relatively small and weak body be led forward into fresh experiences of God and into a place where solutions may be found to her many insistent problems? If the finer spirits who are being urged to sieze the amazing opportunities for public service should one after another, respond to these calls, what will happen to the church itself? It can hardly meet its needs with its present leadership. Let that be depleted, for however worthy a cause, and we must face a backward movement towards greater dependence in foreign help, or failure at the center just when the need for a strong well-planned advance is so urgent. Seldom has a great opportunity been associated with a graver peril.

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It is only possible to dwell on one other aspect of my general theme, which I shall call the opportunity to reach the mind of China. That may sound a rather vague and pretentious idea but I am convinced that there is such an opportunity today. A whole volume could be written on the mental transformations taking place in China today. On the one hand a

shattering force is being brought to bear on ancient superstitions and on the wisdom of the sages in so far as it is hinted to such. On the other hand nationalism is urging men back towards a reexamination and naturalism of the past wherein China's own sons have thought into the problems of the universe. The new cannot be resisted. It demonstrates its value in a thousand ways. Beside the culture of scientific nations how derelict that of China appears. An article like Dr. Hu Shih's in Whither Mankind sets forth with stabbing clearness this mood. Yet over against it is another. Perhaps these novel ideas carry men too far away from solid anchorage. Can China afford to sail forth on this uncharted sea? Is there nothing in her own part to which she must cling desperately and which she may hold to as assured in spite of all the efforts of the "scientific spirit"? The excesses of the communist regime have made some who were keen on "reform" look up and wonder. Somewhere in the mind of China is a big half formed question -a doubt as to the soundness of the policy of discarding the ancient. Old China is reasserting herself, but uncertainly with little conviction that she holds the key in her own hands.

Looking beneath the surface it is possible to see here a supreme opportunity for a church which knows its own mind and has a constructive message to give. If her spokesmen can show insight and sympathy, if they can get the feel of this complex world of idea and hopes and at the same time give a word of truth that goes right home to the present perplexity of many thoughtful minded, they can do something of unique value for this

and succeeding generations. The more sure and certain word of prophecy is needed desperately in the China of today-not as a mere quoting of another set of authority as over against the scientific expert on the one hand and the Confucian philosophy on the other, but as a confident appeal to the higher reason in men challenging them to think for themselves in the assurance that such thinking by honest minds will lead them towards Him who is the Truth. The "æsthetic gospel" from the French trained student, the "economic gospel" from the Russian trained one, the "scientific efficiency gospel" from the Anglo-Saxon-can none of them satisfy China, any more than they can satisfy the soul of any other people. These things are now in the melting pot in China. A church which bases its message on a historical revelation confirmed by an inward experience of the grace of God should have something to sav which will make all the difference to many who are finding it impossible to draw solid comfort and assurance out of that melting pot.

At this very time the educational institutions established by the missions are meeting a new and difficult situation. The attempt to take all religion out of the schools has not succeeded, but by putting worship and Bible teaching on a voluntary basis a new situation has been created which has not yet been fully met. Under Chinese leadership and in the new circumstances created by the educational policy of the government, there is a possibility that the pressure towards secularization and the demand for "efficiency" at the cost of character building on Christian lines may prove very difficult to resist. In some quarters there remains a lasting doubt as to whether higher education is a good "missionary method," and this may be more vigorously expressed if the opportunity for expression of religious idea in the colleges and schools is greatly curtailed. It is by no means certain that the church in China is alive to the need on the educational and intellectual side and she is still a very long way from being able to carry on these institutions.

Turning to another aspect of the case, we have a growing feeling among the very best students in our colleges that the church is out of touch with the thought life of today. They find pastors and people alike using terms that have no meaning for them, content with ideas which even a small education has shown to be untenable, showing no power to appreciate the mighty struggle towards reality in which they have become so deeply involved. This leads to drift away from organized religion. the formation of groups and fellowships which may become mere cliques, the inbreeding and intellectual arrogance of a section of the Christian fellowship which is easier to understand than to avoid. The moment of opportunity is again the moment of peril. A break away by students and young people would spell disaster for the church. Yet if they are to express freely what is in them and give fearlessly the message which thoughtful Chinese outside the church can appreciate and understand it seems in many cases impossible for them to do it within the church as it now is. This dilemma is felt by some Chinese leaders to be the most serious problem they have to face. That there is a drift away from the church by the very people to whom the Christian movement has given

of its best and to whom it must look increasingly if it is to reach the mind of China is a tragic fact which ought to be realized by every missionary-hearted person and made a matter of earnest prayer. How can these young people, many with a deep desire to serve Christ and with a real experience of His grace, become an instrument for meeting the opportunity which opens up before the church, but to which many Christians are blind?

A year ago I was traveling through Shans: where the martyrs at the time of the boxer uprising fell by the hundreds, looking on the one hand at the graces of many who then gave up their lives for the love of Christ and on the other hand into the faces of a new generation raised up in less than thirty years facing a world so utterly different from that of 1900. The simple faith of martrys, sealed by their death, is needed no whit less today than then, a devotion that will carry men through fires of persecution or into the bold facing of their subtle spiritual perils of which I have been writing. That faith must be expressed in new ways. Thought forms, social ideals and habits, economic conditions are changing along with the changing political order, in some places slowly in others with amazing rapidity. To meet this situation aright is the great task of Christian

statesmanship. But it needs more than insight and planning. It needs the reckless devotion that makes the adventure, seeing the perils involved in the opportunities but none the less going forward to meet the new day with courage and hope.

What is the place of the missionary? Not less than before, say in 1900, but in some ways different. Sitting down with his Chinese friends he must try to appreciate all that is involved in this perilous yet hopeful day. Together must they think out the lives of advance and the way by which the perils be avoided. may Thev must strengthen one another to meet the temptations of a new age. A wider sympathy, a more generous outlook towards those who think and act unconventionally, must be developed in this association. Youth has to be given its chance and will make its mistakes, but the future is for youth to make or mar. and those who are old and can do nothing to help unless they maintain the spirit of youth themselves. It is a great day for China and nothing is more to be desired, as far as the West is concerned. Now that the youth from our Christian homes in Europe and America may see the opportunities as well as the perils and go forth in larger numbers to share the tremendous task of meeting them in the name and the power of the living Christ.

CHINA'S POPULATION PROBLEM

China contains more than 4,000,000 square miles and a population estimated at 446,000,000. Here is a problem which defies solution by any available means. It is not China's problem alone, it is a world problem. China seems to be approaching a period at which her land cannot support her people.

-Report of the Red Cross Commission to China.

FORMAL OPENING OF YENCHING UNIVERSITY, PEPING

BY PRESIDENT J. LEIGHTON STUART, D.D., LL.D.

N THE early months of 1919, Yenching University was little more than a vision of unrealized potentialities. Two old mission colleges, both chartered as such in 1879, had been unitedthe Methodist Peking University and the North China Union College Tungchow founded \mathbf{at} by the American Presbyterian and the British and American Congregational Missions of that area. The old plants had been converted into preparatory schools. The capital appropriations of \$50,000 each had all been expended on land in the southeast corner of the City of Peking. The old buildings on this land were converted into improvised classrooms, dormitories, etc. Each of the four cooperating mission boards had agreed to supply two missionary teachers and \$1,000 in cash per annum. There were less than one hundred students, almost entirely drawn from local mission schools and supported on mission scholarships. These were the material assets. But there was the unbroken tradition in the older colleges of forty years of devoted Christian service against all the hardships and handicaps of pioneering struggle; there was the fruitage of this effort in a widelyscattered body of alumni. not a few of whom constituted the backbone of organized Christian work in North China; there was the heritage of idealism, faith, high hopes and happy harmony. These previous imponderables were the real assets—these and the thrilling sense of opportunity and of need

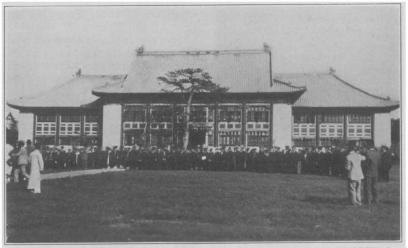
for a Christian university broadly conceived in the ancient city which always had been and perhaps always will be even more the educational than the political capital of China.

The new start was made purely as a venture of faith, and whatever results have been achieved are fresh evidence of the practical working of such faith. The first great encouragement was the affiliation of the North China Union College for Women in the spring of 1920, which has enriched the institution in every aspect of its life and has with the years brought steadily increasing integration of aims as of assets. After more than a year a site was secured, what had once been the summer garden of a Manchu prince, five miles from the city wall out toward the famous Western Hills, on the slopes of which cluster so many of the palaces and temples of China's great In that lovely and historic past. environment have been erected buildings which are symbolic of our educational purpose in their blend of Eastern and Western cul-Built of steel and concrete, ture. the exterior reproduces the fine proportions of the slowly decaying palaces and temples around us with their graceful curves and gorgeous coloring; the interior is equipped with all the installations that add to the comfort and efficiency of modern construction in the West. The very architecture thus expresses our desire to preserve the elements of abiding value in China's cultural heritage, while reinforcing these with all the scientific and other knowledge and the spiritual dynamic that we of western lands seek to share with China in the rebuilding of that nation. The nearly two hundred acres of land, the academic buildings and residences, represent to date an expenditure of about two and a quarter million dollars, and there is an endowment of about the same amount.

The Faculty is a further illus-

York and thus gives degrees which meet the requirements of that State. It also has been registered under the recently established National Government of China, and thus follows the regulations and has the recognition of the Ministry of Education. The aim of its founders is that as it passes more completely into Chinese control it will steadily maintain the religious character and purpose for which it came into existence.

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DEDICATORY PROCESSION IN FRONT OF BASHFORD MEMORIAL BUILDING

tration of the blending of cultures. Of its one hundred full-time members, two thirds are Chinese, nearly all of whom have studied in Europe or America, and the other one third are Western teachers who try to understand, not only the Chinese language, but the distinctive characteristics of this ripe old civilization. There are 750 students, from all the provinces and from overseas, from all classes of society,---over 550 men and nearly 200 women. The University has been incorporated under the Regents of the University of the State of New

The new plant was first occupied during the summer of 1926 and, had it not been for threatening political disturbance, it would have been formally dedicated the following autumn. A second date was postponed for the same reason, and at last it was determined to hold this ceremony during the autumn of 1929. In many respects this proved to be an advantage. Political uncertainty had been largely removed and our established status under the new Government secured not only its official endorsement but a much larger

measure of good will from the public. The grounds and buildings presented a more finished appearance. The policies and outlook had been further clarified by experience, and the completion of the first decade under the present administration seemed to be in general a fitting time for announcing our existence to the academic world and publicly dedicating our possessions to the advancement of the Kingdom of God in China.



PROCESSION TO THE RELIGIOUS CEREMONY OF THE DEDICATION

The formal opening was planned to continue through four days, Saturday, September 28 to Tuesday, October 1, 1929. Saturday was occupied with inspection of the grounds under student guides, athletics, and an entertainment of welcome in the evening conducted by the students, in which they also gave gratifying expression to their appreciation of their Alma Mater.

The Sunday gatherings were of surpassing significance. In the morning the Dedicatory Service took place in the great Auditorium of the Bashford Administration Building, named after Bishop James W. Bashford, to whose vision and determination the union of the two older colleges was chiefly due. The room was filled with faculty members, students, and guests during a service of rare beauty conducted partly in Chinese, partly in English, by Dean T. C. Chao of the School of Religion, who with Dr. Timothy T. Lew had prepared and printed the outline of service in both languages. Especially impressive was the reading of the lists of buildings by groups and their dedication to God by the whole assembly in responsive readings. The sermon was by Dr. Cheng Ching-yi, General Secretary of the National Christian Council, Presiding Officer of the Church of Christ in China, and probably the most notable, certainly the most eloquent and revered, leader of Chinese Christianity. Many persons testified with deep emotion to the sense of reverence and reality felt during this service and to the witness it gave to the Christian character of the University.

That afternoon a conference was held in English on the problems of religious work in a university under present conditions in China and the solutions being attempted at Yenching. This was intended especially to acquaint visitors from America with this situation, but again the room where the conference was held was crowded. In the evening the Bashford Auditorium was filled once more during a sacred concert.

Monday was Alumni Day with a large attendance and much enthusiasm in the reunion lunch and meetings. That day and Tuesday morning scientific and other technical papers were read in groups divided according to Natural and Social Science, Arts and Letters, Religion, the distinctive aim being to make a record of the attainments of modern Chinese scholarship in these various fields.

On Tuesday afternoon we had the Formal Opening proper in a ceremony of stately dignity and glowing interest. As on Sunday morning, a long procession formed in the building flanking the main court, across which it proceeded into the Auditorium. This included, in addition to the speakers. members of the Diplomatic Corps in formal dress, representatives from other government, private, and Christian colleges, members of the Board of Trustees (U.S.A.) and of Managers (China), distinguished delegates, the Faculty, etc. The Chairman of the Board of Managers, Dr. W. W. Yen, thrice Prime Minister of China, distinguished as scholar and diplomat, a worthy son of one of the earliest and noblest Chinese clergymen, presided. The President of the Board of Trustees presented the Chancellor of the University with its keys, to which he replied in a striking statement which made it perfectly clear that the first Chinese executive head is as determined to maintain its Christian quality and purpose as any missionary or supporter of missions in the West. Chancellor Wu. after taking the highest honors possible under the old classical examination system, and serving for years in the Ministry of Education, had resigned his position of Vice-Minister in order to become our Chancellor and enable us to comply with the regulations of the new government that the head of every educational institution must be a Chinese. Representatives of the National, Provincial, and Municipal Governments gave messages of good will. The Governor of Shansi, who until a few weeks previous had been governor of our province, made a special trip from his new post to attend, and spoke

with unusual earnestness of his approval of Christian education as exemplified in this instance. A Harvard professor represented universities from other countries, and our loyal friend, Dr. Chang Poling, the Christian President of a near-by private university, did the same for those in China.

There were many causes for encouragement: in the number and standing of visitors who came especially from America; in the widespread interest and endorsement among Chinese; in the treat-



President J. LEIGHTON STUART

Chancellor WU LEI-CHUAN

ment of the event in the Chinese press; in the friendliness of the whole community; in the evidence of lack of anti-foreign or anti-Christian feeling; and for all these reasons in the prospects for the future. The walls and stairways of Bashford Hall were covered with scrolls and other emblems in gorgeous oriental colors and with complimentary inscriptions.

The narrative of this event has been recorded in this detail because of the heartening effect it should have for those interested in the Christian cause in China. Much that appears destructive or discouraging has been happening in that country, and there have been many misgivings as to the future.

Yenching University is known among all Chinese as having been founded and now being conducted on a Christian basis. The place it has won in Chinese life as indicated by this Formal Opening may properly be held, therefore, to register their approval of Christian education when conducted with due regard to national considerations. For those of us connected with the institution the supreme satisfaction was in the thought that Jesus Christ was thereby being exalted and an institution of learning being accepted where His truth would be studied and His principles practiced, in the hope that faith in Him would be awakened in successive generations of students, and forms of Christian life and worship would be developed in keeping with the Chinese racial genius and the intelligence of our age. Yenching is now committed afresh in the most public declarations to its Christian origin and purpose, not only by its Western founders, but by their Chinese colleagues and successors.

In conclusion, it is an especial joy to quote the following paragraph from *The Chinese Recorder*, by Rev. Dr. F. D. Gamewell who started the little Methodist school over forty years ago out of which one of our constituent colleges was formed and whose participation in our dedicatory exercises was one of the happiest features of the occasion:

In August, 1922, the cornerstone of the first building, Ninde Divinity Hall, was laid on the new site of Yenching University, in the hills west of Peping. September 27 to October 1, 1929, witnessed the formal opening of its new plant, an important part of the exercises consisting of the dedicatory services on Sunday, September 29, when approximately thirty university buildings and over fifty faculty residences were dedicated to Almighty God for the service of mankind. Vision, courage, an unfaltering faith and persistent well-directed effort and the response of generous donors have brought about this marvelcus achievement in material things in an almost incredibly brief period. At the same time there has been gathered at Yenching a faculty that in ability, training, experience, and, to a large degree, in devotion to the purposes for which Yenching was founded, is even more impressive than its material equipment, remarkable as that is.

We are thoroughly committed to the small college, and believe there is a type of work which the small college will do best. On the other hand there is a certain directing of educational thought which comes from the larger institution, thoroughly equipped as to buildings and all educational facilities, fully staffed as to its various departments, and so placed that it can test out by experimentation the solutions of problems calling for attention.

In the midst of present baffling conditions in the educational field, Yenching is frankly experimenting, trying to find the best solutions of perplexing problems, whose immediate solution can only be approximated. Experimentation involves risk and risk begets anxiety, and the friends of Yenching, as it is now fully launched on its efforts to help China, share in this anxiety that it may be guided aright in its difficult undertaking.

It is easy to criticize, it is easy to doubt, it is easy to sit on the side lines and wonder; but the achievement at Yenching, in both material equipment and faculty, carried through in an almost incredibly short space of time, in the face of baffling political conditions in China, and a degree of uncertainty regarding China in western lands, is one that compels the admiration of all who realize the vision, the faith, the almost superhuman effort that alone have made such achievement possible.

In Columbia University, with its affiliated Teachers' College, we have a type of the larger institution, whose influence on the educational thought, not only of America, but of the world, and particularly of China, it would not be easy to estimate. We covet for Yenching University a place in the future educational program of China that will make its influence felt likewise throughout the Chinese nation and in other lands, in rightly directing. Christian educational thought

directing Christian educational thought. The Church Pennant, with the cross of Christ, is the only flag that flies above the national flag. May Yenching University keep its Christian purpose steadily above all its multiplied activities, and as President Stuart puts it, find the way of achieving "its unchanging purpose in the midst of constantly changing conditions."

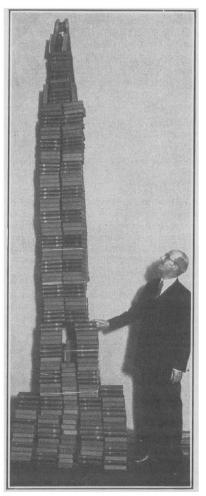
INCREASING INTEREST IN BOOKS ON RELIGION

BY ARTHUR J. BROWN

ELIGION is a subject of increasing public interest and the Bible is still the most popular Book in the world, pessimists to the contrary notwithstanding. Else how can one explain the steady stream of books from the great publishing houses of Europe and America? These houses publish books to sell. They reject manuscripts, however meritorious. for which they believe there would not be a profitable market. It is significant, therefore, that trade reports show that religious books rank next to fiction in the total number of volumes published in the United States. It is not surprising that fiction headed the list with 1,135 novels, but religion came next with 776, a number which exceeded sociology, economics, biography, drama, poetry and books for children.

Still more significant is the steady increase in proportion as compared with former years. In the year 1880, the number of religious books published in America was 239, in 1900 it was 448, in 1920 it was 665, and in 1928 it was 776. The advance outstripped that of books on other subjects, in 1900 religious books having been sixth on the list while in 1928 they were "And yet," observes the second. editor of the Federal Council Bulletin, who cites these facts, "some people talk as if general concern for religion disappeared with our fathers!"

We are impressed not only by the number but by the character of the books on religion that come to our desk. Some indeed are of inferior grade or advocate vagaries



This pile of Bibles 14 feet high shows 112 Bibles, the number circulated every hour by the New York Bible Society. Eight thousand seven hundred sixty times this is the number of Bibles, Testaments and individual books circulated by the Society in a year,

These are exceptions. of belief. Most of the books make no sensational appeal but are serious discussions of weighty themes, the kind of books that demand the thoughtful study of thoughtful men and women. Many have already been reviewed in former numbers of the **REVIEW** in the section headed "Books Worth Reading." Now several more are before us, and partly to illustrate our point and partly to emphasize their value, we refer to them in this article. We do not mean that we agree with all the opinions that these books express, but we believe that they are too important to be ignored. He is a narrow-minded Christian who does not want to know what able and reverent followers of Christ have written, whether or not he agrees with them at all points.

The New Testament in the Light of Modern Research is by Adolph Deissmann, Professor of Theology in the University of Berlin, Germany. There is general agreement that Dr. Deissmann is one of the world's foremost biblical scholars. No other theologian has written more valuable books on the Bible and related subjects, and no German writer of our acquaintance writes in such lucid and beautiful English. This volume gives the Haskell Lectures which Dr. Deissmann delivered in Oberlin College during his last visit in America. It discusses the origin and language of the New Testament, its place in world history, and its historical and religious values. No intelligent Christian can afford to miss this small but very valuable book. (Doubeleday, Doran & Co., \$2.)

Five of the other books referred to are issued by the great publishing house of The Macmillan Company, New York.

The Lord of Life, (\$2.50) has been written by nine eminent scholars of the Free Churches of Great BritainH. T. Andrews, Vernon Bartlet, F. C. Bryan, A. T. Cadoux, G. E. Darlaston, D. Miall Edwards, H. H. Farmer, John Lewis, and Malcolm Spencer. They discuss such subjects as "Reality in Religion," "Man's Need of a Deliverer," "The Historic Jesus," "The Christ of Apostolic Experience," "Christ in Theology," "The Meaning and Task of Christology in Its Earlier and Later Forms," "The Christ of Today in Modern Terms," "Christ in Present Experience," "Christ's Right to Our Worship," and "The Church's Witness to Her Lord." Here are weighty subjects indeed, and they are discussed with a clearness, a philosophical insight, and a reverence of spirit which make the book one of large value. A thoughtful reading of this volume will be a tonic to faith.

The Christian God, by Richard Roberts, (\$1.50) contains the Merrick Lectures at the Ohio Wesleyan University, by the former pastor of the Congregational Church of the Pilgrims in Brooklyn, the American Presbyterian Church, Montreal, and now the Sherbourne Church, Toronto. He has been closely associated with the Student Christian Movement in England and America, and has written several books and many magazine articles which have attracted wide attention. He says that these "lectures are in some sort intended for a confession of faith; but obeying an apostolic injunction. I have tried to give a reason for the faith that is in me." The chapters discuss prayer and revelation, the Christian event in the life of Jesus, God in Christ, the cross in history, Christ as the living God, the disharmony caused by pain and sin, the nature of evil, forgiveness and its The book is a thoughtful outcome. study of these great themes. There is an occasional statement in which we do not concur, but the volume as a whole is an able discussion by an eloquent preacher.

The Bible from the Beginning (\$2.50) is by P. Morrison Simms, a Presbyterian minister who for a quar-

ter of a century has made a special study of the origin and history of the Bible, and has one of the finest private collections of translations and editions. One is impressed by the wealth of information which he has packed into the 318 pages of this volume. Most of the facts have been published before, but scattered through a large number of books, some of which are expensive or not accessible except in metropolitan and university libraries. A bibliography of eleven pages shows the wide reading of the author and gives one an idea of the immense amount of literature available to the Bible student. An index of eight pages makes the rich stores in this book readily accessible for reference. It is the best work of our acquaintance on this particular subject.

Prayer, by Mario Puglisi, (\$2.50) invites us to enter the innermost sanctuary of the Christian life where the soul holds communion with God. But a little self-examination as to the kinds of prayers that one has been offering may lead to some startling re-How many Christians use sults. prayer only as a means of getting something for themselves, usually of a material kind-money or deliverance from physical danger. Unquestionably one is justified in praying for these things, for God cares for all the experiences of our lives. But is that all that prayer ought to be? Surely prayer is something more than these things. The author of this book would lead his readers into a fuller sense of the spiritual value of prayer, and the reality of its benefits to Christian life and experience.

Probably most of us feel that we know what it is, but probably too few of us have stopped to analyze it and define it. When we do undertake to do this, we quickly find ourselves in deep water. After all, some of the greatest verities do not easily lend themselves to definition. We know that we are alive. But what is life? No philosopher or scientist has ever been able to tell us. They give us only involved and turgid statements which leave us more perplexed than we were before. We daily use electricity. But what is it? An inquisitive newspaper reporter thought that Edison ought to know, and asked him. But Edison replied that he did not know what electricity is; that he simply knew that there is a universal force operating which could be utilized for the benefit of humanity, and he was trying to do it.

The author of this interesting volume, although discussing prayer through many pages, frankly admits that "in reality prayer is uncomprehensible and at the same time indispensable." However, it is well sometimes for the Christian to study the subject of prayer intellectually as well as devotionally.

The book before us provides such a study. It has been written by a profound thinker and a reverent Christian. He is an Italian professor and lecturer who is better known in Europe than in America, but he deserves to be better known here. He has written many books and magazine articles that have deeply affected the religious thought of his countrymen. In the book now under consideration, he discusses the philosophical interpretation of prayer, the phenomenology of prayer, the meaning and value of prayer, and prayer in the religious life of today. A bibliographical appendix of 37 pages gives an amazing list of publications about prayer in all languages. The book is not easy reading. It is a volume to be studied and meditated about and prayed over. The reader. like the reviewer, will doubtless find some statements that he cannot accept, but he will certainly be invigorated and enriched by this thoughtful volume. Bernard M. Allen has rendered an important service to English readers by his excellent translation from the Italian.

Altar Stairs, by Joseph Fort Newton. (\$1.25.) We have read this little book of prayers with deep tenderness of feeling. It goes straight to one's heart, and through it to the God and Father of us all. Such delicacy of sentiment, such loftiness of aspiration, and such beauty of devotional spirit we do not remember to have seen in any other book of the kind. These prayers are those of a man who has had audience with God. Every minister and other Christian worker, and, for that matter, every follower of Christ should thoughtfully read this book. One will find in it, as we have found, strengthening of faith and enrichment of spiritual life.

The Chain-Reference Bible, (Kirkbride Bible Co., Indianapolis) by Dr. Frank Charles Thompson, is clearly printed on good paper with a thumb index and leather binding. The unique features are its system of references for consecutive study of topics, and the numerical references to the condensed encyclopedia in the appendix. The helps also include good analyses of books of the Bible, original diagrams, many suggestive topical studies and outlines, memory verses, a concordance, and maps. The margins of the New Testament books also have sub-headings to chapters in bold letters. It offers excellent help for young preachers and Bible teachers.

Man's Survival After Death, by the Rev. C. L. Tweedale (Grant Richards, Ltd., London, 10s. 6d.) is a book to give one pause, rather serious pause. We have the impression that it is hardly known in America, but it has been widely read in Great Britain. is in a third edition, and has been highly praised by many British newspapers. The Bristol Times calls it "epochmaking, crammed with facts of a most thrilling and profoundly interesting nature." The Aberdeen Journal characterizes it as "remarkably fresh, exhaustive and interesting, a sane and honest effort to handle the case for immortality." The Edinburgh Scotsman says that it "gives an extremely interesting and careful representation of the subject." Such eminent ministers as the Baptist F. C. Spurr and the Anglican J. R. Campbell commend it strongly, the former saying that "the case presented by Mr. Tweedale is unanswerable" and the latter, that "it is the best testimony I have come across, indubitable first-hand evidence." Doubtless other reviewers have been less favorable, but naturally the publishers' prospectus does not quote their comments.

The author's objectives appear to be, to prove first that the soul survives after the death of the body; second, that the resurrection of Christ was the chief purpose for which He became incarnate, His death being primarily not a vicarious sacrifice but to convince men that His body actually died so that there could be no question about the reality of His resurrection; third, that the resurrection of believers occurs immediately after death and that there is no Scriptural warrant for the traditional belief that their bodies rest in the grave until the "last day"; fourth, that communication may be established, as a matter of fact, is often established now as in Bible times, between those living upon earth and those who have passed into the other world; and fifth, that the churches have denied themselves available power in failing to recognize this.

To prove the last two positions is evidently the main purpose of the book, and to their discussion the bulk of the volume is devoted. One begins the reading with quite natural skepticism, and ends with the feeling that, while not convinced, there is a tremendous array of arguments and reports of what are described as actual appearances from the spirit world, supported not only by many witnesses but by photographs. It is probably the most thorough and comprehensive discussion of this particular subject that has ever been put into a single volume.

The book challenges consideration whether one agrees with its conclusions or not. It certainly makes the reality of eternal life very vivid. The effect is unfortunately lessened by the insertion of unnecessary and objectional opinions on some scientific and theological points that are not germane to the author's thesis.

LANDS WHERE WOMEN AND GOD ARE VEILED

BY THE REV. CHARLES R. WATSON, D.D. President of American University of Cairo, Egypt

D^O AMERICANS realize the dimensions of the Moslem world? It is a far cry from Morocco facing the Atlantic to the Philippine Islands facing the Pacific, and from the torrid zones of the Sudan in Africa to the snowbound Steppes of Central Asia. And yet all that vast area is the Moslem world, and all this territory is involved in "the lands where God and woman are veiled."

Does God really care for all lands? I think He does. I think He literally cares for the mountains and valleys; for He made them and wanted them to be beautiful. He fashioned them. And as He looks down upon that northern stretch of Africa that once had a teeming population and a great civilization and produced some of the great leaders of the Christian Church, and sees it today desolate because the Arab horseman has passed over it (and where the Arab horseman passes the grass does not grow again), as He looks, I say, on all this, I cannot help thinking that God is grieved.

And as He looks over to that part of the world which, if our traditions are true, was the part which he selected as the cradle of humanity, the great Euphrates valley, the place around which gathers the sweet story of the perfect paradise; as God sees it today so bare and unproductive, I do not think God is satisfied. Or as He looks at that other part of the Moslem world, whose mountains and valleys He thought so beautiful that He not only gave them as His most precious gift to the man he loved best, his friend Abraham, but also chose them as the place into which He might send His own dear Son. As God sees it today a land of waste, with its olive trees cut down and its people impoverished, I do not think He is satisfied. I think God cares for the lands themselves, the lands where today His face is veiled.

But of course He cares infinitely more for the people there. How many of His children are in these Moslem lands, in this Moslem world? I think God loves the Arab. with all his sternness of character. with all his range of vision, born in the desert as he is. I think He loves the Persian, with his mysticism and his poetry, and the Turk, with his courage and his daring, for he has that in larger measure than the rest of the Moslem world. And I think He loves. too. His black child in Africa, submissive, obedient, faithful. And all of these His children are in lands where God and woman are veiled.

The considerations that appeal to our hearts in my theme are just these two: first, that woman is veiled in this Moslem world; and secondly, that God is veiled. Picture to yourself two hundred millions of people, one hundred million women — women that are doomed to the veil. We could endure it if it were only an oriental fashion, a Moslem style of dress. But it is more than that. It is the sign and symbol of faithlessness

and lack of virtue. It is the shame womanhood in the Moslem of world, when you really understand the origin of it. But we are thinking not only of this physical veil upon Moslem women; we are thinking also of how, in consequence of this thing that is laid upon them by Moslem social law, women are also veiled by ignorance. Kemal has taken the veil from Turkish women, but he has not changed their character. I suppose Egypt is a land that stands in the front rank of Moslem nations in literacy, yet an accurate census by the British tells us that only three women in a thousand can read and write. It grows out of their seclusion, their limited horizon, their narrow life. They are veiled by ignorance.

Women in the Moslem world are veiled also by servitude. It is true that they are not all slaves, that there are wealthy women in wealthy homes. But where woman is not a slave she is usually a toy. Yet for the most part the Mohammedan woman is a slave; it is no uncommon thing, when a man wants another servant, for him just to marry another wife. I read the report of that Parliament of Religions held at Chicago at the time of the Chicago Fair. I naturally turned to the section that dealt with Mohammedanism, for I thought I could judge the whole Parliament by that one religion. I was amazed at the representations made. Speaking of Mohammedan women, the speaker said: "The picture of a Mohammedan woman bending over a washtub to support a drunken husband and several children is a picture that you never see in the Moslem world." Ι thought for a moment, and I said, "Yes, it is so; but the only reason is that they do not have the wash-

tubs." For if there is any place in the world where woman is made a slave it is in this Moslem world. All her possibilities of life and beauty and character are veiled by this conception of servitude that overshadows her.

Then I think of Moslem woman as being veiled by lovelessness. There is nothing that brings out the beauty in anyone's face and life, and nothing that brings out the beauty in a woman's face and life, like love. It is because the Mohammedan woman does not have the love of brother and husband and son that you can go all through the Moslem world and you will see hardened faces. The possibilities of these women's lives are veiled by the lovelessness of their lives. It is a loveless marriage into which they go. It is arranged for both sides by the parents. And when they go into the marriage life, it is without the expectation of any sympathy and fellowship. Woman's life is loveless, too, because of polygamy. Four legal wives are possible. Povertv usually decrees that there shall be but one, that is, one at a time; but divorces come in rapid succession. Many a man in middle life has had as many as twenty or thirty different wives.

But the Moslem woman is especially veiled, most hopelessly veiled by the spiritual darkness of her life. I have gone through the Koran to find something that might be satisfying to a woman's heart as she looks out beyond this life of misery to the life beyond. I have not found it. I have looked in the mosque for places that might be reserved for the women, but there are no such places. Occasionally you will see a holy woman going into the mosque, but it is only occasionally. And just because of the spiritual hopelessness of her life, the heart-hunger here and the despair hereafter, joy and sweetness simply disappear from a Moslem woman's face.

Of course all of this grows out of the other evil which our theme emphasizes, and that is that God's face is veiled. I can only touch upon that, because it would carry us far into Moslem theology to deal with it in any full and detailed But you know the face of wav. God is veiled by the garbled records of the Sacred Book of the Mohammedan. The Koran is a strange book. Read it. It will be good discipline, not mental discipline, but discipline in patience and perseverance. Here and there you will see flashes that seem to be reflections from your own Scriptures, but so garbled that the face of God is veiled in that Holy Word of Islam.

I think the face of God is also veiled by the stern conception of power attached to God. He is a God of infinite power, and that power is absolutely lawless. He is so great that He is untouched by your prayers and your sufferings. You may weep and you may break your heart, but He will not heed or hear. He is too great. To say God is love is blasphemy in the Mohammedan world.

And His face is veiled not only by the power attributed to Him but by the absence of morality in Him. What Allah does is right. Anything that He does is right. That is why the life of Mohammed was so immoral. It was by the decree and sanction of God that the things he did became moral. The very foundation for absolute morality is removed in the Moslem conception of God.

Of course, the supreme reason why the face of God is veiled in the Moslem world is because they do not have Jesus Christ. They do not know Him. We may try to satisfy our hearts with the conception of God that grows out of deism; but our hearts will not rest satisfied. In a splendid article, Dr. Macdonald has traced the efforts of Mohammedanism to get rid of the revelation of Christ. When he has finished tracing that movement, he asks: "When the thunder of the hoofs of this warrior for the greater glory of God have passed, what is there left for him and what is there left for us?" And then he answers: "Just one of two things: the Christian doctrine of the Trinity on the one hand, or pantheism on the other hand. Because Mohammedanism has been unwilling to take the revelation of God in Jesus Christ, it has gone over into pantheism, in so far as it has had any real religious character and experience."

But I must close in another vein. If I have been writing about lands where woman and God are veiled. I do not want you to stop without realizing that in these same lands the processes of unveiling have been going forward with marvelous rapidity. God has not left this Moslem world without a witness to Himself. In recent years, He has, as it were, driven in the plowshare that He might turn the hardened soil of Islam so that the seed of the Gospel of Christ might find lodgement and fructify. We have a wonderful story of political upheaval, a means in the hand of God of opening up this Moslem world. You think of that upheaval as only operating today. I wish I might take the time to disillusion you and show you that God has never been asleep.

Let me give you the events in the political disintegration of the Moslem world. Go back eighty-five years. You find Greece, until then a part of the Moslem Empire, gaining her freedom. In the same year France reached over to Africa and The same laid hold of Algeria. year, Servia shook loose from Moslem domination. Thirty-two years passed, and Rumania freed herself. Ten years more, and little Montenegro threw down the challenge to Turkey in the Balkan war and gained her freedom. The same year Bulgaria, and then Eastern Rumelia and Cyprus joined those that are independent of Moslem rule. Soon, Tunisia became a part of France. One year more passed, and the British marched into Now the movement of Egypt. events became accelerated. It was only in 1912 that Tripoli passed under the power of Italy. Then Egypt became a British protectorate, and the name of the Sultan was replaced in the prayers offered in the mosques at Cairo by the name of the Sultan of Egypt, appointed by the British Government. Thus do we see Moslem political power disintegrating.

These are some of the ways in which God has revealed Himself once again as a God of the living and as the Ruler of nations. But, of course, these processes are not as interesting to us as coworkers with Him as are the processes of his Gospel. We must link ourselves with an effort to take that to these people.

I close by giving you two illustrations of how God is unveiling His face, is unveiling the face of woman in the Moslem world, through the influences Christians

are promoting. In the city of Cairo I witnessed what was to me the most dramatic meeting I had ever been in, because of the way in which Christianity and Islam seemed to be grappling with each other. In charge of the meeting was a convert from Islam, Mikhail Mansur. He knew the Moslem position through and through. After presenting the Gospel constructively, he said, "We will now have a debate." He presented his side of the argument, having to do with certain verses in the Koran. Then he asked the men to stand who might wish to take part in the debate. The moment the opportunity was given, there rose to his feet a man who began to flounder about in a general denunciation of Christianity. The man in the chair reminded him that that was contrary to the rules of the meeting, and that he must stick to the text. Presently he undertook to make an argument from the Koran, and misquoted the Koran, a heinous sin in the Moslem world. The man in the chair reminded him that he was not quoting correctly. Some one in the audience set him straight. The speaker then went on to quote another verse, but the man in charge of the meeting said, "That verse You need to has been recalled." remember that certain sections of the Koran were recalled by later revelations which Mohammed had. For this reason certain earlier revelations may not be used in argument, and the converted Moslem in the chair pressed his advantage over the less skillful Moslem debating from the floor. So the debate went on. It was a marvelous meeting.

The other incident is from another part of this Moslem world. It is an experience that I had in

Constantinople with a personality that I am sure some in America know. Her name is Halideh Khanem. She is the daughter of the treasurer of the former Sultan. old Abdul-Hamid. Because of the position of her father, she was married to a man of high rank. He turned out to be a brute of a man, and so, as her father had died, she succeeded in releasing herself from him, but only by sacrificing most of her money in order to keep the children. While Doctor Sailer and I were in Constantinople we met her. She came into the home of a missionary where we had been invited to meet her. She threw back the thick, black veil that Moslem women were then required to wear, and we saw a wonderfully fair face, with beautiful brown eyes and luxuriant tresses

of brown hair. She spoke in a silvery voice—Turkish, French and English. She had written several books. What was the secret of it all? Away back in her girlhood days, she attended the American Girls' College on the Bosphorus. That was the secret of it all.

I went out from there and saw other veiled women. But I said to myself, "Who knows what is going on under these veils?" And I thought that perhaps the day is not far distant when the veil is going to be thrown back from the faces of this entire Moslem world. Then will be seen the face of woman and then will be seen the face of God. Then will we understand how God has been working throughout all these years in which we thought He was idle and indifferent, instead of quietly working.

SOME "VERY RESPECTABLE MISSIONARY SOCIETIES"

BY THE REV. OTIS CARY, D.D.

For Forty Years Missionary of the A. B. C. F. M. in Japan

HE beginning of the year 1800 saw the publication of the first number of The New York Missionary Magazine and Repository of Religious Intelligence. This was one of the signs that American Christians were being aroused to the duty of giving the Gospel to those that were without it. Even from early colonial times they had not been unmindful of this obligation. Among the reasons that led the Pilgrim Fathers to America, as stated by Governor Bradford, was "lastly (and which was not least) a great hope and inward zeal they had of laving some good foundation for the propagating and advancing the Gospel of the kingdom of Christ in those remote parts of the world"; and the charter of the Massachusetts Bay Colony declared that its chief end was "to win and incite the natives of that country to the knowledge and obedience of the only true God."

The early efforts of Eliot and the Mayhews had been continued by others down to the time of David Brainerd, Jonathan Edwards, John Sergeant, and their associates. With the gaining of independence the thought of belonging to a new nation quickened in the minds of Christians a sense of responsibility for unchurched settlements and for the Indian tribes within its bor-

In 1787, some citizens of ders. Massachusetts were asked by the Scottish Society for Promoting Christian Knowledge to administer funds for the benefit of the Indians. Feeling ashamed that they had been more neglectful than foreigners for these people, they obtained from the Legislature a charter for The Society for Propagating the Gospel Among the Indians and Others in North America. This at once began helping in the support of the Rev. Zechariah Mayhew on Martha's Vineyard and of the Rev. John Sergeant in New Stockbridge, New York. The Society is still in existence, most of its funds being used for the benefit of the Indians, but a part of them for the "and others" of its charter, both white and colored.

A number of local missionary societies were formed at this time. and it is interesting to note that they often disregarded denominational lines. In Massachusetts, where relations between Baptists and Congregationalists had not always been very cordial, they sometimes united in sending out missionaries of either denomination as circumstances might determine. The first known case of this was in 1794, when a union society in Boston sent the Rev. David Irish, a Baptist minister, to the frontier settlements in New York. More formally organized societies soon arose. Some of the earliest of these were The New York Missionary Society (1796), The Northern Missionary Society (1797), The Berkshire and Columbia Missionary Society (1797), The Missionary Society of Connecticut (1798), The Massachusetts Missionary So-(1799), and The Boston ciety Female Society for Missionary Purposes. The last of these was

organized in 1800 by Baptist and Congregationalist women. Their contributions were sent to The Masachusetts Missionary Society until the formation in 1802 of The Massachusetts Baptist Missionary Society, after which the money was divided according to the denominational preferences of the givers.

These organizations would now be reckoned as home missionary societies; but many of the Indian tribes for whom they were working were then considered to be semi-independent nations. Moreover the constitutions of some of the societies expressed the hope that they might extend their efforts to foreign lands.

The prospectus of *The New York* Missionary Magazine and Repository of Religious Intelligence announced that "The proceedings of the three very respectable Missionary Societies which have been formed in the United States, and of such others as may hereafter be formed, will claim our first attention and will be fully exhibited to our readers from time to time."

What were these "very respectable societies"? If age demands respect. The Society for Propagating the Gospel Among the Indians and Others in North America would stand first among those formed in the United States; but apparently the prospectus had reference to those of more recent One of them must have origin. been The New York Missionary Society. The initial number of the magazine gives us "An Account of the Institution, Progress, and Present State" of this organization. which tells us that, in the autumn of 1796, a number of ministers in the City of New York, learning of the exertions being made in Great Britain "to spread the knowledge

of the Gospel among the heathen, became impressed with the duty of making a similar attempt in America." The interest of a number of their clerical brethren of the vicinity and of some of the laity having been won to the plan, a meeting was held on the first day of November and a Society was formed "for sending the Gospel to the frontier settlements and among the Indian tribes in the United States." А number of leaves of foolscap paper, loosely stitched together, are still in existence, giving the original constitution of the Society and the signatures of persons that joined it in its early years. Two bound volumes of ledger size record the meetings of the Directors, beginning with that of November 2, 1796.

The Directors early appointed a committee to obtain missionaries. Advertisements for suitable persons at first failed to attract any. but after a while it was learned that the Rev. Joseph Bullen, of Vermont, was willing to receive appointment, whereupon the Directors voted to employ him at an annual salary of \$350 and to defray his expenses for travel to the Chickasaw Indians in Georgia. Α form of instructions was prepared to be given to him and future appointees. One exhortation would hardly be thought necessary for missionaries of the present day: "By denying yourselves to strong liquors you may save yourselves both trouble and blame. It is well known how fond the Indians are of rum, and how pernicious it is to Should they see you inthem. dulging in the use, it will whet their desires and they will plead your example." As the Society was partly composed of Baptists, it is interesting to note the direction 3

that, when a few Indians became Christians, "they are to be publicly initiated into the Church by baptism, and afterwards their children."

December 11, 1797, the Directors sent to the "judicatories of the several churches connected with the Society" a proposition that "the second Wednesday of every month, beginning at candle light, be observed" by meetings for prayer in behalf of missions, these meetings to be held in succession at the Old Presbyterian Church, the Scots' Presbyterian Church, the New Dutch Church, the First Baptist Church, the Brick Presbyterian Church, the North Dutch Church. and then to revert to the place of beginning.

In their first annual report, the Directors said that, in addition to providing for the support of Mr. Bullen, they had contributed \$100 for the work of the Rev. John Sergeant among the Stockbridge Indians, and \$60 for Paul, a preacher among the Indians of Long Island.

As time passed, missionaries were sent to several other Indian tribes. The annual report in 1813 showed that the question had arisen whether the Society should confine its efforts to the Indians. The chief doubt was regarding work for white settlers. But the Board had not failed to notice that five young men in New England had lately gone to carry the Gospel to foreign lands, and "it cannot help entertaining doubts respecting the wisdom of sending missionaries to so distant a part of the globe while so many parts of our own country are suffering a famine of the Word of life"; yet it "contemplates such an instance of pious zeal with respect and admiration, and earnestly prays that a large

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measure of the same spirit may be directed to our own destitute frontiers." A committee reported that it found nothing in the constitution or proceedings of the Society making it necessary to confine its labors to the Indians, and added: "It appears absurd and inconsistent to display zeal in promoting missionary exertions in a distant country while the untutored heathen of our own borders are neglected."

The records of the Directors come to a sudden close with the entry for June 12, 1820, without giving the vote by which it was decided to merge the Society with The United Foreign Missionary Society.

Since the second number of The New York Missionary Magazine and Repository of Religious Intelligence gives "A Short History of the Formation and Progress of The Northern Missionary Society in the State of New York," it is probable that this is the second of the "respectable societies." At least, we are assured by this article that it was "a respectable number" of ministers and private Christians that met January 11, 1797, at Lansingburgh, for its organization. Its constitution, which was adopted at a later meeting in Albany, declared that "The principal object of the Society shall be to propagate the Gospel among the Indian tribes and in those frontier places of our country which are destitute of its ordinances and are not organized into Christian societies."

The Society was made up of several "departments" according to the localities where its members lived. Probably most of the work done was in New York State. In March, 1798, chiefs and warriors of the Oneida Tribe met with the department centering in Albany and made an arrangement by which they conveyed to the Society four hundred acres of land for the support of a missionary among them.

The Northern Missionary Society came to an end as a separate organization in 1818, when its funds and missions were transferred to The United Foreign Missionary Society. Two years later The New York Missionary Society did the same thing. The new Society was organized in New York, July 28, 1817. It had a wider outlook than its predecessors, its constitution declaring that "The object of the Society shall be to spread the Gospel among the Indians of North America. the inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world." In its plea for support, it took a more charitable view of non-Christian faiths than some have supposed to have been held at that time. It says: "It is not for us to limit the operations of the divine Spirit and pronounce that none are saved without the Gospel; but from the concurrent voice of Revelation and modern travelers, we are compelled to believe the mass of the heathen live and die grossly wicked."

A subject that had been for some time discussed by this Society was settled July 3, 1826, when it voted: "That the missionary stations, papers, books, and property of The United Foreign Missionary Society be forthwith transferred to The American Board of Commissioners for Foreign Missions."

One may well hesitate before deciding which was the third of the "Very Respectable Missionary Societies" that the magazine had in

mind: for to do so might imply doubt about the respectability of others then in existence. The contiguity of Southern Connecticut to New York, and the fact that the second and later numbers of the magazine give information about The Missionary Society of Connecticut (though others are soon noticed) make it probable that this has the strongest claim for the honor. In June, 1798, The General Association of Connecticut, which in 1792 had obtained from the Legislature permission to take annual contributions for the support of missions in new settlements. organized a Society whose object was "to Christianize the heathen in North America and to support and promote Christian knowledge in the new settlements within the United States." In 1800, it had four missionaries in Vermont. New York, and Pennsylvania. Two or three more were expected soon to increase the number, and one was to be sent to the Connecticut Western Reserve.

The Berkshire and Columbia Missionary Society showed by its name that its members lived in two adjoining counties of Massachusetts and New York. In 1813, it had eleven missionaries working in Vermont, Massachusetts, Rhode Island, New York, and Pennsylvania. The salary received by each was seven dollars a week. In 1812, the Society voted "that they would cheerfully aid in the promotion of foreign missions," and directed that a part of their funds should be devoted to that purpose.

The Massachusetts Missionary Society was organized May 28. 1879, and so perhaps had not fully established a reputation for respectability when the New York magazine was preparing its prospectus. In 1804, its constitution, which had formerly been similar to others of that time, was amended so that the Society's object was declared to be "to diffuse the Gospel among the people of the newly-settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth as circumstances shall invite and the ability of the Society shall admit." The magazine that it soon began to publish under the name of The Missionary Magazine became ere long The Missionary Herald, the organ of The American Board of Commissioners for Foreign Missions, with which the Society itself was closely associated; though as the distinction between foreign and domestic missions became more marked, it changed its name to The Massachusetts Home Missionarv Society.

The societies that have been described were the forerunners of others that were organized in the early part of the nineteenth century. In 1805, *The Presbyterian Assembly's Missionary Magazine* said that "more than fifty different societies for the last several years have been actively engaged in promulgating the doctrines of Christianity." Probably most of these were auxiliaries of the leading national societies.

CHURCH UNION IN THE PHILIPPINES

A significant event of last year was the organization of the United Evangelical Church of the Philippines, merging the Presbyterian, Congregational, and the United Brethren Churches, and the United Church of Manila. It unites a large portion of the churches from north of Manila south to Mindanao. The Moderator of the First General Assembly is the Rev. E. C. Sobrepena.

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MARCELINO VASQUEZ, A QUICHE INDIAN

BY REV. PAUL BURGESS, D.D., Quezaltenango, Guatemala

A BOUT twelve years ago Antonio Alvarada, one of the Indian Christians from Santa Maria, was persecuted by Roman Catholic opponents who accused him of stealing chickens to feed the missionary when the latter came to visit him. Though the accusation was false it accomplished the purpose of its framers by driving Antonio out of town. He was arrested and sent to work on the road ten miles down the line.

The guards in charge of these prisoners were from Palmar. Antonio counted it joy to suffer for his Lord and when his frugal prisoner's meal was set before him, he never failed to bow his head and give God thanks. This simple act impressed Marcelino Vasquez, one of his guards, so much that he asked Antonio what that act meant. He was told of the great God, who is ever present and ever solicitous for the good of his children; of His love for lost men and the coming of His Son to redeem them; of the good Book that brings us the story and of the messengers who have come to bring this good news to the Indians. Marcelino had been uneasy about the witch-doctor practices and some weeks before had had a very impressive dream in which he had been told to seek a new and better way no matter what the cost. Thus the seed fell into soil well prepared.

When Antonio had served his sentence, he went to visit Marcelino in his home and then for the first time the latter heard the songs of Zion. Their sweetness touched his heart and brought tears to his eyes.

Antonio told the missionary about this new soul that was seeking the Saviour and a visit was arranged. Marcelino was interested but his fear of criticism from his people was so strong, however, he did not wish to receive the missionary in his house in Palmar and arranged for him to come to his little coffee farm where nobody but the members of his immediate family would A servant conducted the know. missionary by round-about bypaths to the house in the country. where a simple service was held and the way of salvation was explained. The missionary was well treated and invited to return. which he did two months later.

On the third visit the Spirit of God seemed manifestly present. The Scripture read was from Mark and tells about the healing of the paralytic who was let down through the roof. The vivid imagery of the scene burned itself on the Indian mind and when, after hearing about the trouble of bringing the sick man before the Lord, the missionary pointed out that the first words of the Saviour were not to cure the body but to forgive sins, the eyes of the little group opened wide in astonishment. We went on to tell them that after all the soul was more important than the body. If the sick man should recover the use of his body to steal, to commit adultery or to debauch himself by drink, he was really better off on his sick bed where he could do none these things. We explained of how the Jews were shocked because Jesus said that He forgave sins. Then the full powers of the Saviour were pointed out and the forgiveness of sins and the gift of new life by the simple acceptance of Jesus' sacrifice on the cross. A great light burst over Marcelino's face and he said, "I have been listening to the Gospel for several months and it has spoken to my soul, but I never understood it. Now I see it all and I accept Jesus Christ as my own Saviour because He died for me."

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After the meeting as we sat around the hearth fire, Marcelino suddenly turned to me to say, "Now I belong to Jesus, what does He want me to do next?"

"Well, Marcelino," I said, "the Bible tells us that Jesus once said. 'He that confesseth me before men, him will I confess before my Father who is in Heaven.' He wants us to tell others that we are His. I think that will be your next step." His face fell at that word, for it was a hard thing for him to do. It meant the losing of caste, the breaking of old ties and friendships, and great uncertainty for the future. He confessed his fears and my heart sank as I saw what he had to face. Next morning I left with a fear, almost a conviction, that another had looked upon the glories of the Promised Land but had not faith and courage to enter.

Two weeks later, when other work had almost crowded Marcelino out of my thoughts, I heard a knock at the door of my Quezaltenango home. When I opened the door, I saw Marcelino. He did not so much as say "Good afternoon," but blurted out, "Don Pablo, I've done it! I've done it!"

"And what have you done then, my good Marcelino?" I asked. I can still see the look of disgust at my lack of understanding as he answered, "Why, told the whole town that I belong to Jesus!"

"Come in and tell me about it," I said, hoping to atone for my lack of intuition.



DON MARCELINO AND HIS WIFE AND TWO ADOPTED CHILDREN

Since this article was written a volcanic eruption caused an appalling catastrophe, destroying much property and the lives of about 1,000 people. A letter from the Rev. Linn P. Sullenberger, of the Presbyterian Mission, includes the following account of this disastrous event:

Sullenberger, of the Fresbyterian Airssion, mcludes the following account of this disastrous event: "The eruption took place in the middle of the night. The flow of lava, hot sand and rock, took the people by surprise while they were in their huts. No particular damage was done to the town where only a few inches of ash fell, but hundreds lost their lives on the small farms to the west of the town; 39 of the congregation perished. The few acres of Don Marcelino's land were covered with from three to four yards' depth of sand and burned rock. Seven, who were taking care of the place, died there, one of them the little granddaughter who had been given to the Lord in the hope that she might become a teacher or nurse. Marcelino and his wife had gone to the village to hold the Saturday evening service in the absence of the worker, otherwise they too would have perished. His brother and family were almost miraculously saved but their property has been lost. A singular thing is that there are no widows and orphans. Whole families were taken. Don Marcelino lost everything but his house in town."—EDITOR.

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The story came bubbling out. He had been in the garrison of the town with some other soldiers who began to talk against the Gospel and to say that Protestants sacrificed and ate little children in their services and perpetrated other iniquities.

"As I listened," he said, "something seemed to be boiling inside of me and after a while I burst out indignantly, "That's a lie. I know it is not so.""

One of the soldiers looked at him a little maliciously and said, "How do you know it isn't so? Are you one of them?"

"Yes, I am," came the answer in no uncertain tone of voice. The die was cast, and in the joy of his newly-made confession he walked thirty miles up the mountain to share his happiness with the missionary. We knelt and prayed that the Lord would lead him on and would bless his testimony. From then on prayer became the vital life of Marcelino.

The next step for Marcelino was the straightening out of his family affairs. Like most of the more prosperous Indians he was a polygamist with two wives though not legally married to either of them. We explained that it was the will of God that a man should not have more than one wife and that the bond should be sanctioned by the law. He was in a quandary. for both of his wives were faithful and both were beloved. He took the matter to God in prayer, and meanwhile treated both wives alike. He talked to them day and night of Christ and the Gospel and in the course of a few months he noted that the more he talked the nearer one of them came to evangelical faith and the less interested the other one was.

"Here is my answer to prayer," he exclaimed. "God wants me to marry the one who shares my faith and my hope."

This he did, providing a house and land sufficient for the needs of the other woman, and telling her that henceforth she was to him nothing more than a sinner for whom he would never cease to pray. (She was converted ten years later.)

Marcelino was nearly fifty years of age when he was converted but he had never learned to read. As we say in Spanish he did not know the O because it was round, but he was determined to learn how to read God's Word. He took lessons from another Indian who knew, but in spite of all his effort the little marks just swam around and he could make neither head nor tail to them. Dr. Haymaker came to visit him as he was in the midst of these struggles and seeing what was the trouble, tested his eyes and gave him some glasses. With these he learned in an amazingly short time so that today he can read easily and smoothly.

Marcelino's vices and his superstitions had caused him to mortgage his little property up to capacity and so his next step was to pay off that mortgage. This was a hard struggle and took him three years, but when it was accomplished he came to me and said: "Don Pablo, the Lord has been very good to me. First He gave me my salvation, then He enabled me to straighten out my life and to learn how to read His Word and now He has enabled me to pay off my mortgage. I am a free man at last and now I want to consecrate my goods and myself to His service. I suggested that a house of prayer for the congregation which was form-

ing about him might be in order and he took up the idea enthusiastically. A lot was secured on the Central Plaza, plans were drawn and then Marcelino started to raise the necessary money. He had some help from the other believers and from a sympathetic German plantation owner or two, but he carried most of the burden himself. He insisted that God's house must be the best house in town and set out to make it so. The coffee crop is the mainstay of life in this section, but banana trees are planted between the coffee trees to shade them and since Palmar is on the border of the highlands there is a ready sale for the bananas though the price is very low (about two cents a dozen). Marcelino discovered that he could live on the bananas and what he received from their sale though this barely covered the most urgent needs of himself and his family. He made a pledge that his coffee crop should be the Lord's and should go toward building the church. Five coffee crops went into the church which was as many years in the building, but which is a veritable jewel among the Protestant chapels of western Guatemala.

His wife did not appreciate his giving all his money to the Church and complained that it had been several years since she had had a new dress. He had read in the Bible that wives should be subject to their husbands and insisted that it was better to give to the Lord than to provide for our own needs. The Palmar congregation was under the care of the Cantel Church at this time and so Mrs. Marcelino took the matter before the Session of that Church. A committee of Indian elders was named to look into the matter and as a result they ordered Marcelino to buy his wife a new outfit. This he obediently did to the satisfaction of his wife. but when she was all togged up she looked at him and said, "You must have some new clothes. There's no fun in my having all these nice things if my husband is going to dress like a tramp." "But I want to give my part to the Lord. His work must come first," insisted Marcelino. He made the matter a subject of prayer and finally his wife was won over to coöperate wholeheartedly with him in his sacrificial giving.

In the meantime, Marcelino's spiritual work had been going on constantly. If any Indians would listen sympathetically to the preaching of the Gospel, he was on their trail immediately. He gives more time to the work of the Lord in evangelizing, visiting the sick and lifting up the fallen than he does to supporting himself. The result has been that over a hundred have been received into church membership in the Palmar congregation and three other flourishing congregations have been started as the fruit of his direct efforts. He has never received a cent of salary from the Mission or from any other source except his little plantation.

When the church building was finished and the number of believers increased greatly the congregation felt the need of a preacher, the Palmar Church was organized on a self-supporting basis and a young man, who had been won by Marcelino as one of his first converts and had prepared himself diligently, was called to assist Marcelino.

Next a school for the children of believers enlisted Marcelino's enthusiasm. He put two coffee crops

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into a suitable building, when the story of his efforts brought a spontaneous and generous gift from a friend in the United States which enabled the school to be finished sooner than could have been done All this energy and otherwise. blessing had been arousing the enemies of the Gospel and when the petition for a school came before the authorities of the town they called the people together. made it appear that by the school Marcelino was seeking to convert all their children and that they would be forced to pay for the teacher and other expenses. The pent-up fury broke out and the authorities declared in open session that the man who killed that pestiferous Marcelino would be a public benefactor. This brought three attempts on his life in as many We moved every lever weeks. known to us to get the machinery of higher Government circles to work to bring the local authorities to time. In this we were successful. The Palmar authorities were changed and the school granted. It began with thirty Indian children and is now in its second year. It is taught by a graduate of Miss Morrison's Normal School and has brought with it some new problems and adjustments for Marcelino; he is facing the situation manfully and paying half of the teacher's salary out of his coffee crop.

Meanwhile Marcelino still goes barefooted, still dresses in the simple homespun cotton which the coast Indians use.

Such is Marcelino Vasquez today, a man who believes the Gospel with all his heart, who seeks first the Kingdom of God, a mighty man of prayer, a man of balanced judgment in the meetings of Presbytery where he never fails to be present, a man eminently sane in his approach to all the problems of life, but a great man of faith. Surely one such convert is a justification of Foreign Missions.

TRIBUTE TO DR. CHARLES FORMAN

THE Rev. Dr. James J. Lucas, of Allahabad, has written a tender tribute to his former colleague, Dr. Forman, who after more than forty years of devoted service in India, retired five years ago and died July 13, 1929. Dr. Lucas writes:

Often I heard him preach in Hindustani to little groups of humble people, sometimes Christians, more often Hindus and Moslems. He had the rare gift of putting the deep things concerning God, sin, suffering and redemption in simple, every-day words, and so clearly that mind and heart were reached. While these addresses to humble folk would be called talks, they were the fruit of long meditation and careful preparation. He usually carried a small notebook in which he had jotted down the outlines of these talks. I had hoped to get some of them published for the help of bazaar and village preachers, and it may be that someone, perhaps his son, a beloved medical missionary, will yet edit them.

During later years in Kasur, Dr. Forman gathered groups of converts scattered in the numerous villages of the Kasur field and he ministered to them as the beloved physician and good shepherd. Those village Christians looked up to him with trust and reverence born of his loving service in their times of sickness and sorrow and persecution. His coming often meant healing of mind and body.

AMERICAN PROBLEMS DISCUSSED BY EX-ECUTIVE COMMITTEE OF THE FEDERAL COUNCIL

BY DR. CHARLES STELZLE

H OW the Protestant churches of America may appropriately observe the 1900th Anniversary of the inauguration of Christianity; the possibilities of bringing together the churches of the world on the basis of their practical work rather than upon agreement in their doctrinal beliefs; the kind of a program of education which the present situation regarding prohibition calls for; how to promote a better understanding between Jews and Christians — these were some of the score or more outstanding questions discussed by the Executive Committee of the Federal Council of the Churches of Christ in America, consisting of 150 national religious leaders, which met in Chicago the first week of December. The meeting was also made the occasion of a public celebration of the twenty-first anniversary of the organization of the Federal Council, Bishop Francis J. McConnell, President, making the address. Bishop McConnell said in part:

"We are coming to recognize more and more that the churches are not fighting among themselves. Each denomination is an inheritor of certain ecclesiastical legacies from the past. That means that all denominations alike have to deal with situations which they have not themselves created. The differences between denominations today are not those of doctrine but temperamental differences, and the preference for carrying a policy

through by one group rather than by another. The Federal Council is not now concerned about formulating direct schemes for church union. Among the constituent bodies of the Council are many whose theories and church government policies do not lend themselves readily to the idea of organic union. The Council is aiming, however, to bring the churches together on such a basis of church cooperation that a deeper and finer spirit of church unity may be consequently developed. The aim of the Council is to generate an atmosphere of mutual confidence and respect."

The Federal Council officially represents twenty-seven Protestant denominations having a membership of 22 millions. The Council itself consists of approximately 400 members, appointed by the official religious bodies which they represent. This group meets quadrennially, but the Executive Committee, whose members are also appointed by the denominational bodies, meets annually, and is made up of two representatives from each of the constituent organizations and one additional representative for every 500,000 of its communicants.

The Council has permanently at work ten commissions which deal with specialized phases of Christian service, each of which has its experts and executives. These commissions reported at the Chicago meeting of the Executive Committee, their reports being comprised in a rather formidable printed volume of several hundred pages.

Related to the Federal Council also are several important affiliated and consulting bodies, such as the American Bible Society, the National Council of Young Men's Christian Associations, the National Board of Young Women's Christian Associations, the United Stewardship Council of the United States and Canada, the Foreign Missions Conference of North America, the Student Volunteer Movement, the Home Missions Council, and the Council of Women for There are also Home Missions. special committees, among them the General Committee on Army and Navy Chaplains, the Religious Press, and Financial and Fiduciarv Matters. The Federal Council has recently been charged with lobbying at Washington, and because of misstatements made in this connection the Executive Committee authorized the following statement:

"The Federal Council of the Churches of Christ in America and its constituent denominations have from time to time expressed judgments on what they believe to be the principles of Christian religion in its application to issues involving moral and spiritual ideals and affecting social conditions and the welfare of humanity. The Federal Council has carefully refrained from maintaining at Washington. or elsewhere, any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan alignment, and has relied wholly on the moral power of its statements to influence public opinion. We deem it our duty in shaping a sound public opinion to make known such information and judgment, both to the public and to Congress." In reply to the charge that the Federal Council expends "enormous amounts of money," Dr. Macfarland said that the total budget of the Washington office is \$11,000 of which three-fourths are expended in helping the Army and Navy in the work of chaplains and disabled veterans, and that the Washington Secretary of the Council receives from the Council a salary of only \$1,500.

The Executive Committee approved the formation of a new Commission on motion pictures, "for the purpose of coordinating the interests and activities of the various organizations in their relation to motion pictures; to further or provide for a thorough study of the relations of the motion pictures to the public welfare; to assist churches at home and abroad to secure suitable motion pictures for their own program, and to maintain a general information service and a representation of the various peoples through motion pictures at home and abroad: to seek to eliminate misrepresentations: to secure the cooperation of the best of the life of the various countries, and to further the use of films to strengthen international understanding and good will."

The Commission on International Justice and Good Will presented a message to be sent to the churches concerning the Paris Peace Pact which included the following: "The Peace Pact of Paris, proclaimed by President Hoover on July 24, 1929, as binding on all participating nations, is in truth a world covenant of world peace. If the people take it in earnest and require their statesmen to shape national policies in the light and spirit of the Pact, it will usher in a new era. War will be no more. and all preparations for war should soon cease. Hitherto, nations have depended largely on their fighting power for existence, for rights, for prestige and for influence. Armaments have been fundamental in international relations and in national policies. Hereafter, the rights of nations will be based on mutual treaties and agreements and on international law, and a nation's prestige will depend on its achievements in social justice and progress, on its practice of the essentials of civilization, on the attainment by its citizens of noble living."

Dr. F. Ernest Johnson, Secretary of the Committee on Research and Education discussing the Crucial Problems in a Church Program of Research, said:

"The prohibition issue, the problem of motion picture control, the question of marriage and divorce with its concomitant issues of sex education and the limitation of offspring, the whole problem of religious healing in which there is just now an enormous revival of interest-all these are questions which raise fundamental issues of fact, and we must confess that appalling slight provision has been made among the religious agencies interested in these questions for a faithful, unbiased exploration of facts and a correspondingly fair and candid treatment of the results. Even in the handling of religious statistics we often give the impression of being crude and not too candid. In this day of ever increasing scientific research, in business, industry, law and education, nothing would go farther to strengthen the hand of organized religion than to carry conviction to the public mind that we can be as loyal to truth as secular scientists."

CONFERENCE OF THEOLOGICAL SEMINARIES

BY A. L. WARNSHUIS AND SAMUEL MCCREA CAVERT

CINCE the Jerusalem meeting the forces of the International Missionary Council have been deeply concerned with the challenging situation which secularism presents to the Christian Church. No result of the Jerusalem meeting was clearer than its revelation of the world-wide spiritual unity in Christ which transcends differences of race, nation, language, theology, creed, and ecclesiastical polity. Equally clear was the emergence of the fact that a considerable portion of mankind today is willing to ignore or to oppose Jesus Christ. and that folk of this sort are by

no means confined to the lands hitherto c a l l e d non-Christian. The greatest enemy of the Christian faith is the prevalent secularism and materialism of our time. A Chinese teacher, speaking of the situation in non-Christian lands, said, "Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these new forces—scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm."

One result of the Jerusalem meeting has been the calling, by the

[February

Archbishop of York, of a Conference on the Preparation of the Ministry, which convened at York in April, 1929. The Conference brought together 48 theologians from all parts of Britain and from 12 denominations. Mr. J. H. Oldham, in a stirring address* before the Williamstown meeting, in July, virtually summarized the thinking of this group in reference to the world situation of today. His address made a profound impression.

After discussion with the officers of the International Missionary Council, the Executive Committee of the Conference of Theological Seminaries and Colleges in the United States and Canada decided to call a similar meeting. Plans were therefore made for a meeting of the representatives of the faculties of theological seminaries to discuss the general problem of the theological curriculum in the light of this present world situation. The meeting was held at Drew Theological Seminary, Madison, New Jersey, November 29 to December 1, and its enrollment of over 100 members included many of the outstanding theological teachers of this country. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, chairman of the Association of Theological Professors. Cooperating in the arrangements was the International Missionary Council.

The personnel ranged all the way from the most conservative to those who are generally regarded as representing the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner

Ames, of the University of Chicago, presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson, of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop Francis J. McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity whatever within the group.

When, however, on the second day, Dr. John R. Mott gave a masterful review of the present world situation, as he had found it especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the churches in the face of such a situation, a remarkable change of atmosphere took place. It was discovered that beneath such differences as had appeared on the first day there was a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the Church moved forward with increasing momentum and much practical stimulus.

The conference was unique in having no findings.

^{*} Oldham, J. H., The New Christian Adventure. International Missionary Council, New York City. Price, 10 cents per copy, \$3.00 per hundred.

BOOKS ON CHINA

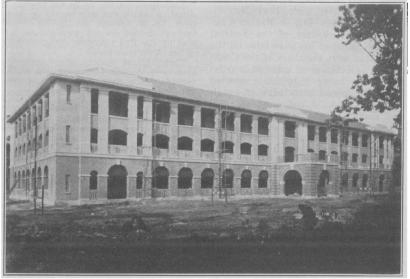
Books on China are numerous and new ones are frequently appearing. A fair-sized library would be required to hold them all. As February is the month in which China is especially studied in the home churches, we asked Miss Hollis W. Herring, of the Missionary Research Library, New York, to list a few of the best available books. She has submitted the following, any of which may be obtained through the Purchasing Department of the REVIEW:

- Humanity and Labour in China. A. Anderson. \$4.20.
- China: An Interpretation. Bishop J. Bashford. \$4.
- China Christian Year Book. \$2.
- Old Buddha. Princess Der Ling. \$3.50.
- China in the Family of Nations. H. T. Hodgkin. \$3.
- China and Her Political Entity. Hsü Shushi. \$2.
- Western Civilization and the Far East. S. King-Hall. \$5.
- History of Christian Missions in China. K. S. Latourette. \$5.
- China, a Nation in Evolution. Paul Monroe. \$3.50.

- The Quest for God in China. F. W. S. O'Neill. \$2.50.
- China's Challenge to Christianity. L. C. Porter. 75c; paper, 50c.
- China Her Own Interpreter: Chapters by a group of Chinese Christians. M. T. Stauffer, editor. 75c.
- Chinese Culture and Christianity. J. L. Stewart. \$2.50.
- Farm and Factory in China: Aspects of the Industrial Revolution. J. B. Taylor. \$1.
- China Awakened. M. T. Z. Tyau. \$5.
- China Yesterday and Today. E. T. Williams. \$3.75.

A CORRECTION

We deeply regret that the picture of the church on page 19 of the January number of the REVIEW, in connection with the excellent article of the Rev. Dr. Joseph C. Robbins, Secretary of the American Baptist Foreign Missionary Society, was wrongly labeled "Judson College, Burma," when, as a matter of fact, it was a picture of the Judson Memorial Church in Mandalay. The picture now given is one of the buildings of the fine new plant.



"WILLINGTON HALL" JUDSON COLLEGE. BURMA , 125



China Famine Relief

The Christian people of America were deeply moved when reports arrived of appalling famine conditions in China. The Committee of Reference and Counsel, representing the Boards of Foreign Missions of the United States and Canada, and the Committee on Mercy and Relief of the Federal Council of the Churches of Christ in America, presented the matter to the Red Cross Society in Washington, with the hope that the Society would take appropriate action as the agency through which Americans are accustomed to act in cases of calamity. The Society, however, did not see its way clear to make favorable response. The Committee of Reference and Counsel and the Federal Council's Committee on Mercy and Relief, feeling that the situation was so desperate that something must be done, set up a Famine Relief Committee, under the chairmanship of the Rev. Dr. S. Parkes Cadman, then President of the Federal Council. Most of his associates on the committee were members of the Council and secretaries of mission boards: the others being individuals selected for their special knowledge of conditions in China. A nation-wide appeal was made and the gifts received enabled the committee to send nearly a million dollars to China.

It became evident ere long that the attitude of the Red Cross was not neutral but distinctly unsympathetic. It did not publicly criticize the appeal for relief, but it notified its agents throughout the country that it was not cooperating, and as people in local communities naturally inquired of the local representatives of the Red Cross, its attitude soon became known. Shortly after the inauguration of President Hoover, the China Famine Committee laid the matter before him. He at once conferred with the Red Cross Society which thereupon sent a deputation to China last spring. This deputation spent two and a half months in the field (June 15-August 30) and September 27 presented its report to the Central Committee of the Red Cross which, at its following meeting, adopted a statement which was given wide publicity in the newspapers and which included the following conclusions:

That the destitution which prevails in the famine areas is the cumulative result of the chronic conditions of disorder, the crushing exactions of the war lords, the depredations of bandits, the enforced payment of confiscatory taxation, and the crippling and consequent inability of the railroads to function beyond a fraction of their normal capacity—to these was added a severe drought which brought the whole to a tragic climax;

That these conditions do not present a situation which can adequately be dealt with by a foreign emergency relief agency; hence do not warrant an appeal by the Red Cross to the generosity of the American people;

That Chinese leaders would no doubt give more thought to the removal of the causes which impoverish their people and bring on such tragedies if they realized the necessity of assuming full responsibility for resulting relief needs; any acceptance of that responsibility by foreign agencies cannot but retard this all important result;

That the American Red Cross is convinced only a wise, strong, stable, central government can command the power and resources and continuity of policy necessary to lead China out of her condition of disorder into a new era of peace, security and prosperity; and is further convinced that disastrous conditions leading to continued suffering will constantly recur until such a government comes into being.

Sympathizing deeply as we do with the efforts of patriotic Chinese to bring about these happy conditions, we nevertheless believe that China should be

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permitted to work out her own salvation, and that to extend relief to her in the absence of conditions plainly due to an act of God—natural causes—but retards her ultimate recovery.

A further disquieting fact is that the attitude of many foreigners in China, and of some Americans in public life in this country, is less sympathetic with the Chinese than it was a few years ago. Many, both at home and abroad have apparently lost all patience with the Chinese, and are disposed to think that, as long as the Chinese continue fighting among themselves, robbing and maltreating their own people, destroying their homes and seizing their seed and farm implements, nothing can wisely be done until they settle down to more normal conditions.

The Famine Relief Committee holds that the just condemnation of unscrupulous war lords is not a reason why noncombatant villagers and peasants should be abandoned to death; that the sufferings on the Continent of Europe during and following the World War were caused by war conditions, but that these did not prevent the American people from doing what they could to relieve them; that while it is true that relief cannot be helpfully administered in the war zones and in some isolated regions that are difficult of access. there are millions of famine stricken Chinese in regions that can be reached now; that winter is intensifying the sufferings of an impoverished people; that the China Famine Relief Committee has adequate facilities for prudently and efficiently administering relief to these accessible millions through the International Famine Relief Commission in China, the Salvation Army, and the missionaries of various boards; that whatever may be the causes of the famine, humane people in America should deal with the existing situation: and that it is heartless to leave myriads of innocent and helpless women and children, as well as men, to a lingering death while "China should be permitted to work out her own salvation."

A statement issued November 6 by the International Famine Relief Commission in Peking concurs in some of the considerations in the report of the American Red Cross but appeals to the American People to give famine relief funds, "because thousands of lives can be saved: and because those starving are human beings and are victims of natural and human circumstances over which they have had no control." The statement declares that the total loss due to disturbed conditions during this famine is less than four hundred dollars, in a total of relief supplies and money handled by our organization of over a million dollars. This experience shows that relief is possible in spite of the disruption of communications.

While a part of the famine area had rains, drought and floods will continue famine conditions until at least next June in the northwest over an area of 450 miles square with a population of 30,000,000 people, the severity of which is increased by protraction and winter..... The Commission agrees that a stable Chinese government is needed to deal adequately with the famine problem, but it does not believe that the absence of such a government is adequate ground for the suspension of nongovernmental relief efforts in China any more than in the suspension of relief undertakings in the United States where there is a stable government.

The Commission believes that need and practicability should determine a relief program and not political conditions, especially when the destitute people themselves are not responsible for the political disturbances. This was the attitude of the American people and the American Government in relieving the Near East and Russia.

The Commission recognizes that the American Red Cross is perhaps not justified in assisting now because of special conditions of that organization, but it feels there is justified an appeal to the American people for money for relief in China in view of the extreme seriousness of the situation. Since natural causes have played a vital part in creating the need, it believes that the political misdeeds of those who have been in power should not be the cause of withholding relief from human beings who need it.

After careful and prolonged consideration, the Famine Relief Committee in November decided to reduce its staff to the lowest possible point and to suspend, for the present, its active appeals for relief funds until it is clear what the situation during the coming winter and spring will be. It operated until December in cooperation with the Golden Rule Foundation which is one of the agencies which have followed the dissolution of the Near East Relief and which had voted in its appeal on Golden Rule Sunday, December 8th, to emphasize China as the area of the greatest and most A. J. B. urgent present need.

The Chaos in China

China is in chaos. At this writing, a revolt of ominous proportions against the Nationalist Government has collapsed, but the kaleidescope of Chinese events shifts so often and so rapidly that it would be unwise to predict what the situation will be when these pages are read. It is painfully evident that many Americans and Europeans, including some who have long been friends of China, are viewing the situation with despair. The high hopes that were raised by the founding of the Republic are dissolving, and opinion is freely expressed that the Chinese are incapable of self-government and that the issue of the present civil wars will be either a Mongol Mussolini who will restore order with an iron hand, or a modern Jenghiz Khan who, after crushing revolt, will mobilize China's millions of fighting men for world conquest.

Granting that the immediate outlook is dark, is the longer view necessarily pessimistic? The Chinese are passing through practically the same period of transition that western nations have passed through, but under conditions

of greater difficulty. The revolutionary forces which operated upon the white peoples one at a time are operating simultaneously upon China. In Europe, the intellectual revival began in the thirteenth century, the religious reformation in the fifteenth century. the political revolution and the rise of democracy in the eighteenth century, and the industrial revolution in the nineteenth century. Now the tremendously significant fact is that all these revolutionary forces have been operating at once upon the vast population Thus five revolutions are of China. impinging at one time upon those swarming masses, any one of which is in itself sufficient to upset a civilization. Vast social, intellectual, religious, political, and industrial upheavals, which the western world met over a period of 600 years, are being let loose on China in the space of one generation.

The present chaos is therefore not surprising. It is just what has happened in other lands. Remember the long and tumultuous feudal era in Europe, the Thirty Years' War, the Wars of the Roses in England, the Civil War in America, and the prolonged unsettled period in the American Southern States that followed it. The readjustment in China is on a larger scale because an enormously larger population is involved in a vaster territory and at a time that affords exceptional opportunities for unscrupulous rival chieftains and roving bandits. Such a huge undisciplined mass could not be expected to find itself at once. But the old conditions can never be restored. For better or for worse China has entered upon a new era. Give the Chinese half the time that Europe took in a like process, and we believe that they will justify the optimism of their friends rather than the pessimism of their critics. The Chinese are a strong people with fine qualities and we are persuaded that they will in time work through their problems and take an important place in the family of nations.

We do not profess to predict what

the immediate future has in store. There are encouraging and discouraging factors. "Men ask us for the bottom facts," once exclaimed Dr. Arthur H. Smith, of Peking. "They can't have them, because there is no bottom and there are no facts."

We must not underestimate the difficulties of the situation. The hindrances to the progress of the Gospel were at first suspicion, dense superstition, the inertia of centuries of stagnation, fear and dislike of anything associated with white men, and entrenched non-Christian faiths. Some of these hindrances still exist, but others are showing unmistakable signs of disintegration. New hindrances, however, are developing. Knowledge of western nations is bringing new temptations. Some Chinese have thrown off the old conservatism to become as volatile as the Athenians who eagerly sought "some new thing," and social and religious vagaries are finding virgin soil for a rank growth of fantastic "isms." It is easier to change political institutions than to change character so that institutions which are theoretically better will be practically operative. There is to be a new China, but whether it is to be better or worse than the old depends largely upon whether the Christian men of the West will strengthen the forces which make for righteousness.

There is immense opportunity for missionary work in China, but it must be done amid new social and political complications, the upheaval of Chinese society, surging currents and countercurrents of a new era, increasing antiforeign spirit, and the stubborn feeling of multitudes that Christianity is not only identified with foreign ideas but is subversive of the ancestral worship to which the Chinese tenaciously cling.

But there is another side. It would not be fair, as it would not be Christian, to consider the difficulties of the future apart from the influence which the Gospel of Christ has in modifying those difficulties. It is true that the forces of evil and demoralization are

actively at work. It is true also that the constructive force of the Gospel is at work, and that it is the mightiest force of all. It has shown its overcoming power in other lands and times, and it will show it again in China. A recent traveler declares that it will take 500 years to convert China. Well. Christianity has been operating upon the Anglo-Saxon race for more than 1,500 years, and neither Great Britain nor America is converted yet. No other cities in the world have had the Gospel preached to them for a longer period than London, Edinburgh and Glasgow; but Christians in those cities confess that they are appalled by the wickedness in them. Even if it does take 500 years to convert China, which has nearly three times as many people as Great Britain and America combined, it would not be a reason for withholding the truths which transform every man who accepts them. We do not refuse to give China our medical science because diseases still prevail in America, and no more should we refuse to give Christian teaching because some at home still ignore or reject it.

Grant that the evangelization of China is a big task, and it certainly is, we may be cheered by the progress that is being made, and by the evidence that Christianity has taken root so that there is a church which is well established and certain to grow. We may be encouraged, too, by the fact that the churches contain a larger number of Christians of the second and third generation, and are attracting men of intelligence who are fitted for leadership. The Christian movement is gaining strength and momentum, and the larger faith and sounder character of men who are at a farther remove from original heathenism.

We are impressed by the fidelity and enthusiasm of the missionaries and also by the example of Chinese Christians who, amid toil and poverty and sometimes persecution, are serving their Lord with gladness of heart. "A growing church among a strong people, the spirit of life working against the forces of death and decay in the one great pagan empire which the wrecks of millenniums have left on the earth—surely there is a call to service that might fire the spirit of the dullest of us." If this was true when Dr. Gibson wrote it years ago, how much more is it true now when the burden of that decadent pagan empire has been cast off and the mighty spirit of life given freer and more majestic scope.

How soon and how adequately will the Christian churches of the West meet the extraordinary opportunity which China now offers? It produces a feeling of impatience when one is told that all missionary plans must be contingent upon "the settlement of political negotiations," "the maintenance of a strong foreign military and naval force in China," "the thwarting of Soviet Russia's plans for supremacy," and several other things. We cannot, indeed, be indifferent to the course of political events or to their bearing upon the missionary problem. But neither can we make our obedience to Christ and our duty to our fellow men dependent upon political considerations. For Christian men to "wait until China is pacified," or "until she is enlightened by the dissemination of truer conceptions of the western world," would be to abdicate their responsibility as the chief factor in bringing about a better state of affairs. Is the church prepared to abandon the field to the diplomat, the soldier, the trader? How soon is China likely to be pacified by them, judging from their past acts? The Gospel is the primary need of China today. The period of unrest is not the time for the messenger of Christ to hold his peace, but to declare with new zeal and fidelity his splendid ministry or reconciliation. When, in all the history of the world, has such a God-given summons come to the followers of Christ as to us of today?

A. J. B.

Are Missionaries Responsible for Anti-Foreign Feeling?

Many critics are alleging that missionaries are responsible and that the resultant embarrassment to commercial interests and international relations is serious. Fair-minded Chinese and well informed resident foreigners emphatically deny this charge.

A volume would be required to quote the appreciative words of Asiatic and African princes, nobles, magistrates and people, wherever they have become acquainted with the real character and objects of the missionaries and have been able to separate them from the white men who have political or commercial designs. Missionaries today are far more popular with the people than any other foreigners. They travel freely, unarmed and unprotected, and it is comparatively seldom that they are molested. When they are attacked, it is by a class of ruffians who, in the slums of an American city, attack a Chinese gentleman on the streets.

It is significant that during all the turmoil of recent years in China, not a single missionary was molested by the local Chinese who knew them, and that the only cases of violence were committed by bandits and undisciplined soldiers from other places who attacked them not because they were missionaries but indiscriminately assaulted, looted and kidnapped not only foreigners, missionaries and non-missionaries alike, but Chinese who were suspected of possessing money or valu-Thousands of non-Christian ables. Chinese grievously suffered in this way for every missionary who suffered in person or property. Indeed when the lawless troops from a distant province sacked Nanking and shot the famous missionary John Williams, local Chinese were overwhelmed with sorrow, hid many of the missionaries in their homes, supplied them with food and aided them to escape. A. J. B.



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

Before leaving for his world study of the missionary enterprise, Mr. Pierson asked the editor of this department to give through it the outstanding methods used in the five years leading up to the Sixtieth Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The meeting was held in Columbus, Ohio, October 24-31, 1929. Hundreds of women were expected from all parts of the United States; but, thousands came making overflow services necessary for practically every session of the anniversary days. Fine talent was so abundant that these meetings were easily programed.

PREPARATORY METHODS

Usable by Boards and Other Groups

T. Christian Stewardship was placed at the heart of every method to the end that The Christ might be kept constantly at the center of thought and activity. In 1924 a Missionary Cycle was decided upon for the second half of the decade with the object in view of drawing the there and the here more closely together in the bond of the Spirit through the study and practice of Threefold Christian Stewardship-prayer, personality, possessions. In order to visualize the stewardship work of the cycle, green was chosen to symbolize prayer; as in the last analysis all physical life depends upon the green of God's world, just so does all spiritual life depend upon praver: crimson was chosen to symbolize personality; this had a twofold reason, first-symbolic of His Blood that was shed for us. second-symbolic of our intention to rededicate our lives to Him: purple, which has through the

ages symbolized wealth, was chosen for possessions.

Confident that the Society had reached the place where solid food in stewardship study should take the place of our milk-bottle leaflets and stories, S. D. Gordon was asked to write for intensive study in 1926, a "Five Laws Governing book on Prayer"; Doctor R. H. Walker to write for 1927 a study book on "The Master Personality"; Miss Clementina Butler to write for 1928 a study book on "Ownership"; for 1929 Mrs. F. H. Sheets prepared a review study under the title "Three Ways to Happiness." These books were studied by thousands of older and younger women who are now praising God for lifted vision and enlarged horizon. The presence of the Holy Spirit in so marked, almost miraculous, a way throughout the sixtieth anniversary is largely, if not entirely, due to the volume of intelligent, definite, law abiding prayer ascending from hundreds of thousands of persons all over the world who were asking for a pentecostal enduement of power for greater service.

THE PATRONS' GIFT

THE RETIREMENT FUND

II. A missionary organization in operation for fifty-five years must face the problem of an increasingly large retirement list of missionaries. \$1,-250,000 as endowment was found necessary. "The Patrons' Gift" plan was used during three years to help in raising \$340,000 of this amount.

The success of this method was thrillingly visualized at the Sixtieth Anniversary by means of an art-mus-

COPY OF "PATRONS' GIFT" LEAFLET

(Cover)
TREAL PROCESSION PROFESSION PROCESSION PROFESSION PROFE

Our Sixtieth Anniversary Fund "Patrons' Gift" Leaflet



MISS ELIZABETH RUSSELL Forty Years a Missionary in Japan

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! —Romans 10:15 (King James Version).

LINE IN THE CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR

lin banner one hundred yards long carried to music by the eleven branch presidents and eleven others, across the great eighty-five foot platform. On the banner were sixty thousand stars in a rich blue, each representing a \$5 patron gift or the equivalent. The banner was the gift of the Lexington Conference and was made by a young negro man—an artist—in compliment to his mother.

III. "The Incense Gift," called in Europe "Gratitude Gift." This little Chinese envelope in red and white was chosen as the container for this gift. The Chinese translation of the words, "In Gratitude to Christ a Holy Gift," was made by a Christian Chinese bus1

1869 Birth Year 1929 Sixtieth Anniversary

THE SIXTIETH ANNIVERSARY FUND FOR RETIRED MISSIONARIES \$340.000

To raise this fund by 1929, sixty thousand patrons are called for, who for the glory of the work accomplished and to be accomplished will make a gift of five dollars each, over and above their usual givings.

Memorial memberships will also add to this fund.

Find your place of geographical responsibility in the following list and make yourself or someone else a patron at once by the payment of five dollars which covers the entire time up to 1929.

Number of patrons required by branches per year, 1927, 1928, and 1929:

New England	550
New York	3,370
Philadelphia	3,105
Baltimore	620
Cincinnati	3,640
Northwestern	5,210
Des Moines	2,030
Minneapolis	280
Topeka	1.400
Pacific	1,620
Columbia River	275

iness man of New York, where the envelopes were purchased in Old Chinatown, and where they were printed. The word "Christ" was not printed on the envelope because the translator explained that so many of them would necessarily fall on the floor from the small hand press and would be tramped on; his keen spiritual sense would not permit it.

The amount asked for in these containers was placed within the reach of all: in 1927—58c; 1928—59c; 1929—60c. This method placed on the altar in 1929, \$50,204; in the three years, \$137,645. Each year the "Gratitude Gift" was gathered by the local auxiliaries on or about March 23d.

COPY OF "PATRONS' GIFT" LEAFLET (Continued)

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NOT UNUSUAL

Not an unusal person, except in courage and consecration, was that young woman who sailed away to parts unknown some twenty-five or thirty years ago as a missionary of the Woman's Foreign Missionary Society.

Not unusual, except in dogged perseverance and eager desire to preach the Gospel, was that same young woman as, year after year, she fought homesickness, the depressing atmosphere of heathenism, the bitter disappointments which too often are a missionary's lot.

Not unusual, except in unselfish devotion to a great call, was she, as she gladly gave up all idea of material compensation and lived on a salary barely large enough to meet the simplest needs and leaving no margin for savings.

Not unusual today, except in the gracious beauty which comes from long and intimate fellowship with God, is this retired missionary of ours. Not unusual, except in the power of the thought of her to make you and me eager to build, safe and strong, the Retirement Fund which cares for her declining years.

India, Germany and other countries joined in this gift but their amounts are not in the above figures. The following from Hyderabad gives the story of one conference.

In response to the invitation of the Woman's Foreign Missionary Society, the Hyderabad Conference laid plans to celebrate the 60th Anniversary of the Society and to bring our Love Offerings and Incense Gifts to the birthday party. While we had celebrated last year also and the Incense Gifts had amounted to Rs. 312/ — yet we hoped to have a larger part in the festivities this year.

In Hyderabad, invitations were sent to the ladies of the English, Urdu and Telugu congregations both members or friends: also to exstudents and to the mothers of many of our pupils.

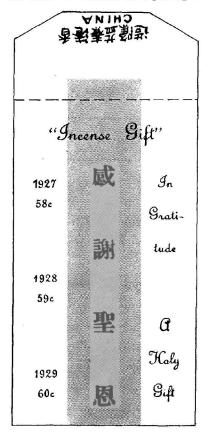
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To become a Patron of the Sixtieth Anniversary Fund of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, I enclose with real joy my gift of five dollars, that the steps of the retired missionaries on the King's Highway may be attended with peace and a measure of comfort.

NameAddress

Long before eight o'clock they began to arrive, afoot, by bullock cart and by motor. There were day schools which came en masse and from city schools a cart load of women and children came in conveyance with the curtains closely drawn. There were teachers and exstudents teachers: and exstudents. Christians and non-Christians. The assembly and adjacent rooms of the Stanley Girls' High School could hardly hold the crowd that day although they had been carefully seated and no space was A conservative estimate unoccupied. reckoned the number at more than 500.

At 9:30 A. M. the program began by singing the Woman's Foreign Missionary Society 60th Anniversary hymn "The King's Highway" and for more than an hour we were entertained by songs, recitations, pageants, and a short history of the Society. But to many the climax of the day was in the collection, for in the hand of each person was clutched a little red striped envelope containing their Incense Gifts or Love Offering to be sent to the dear Woman's Foreign Missionary Society. Sometimes their envelope was very thin and flat containing only one or two copper coins: again another was so full that it was literally bursting. While the ladies in America were putting 60



cents into similar envelopes our school girls felt very happy if they could bring 60 dubs—ninety-six dubs make a H.S. rupee and it in turn is worth about twenty-eight cents. Many others who could not bring so much had sixty half dubs in their bags. Still others had smaller amounts while some who had more means put in 60 annas—over a dollar—and a few gave even more than that. The total was B, G. Rs. 136/.

GIFTS FROM KINDERGARTENS, DAY SCHOOLS, HIGH SCHOOLS, COLLEGES

IV. After two years of careful consideration it was agreed to invite the young people, boys and girls in the schools supported by the Society to send samples of their work. Packages began to arrive late in 1928; they continued to come until it seemed that every ship that docked for the last seven months brought bundles of love from those of "The Family" at the ends of the earth. In round numbers these tokens numbered over 380,000. In addition, the older folks sent many lovely and inspiring gifts. At the close of the Columbus meeting these were divided among the home base secretaries for distribution among the auxiliaries in city, town, hamlet and countryside so that every adult member in the United States may have a "love touch" with her life investment at the ends of the earth. One little gift from Africa bore the legend in a scrawly little hand, "Is so happy." A scene in Korea, painted by Mr. Arthur Pak an artist, was given in honor of his mother who was the first Biblewoman in Korea. It is valuable and is to be exchanged for gold which will be sent for work in Ehwa-Haktang, Seoul, Korea, the only school for higher learning for girls in all Korea.

The far reach of this plan in behalf of mutual understanding and good will cannot be estimated. One woman of large wealth remarked, at the close of the Mexico program when the gifts from that country were explained, "I never before was even interested in Mexico; she now has my heart."

COUNTRY GIFTS

V. One by one various countries began to arrange to send what was named a "Country Gift" which was in every case for the Sunrise Communion Service on October 30th.

South Africa, a deer and baby leopard rug to be placed under the mahogany communion table which was sent by Japan; Mexico, the linens exquisitely embroidered and also a fine Span-

ish Bible; Italy, the linens for the eleven Bread plates of brass sent by Korea; Philippine Islands, a banana cloth altar cloth of lovely design; Bulgaria, a hand made altar rug; North Africa, a kneeling rug seventy feet long and made in units of ten feet each bearing the Arabic inscription "The Peace of God"; India, five threebranch brass candelabra over five feet high; stewardship colors being worked into the cross pieces; Netherlands East Indies, two gold brass plates; France, an exquisite pewter set for the Wine; China, twenty-two "Lacquer 14" trays bearing on all four sides the stewardship emblem in colors and 3,491 communion cups some of them having been made in the royal potteries of Kiangsi.

Through this demonstration of love many of the missionaries say that their lists of "the interested" have been greatly enlarged. Many whom the missionaries had not before even thought of as friends or seekers asked for the privilege of giving toward the gift.

SUNRISE COMMUNION SERVICE AROUND THE WORLD

VI. Among the initial methods was that of a Sunrise Communion Service which should encircle the earth with prayer, and rededication to the active service of The Christ. The date, October 30, 1929. Letters were sent to every mission station asking if they would like to join in such a service. The response was quick and heartfelt. The following program in its simplicity was mutually agreed upon:

Opening service of song.

Season of prayer.

Communion Service.

Song, "Jesus the Light of the World" (to be translated and where possible by a National).

A service of personal witness as to Christ's redeeming power. And so it came about that at sunrise on October 30 such a service was held in churches, under trees, in homes, in school houses, by the seaside and riverside clear around the world. The Columbus service as reported by Miss Effie A. Merrill, editor of the *Friend*, follows:

THE SUNRISE COMMUNION SERVICE

Who shall describe that communion service! This Memorial Hall became the vestibule of heaven to our souls. To this place people began to come at one-thirty A. M. The doors were opened at five. For hours the approaches and plaza had been packed. At three o'clock they began singing "Nearer My God to Thee" and other hymns of praise. Within a few moments after the opening, at five o'clock, the thousands had filled the auditorium to the very roof and long before the appointed hour, the door keepers were turning away those who would enter.

In solemn hush, Bishop Fraser Mc-Dowell came to stand beside the table.

"How Firm a Foundation" was sung. Then as the stately ritual of consecration of the Bread and the Wine was read and the prayers of penitence and consecration rose, there appeared pictured on the wall on one side "Christ in Gethsemane"—on the other, "He is the propitation for our sins, and not for ours only but for the sins of the whole world."

At either side were the tables and at the call the altar was filled, communicants standing two deep, at the beginning, and later they came first from one side, then the other and stood five deep. The quietness of the massed worship was of undescribable power. For three hours the service continued, before the benediction was pronounced.

Were any omitted from the table of the Lord? Yes, even here, where it is computed that 4,100 received emblems of His death and resurrection, some were missed in the moving throng.

Looking on this and on the days of this meeting from its beginning to its end, Bishop Frank W. Warne said:

"Stupendous, spiritual, the Pentecost outpouring of the Holy Spirit for which we are praying, has begun at Columbus. Let us continue to pray that Pentecost power may come to our people here in the United States and in all lands."

MISSIONARIES SENT OUT DURING SIXTY YEARS VISUALIZED

VII. Thirteen hundred and ninetysix missionaries had been sent to nineteen countries during the sixty years. 1,396 silk flags 10x12 inches and mounted on 22 inch ebony staffs were made by Annin Co., New York. The number of flags of each country corresponded to the number of missionaries sent to it during the sixty years.

This lovely feature was visualized in the great balcony of Memorial Hall, where the program of the anniversary days was given. The foreign secretaries stood together at the front of the platform and as the roll was called each responded with the name of her field and the total number of missionaries sent, from the beginning, to that country. When the leader called "Europe, twenty-eight," the audience saw twenty-eight wildly waving flags in the balcony; then in rapid succession the other countries were called; when "China, 395" was reached and "India, 480," there was thrilling applause. Then to make it more impressive, the whole 1,396 were asked to stand while all waved their flags exultantly and sang, led by that prince of assembly leadership, Homer Rodeheaver, "Tell It Out Among the Nations." Almost in the twinkling of an eye the visualization was accomplished but the great audience had a new conception of the greatness of this sixty years of service.

"THE SIXTY"

VIII. In October, 1928, the Anniversary Committee was authorized to pray earnestly that guidance would be granted in seeking out sixty women within the membership of the Society, who would make an offering of \$1,000 each to care for items which could not otherwise be met. These were to be known as "The Sixty." Plans were prayerfully made. It was understood that this gift of \$60,000 was to be especially sacred. In its behalf a band

of seventeen intercessors, carefully selected from different parts of the United States, began to pray. One by one and in most unexpected ways many of the first twenty givers were found; some of the incidents connected with these remind us of Holy Writ. They continued to be given until, when the list was called on the evening of October 30, one hundred and twelve checks or vouchers were placed by these consecrated women or their representatives in the precious Burmese Bowl of hand wrought silver sent as a gratitude gift to "Mother Society" by the loyal friends in Burma.

The following excerpt from the *Executive Daily* will give you the spiritual atmosphere in which the entire seven days program was bathed.

"Gratitude to the Christ for results achieved through sixty years" flashed the "handwriting on the wall," as echoes of the Treasurer's message lingered in our minds, --\$41,805,000, a broad golden stream that has flowed through the Treasury out to the far-flung battle-line; gold transmuted into life in the name of the Christ and for His dear sake.

One by one, the Home Base Secretaries bring the incense gifts—a cent a member for each year of the Society's life thrice repeated—\$137,000 laid at his feet.

The star shines from the top of the Christmas tree, strains of "We Three Kings of the Orient Are" from the orchestra, and the men of the East sing while the women of the West bring their gifts of \$1,000—not sixty women, but one hundred twelve, to the glory of His name, who gave His life that they might live. One by one they come, reverently as in prayer, and a hush comes over the great multitude—for the King is there. Into the silver bowl sent by the women of Burma fell the gifts, one who pledged is watching from the gloryland as her sister drops her gift with a white rose in her name.

The names were read solemnly, slowly, one by one, stewards of God they are, and we. The Holy Spirit broods over all, and we feel ourselves possessed by the great unseen presence. We are His, the gold is His, we are one with that great company round the world consecrating anew the life He bought, the gold He gave, the powers He would unloose.

Charlotte Anderson, a senior at Ohio Wesleyan, takes down the sacred reliquary for Bishop Warne to open. Mrs. Burt Smith places there the book where the names are written to be taken to Tremont Street Church in the room where the Society was born. Bishop Warne prays God's blessing upon the \$112,000, that it may be multiplied, and that souls may be born into the Kingdom from this giving.

Triumphal music rises from the great orchestra as the flags of the nations are raised by their representatives in national costume. They stand back on either side of the great world way—the flags forming a frame at the top. What a thrill as they go up, and with the raising of Old Glory the audience rises, and from the gallery 1,396 flags flutter in response, flags of the 19 countries to which 1,396 missionaries have gone these sixty years, and all nations join in the swelling chorus of "The Star Spangled Banner."

On the world map which covers the entire back of the platform a ray of electric light flashes from Calcutta to Columbus as Helen Tupper reads a cablegram from India.

Another stream of light from Hammerfest, northernmost city of Scandinavia, and a cablegram from the Women's Foreign Missionary Society of Sweden, numbering 6,000 members. Singapore— Algiers—Tokyo, Paris, Manila, Dresden, Shanghai, China, Old Umtali, Rangoon, Budapest, Methodist women of Mexico, Lovetch, Seoul, Zurich, Vienna, Rome, Guessua, Montevideo, Buenos Aires, Peking: each read by a national representative—till light streamed from Columbus to the uttermost parts of the earth and the globe was encircled with light.

"As the rising sun round the world proclaimed the coming of a grand new day," spoke Mrs. Lindsay, "so girls and women round the world this day proclaimed the coming of the Son of Righteousness, rededicating their lives to know Him and make Him known. Together they partook of the Holy Communion, and sang each in her own tongue:

'Hail the heaven born Prince of Peace, Jesus the Light of the world. Hail the Sun of Righteousness,

Jesus the Light of the world.'

We in Columbus took up the song and with them joined to pledge ourselves to

'Walk in the light, beautiful light, Jesus the Light of the world.'

Thousands of stewardship candles have burned in homes all over the world, so in a real sense in a great circle of light, we have been bound together with chains of glory about the feet of the Redeemer."

we have been bound together with chains of glory about the feet of the Redeemer." "This is the most thrilling moment of my whole life," said Mrs. Nicholson, the beautiful mother spirit of the great Society, and she voiced the feeling of "the five thousand," for we were of one accord in one place, and had all things common.

in one place, and had all things common. "Have peace among you," flashed the writing from one side of the wall, and from the other side, "I am the Way."

from the other side, "I am the Way." From the depths of a wondrous rich, consecrated spirit, Senor Capelli voiced in beautiful song the Saviour's promise:

'If with all your hearts ye truly seek Me Ye shall surely find me,"

and then going to the old rugged cross on the right of the platform, where were gathered the representatives of the nations who had read the cables, Senor Capelli continued with deep feeling:

"I will cherish the old rugged cross, Till my trophies at last I lay down, I will cling to the old rugged cross,

And exchange it some day for a crown."

The sense of God's presence was compelling and it was from the soul that the great hallelujah chorus broke forth from the vested choir, joined by Senor Capelli, organ and harp. "The Lord God of hosts, King of kings,

"The Lord God of hosts, King of kings, reigneth! And He shall reign forever and ever."

"Forward together" flashed the writings on the wall at the left—and the vision of the Christ on the right.

sion of the Christ on the right. Five trumpeters bearing the stewardship colors, emerald, crimson and purple, sounded forth "taps" and Mrs. Nicholson declared the sixtieth annual meeting of the Woman's Foreign Missionary Society, General Executive Committee, at an end. Then sounded "Reveille," for this is not the end but the beginning of the great enterprise, and with one voice the great company pledged itself for the next step.

"Forward together -- to know the Christ and to make Him known"--and benediction was pronounced by Bishop Oldham.

SOME OF THE CABLES

VIA CALCUTTA.

GRATEFUL GREETINGS DEAR DEVOTED JOYOUS LIGHT SENDERS AND LIGHT BEARERS NOW REJOICING WITH THANKS-GIVING TO JESUS THE LIGHT OF THE WORLD FOR HIS ENABLING AND BLESS. ING WORTHY IS HE TO RECEIVE HONOR

[February

RICHES GLORY AND BLESSINGS TO CHRIST OUR LORD AND SAVIOUR BE ALL THE GLORY THE GLADNESS IS OURS. MARY REED.

(Perhaps all renders may know that Miss Reed contracted leprosy as a young missionary and without saying anything to her family and friends after the final diagnosis, returned to India to minister to those who were lepers. She was healed but chose to remain as one of Christ's special ambassadors to these stricken ones.)

LUCKNOW, INDIA.

LOVING GREETINGS AND GRATITUDE FOR YOUR LOVE AND GIFTS THROUGH SIXTY YEARS.

ISABELLA THOBURN COLLEGE.

TOKIO, JAPAN.

THIS DAY THE LOVE OF CHRIST MAKES THE BOND BETWEEN OUR HEARTS AND YOURS ETERNAL.

FURUTA.

(President of Missionary Society of Japan, Methodist Church.)

HAMMERFEST.

LOVING GREETINGS FROM CONGREGA-TION IN NORTHERNMOST CITY IN THE WORLD.

MYRTLE L. WADE FRIDMAN ROSSBORG.

SINGAPORE.

CHRIST. C ON Q UE R IN G UNIVERSAL BROTHERHOOD COMING TO CROSS ROADS OF WORLD ALL RACES AND CLASSES WORKING FOR MALAYAS SALVATION, KWAN S, NAL.

RUAR 5. 1

ALGIERS.

REVELATIONS 15:6 EPHESIANS 1:16. MAHANIE.

GRENOBLE, FRANCE.

IN EVERY PLACE YOUR FAITH TO GOD-WARD IS GONE FORTH SALUTATIONS.

MANILA.

THE ISLES AWAIT HIS LAW PHILIP-PINE DAUGHTERS. INEZ GODOY.

VIENNA.

THE METHODIST WOMEN OF AUSTRIA JOIN IN WORK AND PRAYER WITH GREETINGS FROM PSALM 126 ; 2-3.

SHANGHAI.

DEAR MOTHER LOVING GREETINGS FROM CHINA THE CUP OF BLESSING WHICH WE BLESS IS IT NOT THE COM-MUNION OF THE BLOOD OF CHRIST. IDA KAHN.

(A direct lineal descendant of Confucius.)

RANGOON.

TESTIMONY BURMA METHODIST WOMEN SECOND CORINTHIANS FOUR SIX WE PRAY GOD'S BLESSING SIXTIETH ANNI- VERSARY O R G A N IZ A T I O N W H I C H BROUGHT US LIGHT AND IN NAME LORD JESUS CHRIST PLEDGE OURSELVES FOI-LOW TORCH BEARERS TO THOSE STILL IN DARKNESS.

MA THEIN NYUN.

OLD UMTALI, AFRICA.

FOR PRAYERS AND HELP FOR REDEMP-TION AFRICA WE THANK YOU MAY GODS NAME BE MAGNIFIED. FARAH.

BUDAPEST.

HUNGARIAN FOREIGN MISSIONARY WOMEN SEND GREETINGS WITH FIRST EPISTLE PETER SECOND CHAPTER NINTH VERSE. MARTHA FUNK.

MONTEVIDEO.

REJOICE WITH YOU ON THIS GLAD AN-NIVERSARY AND GIVE CHRIST GLORY. BERTHA TUDDENHAM.

ROME.

FIRST CORINTHIANS THREE TWENTY TWO TWENTY THREE. INES SERRERI.

ZURICH.

UNITED BY OUR REDEEMERS LOVE WE MUST BE A BLESSING TO THE WORLD. MELINE RODEMYER.

LOVETCH, BULGARIA.

BULGARIAN WOMEN HELP UPLIFT CHRIST GREETINGS. TZVETANOVA.

SEOUL, KOREA.

IN THE NAME OF OUR COMMON FATHER AND HIS SON THE ONLY SAVIOUR OF THE WORLD WE SEND PRAYERFUL GREET-INGS. ESTHER HONG.

MALANGE, AFRICA. LIFE THROUGH CHRIST IN AFRICA. QUESSUA GIRLS SCHOOL.

CALCUTTA, INDIA.

CONGRATULATIONS AND CHRISTIAN CONGRATULATIONS AND CHRISTIAN GREETINGS FROM TWO HUNDRED THOU-SAND METHODIST WOMEN AND GIRLS IN INDIA CHRIST BROUGHT EMANCIPATION TO OUR MOTHERS HE MAKES POSSIBLE THE ABUNDANT LIFE FOR US AND HE STANDS AS THE ONE HOPE FOR OUR NON CHRISTIAN SISTERS FOR A RE-DEEMED LIFE IN THIS WORLD AND ETERNAL LIFE BEYOND HELP US LIFT HIM UP.

SATYAVATI CHITAMBAR. MRS. PANNELL JOSE.

BUENOS AYRES.

JESUS ONLY THROUGH HIM WE CAN BE BETTER DO MORE. BROWN.

MEXICO CITY.

MEXICAN METHODIST WOMEN JOIN WORLD CHORUS OF PRAYER AND PRAISE THANKFUL FOR KNOWLEDGE OF LIVING CHRIST SENT BY YOU.

MARIA A. TOVAR.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York Executive Secretary, Council of Women for Home Missions

YOUTH AND MISSIONARY EDUCATION

At a recent meeting the following came from leaders in denominational and interdenominational groups dealing with young people's work.

"Interpretation of the missionary enterprise in modern terminology which reveals the variety of work done and the central place of friendliness in the whole program is much needed."— H. S. L.

"What can be done to remove the prejudice that exists in the thinking of so many young people against the term 'missionary'? So very many young people have come to dislike that term, not realizing that an entirely new content and interpretation has been put into the whole missionary enterprise. A good many of our most alert young people, particularly those who have come in contact with students from other lands and have witnessed the revolt on the part of those people against some of the things that have entered into or followed the missionary enterprise of past generations, are frankly not interested in a missionary program. To reach the masses of young people with a new understanding of this term is very difficult." -E. M.

"The young people's society is one of our finest opportunities, and the study book plan will never reach most of these societies."—H. T. S.

"Christian Endeavor Societies and other Young People's Societies are meeting month after month with a missionary topic each month, which has been most inadequately treated. Material prepared for such groups has a far wider use and influence than any emphasis on specialized missionary organizations. Would there be any possibility of cooperative preparation and use of material to help make these topics, which are being used, dynamic, instead of the 'dead' nature they are now in so many groups?"—L. M. E.

"Our own communion is making its major work the creation of a completely correlated and integrated age level program for intermediates, seniors, and young people. We want that it shall be dominantly missionary and yet that missions shall be so integrated into the total program that it will not seem to be tacked on and will be a part of the life process of character education itself."—C. P. M.

"The missionary emphasis and enterprise will never get across with young people in the largest way as a purely separate appeal; in that way it has to run the hurdle in the human mind of a popular misinterpretation of 'missions' and of 'the heathen.' The missionary purpose becomes most powerful in a human life when it emerges as an inevitable expression of some central purpose or philosophy of life that the individual has come to accept and to work out in experience.—P. H.

"With denominational programs so well worked out in most denominations and with a closer getting together of the religious education and the missionary education forces within denominations, it is becoming increasingly difficult to set up apart from all the other religious education a program which can be distinctly missionary."—E. D. G.

"There are various aspects of the missionary enterprise today which would be very interesting to students provided they were presented in the right way. For example, students would be intensely interested in the missionary colleges in various lands, but there is no up-to-date description of them as a whole. About all you can get is material prepared for financial campaigns, and that does not meet the need. Another subject that would interest students is a survey of missionary hospitals, but there again there is no modern presentation that I know of, that takes into view the whole range of such work including all denominations.....We are very dissatisfied with the fragmentary denominational presentation.....Even a map showing all the colleges, or one showing all the hospitals would be a help.

"There is one effective means of reaching students that we are not using to the full, and that is the bulletin board.....For one thing there could be issued each month (or oftener) a small poster consisting of an attractive picture with an appropriate caption, and a quotation or remark. Of course, the quotations, etc., would have to be carefully worded and would have to embody a genuine Christian spirit and not be simply sublimated imperialism, as so much of our missionary propaganda has been in the past, and alas, still is! The cost might be materially reduced by borrowing cuts from missionary periodicals. Thev could be used in wayside pulpits and other such places.

"Students for the most part, will no longer come to see stereopticon lectures, but they will come to see movies if they are good..... The success of the play 'The Color Line' shows what can be accomplished by well written. easily acted plays. But the old plays that talk about foot binding and child marriage, will not do in college communities where the susceptibilities of foreign students are likely to be hurt. There are, however, lots of modern situations which could be dramatized, showing the common responsibility of East and West in a changing world, if we could only find the dramatists."-C. H. C.

"I am struck by the particular possibilities of visual presentation. About eighty per cent of all we learn comes through the eye and I think that we ought to magnify that means of education more than we have done in the past."—R. L. E. "We do need better pictures and charts."—M. E. M.

"I wonder if it would be possible to have the young people of various countries themselves making a collection for general exchange of their typical games and of folklore which could be translated or dramatized."— C. M. B.

"It would be a splendid thing if some sort of missionary project could be gotten under way that might dramatize and make concrete the missionary enterprise. The work accomplished under the International Student Relief might well serve as an example to us. I doubt if the American undergraduates would have gotten up very much enthusiasm in making contributions to European construction in the abstract, but when they were told of the actual physical needs of hundreds and thousands of students and young people on the continent and were given to see that their dollars were sent on errands of mercy and reconstruction they responded eagerly."-W. V. K.

"Could there be available a list of speakers for young people's rallies who can present the missionary movement in a gripping way—a list of those in various parts of the country, with information regarding what they might expect in way of remuneration to guide program committees, and help make these many meetings more helpful? Have we not all depended too much on our own, and so lost a wider vision at times?"—L. M. E.

"Would it be possible to establish direct mail communication between groups of young people in this country and groups of young people across the seas? While it might be that some difficulties would arise in the way of translating messages, yet no doubt this could be overcome in some way. A great many people travel and if they have already established some points of contact in other lands and then should in the course of travel visit that country they would at once have a peculiar interest, or it might even work that the fact that they had

corresponded with somebody would lead them to travel."-E. H. S.

"Statistics show that the majority of young people who give themselves to missionary service volunteer before college years. Unless missions are properly presented to precollege youth we are certain to have young men and women purposing to become missionaries on the strength of motives which are unreal, which cannot stand the test of more mature thinking, and which therefore cannot last. It is pathetic to find college students turning away from their missionary purpose after several years in college because they discover that their first interest in missions was one under emotional stress or by a presentation of need highly colored and often untrue to facts. I hope that our young people's organizations will strengthen their Sunday programs along vocational guidance lines; and I also look forward to the preparation within the next few years of missionary literature especially designed to meet the needs of preparatory school boys and girls." -M. T. S.

"My impression is that the thing that is most needed is a sort of Jerusalem Conference for young people of high school age. College undergraduates get about nine tenths of the attention of the leaders of the various young people's groups, much to the neglect of the high school crowd."— W. V. K.

"I am finding that our missionary work is becoming an institutional enterprise rather than a spiritually driven service for other people.....We have overdone the 'salesmanship stunt'—we need now to reveal the suffering Christ pleading for help to reach and save His children of different race and color from ourselves."— M. D.

"One of the next steps is to develop a sense of 'the uniqueness of the Christian Gospel.' In the light of a lot of teaching that is prevalent in many colleges, universities and high schools, young people are not so sure that Christianity is a unique religion, but that it is simply 'another religion.' In our effort to wipe out bitter prejudice between people of various faiths, we have gone so far as to create a feeling that 'any religion' is all right so long as a man lives up to it......Many young people feel that until we can 'clean up' at home we have no right to try to evangelize others.....We must make it clear that whereas we may have no right to thrust our civilization upon others, yet we must be tireless in sharing (not thrusting) our gospel with others who have not heard it, or have not accepted it.—J. G. H.

From a recent college graduate came this: "I feel very strongly that a zest for missionary education is in proportion to the intensity of a student's own religion. When people are in doubt about their own position, they are hesitant about spreading the faith.

"Most college students' judgments about missions are based on the conception of missionaries they had when they were children. The typical 'missionary' made the savages civilized by changing their habits of dress and Those who have taken manners. courses on the 'Appreciation of Oriental Culture' and similar subjects resent this method. Some think it gross egotism on the part of missionaries to inflict their ideas on someone else. Still others quote the old adage 'charity begins at home' as an excuse, but some who think deeper and observe the reaction of the foreign students who come to 'Christian' America and discover that the people are not like the missionaries, and see that many turn away disappointed and brokenhearted, feel that we need to test Christianity here before we take it abroad. They feel it is futile to preach Christianity and not be able to verify our beliefs at home."-R. F.

THE CHOICE

Oft as he jogs along the winding way Occasion comes for every man to say,— "This road?—or that?" and as he chooses then,

So shall his journey end in night or day.

-John Oxenham.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

ASK THE WOMEN

BY BESSIE ALLEN DONALDSON

Twice recently I have read the statement that polygamy has been practically given up in Persia. In "The American Task in Persia" also we find the statement: "Polgamy is not generally practiced or approved in Persia, and it is probable that if the legal and social facts were fully set forth, it would not figure as an institution at all."

Polygamy is not paraded in Persia, and it is not difficult for us who live here to understand how a traveler might get the above impression. He is met here and there by Persian gentlemen, and they are anxious for visitors to get the best possible reaction In concerning the land and people. fact, a Persian might answer his guest, if questioned, by saying that polygamy is on the wane and has almost died out, and cite that he and others of his friends have only one wife. If he has progressive ideas and is not overproud of some of the shortcomings of his people, the Persian can easily avoid mentioning those of his friends who have more than one wife.

One in an official capacity might live in Persia for several years and not get "inside information," as polygamy is evident only in the women's quarters and Persian gentlemen do not take their wives with them into society. Nor has it been the custom—because it was not considered good form in Persian male society—for a man to mention the female members of his household. If he is obliged to do so, the terms "household" is sufficient, and that really tells nothing.

It is not my aim to set forth legal or social facts to prove the existence of the custom. I wish only to recount our experiences of the No Ruz (New Year) season, and my readers may form their own opinions. The instances here related make up about forty per cent of our calls, and do not include many other homes among our friends where we did not call at the New Year season but where there are two or more wives.

One call was upon a young woman whose first husband had divorced her because she objected to his bringing in a second wife. The next morning we called on a young widow who had been one of the three wives of a high official. In the afternoon of that some day we went to a home where two wives received us. The older woman is rather frail. She had needed help in the house, so what was easier than for her to arrange for her husband to marry her own niece? From this call we went directly to another home where our hostess is the sole wife. But one of her friends was calling at the same time, a pathetic example of what often happens when some day, without any previous warning, the husband brings home a new and younger and more beautiful wife. We scarcely recognized this woman as a former friend, she had become so emaciated with her grief and trouble.

The next day we called at the home of one of the high officials, upon his European wife; his Persian wife lives in Teheran. At another home two wives received, the second having been chosen by the first, who was childless, with the hope that there might be a son and heir.

Another day we were invited to lunch at a home where there are two wives of the same age, as well as two babies, only two weeks apart. These women were dressed alike, as were their babies. They appeared to be good friends, but it is said that in spite of the husband's effort to treat them both alike, there is a great deal of jealousy between the two. We also called upon a young woman whose father has two wives. There is such hard feeling between these two that he is obliged to keep one in Teheran and the other in Meshed! At another place two women, wives of the same man, were guests.

One of the saddest cases is that of a beautiful young woman, the mother of a bright boy of seven. The father brought home a new wife who immediately broke up the home and the young mother obtained a divorce. The father went to Teheran, and the little boy grieved so for him that he became ill. Word of the child's health reached the father, and after many negotiations, he promised to put away the second wife and, for the sake of the son, take his mother back. It was all arranged and they went to Teheran, but not to happiness. After the man had remarried the child's mother, he The brought the other woman back. mother feels she must endure it for the boy, but she knows only too well the sorrows attendant upon polygamy, for her mother became a semi-invalid and the father married another wife, just his daughter's age, and this second wife has ruled the household in a manner to make the angels weep.

Polygamy is behind the curtain in Persia, and the traveler and even the temporary resident do not get a chance to peek. But we who frequently visit Persian homes and get acquainted with what really does go on in them, would suggest to those who may be tempted to make sweeping statements about Persian home life, first ask the women.

NEW READERS FOR OLD

"From Jerusalem to Jerusalem" will have a new group of readers this year. It seems that in the transportation of a load of these books across New York City, one carton of the books fell off the truck, and broke open. It was soon appropriated by a Jewish vender, who began selling them to his friends as "the latest information from Jerusalem" at five cents each. Sad to relate, the police cut short his activities before the entire consignment was disposed of, and the publishers were notified that East Side New York had consumed a large number of the books.

LATE DEVELOPMENTS IN CHRISTIAN LITERATURE

The new year should bring a new and deeper interest in the cause of Christian literature in the Orient. Dr. John R. Mott has returned from the meeting in Jerusalem for 1928, and from his subsequent trip around the world in survey of the mission fields to express his belief that the furnishing of Christian literature ought to be one of the major tasks of the missionary enterprise. This conviction of his is shared by all, but certainly not expressed in action. The amount allotted to Christian literature by the various boards remains pitifully small. The entire income of the committee is in the neighborhood of ten thousand dollars. The field of operations continue to grow. The chairman of the committee received from the Christian Literature Committee in Korea a request for the subsidy of a Christian magazine for children in Korea similar to Happy Childhood in Japan. It was estimated that one thousand dollars should be available for the initiation of this work.

During the time set aside for the consideration of Christian literature at Northfield this request from Korea was mentioned. In return a personal gift of five hundred dollars was given, another of one hundred dollars, and smaller gifts brought the amount received up to seven hundred dollars, together with a promise for three hundred dollars more to be paid in at a later date. It will be at least a year before the actual publication of this magazine.

A delightful step in advance was taken at Northfield when an old friend of the committee indicated her desire to provide for the publication of one of the books of Central Committee. Just after this, Miss Laura White, who is in charge of Christian literature publications in China, met the chair-

man and told her that she was desirous of translating "From Jerusalem to Jerusalem" because she felt that it was exactly the kind of book on backgrounds which the Chinese Christians needed and in which they would be She said: "I want to interested. translate that book, Mrs. Montgomery, do you suppose you could raise the money for it?" Mrs. Montgomery replied: "The Lord has already attended to that, and has sent three hundred dollars by special messenger." Miss White expects to use as her helper in translating the book Mary Liu, a recent graduate of Ginling. Miss Liu's story will be remembered by many of our readers. She was a little slave girl who lost both hands and feet through the cruelty of her owner. A fund had been set aside for her education by the nobleman in whose family the crippling had occurred. During her education she showed remarkable talents and has recently been graduated from Ginling College. She does everything a girl with both hands and feet can do. She has learned to hold a pen with her poor stump of a thumb, and with this she writes beautiful Chinese characters so that she completes a day's work of one thousand characters in about an hour and one half. It takes the ordinary girl a full day of eight hours to complete this task. She is already the author of two books and is employed by Miss Laura M. White in the office of the Women's Committee for Christian Literature in Shanghai. Steps have already been taken toward the publication of the same book in Japan and India. Money has been provided for printing an edition of Mabel Thurston's "The Adventure of Prayer" in Chinese, and for printing "The Story of Jesus as Told by His Four Friends," in the same language.

The magazines for which the committee is responsible, one in South America, one in Constantinople, four in India, one in China, and one in Japan, continue their blessed work of furnishing Christian reading matter to children. The door is wide open, the need is for funds.

ONE FRIENDSHIP BAG

One of the friendship school bags which American children sent to Mexico last year found its way to a tiny island in the Gulf of California, where very primitive Indians, the Seri tribe, live. The bag was carried by automobile across the desert for seventy or eighty miles, then by cart until the cart stuck in the mud, then by horseback to the shore of the Gulf, from there by rowboat to Tirburon Island, the home of these Indians, and finally on the back of an Indian for several miles to the camp. Here the bag was opened, and the "good will" contents distributed to the Seri children. This was the first free gift these children had ever received, and their appreciation was very keen.

Mr. Robert Thomson, the missionary in charge of these Indians, asked the children what they could send back to the American children, and a number of children ran to the shore and picked up pretty colored shells to be sent to show their pleasure.

These Seri people lack everything ordinarily considered essential to physical comfort. Their scanty clothing is ragged and filthy, they have no permanent dwellings, food is always insufficient, and drinking water has to be carried on the shoulders of men for several miles. They have practically no contact with other people.

* *

A blind boy in Japan is copying the hymns he loves in the Braille system as his only way of having them near him. His patient work will carry the hymns to others.

* * *

When God wants to speak with a man, He wants that man to be alone.— Henry Drummond.

* * *

The soul, like the body, lives by what it feeds on.-J. G. Holland.



AFRICA

Growth of Z. I. M.

THE Zambesi Industrial Mission has under its care at Ntonda, S. Angoniland, 411 candidates for baptism, and an added 363 who have definitely renounced heathenism. Other professing Christians in the community bring the number almost to 2,000, an influence on the surrounding mass of paganism which cannot but be felt. Three evangelists are supported in this field.

According to the missions annual report, church services on Sunday forenoons and afternoons showed an average of 1,126. In addition 97 villages were visited, and the average attendance throughout the year came to 7,388 people. A Bible class is held on Wednesday every week at the station, and has an average of 352, mostly young men and women. Prayer meeting on Friday has an attendance of 44, and the monthly communion service 204. A Bible Reading is held daily at sunrise with all workers on the station. During the year a small Hospital was built at Ntonda, and 2,504 medical, and 2,805 surgical cases were attended to.

School work was continued through-Twenty-four teachers out the year. were sent to the Training School to Dombole, to enable them to qualify for Government examination, and all who presented themselves passed successfully. The twenty-four schools, with a total daily average of 882 boys and girls, have been registered by the Nyasaland Board of Education. While to some extent these schools are expected to conform to a recognized code, approved by a Federation of Missions and the local Government, our chief aim is to make them Bible Schools in practice, and our experience is that they have been, and are, the nursery ground of our churches.

Industrial work on this station has not been so prominent as on some of the other stations, though 24 tons of maize were harvested, beside coffee, chillies and beans .- The Christian.

The Y. M. C. A. in Assiut

IN 1921 a little band of twelve founded a local Y. M. C. A. in Assiut, two hundred miles up the Nile from Cairo. Assiut is a city of 65,000, the Christian educational center of the country, the capital of Upper Egypt, a flourishing business center, and the seat of a branch of the great Moslem University, Al Azhar. From that time there has been rapid growth in the organization and almost complete self-support. The committee of management now consists of Christian landowners, lawvers, teachers, pastors and Government officials. The first full time secretary was appointed in 1926. Steps were immediately taken to secure a site and erect a building. Two hundred pounds were given by a Mohammedan deputy to Parliament, and a like amount by the Coptic Archbishop and Abbot of the Monastery of El Moharrek. A flood of small subscriptions came from men of every creed and class, and in 1928 the desired plot was secured.-South African Outlook.

Welfare Center in Nigeria

`HILD welfare work in Nigeria was C first started about the year 1914, through the agency of various missionary societies; and it was as recently as 1926 that the first government maternity and child welfare clinics were established. The C. M. S. Hospital at Iyi Enu has drawn up plans for a large maternity unit, for until Christian education has emphasized care of the body there can be no decrease in this mortality rate. With the proposed

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new buildings wards will be provided for the maternity cases quite apart from the rest of the hospital buildings, an out-patient department for anteand post-natal clinics, and for infant welfare work. Here also women from the different districts can be received for training in simple midwifery and care of infants.—C. M. S. Outlook.

Practical Christians

M ISS MABEL E. EMERSON, re-turning from a world tour, has this to say of American Board activities in West Africa: "The rapid growth of the Church within the last few years is not a mass movement but the normal growth due to witnessing Christian lives. The converts come in small groups from many villages, totaling thousands a year. The growth in Bailundo is a good example. In 1916 that church had less than 500 members; in 1922 it had passed the 1,000 mark; now in 1929 the membership numbers 3,300, a trebling in seven years. By 1931, judging from the number now enrolled as catechumens in the training classes there will be more than 5,000 members.

"No where did I see people facing more difficult economic conditions than those in West Africa, where the average daily income is only five cents, and yet these African Christians are facing resolutely the obligation of church support. A new building for church and school in one of the out-stations, which cost not less than \$500, has been built without a dollar of help from the Board. Native Christians had contributed money and labor equivalent to 10,-000 days' income. The 'words' came to these people less than fifty years ago."

Kru Coast Need to Be Met

MISSIONARY Walter B. Williams, of the Methodist Mission at Nana Kru, Liberia, writes that he hopes to return to the Kru Coast in 1930 with sufficient funds to build the Hartzell Memorial Hospital. The present plan takes into consideration the fact that the majority of people who come to

the hospital will need only dispensary service. However, six rooms for surgical or other special cases which require hospital care will be provided. The majority of those who need to remain after operation or otherwise, can be assigned to one of the huts where they and those who come with them may be given some training as to the care of the sick. These huts may be simple and relatively inexpensive, so that they can be removed or burned and rebuilt from time to time as needed. Possible development as the work grows is also included in the plan.

WESTERN ASIA

The Old Order Changing

MUSTAPHA KEMAL has a slogan, "Break with the past." One astonishing phase of this break with the past is shown in the action authorized by the republic of Turkey toward the entire habits of the men in charge of the worship in the Mohammedan mosques. Here are a few quotations from the project for religious reform just made public by the committee appointed by the Theological Faculty of the University of Constantinople:

"Religion is a social institution. It ought to satisfy all the exigencies of life and pursue a process of development. It is wrong to think that our religion should be bound to the old forms and conventions and thus become incapable of progress.

"Our places of worship must be clean, orderly, accessible and inhabitable. Pews and cloak rooms must be provided in them. They must be entered with clean shoes. (Heretofore no Moslem could enter a mosque with any kind of shoes.) The language of worship must not be in Arabic but in the new language.

"Measures should be taken to make worship beautiful, inspiring and spiritual. For this reason it is necessary to prepare singers equipped with a knowledge of music. It is also necessary to have instruments of music in places of worship."—*Christian Herald.*

Labor Conditions in Persia

URING the last ten or twelve years conditions of workers in the carpet-weaving industry of Persia have vastly improved. In the old days illiterate children were apprenticed at about six years old and upwards as weavers, the parents receiving a sum in cash from the master weaver in return for an agreement binding the childen to work for the ensuing year. The weavers' day started soon after sunrise and ended at sunset, the cramped position in which the workers had to sit causing a peculiar form of late rickets, resulting in much crippling.

Now the industry has passed almost entirely into the hands of foreign firms, who have much improved the conditions of labor. The workers are now paid by piece-work, the Persian law limiting the weavers' working day to eight hours, and preventing boys of less than eight years of age and girls of less than ten from weaving at all.

Missions Change Names

THE name of the Turkey Mission of the American Board of Commissioners for Foreign Missions which has included work in Greece, Syria and Turkey, has been officially changed to "The American Board Mission in the Near East." The different sections will be known as the Greece Section, Syria Section, and Turkev Section. The Near East Mission includes, according to the latest statistics, 12 stations, 35 out-stations and a total of 135 workers. There are 398 native laborers, 42 churches and 62 schools of all grades. Work is conducted with headquarters in Constantinople, Marash, Tarsus, Merzifoun, Adana, Smyrna, Mardin, Brousa (Turkey), Athens, Salonica (Greece), Aleppo, and Beirut (Syria).

At the same time the name of the mission operating in Rhodesia and the Mozambique Company's territory, Africa, was named the East Africa Mission. The new name makes it a little easier to separate the South Africa Zulu work from the Rhodesia work and that in the newer territory of the Mozambique Company. The East Africa Mission has 3 stations, 35 outstations, 31 white workers and 98 natives, 7 churches and 39 schools of all grades. —Missionary Herald.

A Power Plant

BOUT twenty-five years ago, the ${f A}$ Persians awoke to the value of modern education. There were, at that time only a very few schools using modern methods. In recent years the government has opened schools in all the cities and towns and in many of the larger villages, for girls as well as for boys, and they are discussing ways and means of initiating free education throughout the country. Intelligent Persians are recognizing that their failure as a nation is a moral failure, and they have implicit confidence in the ability and the sincere good intentions of Americans to give their children what they need to make them useful, patriotic citizens.

The northern half of Persia has been allotted to the Presbyterian Mission. Work was begun in Teheran in 1872, and the following March a school for boys was opened, but the pupils were drawn exclusively from Armenians, Jews and Zoroastrians, as the sons of Persians who constitute ninety-eight per cent of the population, were strictly forbidden by the Government to attend. In the late nineties a few Moslem boys began to come. In 1900 there were twenty-two, and from that time on the number steadily increased. Since 1925 the enrolment has stood at from 800 to 900. While boys of every grade of society and of every race and creed are accepted without discrimination. an unusually large percentage of them are the children of the nobility and other influential families of the countrv. In recent years, fees collected from students have amounted to about \$28,000. Nine wealthy boys are charged enough to support ten,--Women and Missions.

CHINA

Christian Movement in China

THE present communicant membership of the Christian churches in China, according to estimates in *The Chinese Recorder*, Shanghai, is 446,-631. The figures are not set forth as being precise, but are believed to be approximately correct. In 1922, the figure stood at 402,539.

From the same source it is learned that there are now about 4,750 missionaries in China, about 78% of what was regarded as the "normal" number before the confusion of the last few years. The recent Directory of Missions in China records 20 new stations as opened, and 500 names of new missionaries who have been added since 1927.

Drouth-Resistant Grain

OR the past two years Mr. L. M. l Outerbridge, agricultural and evangelistic missionary at Fenchow, has experimented with surprising results with certain strains of newly introduced drouth-resistant seed grain. The following paragraph is taken from a letter of Mr. C. R. Bennett of the National City Bank, Peping Branch, who is chairman of the American Advisory Committee which distributed funds from the China Famine Relief, U.S.A. "This seed planted next spring will not only supply food, but will pave the way for supplying by the end of 1931 sufficient seed grain for the whole province. If seed grain for the spring is assured, the people can eat now and through the winter the grain usually reserved for seed. If we keep them alive with food gifts now, they will plant the same old native seed in the spring and possibly get nothing if it is a drouth season, or at best less than half what the new seed would produce. While we may have to supply some further food relief, this seed grain proposition seems not only an excellent chance to put perennial drouth land on its feet and create a granary for surrounding districts, but it would seem to be constructively in line with

the object of the American donors. If we give seed grain, the usual reserve can be eaten. If there are no seed reserves, the need for seed will be even greater, unless we are to face another famine appeal next year."

Problem of Girl Slavery

THE National Child Welfare Association of China, which was founded a year ago by Dr. H. H. Kung, Minister of the Interior, will probably take up the nu-tsai or girl slavery question, in a dition to striving to educate parents on matters of child health and carrying on a campaign against foot-binding.

As long ago as 1922 the British Secretary of State for the Colonies approved of a proclamation declaring girl slavery illegal in Hongkong, but this proclamation has proved to be only waste paper, and now some means are being sought to punish the masters and mistresses of these slaves.

China is estimated to have an infant mortality rate of 73% for children of less than 1 year old, and the reduction of this rate by education of adults is alone a colossal task. The Association, during the first year of its existence, made a good record considering its slender income of only \$30,000 Mex. Of this total 80% came from the New York Association for the Welfare of the Children of China, 6% from other foreign sources and 14% from Chinese contributors.

Loss of Righteousness Deplored

"FAITH and righteousness are not prized and there is no sense of shame. If this state of things is allowed to continue, China will be wiped off the earth without waiting for imperialistic aggression or communistic intrigues," was the startling statement made on Independence Day (October 10) by General Chiang Kai Shek, President of the Nationalist Government in China, and reported by Dr. Percy T. Watson, missionary physician under the American Board of Commissioners for Foreign Missions in China.

work developing that trained missionaries cannot supply the need, and lay

by hook or by crook," General Chiang further warned in his Independence Day speech. "Right and wrong are confused. Private considerations are placed above the interest of the State. In the mad competition for rights, one ignores one's obligations."

"Every one today wants to succeed,

General Chiang further stated that it was not foreign aggression nor domestic difficulties which caused him anxiety, but rather the gradual disappearance of those virtues which had been the spiritual herit ge of the race for generations.

Liebenzeller Mission Grows

THE Liebenzeller Mission is a branch of the China Inland Mission, and is operating 16 stations with headquarters in Changsha. Two years ago one of their missionaries wrote: "Conditions in China never appeared so hopeless as at present," but since 1927 the progress has been encouraging. One new station was opened in the province of Kweichow and 11 new outstations added. The number of Chinese helpers has risen from 268 to 311. In 1928, 624 new church members were baptized, the largest increase in the Mission's history.

EUROPE

Ukrainian National Movement

DEV. MICHAEL FESEUKO, Sec-N retary of the Ukrainian Evangelical Alliance whose headquarters are in Toronto, writes of a Christian movement among his people amounting to a national revival. The Ukrainians number about 28,000,000. About 7,000,000 were ceded to Poland after the Great War, this part being called Galicia-Large Ukrainian minorities are in Rumania and Czecho-Slovakia, and in all these places they are oppressed both politically and religiously. Homes are burned, religious meetings banned, yet the Christian movement gathers force. Beginning work in Galicia five years ago, the Ukrainian Evangelical Alliance in North America now has twenty congregations and mission stations. So rapidly is the

preachers itinerate among the villages. The movement is not limited by political boundaries, but is reaching Ukrainians from the Caucasian to the Carpathian mountains.

Protestantism in Latin Countries

D URING the fall a conference of the Evangelical churches of Spain and Portugal took place in Barcelona. One of the speakers from Portugal called attention to the fact that in his country the most influential people were the atheist, the agnostic and the cleric. Evangelical Christians are in the minority, owing to the persecutions which they have suffered throughout their history and are still suffering in communities distant from the great centers. This was also said to be the case in Spain.

The religious statistics given at the conference present an interesting picture. The several groups exist in the following numbers: 2,000 spiritualists; 3,000 confessed Protestants; 25,-000 Crypto-Jews (Jews outwardly Catholic); 750,000 indifferent and atheist; 750,000 Romanopagans, devotees of superstitition.— *España Evangélica.*

An Urgent Appeal

JUST when the Bureau of Relief of Evangelical Churches in Europe was feeling confident that no outstanding crisis was imminent, they find themselves face to face with the most difficult problem since 1923. The following cable was received in New York from Dr. Adolf Keller, European Director of the Bureau:

Thousands of farmers leaving Russia because of insupportable conditions imposed by Soviet Government. Hope to migrate to Canada but Canadian Government hesitates to consent because of economic conditions in the Dominion. Thousands of families therefore stopped on their flight from Russia. All their possessions sold or lost. No money, food, or winter clothing. Living in terrible squalor in concentration camps near Moscow, in Bigossowo, Sebesch, Schneidemuhl (Germany), Hamburg and Bremen. In Moscow camp alone are 10,000 families. Bitterest need for immediate help. This concerns all Protestant people as most of these refugees are Lutheran or Mennonite. Our office working with leaders of Refugee Migration Movement, and with Dr. Fritjof Nansen. Urge again necessity for immediate help as sickness already breaking out.

Those involved are not the ignorant "Mujiks," but once prosperous farmers.

Anti-religious Program in Russia

THE Central Committee of the Gustavus Adolphus Society in Germany, in possession of news material direct from Russia, publishes the following facts:

In the beginning of September, in the vicinity of Omsk, where three years ago Pastor Schulz was executed in the market square on the orders of the communistic party, the young assistant pastor John Grant has been murdered. Another young graduate of the Theological Seminary in Leningrad has been arrested and is still in prison for no other offence than that the evangelical peasants have been thronging to his services.

A private letter states: "Our pastor has just been sentenced to one year's hard labor, because he did not stop a woman in his parish who was practicing hymns in her house with a number of school children." A few months ago all organists and directors of choirs had to resign their positions, as they were threatened with discharge from public positions if they continued to officiate at church services.

The following decree on religious associations, passed in April, 1929, is now in force: "Religious associations are denied the right: to organize relief treasuries, to grant material help to their members, to oganize special meetings for children, young people or women, to hold prayer meetings, to hold meetings for Bible study, literary study, needle-work or other forms of work, or any kind of meetings serving for instruction in religion, to get up picnics, establish kindergartens, libraries or reading rooms, to maintain sanatoriums, or to furnish medical aid."

[February

An example of how the "Five-Year Program" is being carried out, may be seen in the following: The scholars of the forty-first school, formerly St. Peter's German Evangelical Lutheran Parochial School, unanimously voted in favor of the following resolution which was put before them by the authorities: "Inasmuch as we consider the existence of the Lutheran St. Peter's Church opposite the forty-first school as injurious to the Soviet education of the young, and inasmuch as we recognize the anti-social influence of this church which is competing with the school for influence over the young. we demand that the church be closed and used for cultural purposes." The next steps to be taken in this direction involve the vote of the parents' association and then that of the laborers' counsel of the city ward. It is altogether likely that "the voice of the people" will thus succeed in closing the church in a very short time.

In the villages, the system called "collectivation" is being introduced. This means that pressure is exerted on the peasant to amalgamate his farm with a collective organization. This makes him an employee of the "collective." He thereby loses the individual right to dispose of his receipts and expenditures. The village which is thus "collectively" managed, forbids every contribution to church purposes and at any rate makes it impossible, since it leaves the individual only the barest means of subsistence.

Pastors are without civil rights of any kind. They may not be members of any state or community cooperative organizations, have no claim on public charity "like other people"; they are excluded from the rights of citizenship, but must bear incomparably more of the burden of taxation of all kinds. For example, where an official or a laborer, in proportion to his earnings, pays 10-86 kopeks monthly for a square meter of dwelling space, the pastor is compelled, irrespective of his income, to pay for the same floor space 2 rubles 15 kopeks up to 6 rubels 45 kopeks. No minister may hold any public office, no child of a minister may attend a high school.

Notwithstanding these hindrances, the Church in Russia is still alive. A minister reports about a trip that he took through Siberia. He relates that in the eight weeks in which he was away he visited 29 congregations, baptized 135 children, confirmed 433 lay baptisms, confirmed 452 confirmands, administered holy communion to 3,631 persons, married 70 couples, consecrated 3 cemeteries, made 250 public addresses, traveled 9,491 kilometers by rail, 514 by automobile, and 1,310 by wagon. Truly a missionary tour of the most strenuous kind, witnessing to the fact, that God provides ways and means for the spread of His Word even under the most adverse conditions.—Condensed from Allg. Ev. Luth. Kirchenzeitung.

GENERAL

Reform Buddhism and Christianity

THE Shin sect, which was concerned f I in reshaping Buddhism on the pattern of Christianity so as to adapt it to the modern age and enable it to overcome the competition with Christianity, has accomplished some outstanding things, but in its tendencies has remained otherwise worldly. Now some prudent Buddhists have come to the conclusion that Buddhism can have no future in Japan unless it can give men something of worth for the present life. Thus a religious reform movement has started which aims to put Buddhism into inner relation with secular scientific thought and to supplement it with certain Western (Christian) ideas. This led in 1928 to a sharp conflict between the reform movement and the Shin sect, in the course of which the reform movement was overcome, although not rooted out.

The reformers stress the similarity between Christianity and Buddhism, but their opponents will not listen to any rapproachement between the two religions. They maintain that the Christian idea of God is as untenable as the Christian doctrine of the atonement, that the character of Jesus is far below that of a Bodhisattva, and that between Buddhism and Christianity there can be only war. The vicepresident of the English Maha-Bodhi Society in London writes: "The number of Buddhists in Europe is constantly increasing. A great responsibility rests on us Buddhists, for I feel that we are the last hope of the world." —*Evangelical Missions Magazine*.

Winter Plans in Evangelism

THE plans which the Commission on Evangelism had in mind by which it would send out five teams instead of one to cities throughout the country are already well advanced. Bishop Darst, Chairman of the Commission on Evangelism of the Protestant Episcopal Church, is to have charge of the team which will visit the cities of the South, largely along the Atlantic coastline. Dr. Mahy will have charge of the team to visit the cities in New York State, Dr. Livingston in Pennsylvania, Dr. Bader in the West, and Dr. Goodell in New England.

It is a matter of great interest that the leading denominational magazines and papers are publishing series of articles on the Holy Spirit and Pentecost, some of them appearing in every issue of the magazines and papers from now until Pentecost, 1930. One of the leading magazines has already sent out a list of more than forty topics relating to these themes.—Congregationalist.

Protestant Giving Wanes

CHARLES H. FAHS, Curator of the Missionary Research Library, has made a study on "Trends in Protestant Giving." His conclusions indicate that sacrificial giving for missions in this country and abroad is not increasing. Since 1921, with national wealth rapidly mounting and with contributions for local church ex-

pense steadily increasing, gifts for benevolences or other than local church expenses have consistently declined, although the trend in total giving, including both benevolences and local expenses, moved regularly upward every year from 1913. Close conformity to the two general trends. i.e., a steady increase in contributions for local expenses and a decline from a peak of benevolence giving in 1920, was found in each of the 11 denominations studied. These were Northern Baptist, Southern Baptist, Congregational, Methodist Episcopal (North), Methodist Episcopal (South), Presbyterian (North), Presbyterian (South), United Presbyterian, Reformed in America, Reformed in United States and United Brethren.

This situation is in the face of an increase in average wealth and income in the United States since 1920, and an accompanying decrease in the cost of living. Mr. Fahs discusses many explanations offered for this decline, but finds it impossible to substantiate any of them. Reasons offered include diversion of giving by the Near East Relief, the Y. M. C. A., the Y. W. C. A., independently sustained mission colleges and by new fundamentalist organizations; rehabilitation of church property and increased support for educational and philanthropic institutions of the churches; the sense of responsibility or the discouragement resulting from indebtedness on church and parsonage property, and indebtedness carried by denominational boards and institutions; ecclesiastical engineering manifested in unified national benevolent budgets and unified promotion.

NORTH AMERICA

Pension Fund for Clergy

NINETEEN Protestant religious bodies spend \$9,566,095.53 a year on relief and pension benefits for their ordained workers, according to a survey being made by the Disciples of Christ.

These organizations had on hand \$130,000,000 endowment and reserve

funds for the care of 29,665 beneficiaries. In expenditures, the Methodist Episcopal Church, with 8,513 beneficiaries, leads with \$3,279,439; and the Presbyterian, with \$3,163 beneficiaries, is listed as second with a total outlay of \$1,224,000. The Methodist Church (South) is third, with benefits totaling \$1,000,000 for 2,700 aged or incapacitated ministers.

Figures on the other sixteen religious bodies listed in the report are

Number
of Benefi- Total Ex-
caries penditure
. 176 \$54,883.00
. 1,428 625,694.00
. 1,004 185,475.78
đ
. 1,280 282,314.50
a 247 61,055.02
. 1,352 438,941.00
. 1,800 806,000.00
i. 260 75,937.00
. 468 127,846.97
) 466 193,596.00
4,580 950,000.00
. 1,328 162,705.06
. 265 8,500.00
. 311 78,365.00
. 45 7,917.50
. 279 79,362.70

Practically all of the churches to which questionnaires were sent reported plans for extending the scope of their work in this field.

Child Labor Sunday

HILD Labor Sunday was observed C throughout the country January 26, at the suggestion of the National Child Labor Committee. Perhaps no other single problem in industry carries a more powerful appeal to church people. The December 7 issue of Information Service of the Research Department of the Federal Council of Churches gave a summary of data furnished by the National Child Labor Committee which was helpful for s rmons, discussion groups and plans for the coming year. It is interesting to note that "the legislative season of 1929 was an active one, with 44 legislatures in session and 123 child labor bills of varying importance intro-Many of these died of that duced. common legislative disease - inertia. Other bills, some of the most important, were killed by an opposition which in several cases refused to reveal its identity. On the other hand,

not a single bill which would have lowered child labor standards in any important respect was permitted to pass." Full information with reference to the child labor situation may be had from the National Child Labor Committee at 215 Fourth Avenue, New York.

Life and Work and Churches Abroad

 $T_{ized}^{\rm HE}$ first meeting of the reorgan-ized American section of the Stockholm Life and Work Continuation Committee, and the Commission on Churches Abroad of the Federal Council of the Churches of Christ in America was held in New York, October 22. The new body is a combination of what had hitherto been three separate agencies, namely, the Federal Council's Commission on Relations with Religious Bodies in Europe, the Committee on Relations with the Eastern Churches, and the American Section of the Universal Christian Conference on Life and Work. Under the arrangement, \mathbf{the} American new churches will have a united approach to the various phases of their relationships with the churches in foreign lands.

The officers elected by the Commission were as follows: Honorary Chairman, Bishop Francis J. McConnell; Chairman, Dr. S. Parkes Cadman; Chairman of Executive Committee, the Rev. Kenneth D. Miller. An Executive Secretary has not yet been elected.

Southern Churches Ask Textile Study CIGNIFICANT resolutions have \mathbf{O} been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a Commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church (South) led off by requesting such a study. The Conference also went on record as being against night work for women, in favor of a living wage, and condemned the violence and disorder which accompanied recent industrial disturbances. The Conference also recommended the

establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the American Central Conference of Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.-Federal Council News Service.

Boy Scouts' Anniversary

THE Boy Scouts of America will celebrate their twentieth anniversary the week of February 7-13, 1930.

The esteem in which the Boy Scout Movement is held by religious leaders of all creeds is an evidence of the worthwhileness of the Scouting program of character building and citizenship training. The twelfth Boy Scout Law is: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

Lord Robert Baden-Powell, founder of the Boy Scouts, in the early days of the Movement more than twenty years ago, impressed upon the world that "Scouting is a great game." It puts into a boy's own keeping the Scout Oath and a set of twelve Scout Laws as the basis for high ideals which he may take into his life and make an integral part of it.

ISLANDS

For Christian Work in the Philippines

A COOPERATING Committee for Christian Work in the Philippines has been organized by the missionary boards having work in the archipelago for the purpose of strengthening the Union Theological Seminary in Manila, the Filipino Tract and Literature Society and promoting wider interest in and more adequate support of the general missionary work in the Is-The plan is to make contacts lands. through speaking teams composed of Filipinos and Americans; follow up interested parties but not make appeals in public assemblies; and form small groups which will endeavor to make contacts with their friends. It is hoped to raise \$100,000 or more for the Seminary, and \$50,000 or more for Christian literature, this money either to be held in trust by the denominational Board of the donor, or turned over to the Trustees of the Seminary.

Three members of the Filipino Christian Student Movement are on the committee.

JAPAN-KOREA

Transformation in a Factory

YOKOHAMA factory employing several hundred girls had the usual crowded conditions and long hours, but the superintendent, though not a Christian, was progressive enough to value moral teaching as a means toward efficiency, and opened an evening school. His first move was to invite a Buddhist priest to teach his code of ethics. For a time he came regularly, but the girls were ignorant, dull, bored; and he soon resigned. Next, a public school teacher was secured, but soon he, too, gave up. The third time the manager invited two Christian Bible women, who organized a Sunday School, and stayed. Attendance was voluntary but the class grew and grew. The manager made things easy by furnishing a spacious room, a baby organ, a blackboard, and finally by coming as assistant. Some weeks later, with five or six of his own factory girls, he stood up in the church and made public confession of Christ by baptism.

His new life expressed itself in the gradual improvement of conditions in his factory, going as far as he could

Living with non-Christian owners. conditions in the dormitory were improved: earnest effort on his part caused the stated holidays to fall on Sundays; girls who became Christians had the privilege of going outside the compound to attend church services; a Sunday School for outside children was opened in his place and sponsored by himself; his own daughter was enrolled in a Christian girls' school; finally one of his girls who had accepted Christ enrolled in the Bible Training School as a student for the purpose of giving her life to work for factory girls like herself.---Missionary Link.

New Tuberculosis Hospital

THE first tuberculosis sanitorium I in Korea was opened at Haiju in October, 1928. The buildings and site were made possible by a special gift for a hospital in Korea, known as the "Mary Verberg Bequest," which had been held by the executor until a plan should be proposed which fulfilled the terms of the will. Dr. Sherwood Hall and his wife, both graduate physicians, organized this work and are in charge of the institution. It is nonsectarian, having the doctors of nearly every Protestant denomination doing work in Korea on its consulting staff, and is a distinctly Christian enterprise, strictly up to date, equipped with special features for diagnosing and treating tuberculosis, such as X-ray, Alpine sun lamps, pneumothorax apparatus, and a sun room with special windows for admitting ultra-violet rays. Not one of the non-Christians who has entered the sanatorium has gone out of its doors without finding Christ. Α sanatorium evangelist and a Bible woman give regular Bible courses .---Record of Christian Work.

Mission of a Mission

K OREA is the first country known as a "foreign mission" to send out missionaries of her own to an alien people. In 1913 three Korean ordained pastors were sent to begin

work in Shangtung, China, and the American Mission turned over to them the district of Liyang, with a territory 150 miles square. This undertaking has been a proven success. In making Christ known among the Chinese, bands of volunteers itinerated among the villages of the district, preaching to groups and talking to individuals in the market places, and at the cross roads. From October, 1928, to January, 1929, this effort was carried on, and again from February 14 to July, 1929. Listeners were numbered by the thousands, and results were sure. In one place 67 decided to become Christians, and many little groups for study of the new doctrine were formed. This whole district had been raided by bandits at different times. At one of the preaching services a band of looters gathered at the church door to burn the building and kill the worshipers, if they were not given money. Their intentions were made very real by the sight of a huge can of kerosene, swinging from their shoulders. The preaching band and the members of the little church went down upon their knees in agonizing prayer. The looters were astonished at this sight, and feeling that this queer God, to whom the Christians were praying, might at any moment cast a spell over them, turned about, and sheepishly slunk away.

At the entrance to every Christian home a cross was erected and before its quiet witness raiders and looters fell away. Chinese converts gave, in 1928, more than \$1,750 to this work.

LATIN AMERICA Building Foundations in Brazil

REV. HERBERT S. HARRIS, Secretary of the Brazil Council of Religious Education, tells his experiences in holding a series of Workers' Institutes in four places in the State of Minas Geraes, Brazil, under the general auspices of the Southern Presbyterian Church:

"Formiga, Campo Bello and Oliveira are comparatively new fields, and Sunday School work there is of an

elementary character. Contact with such fields as these shows how great are the possibilities of Sunday School work in the primitive type of schools, and also the pressing need of furnishing better means of training for workers whose chief qualification is their Christian zeal and willingness to help. In most of these places I would have an hour in the afternoon and sometimes another hour in the evening in which to present in the simplest fashion the objectives of Sunday School work, and how these are to be attained through proper application of the Bible lessons by teachers trained, if possible, in methods of teaching and in the knowledge of their pupils; and also through adequate organization of the school. In all these fields the Sunday School furnishes a splendid means of approach to the people and is being more and more appreciated as an effective evangelizing agency. In most places it is now comparatively easy to get large numbers of people to attend a special series of gospel services or special sessions of the Sunday School. Children are more easy of access than their elders."

New School in San Juan

PRESSING need of the Lutheran Mission in Porto Rico has been a training school for kindergarten The Luther League of teachers. America in its Omaha Convention voted to raise \$25,000 for a new school building in Monte Flores, a new and rapidly developing residential section of the capital city, San Juan, overlooking the Atlantic Ocean. This new building will provide a suitable place for a night school for training Sunday School teachers, and for preseminary and general Bible courses for ministerial candidates and other workers.

Conference in Salvador

THE missionaries of the Central American Mission in Salvador came together October 15-17 at Cojutepeque for their first missionary conference, and correspondence indicates a happy and profitable season of fellowship. A full schedule of plans and problems was handled most effectively, and all present felt loads lightened and zeal renewed as situations in the individual fields were discussed with fellow-workers, and then were unitedly carried to the throne of grace. Mr. Bender presided over the sessions and Mr. A. Roy MacNaught brought the devotional messages which proved refreshing to the entire group.

Perhaps the most far-reaching thing accomplished was the formation of a Field Committee for more systematic and efficient managing of mission affairs in the whole Republic. Such committees are already operating in Guatemala and Nicaragua, and have demonstrated the merits of the system. This forward move in Salvador lightens the burden in the home office and will make for efficiency on the field.

INDIA

Child Marriage Bill

THE Legislative Assembly of India has passed a bill establishing a prison sentence of one month and a fine of 1,000 rupees (\$360) for anyone convicted of solemnizing the marriage of a girl under fourteen or of a boy under eighteen years of age. This will greatly aid in doing away with the unhappy conditions occasioned in India by the practice of child marriage. It is estimated that there are in India 8,500,000 wives and 3,000,000 husbands under fifteen years of age, and 400,000 child widows under fifteen. Although Gandhi and the Nationalists have long favored raising the marriage age, it is expected that there will be considerable opposition to the new law.

Burmans Support Orphanage

THE All Burma Baptist Orphanage, Moulmein, Burma, is supported by the Christians of Burma. For some years now only *pukka* orphans, children who have lost both father and mother, are being received. The children are taken into the Ma On Home at Moulmein, or are placed in the most convenient school where boarders are entertained. The present number maintained by the Orphanage is eighty-eight. Many of these children have come from Christian homes, but those who have not, as well as those who have, are being won to Christ. Many are training for Christian service.—Missions.

Children's Week in Ceylon

CHILDREN'S Week was observed in Ceylon under the general direction of the Ceylon Sunday School Union. The purpose was for special spiritual attention to the needs of the children, and to prepare them for definite decisions. It was also hoped that the observance of this week would help in bringing the claims of the children to the attention of the churches, and increase the interest of adults and parents in the religious education of youth.

Mr. J. Vincent Mendis, General Secretary, reports: "During my visit to the Tamil Country, the South India United Church in Jaffna (Cevlon) held their 'Children's Week' in advance of the rest taking advantage of my visit there. It was a most inspiring period. I can never forget a prayer gathering I had with the senior girls of one of the big schools that week. After an inspiring period of conversation, everyone felt the prayerful atmosphere and I gave them the opportunity of decision. Twenty definitely made the decision, including two girls who were Hindus. I had the opportunity of meeting these girls before I left a few days afterward, and I found them resolute in their decision. The last day of Children's Week there was a rally of 1,000 children and teachers. After returning from Jaffna I went to Galle (a tour covering 150 miles) to spend a weekend with Sunday School teachers there who have made a new start and wanted special guidance. It was a fruitful time and I felt that my visit and the conference was of great assistance to the young school of twelve teachers, most of them under 21, and

therefore raw in the work while most earnest in their activities."

Sadhu Not Found

M.R. C. E. RIDDLE, missionary in the northwest province of the Punjab, writes of the mystery surrounding the disappearance of Sadhu Sundar Singh:

"April 19 Sadhu Sundar Singh set out to visit Tibetan Christians living ten days' march east of Lake Manasarowar. He planned to return or to send back a messenger in July. As no word had come, Rev. C. E. Riddle of the New Zealand Presbyterian Mission and Dr. John C. Taylor of the Reformed Presbyterian Mission set out to search and followed the trail he was to have taken as far as the Tibet border, at the Hoti Pass (18,000 feet). No trace was found of the Sadhu, and it is feared that his health, which has not been good for some years past, was not equal to the severe strain, or that he was a victim to a cholera epidemic which was raging along the Pilgrim Line in May and June. If this had been the case it is unlikely that any trace of him would be found, for the bodies of victims are at once thrown without identification into the salvation-giving waters of the sacred Ganges."

Building for Humanity

I NDIA—believed by many Western nations to be almost hopelessly backward—has an industrial welfare experiment under way which would do credit to a Detroit or a Gary.

Seventeen thousand people of Nagpur are dependent upon the Empress Textile Mills, which are entirely Parsi managed and owned. Eight thousand of these are employees, many of whom formerly existed in windowless hovels, which had to be entered on hands and knees and unsanitary in the extreme.

The experiment of changing these conditions consists of setting aside a large plot of ground upon which is being built a model city for the industrial workers. On this plot fifteen hundred houses are being erected. A seven-inch water main a mile and a half long was laid at a cost to the mills of \$12,000, so that every house could have its own water tap.—*Christian Herald*.

Home Mission Society

SEVENTY-FIVE years ago the Madura Mission of the American Board determined to do something quite on its own, so its Indian workers and Christians formed an evangelical society, started branch societies in various centers and, with funds raised by the Indian Christians themselves, carried on evangelistic work.

In its year of jubilee, 1904, the society changed its policy and its name. In the northern part of the district, where no evangelistic work had yet been done, a tract of country about four hundred miles in area and with a population of some seventy-eight thousand was chosen as the field of real home missionary effort. These people are of the depressed and criminal castes, and are serfs on the lands of rich farmers. Much must be done for their relief and uplift. This year is the Diamond Jubilee of the parent Native Evangelical Society and the Silver Jubilee of its child, The Madura Home Mission Society .- Missionary Herald.

WANTED-BOOKS FOR A MISSION LIBRARY

At Penney Farms, Florida, is the home of nearly two hundred retired ministers, missionaries, and their wives, representing fourteen denominations. This memorial community, with twenty-two apartment buildings in Norman architecture, is the gift of Mr. J. C. Penney. At the head of the plot is a stately chapel, with a wing for a commodious library. It is equipped with books of general theological interest but lacking in the department of Missions. If readers of THE MISSIONARY REVIEW have missionary books or magazines which they are willing to donate, they may be sent to the Rev. Charles W. Blake, Memorial Library, Penney Farms.



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

Robert Morrison of China. By W. J. Townsend. 12 mo. 184 pp. 2s 6d London. 1929.

The out-of-date statistics of missions in China on the last page of this undated book indicate that it is a reprint of one published between 1880-1890. The book, ostensibly written especially for "the young of our churches and Sunday-schools," is as stilled and pedantic in style as if written in the days of Robert Morrison himself.

In spite of these blemishes, the publishers have rendered a good service in publishing, in a cheap yet substantial form, such missionary biographies as this of the pioneer of Protestant missions in China. The story is told graphically and forcibly and brings into clear light the consecration, the indomitable energy, the linguistic and diplomatic ability, and the remarkable accomplishments during this man's almost unremitting service of twenty-In spite of Chinese seven years. prohibitions of instruction in the Chinese language, he became in a few years the greatest master of Chinese speech and literature then in China, compiled a great Chinese-English Dictionary, translated the entire Bible into Chinese and issued many tracts Compelled to labor for and books. seven years before baptizing his first convert, his faith yet looked forward confidently to the "millions who shall come and be saved," of whom Tsae-Ako was the lone "first-fruits." His sturdy Scotch ancestry and his singleness of purpose held him to his difficult course "in spite of men and devils," and feel as one may that a less strenuous use of day and night, work periods and rare furloughs,

might have lengthened his time of service by twenty years, yet one must admit that his record of accomplishment in twenty-seven years is as long as most men's record of fifty years. C. H. FENN.

Freeman of Shanghai. By F. Booth Tucker. 12 mo. 224 pp. 5s. London. 1929.

Albert L. Freeman was a prominent Christian layman who lived in Shanghai for ten years in the middle of the nineteenth century. In 1858 he became American Vice-Consul at Shanghai. He was soundly converted at the age of nineteen and his life story shows how effective a Christian layman can be on the mission field though not designated as a missionary. He died in Bath, England, in 1871 at the age of only thirty-seven. His life was full of interest and adventure and this biography is essentially a human document with a Christian message.

Highways and Byways in Japan. By Lois Johnson Erickson. 136 pp. \$1.50. Revell. New York. 1929.

Like a Burton Holmes travelogue are these sketches of life by a country missionary in Japan. The varied experiences of Mrs. Erickson could be matched by many another missionary, but few would be able to tell about them in such picturesque yet unaffected language. Many years ago Dr. M. L. Gordon wrote the classic entitled, "An American Missionary in Japan." Mrs. Erickson's little volume is less pretentious, but it brings Dr. Gordon's book up to date by presenting a film of missionary service, grave and gay, since the World War.

The sketch entitled, "Japan Welcomes the Friendship Dolls," would make interesting reading for many a young people's meeting or churchschool. Varied as are these sketches, one wishes they might have been complemented by descriptions of the activities of representative Japanese Christians; for example, Toyohiko Kagawa, who was himself led to Christ in the very city where the Ericksons live. GALEN M. FISHER.

The Making of a Great Race. Edward A. Steiner. pp. 192, \$1.75. Revell. New York. 1929.

This book is recommended to every student of the development of the United States, especially to those who have imagined that the last word on this subject was printed in "Babbitt" or "Main Street." "I believe," says the author, "in a comparatively short time, as one measures history, the varied racial groups will be absorbed into a cultural, though not a complete racial unit."

One who is acquainted with Dr. Steiner's other books and with his work in Grinnell College takes up this new volume with awakened interest. Nor is he disappointed, for it is written in a picturesque style and with an insight and fairness that compel interest and respect for the writer and the subject which he skillfully handles. With the mind of a master historian and the pen of a facile writer, Dr. Steiner, after suggesting the question: "Is America Growing Old?" introduces the reader to "The Myth of the Great. Race," and in successive chapters considers Jewish, Roman Catholic and Protestant culture as contributing to the coming homogeneity of the present diverse races that inhabit but have not vet become united in this country. He concludes that "mankind, on the whole, is still primitive in spite of the fact that its birthdays are supposed to be a million. It is hypnotized by progress, which it measures from the cliffdwelling to the apartment hotel; from the primitive man who wore the raw skin of the coon to the raccoon overcoat of the collegian; from the burden on a man's (or woman's) back to the

journey by easy stages; from the easy stages to the automobile sold on easy payments; from the Assyrian tablet to the American tabloid; from the poisoned arrow to poisoned gas and from the kite to the flying machine." A. H. MCKINNEY.

The Hope of Israel—What Is It? By Philip Mauro. 261 pp. \$2. Hamilton Brothers. Boston. 1929.

The author is a lawyer and a member of the bar of the United States Supreme Court. He is a diligent and devout Bible student. He has written much, and always with thoroughness, spiritual insight, and an amazing familiarity with the Bible. In this book he vigorously opposes the conception that Jewish nationalism has any foundation in Scripture. He argues that it was the current notion of orthodox Judaism in Christ's day that the coming Messiah was to reconstitute the Jewish nation and elevate it to the highest pinnacle of earthly dominion and glory; and that because Christ repudiated such a notion, he incurred the enmity of the Jewish leaders of his time by declaring that this "kingdom is not of this world," and that he was to be a king not in an earthly sense, but in the realm of the spirit. And they crucified Him.

This is one of the most challenging books that has appeared for many a day. By a constant appeal to Scripture, the author has called in question one of the widely accepted fundamentals of dispensational teaching. It involves our understanding of Old Testament prophecy, and it also presents the work of Jewish evangelization from an entirely different angle.

J. S. CONNING.

Steeple Jim. W. Wyeth Willard. 301 pp. Princeton Publishing House, Princeton.

Steeple Jim is the story of a miracle of grace. James A. Parker, son of a sea captain, born and reared on the North Atlantic Coast, early in life manifested the wild spirit that characterized nearly all of his mature years. An enemy of society, he dropped into

the Doyer Street Mission on his way to suicide at Brooklyn Bridge, to be met and gloriously saved by Christ. "That night on the 27th of July, 1923, The Fighting Brute died, and by the Spirit there was born to the world a babe of Jesus Christ, James Parker, evangelist and steeple Jack. Gone were his drunken days, gone were his wicked deeds." In the five and a half years of life that remained, Jim made what restitution he could and gave himself utterly to a living testimony to the Lord who had redeemed him. At Rescue Missions in Brooklyn and Providence, he sought his old companions in sin as trophies for his Lord. As a story of transformation, Steeple Jim ranks with "Hadley of Water Street" and Harold Begbie's "Twice Born Men." It out-trotters Mel Trot-Artlessly written, the book is fer great only because of the greatness of Jim's life story, which is highly verified and largely told in Jim's own R. C. WILLIAMSON. words.

The Drama of Christianity. By S. L. Morris, D.D., L.L.D. 147 pp. Presbyterian Committee of Publication. Richmond. This is an interesting interpretation of the Apocalypse by the Secretary of Home Missions of the Southern Presbyterian Church. It has already found such favor that a second edition is now in press. It is a thoughtful discussion of the Book of Revelation which, as the author justly observes, is "a sealed book to a multitude of earnest Christians."

Eugene Stock. By Georgina A. Gollock. 198 pp. 3s. 6d. The Church Missionary Society. London.

Eugene Stock was one of the noblest, truest missionary leaders of the last half century. He was Editorial Secretary of the Church Missionary Society, but he was far more. He was a student of missionary principles and policy, a wise counsellor, a real statesman, a convincing public advocate, and a noble Christian man. His greatest piece of work was the History of the Church Missionary Society in four volumes. No comparable piece of missionary history has ever been produced. It contained many biograpical studies which are masterpieces, and its accounts of great movements like the Indian Mutiny and the Taiping Rebellion are unsurpassed. Miss Gollock's sketch is thoroughly sympathetic and intelligent, but hardly adequate to the real greatness of the man and his work. R. E. S.

Democracy and Mission Education in Korea. By James Ernest Fisher, Ph.D. 187 pp. \$1.75. Bureau of Publications. Teachers College. Columbia University. New York. 1928.

The author, who is Professor of Education in Chosen Christian College. Korea, completed this study during graduate work at Teachers College, New York. The volume begins with a statement of the basic assumptions underlying modern conceptions of democracy in education. Following this the author undertakes a fourfold purpose: to draw up criteria for defining democratic education: to study the dominant aims of mission education in Korea in the light of these criteria; to study the problems arising through governmental control of mission education and suggest means of adjustment more in keeping with a democratic theory of education; and, lastly, to study the relation of mission education to certain life problems of the Korean people and suggest methods of adjustment more in harmony with a democratic theory of education. To carry out this last purpose there is a discussion of the relation of mission education to political and economic problems, and to indigenous Korean The problem of adjustment culture. between missionary and national workers and the conflict between intellectual liberalism and religious authoritativism in Korea are also treated. While this volume is a study of a specific Korean situation, western educators should be interested in it as an illustration of the application of Professor Dewey's philosophy of education to an oriental situation. The book can be strongly recommended to missionary educators in all parts of the world,

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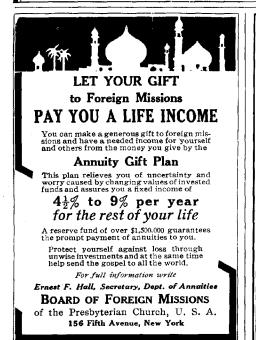
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- Unpaid Ministry. James S. Mather. 24 pp. 25 cents. "Robert" Press. Colombo. 1929.
- Under Syrian Stars. Princess Rahme Haidar. 192 pp. \$2. Revell. New York. 1929.
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- Taking the Offensive—Report of the China Inland Mission—1929. 36 pp. London. 1929.
- Annual Reprt of the Board of Foreign Missions of the Presbyterian Church in the U.S. A.-1929. 347 pp. New York. 1929.
- Annual Report of the American Friends Board of Foreign Missions and the Board of Home Missions-1928-1929. 111 pp. Richmond, Ind. 1929.
- Report of the Annual Missionary Convention of the Cumberland Presbyterian Church-1929. Princeton, Ky. 1929.
- American Bible Society Annual Report-1929. 383 pp. New York. 1929.
- Annual Report—Board of Foreign Missions, Methodist Episcopal Church, 1928. 526 pp. New York. 1929.
- The Effect of the World War upon the Commerce and Industry of Japan. Kakujiro Yamasaki and Gotaro Ogawa. 345 pp. \$4. Yale University Press. New Haven. 1929.
- The Christian God. Richard Roberts. 151 pp. \$1.50. Macmillan. New York. 1929.
- The Christian's Attitude to War. Levton Richards. 157 pp. \$1.50. Macmillan. New York. 1929.
- Evangelism—A Graphic Survey. Herman C. Weber. 208 pp. \$2. Macmillan. New York. 1929.
- East Africa—Africa and the East Series. 64 pp. 1s. Church Missionary Society. London. 1929.
- The Earth, the Theater of the Universe. Clarence H. Benson. 140 pp. \$1.50. B. I. C. Assn. Chicago. 1929.

- Leprosy in the Far East. Robert G. Cochrane. 67 pp. 2s. World Dominion Press. London. 1929.
- Love Conquereth. Charlotte Murray. 270 pp. 2s. Pickering & Inglis. London. 1929.
- Martyrland. Robert Simpson. 319 pp. 2s. 6d. Pickering & Inglis, London. 1929.
- Must We Have War? Fred B. Smith. 318 pp. \$2.50. Harper. New York. 1929.
- A New Era in Missions. Homer E. Wark. 187 pp. \$1.50. Revell. New York. 1929.
- The Bible from the Beginning. P. Morrison Simms. 318 pp. \$2.50. Macmillan. New York.
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- Alliance of the Reformed Churches Holding the Presbyterian System. Edited by W. H. Hamilton. 424 pp. The Alliance. Edinburgh.
- Cruden's Concordance. Alexander Cruden. 756 pp. \$2. Revell. New York.
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- Souls Set Free. Various authors. 60 cents. B. I. C. Assn. Chicago.
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- White and Black in Africa. A Critical Examination of the Rhodes Lectures of General Smuts. J. H. Oldham. 74 pp. 75 cents. Longmans, Green and Co. New York.

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DELAVAN L. PIERSON, Editor ARTHUR J. BROWN, Editor for 1930

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DR. SHOTWELL REPORTS ON THE INSTITUTE OF PACIFIC RELATIONS

"The circumstances under which the Institute of Pacific Relations met in Kyoto (October 28-November 9) were about as unfavorable as possible," declared Professor James T. Shotwell, in an address at a luncheon gathering of the Federal Council's Commission on International Justice and Goodwill. He described the tension between China and Japan over the situation in Manchuria, where intermittent war was then going on. The delegates from China on their way to the conference had spent some days in Manchuria. There they had absorbed surmises, suspicions and fears that have been developing in that boiling caldron for a generation. They were convinced that no peaceful solution was possible. The Japanese had the delicate position of hosts and also of defenders of their policies.

The problems to be discussed at the Institute were "extraterritoriality," "concessions" and "Manchuria." Instead, however, of attacking these thorny issues immediately, the Institute spent two days discussing what the "machine-age" is doing to culture, both Occidental and Oriental. Forgetting their natural alignments, the delegates discussed these relatively irrelevant issues and, before they knew it, they began to appreciate each other's ability, knowledge, and skill. By the time the delegates came to the problems of the Far East, they were appreciative friends.

The conference then took up China's demand for complete restoration of sovereignty over foreigners and the recovery of all the concessions. A plan was gradually threshed out regarding extraterritoriality which apparently has actually been adopted by the Chinese government in announcing the end of extraterritorial rights as of January 1, 1930.

Professor Shotwell regarded the conference as extraordinarily successful. It showed how unofficial discussions of the most difficult and irritating controversies by men who have both goodwill and exact information can find ways for their genuine solution. The very fact that no resolutions were adopted and no formal statements of results were made added greatly to the liberty of discussion and the ability of the Institute to reach a general consensus of opinion.



A STREET IN THE MOSLEM QUARTER OF ALGIERS

Vol. LIII, No. 3

March, 1930



LETTERS FROM ABROAD-NO. 1

From New York to Cairo

BY DELAVAN L. PIERSON, Editor

NE of the steamer letters that bade us God-speed as we sailed away on the Canadian Pacific liner, Empress of Australia, was from my friend and experienced world traveler, Dr. William T. Ellis. With his words of friendly farewell he offered this wise counsel: "Seek out the hard and dangerous experiences, for therein will be found your real rewards. And, by all that you hope to gain from the trip, I adjure you to take time to sit and soak in situations new and important. A week of leisurely living in a lonely mission station may do more for you than the sight seeing of six cities."

On a *tour de luxe*, such as is arranged in a modern cruising steamer, it would be difficult to find ways to follow this sage advice, or the apostolic injunction to "endure hardness as a good soldier of Jesus Christ." Sailing out of New York harbor on a bleak December day, the young blizzard that enveloped land and sea was more than compensated for by the warmth and cheer of farewell messages and remembrances.

The chilling storms of New York were soon tempered by the wonder-

ful Gulf Stream and, while fierce gales beat up the waters of the North Atlantic, our good ship sailed under clear skies and through calm seas on its southern course. There was no good excuse for experiencing maritime misery. With a staff of twenty cruise directors and entertainers, and with some 540 ships' officers and crew, stewards and stewardesses to care for every conceivable and unexpected want of 320 passengers, there was still less opportunity to experience hardship and little for independent self-service. What a great contrast to the crossing of the Atlantic by the intrepid discoverer, Christopher Columbus, or the brave Pilgrim fathers and mothers. Only 41 sailors cared for the Mayflower and its 102 passengers. That vessel was less than one per cent of the tonnage of the *Empress* of Australia, so that if our crew and passenger list were of equal proportion we would have on board over 14,000 people instead of less than 900. The Pilgrims were obliged to carry food for their three months' passage over a course that now occupies only six days. They had no electricity and no ice.

They were dependent upon the fickle wind to waft them to their port, whereas this great ship is equipped with oil burning engines that send us forward at twenty knots an hour. Our food stores include 140,000 lbs. of meat, over 60,000 lbs. of turkey, chicken and game, and 95,000 eggs, as well as vegetables and other food.

Lectures, musicals and other entertainments, dances and masquerades, deck games and contests are added to the well organized sightseeing tours to fill up the time. Travels clubs, camera clubs and other groups are organized on lines of kindred interests. The daily news sheet, called the *Em-Press*, gives world-wide and ship news, and delightful illustrated *Memograms* describe tours and points of interest.

The passengers and crew represent a cross section of humanity with many characteristics and varied interests. The cruise members include a former president of Yale, many retired business men, professors and teachers enjoying a sabbatical year, many widows, one or two counts and baronets-but no clergymen. There is a great opportunity for a director of missions on such a cruise in order that the passengers may return home with some reliable information on the Christian work that is being carried on in the countries visited. The excellent cruise lecturers would be happy to give such information were it permitted, but the fear of propaganda makes the cruise directors cautious.

A Visit to Madeira

These volcanic islands, rising out of the Eastern Atlantic, lift their heads some 6,200 feet into the clouds. The main island, on which is the chief city, Funchal, is beautifully and quaintly picturesque. Semitropical and temperate zone flowers grow in profusion and the imported Scotch heather sometimes attains a height of 30 feet. The rocky southern slopes of the mountains are diligently cultivated by the Portuguese inhabitants who own small "upright farms" on slopes that have an angle of 30 to 45 degrees. On the innumerable terraces they grow sugar cane, grapes for wine, vegetables and the flowers which they love. The water for irrigation is brought through miles of conduits from the highlands in the center of the island. where the rainfall is heavy. An of enchanting panorama these mountains, homes and terraced gardens unfolds as we rise by the cog railroad to the Terreriro da Lucta chalet 3,285 feet above the sea. A novel and thrilling experience is the three mile coast down to Funchal on dry land tobaggans with greased runners, through the narrow lanes paved with cobble stones, at the rate of from five to fifteen miles an hour!

Madeira is not only an island of rare beauty but it is a land of interesting contrasts. In general the men look like bandits, but are industrious and honest. Many of the younger women have Madonna faces and many of the children are like cherubs, though some of the latter go about in rags and are importunate street venders or beggars. The narrow streets of Funchal run between plain, forbidding stone walls, but behind the gates are beautiful gardens and a no less beautiful home life.

Among the contrasts of the city are the ancient and slow bullock sleds now competing with the modern, rapid moving, honking automobiles. The leisurely hammock is still used for travel over mountain paths and passes where there are no roads, but the funicular railroad built up the mountainside represents modern progress.

Perhaps the greatest and most striking contrast is between the hard working peasants who have cultivated the rocky mountain terraces, the endlessly toiling women who wash their clothes in the beds of the streams or in the wayside gutters on the one hand, and on the other the gay and careless nightly visitors to the casino, where they dance, drink Madeira wine, and gamble at roulette or bacarat. It is the workers, not the gamblers, who are characteristic of Madeira —as it is the workers and not the bandits who represent New York.

There are many fine Roman Catholic churches in Madeira, and the Protestants witness to their faith in the work of the Church of England, Scotch Presbyterians and Wesleyan Methodists.

In Moslem Algiers

The contrast is great between the Madeira garden mountainside and the dark and dirty streets of the Moslem hillside in Algiers. The former reveals what man can do by industry to overcome natural obstacles. The latter shows the effects of superstition, ignorance and sin in a city district that has not progressed in 500 years.

The Moslem quarter of Algiers is typical of the worst side of Moslem life and religion. The streets are so narrow that in some cases outstretched hands can touch both walls at once; the upper stories overhang so as almost to meet. The center and walls of the street are too often not much better than open toilets. In the midst of this darkness and filth, merchants ply their trades as barbers, cobblers, tinsmiths, wine merchants, etc. Meat hangs exposed in the butcher shops; fish lie in baskets on the stone pavements; the bakers and confectioners' wares are unprotected by glass windows or cases. A hole in the wall may be a restaurant, a gaming-room, or a brothel. Men sit and play cards, or dominoes, or throw dice. Many of the women are veiled up to their eyes, but others are unveiled and,



CHILDREN OF ALGIERS

if they are over thirteen, that in the Moslem quarter means but one sad thing.

In the midst of such surroundings it is not surprising that there is every evidence of degradation. Fortunately, the Mohammedans are required to whitewash their houses inside and out three times a year—on the prophet's birthday and on two other holy days. It is to be hoped that one of these days was near at hand at the time of our visit. There was sore need of disinfectants and fumigation.

Our hearts went out to the children who grow up in such surroundings. They are apparently

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undisciplined and enjoy to the full the "modern" privilege of "selfexpression." The only apparent limit to this freedom is that in families of the poor they are obliged to work. We saw little children of four or five carrying pails of water weighing as much as themselves. Other children of seven or eight were employed for long hours in rug factories, skilfully tying knots as fast as their tiny hands permitted. No wonder that the illiteracy of Arabs in Algiers is 80%



AN ARAB READING TO THE ILLITER-ATES IN ALGIERS

and far exceeds that of the desert tribes.

Religiously the Arabs are backward and have not advanced in the knowledge of God since the days of Mohammed. Their superstition is shown in the use of "Fatimas" hands, painted or molded on the sides of their houses to ward off evil; or in the painting of their walls blue for good luck; or in the fear they still show of the evil eye of the camera, at the sight of which women shouted and fled precipitately. The coming of the cinema has, however, largely done away with the objection to pictures, so long prohibited by their law as to the making of images and "likenesses of anything in heaven above or in the earth beneath." The religion of the vast multitudes of Moslems is a matter of form, and even the prohibition against strong drink and the injunction to pray five times a day are largely neglected among the city dwellers. No call to prayer is sounded from the muezzin tower.

But there is another side to the life among Moslems in Algiers. This is seen in Christian contacts and influences. In addition to French Roman Catholic work. which has turned some of the old mosques into Christian churches, there is a work conducted by the North Africa Mission, the Church of England and others. The Algierian Mission Band, founded over twenty years ago by Miss I. Lilias Trotter, of England, has now about thirty missionaries scattered in some fifteen stations in Algeria. They go out among the desert tribes, distributing Christian literature to those who gladly buy, teaching the children, visiting women in their homes, and talking to men on the roads and byways. Last year they distributed in this way over 15,000 pieces of literature, thus scattering good seed, some of which fell on good ground and bore fruit. In a suburb of Algiers, the band has headquarters in a house formerly the headquarters of pirates. How different its present use-not as a place for gathering and enjoying ill-gotten spoils, but as a home where Christian missionaries may be prepared for service or may recuperate from overwork, and from which "leaves of healing" are sent out all over Algieria-500 miles east and west and 1,000 miles to the south. Work is also done among women and children in the Kasbah or Arab quarter of Algiers. The best work is through the personal contacts with the missionaries who live Christ in the midst of these people. The vast majority of them are to be pitied rather than blamed, for they follow blindly their blind leaders and know not a better way—certainly not the Way, and they cannot know except someone point them to Him.

In the museum of Mustapha Superieur in Algiers, there is a perand was promised his liberty if he would return to Islam. If not, he was to be buried in the cement foundations. Geronimo refused. His hands were tied behind him and he was cast alive into the foundations, where cement was poured over him. A monk, named Haedo, recorded the story in 1612, and when the fort was demolished in 1853, the bones of Geronimo were discovered in the mould formed by his body. A plaster cast was made



CAST OF GERONIMO, THE MARTYR OF ALGIERS

petual evidence of the power of Christ to transform these Moslems and give them courage to endure persecution. A young Arab, who heard the Gospel from a Spanish priest, was converted and took the name of Geronimo. He was taken to Spain to be educated, but in 1569 he was captured by the Moors and brought to Algiers. Every effort was made to induce him by promises and threats to renounce his allegience to Christ, but without avail. He was taken to the place where they were building "The Fort of the Twenty-four Hours,"

showing the hands bound with ropes behind the martyr's back and a face of strength and courage. This cast is now in the museum at Algiers, and in the Church of San Philippe — a mosque transformed into a church-rest the bones of Geronimo with an inscription describing his martyrdom. He has been canonized by the Roman Church, but he was already a saint and an heir to the Kingdom of Heaven. Do we not need more of the stalwart faith and fortitude of Geronimo in the Church of Christ today?

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INDIANS FROM THE RIO GRANDE TO CAPE HORN

BY THE REV. THOMAS C. MOFFETT, D.D. Secretary of the Indian Mission of America and of the Commission on the Indians of Latin America

THE statements of this article regarding the Indians from Mexico to Patagonia have been compiled from various sources, to answer five questions. and reveal the neglect and the need of evangelization and Christian nurture for the millions of the native American race who are without missionaries. As a preliminary observation the statement of the Rev. W. F. Jordan may be noted: "There is an America, largely unknown to the rest of the world. almost totally undeveloped, untouched and unaided by modern Christian and philanthropic effort. A section of this in Central and South America constitutes 'the greatest stretch of unevangelized territory in the world.' Here the population is overwhelmingly Indian, and can be fittingly termed 'Indian America.'"

Who Are Indians?

The classification of racial groups, where blood of various strains has mingled for generations, is difficult. In 1519, Cortez and his Spanish Conquistadores reached Mexico, and into the empire of Montezuma, soon overthrown and devasted, there was introduced the Caucasian race, destined to become socially, politically and racially dominant over the populations of the red race. The question "What constitutes an Indian?" has been variously viewed by scientists and publicists. A person whose native American Indian blood is one hundred per cent pure

is easily classified, but what about persons of mixed blood?

In view of the increasing interest which students of the American Indians have been showing in the question, Dr. Warren K. Moorehead, a member of the Board of Indian Commissioners and director of the department of anthropology of Philips Academy, addressed a questionnaire to leading scientists and other interested persons, and the subject was discussed at a meeting of the American Antropological Association. Dr. Moorehead combined a summary of the replies with his own observations as follows:

By the designation "Indian" is meant a male or female of native American Indian descent whose father and mother were native, aboriginal Americans in whom the quantum of Indian blood predominated. Further, as Indians under this designation are included such persons in whom the quantum of blood is one-half Indian and one-half white, that is the father of white descent and mother of Indian descent, or vice versa. Also are included under the designation "Indian" persons of one-fourth quantum of Indian blood.

For the purposes of the present study of the populations of Latin America, the classification of only those individuals of predominantly Indian blood is accepted as marking the line of distinction between redmen and other races.

How Many Indians in Latin America?

The twenty republics occupying the vast area of the Western Hem-

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isphere south of the United States have a population of approximately 80.000.000. Estimates of the "Statesman's Year Book" and other investigations authorize a classification which it does not claim to be accurate but which serves the purpose of division into groups for ready reference as follows: White population. 18,000,000; Indian. 6.000.000: 17,000,000; Negro, mixed White and Indian, 30,000,-000; mixed White and Negro, 8,-000,000; mixed Negro and Indian, 700,000; East Indian, Japanese and Chinese, 300,000. From another source, one-third of the population of Latin America has been estimated as Indian. Dr. S. G. Inman, in "Problems in Pan Americanism," says: "Although the process of assimilation by the Iberian conquerors in the early days went on rapidly, resulting in the large mestizo population which constitutes the bulk of the population today, it must be said that this process seems now to have practically ceased, leaving intact an aggregate community of some 18,-000,000 of pure Indians, scattered from Mexico to Patagonia."

Of the Highland Indians of the Andean Republics, Dr. George M. McBride, reports:

In Bolivia, 50 per cent of the inhabitants are classed as of pure Indian blood, while 27 per cent are of mixed race with the Indian character pre-(Census of 1900.) In dominating. Peru, out of a total population of 4,-500,000, the Indians number about 2,-500,000 or over 55 per cent. In Ecuador, there are practically no persons of pure Spanish blood and the pure Indians are estimated as about 1,600,000. In Colombia, about 10 per cent of the population is of pure Indian blood. Though no exact statistics are available as to the exact numbers, the major divisions are probably about as follows: Quechuas 3,000,000; Aymaras 500,000; Colombian civilized Indians 500,000.

"There is no need to describe the admirable features that characterized the Inca Empire, which extended over almost all of the upland territory, embraced in the three republics of Bolivia, Peru and Ecuador, or the inferior but still advanced culture of the Chibchas in Colombia. Prescott, in his "Conquest of Peru," Sir Clements Markham in "The Incas of Peru," and Thomas A. Joyce in "South American Archæology," considered these people worthy subjects for their masterly sketches. The Indians of those celebrated days were by no means exterminated by the Spanish. They survive, probably in reduced numbers and certainly under great oppression, but still capable of the achievements that distinguished their ancestors. Among the humble peons on the Andean farms, and particularly among the still existing independent communities that occupy the more isolated sections of the plateau, there live many worthy sons of once distinguished families. Though submerged beneath the surface of the present social and political life and deprived of almost every opportunity for economic, intellectual or spiritual advancement, these rugged mountain people preserve many of the physical, mental and moral qualities which in centuries past made them dominate the destinies of the entire continent. This is peculiarly true of the Aymara and the Quechua tribes, the most numerous as well as the most promising of these Indians.

"The Lowland Indians of South America, in contrast with the highland peoples, are largely uncivilized. Due in great part to their

unfavorable geographical environment, they have never developed in the social scale but remain, as they have been for ages past, in a state of greater or less savagery. They are divided into multitudinous small tribes, sometimes loosely federated but generally at more or less open warfare one with the other and each speaking a distinct language or dialect. The Araucanians of south central Chile are far above other lowland tribes, possessing a fairly high degree of civilization, with agriculture and stock raising well advanced and an organized patriarchal government.

"Any calculation of the numbers of lowland Indians in South America can be only rough estimates. No census of the republics concerned attempts to state their Indian population of the forests in more than general terms. The following is an estimate based upon the most reliable data available: Brazil 1,300,000; Peru 1,000,000; Ecuador 700,000; Bolivia 400,000; Venezuela 300,000; Chile 102,000; Colombia 100,000; Paraguay 50,-000; Argentina 30,000; The Guianas 40,000, total, 4,022,000.

"In Mexico and Central America as in South America, exact enumeration of the Indians is entirely lacking. The following figures are only approximately correct but are based upon the most accurate statistics available: Mexico 5,224,-500; Guatemala 1,202,150; Salvador 234,650; Nicaragua 180,000; Panama 91,000; Honduras 60,000; British Honduras 20,000; Costa Rica, 3,500; total 7,015,800."

Why Is This Called the Continent of Neglect and of Opportunity?

Regarding the neglect of these millions of Indians and their needs religiously, socially and educationally, note the following statements from those who have carefully studied this situation. Dr. McBride writes of the highland Indians:

These Indians are neither educated nor Christianized. For four centuries they have lived side by side with Europeans. Yet the vast majority of them can neither read nor write, speak no languages but their own, are familiar with only a few empty symbols of Christianity and worship, as of old, the spirits that, to their simple fancy, inhabit fields, rocks and mountain peaks. As to their needs, very little has been done for them in any way, either by missionary agencies or by the governments in whose jurisdiction they live. In general, they have been entirely neglected and left in their primitive state, to become the prey of a slowly advancing wave of civilization in which Christianity has played no part. They have thus been entirely at the mercy of traders, industrialists and slave raiders.

Mr. Kenneth Grubb, says:

There are few missions today which work in the indigenous tongue of the Indians. If you speak to an Indian in Spanish or Portuguese, you do not make much progress; but if you talk his own language you get along much better. Perhaps the problem of the civilized Indian is much the same as that of the uncivilized. The difficulties that have prevented the progress of Protestant missions among the Indians are due first of all to the nature of the country. Communication is difficult.

Secondly, the linguistic diversity which obtains among the tribes. Some years ago I published a map presenting a linguistic classification of 350 different tribes speaking different dialects, not all of course radically different; they belonged to about 50 well marked different linguistic stocks.

Another question is that of identification. The habitat of the Indians is a serious matter; the identification of his tribal identity is another one, for without that, one cannot know in what language to approach the Indians or whether it is a language whose linguistic affiliations make it worth while to commence work among them.

We are not in the position in the Amazon basin to start any vast schemes of education among the 350 uncivilized tribes of Latin America, but spiritual attainments are to be desired. This is especially the case because the Indian of the interior is entirely in a savage state. For instance, in June, 1925, I was offered human flesh among the Indians. Among the same tribe I was finally robbed of all my possessions and clothes and turned out naked in the forests. You can readily see under those circumstances that one's life is at stake sometimes.

Dr. John A. Mackay, speaking on "Adventures in the Mind of Latin America," gives a suggestive point of view:

South America is probably the only great region of the world in which there is no deep-rooted racial prejudice. It is today the world's largest crucible of race fusion. No race is excluded on ethnic grounds from entering this crucible. Where exclusion exists it is due entirely to economic There is fundamentally no reasons. such thing as racial antagonism. Inter-marriage between the four ethnic families has gone on and continues to go on.....A keen student of South American sociology, Sr. Jose Vasconcelos, the distinguished Minister of Education during the Obregon administration in Mexico, has entitled his latest study of the Southern continent: "The Cosmic Race." His thesis is that South America is the sphere where a new "cosmic" race, a fifth member of the ethnic family, is being evolved to whose formation the white and the black, the red and the yellow races are making their contribution. This would be the true ecumenical race of the future.

Regarding Peru, it is stated:

Societies to combat intemperance, social vice, Indian exploitation and other deeply-seated evils are scarcely more than projected. The most effective of these is probably the Aborigines Protection Society of Peru. This is doing a great work in defending the rights of the Indians. The activity so far has almost wholly been in opposition to abuse of the Indian, rather than in positive effort to raise him above the position which permits of the abuse. The whole force is Peruvian except a young German-Peruvian secretary.

In an article entitled "Indigenous Simplicity," William F. Jones wrote in *The Atlantic Monthly* for August, 1928, this characterization:

In the casual habits and mental behavior of the peoples indigenous to them, the true understanding of the Latin American countries may be found. Observers often make the mistake of looking for complex psychological processes and oblique explanations in these people. The secret of understanding them rests in simplicity, not complexity. Their ideas, their thoughts, their actions, are childishly simple. Like children they give free vent to their emotions, like children their amusement is generally at the expense of someone else's discomfort: like most children, they are inherently honest, but sometimes put their own trivial gratification foremost at unexpected moments.....

Among the Indian natives I have seen the trait of honesty so often that I have no patience with the prevalent opinion that the native is a thief. One custom that surprises the stranger in the larger Mexican cities is the casual way in which people carry sacks of money about the streets. There being no paper currency business houses send boys and clerks to and from the banks, unguarded, carrying thousands of pesos.

Dr. Robert E. Speer, speaking of unoccupied areas, said:

The opportunity at least is given for us United States people to make some amends to the Indian race which

is so rapidly being wiped out. Very hard that problem is going to be in many respects, one of the most difficult problems of pioneer missionary work that Christianity has ever undertaken. The heroic tasks have not all been exhausted by the martyrs before us. There are tasks as heroic. challenging the church of this generation, and it may be that out of this congress a spirit of sacrificial appeal will go to the hearts of the young men and young women of our Christian churches that will lead them forth into those great perils of life involved in the evangelization of these Indian peoples.....The most needy and uncared for sections are the Indians of the Amazon, the Aymaras of Bolivia, the Quichuas of Bolivia and Peru, and the tribes of Ecuador and Colombia. There are savages among these Indians, but they are not inaccessible.

The Honorable Ignacio Calderon, late Minister of Bolivia to the United States, wrote for *Current History* the following plea:

The Indians constitute the working force of the respective countries. They cultivate the land, exploit the mines, construct roads and are employed in all kinds of manual labor. Notwithstanding centuries of submission, the Indians remain a sturdy and intelligent race, without which the countries that have them could not subsist. No greater duty devolves on the democracies of America than to make intelligent and educated citizens of the now abject and oppressed Indians. Every sentiment of humanity, every principle of justice and duty call for the redeeming of those millions of abused members of the so-called Latin American Republics, where no equality in fact exists, and where want of education leaves these victims at the mercy of their oppressors. The time has surely come for something to be done.

What Have the Evangelical Forces Planned and Projected for the Indians of Latin America?

In January, 1920, the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America discussed a program of work among the Indians. The total population not reached by evangelical effort was stated to be between 11.-500,000 and 12,000,000. The uncivilized lowland Indians were represented as, in general, totally neglected. This field of effort was proclaimed the noblest task to which a Christian missionary could It was proposed devote his life. that a deputation to South America on the Indian fields should be Vigorous and coordiorganized. nated action was called for. Α Committee on Findings reported as follows:

The interest in all discussions has proved conclusively that there is an honest and earnest purpose on the part of all boards and their missionaries to solve the problems and push the work to victory with the help of Christ and His church. This conference was intended to bring the needs and conditions of work for Indians to light as had never before been done. The result is an unmistakable conclusion that the churches are under obligation to undertake on a scale never before attempted the evangelization and the Christian education of aboriginal Americans of whom there are not less than 15,000,000 full bloods between the United States and Cape Horn, to say nothing of the many millions more who are largely of Indian blood.

This conference therefore urges every board, to which allocations of work for Indians are suggested by the Committee on Cooperation in Latin America, to assume those responsibilities to the fullest extent possible.

In April, 1924, the Commission on Indian Work in Latin America was organized. The purpose was stated to be "to study and promote missionary work among nativespeaking Indians in Mexico, Cen-

tral America and South America." The significant statement was made by Mr. A. C. Snead that "the claim of the Latin American Indians upon the Christian church is a claim They have of a neglected race. been deeply affected by the political and economic life of Christian civilization and always to their detriment. There are more languages among these peoples in which the Gospel is not available than in any other part of the world today." Dr. William I. Haven, Chairman, said:

Each missionary group working among these Indians should be requested by some central authorization to send in all the knowledge they have so that a group of experts may put this whole picture together. We can no doubt get the cooperation of the American Geographical Society, the National Geographic Society, the Pan-American Union, the Museum of Natural History and like organizations. The second thing is to get that knowledge out among the Christian people through our churches. There are resources that should be put into this enterprise in faith, in life and in money, in the hands of Christian people in this country, that can be brought into service if we can get this information to the people. It is up to us to set the church on fire for the task. Maybe it cannot be done. We must not say so nor must we think so. It can be done if we will all get together.

Five years later, the commission was reorganized, May 15, 1929, to be composed of representatives of the various agencies at work among the Indians of Latin America.

The Evangelical Congress held in Havana, June 20, 1929, gave special attention to the Indian problem. Extended resolutions were passed with the following opening statement:

The commission believes that, as a preliminary step the congress, as a

representative of the Christian churches, should confess with pain and repentance the lack of attention with which it has regarded for years the evangelization of the Indians, and it proposes to awaken a Christian responsibility in the respective national churches so that they shall not fall into such neglect again.

What Are the Prospects of the Work?

The tabulations of reports from some thirty-five organizations, having relations to Indian fields of Latin-America, are at the offices of the commission, 419 Fourth Avenue, New York.

The educational advance for South America, through the Committee on Cooperation in Latin America, has greatly impressed a number of outstanding leaders of the church. Here one nation was speaking its message of friendship to a sister continent. Bishop William F. Oldham, after considering this program, summed up his impression, with which other leaders are represented as agreeing, when he said: "Without undue enthusiasm, speaking deliberately as a man who all his life has been out on the firing line, associated with large projects in different parts of the world around, I say that the educational advance for South America is the most comprehensive challenging program for Christian service that I have ever known."

Dr. Webster E. Browning, writing in the REVIEW, April, 1928, on "Notable Conquests in Latin America," stated:

Help for the submerged Indian masses did not enter into the plans of Evangelical forces fifty years ago. Even that which is being done today is tragically inadequate to the needs of these millions of fellow Americans, as pagan as were their forefathers when Columbus first looked on the shores of America. Yet, considerable

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interest has now been aroused in the problem, a number of missions have been organized, in one country there are now fourteen where three years ago there was but one, and it is hoped that steps may soon be taken to organize and coordinate these various bodies and carry forward a work which shall bring to the hundreds of widely scattered tribes the benefits of Christianity.

At the annual meeting, in March, 1929, of the Evangelical Union of South America, A. Stuart McNairn said:

A new day is dawning for South America. One can hardly realize the tremendous contrast of things as they are today and as they were only a few years ago. There was a time when

that land seemed to be not only closed to the Gospel but utterly neglected and shut out of the thought of God's people in this land of ours. But far more thought and prayer and service have been given to South America than ever before. And the result is seen today in doors wide open throughout the whole continent. The faces of the Indians are toward the light, and wherever they see our work they say, "Come to us and teach us and help us." With their own hands they are building little churches and schools and looking to us for the teachers who shall bring them into the light.

A new day is dawning for South America. Let us welcome it and take our part in making it the day of the Lord Jesus Christ.

A NEW NOTE IN TRAVEL

M AKING travel a vital factor in promoting international understanding and good will without eliminating its pleasing vacational features is being emphasized in the many tours being arranged for the season of 1930 by World Acquaintance Travel, Inc. Distinguished men and women are among the leaders of these various groups.

Some of the tours have been arranged strictly for study and special observation. Others are of the sightseeing variety. Among those with a definite objective, is a group led by Leonard Barron, Horticulture Editor of Country Life; a motor tour through Spain and Italy will be under the leadership of Mrs. John Walton Paris; a tour to the Social Service Conference in Upsala under Mrs. John Ferguson and Mrs. Josephine Stearns; a Friendship Tour under the auspices of the Methodist Church, and the Good Will Pilgrimage of the International Council of Congregational Churches to England; an Art Appreciation Tour under Mrs. R. Edson Doolittle; and a Dante Pilgrimage under Mrs. George H. Camehl.

The National Federation of Business and Professional Women are arranging their third year series of tours under World Acquaintance Travel. Eight Quinquennial Tours to the Meeting of the International Council of Women at Vienna, May 27 to June 9 are also among the study tours.

With but few exceptions, all tours will visit Oberammergau and the Passion Play. Each group will also have the advantages of the hospitality and cooperation of the International Committee of World Acquaintance Travel. This Committee has been organized for the purpose of bringing World Acquaintance Travelers in closer touch with the problems, institutions and social life of the nations.



MARKET DAY, CAPE HAITIEN, HAITI

TOMORROW IN HAITI

BY THE REV. CHARLES S. DETWEILER, D.D. Secretary, American Baptist Home Mission Society

NE cannot predict what tomorrow will be in Haiti without taking into account Will the American occupation. Marine intervention cease in 1936 when the treaty of 1915 expires? Or will a new treaty be signed providing for further intervention? Or will the Commission recently authorized by Congress recommend some better way in which our Government may help Haiti? We attempt no answer to these questions, and therefore our forecast of the future is indefinite. But the American occupation by its past achievements has definitely determined that Haiti can no longer, as in the past century, remain in isolation and neglect, overlooked by the missionary and humanitarian forces of the world. The Marines have forced a certain amount of progress upon the country. It is no

longer in the backwaters of the world's life, but is now fairly launched on the main currents. Our country has no more important international relations than with Latin America, and its dealing with Haiti will help to make or mar its fellowship with the other republics of this hemisphere.

Since the summer of 1915. Haiti has been virtually a protectorate of the United States, American treaty officials cooperating with Haitian officials in governing the country. There is an American High Commissioner who seems to share with the President of Haiti supreme power, and there is an American Adviser - General Re-Financial ceiver, who confers with a Haitian Minister of Finance in the collection and expenditure of revenue. Other Departments, such as Public Works. Sanitation, and Police, are

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directed by American treaty officials in cooperation with Haitian cabinet ministers. In all of these lines Haiti has been governed with a high degree of efficiency and honesty. Most noteworthy has been the successful financial reorganization of the Republic. Foreign claims have been liquidated, the foreign debt reduced, the budget has been balanced, the currency stabilized, and a large cash balance built up.

In the early days of the occupation the first institutions to present a new and modern front were the prisons, and the element of the population that saw the first improvement in living conditions were the prisoners. The penitentiaries became models of neatness; trades were taught and gardens cultivated within the walls, and so different was the lot of the prisoners from their former days when they were dependent upon their friends or charity for their daily bread, that to the poor outside it seemed no hardship to be a prisoner. Now that a well-trained National Guard is policing the country, the barrack or police station of each town has become the model house of the community. Over each of these barracks presides a noncommissioned officer of the U. S. Marine Corps, a tested and approved man with pride in his work. What a sight for the weary eyes of the foreign traveler to come into a little town in the interior and find a well-kept lawn in front of the police barracks and a vegetable garden in the rear, an object lesson of great value to the rest of the population.

Then there is the Department of Public Works, staffed by engineers belonging to our Navy. The marvel is to see how much has been ac-

complished in roads, bridges and public buildings with the scanty revenues of this poor Republic. But what wins one's greatest admiration is the service rendered in human welfare by the Navy physicians that are stationed all over the island as Public Health officers. not only working for clean streets and a clean water supply, but healing the sick in their daily clinics and also building hospitals. No medical missionary could be more beloved for his service to suffering humanity than some of these physicians, who ride out into the country to hold clinics for the poor. Because of their disinterested service they have been able to secure the cooperation of the Haitians of the better class in developing a few large public hospitals. Of one of these hospitals it is said with pardonable pride that it is the largest in the West Indies, а worthy boast for a country that has hitherto ranked as the most backward of this region.

In the original treaty which the United States gave to Haiti to sign. under which all of this helpful administration was authorized, nothing was said about the Courts of Justice or Public Education. Later experience has proved that these omissions were regrettable. To remedy in part what was omitted, a new Department called Service Technique has been instituted, at the head of which is an American and a small force of foreign agricultural experts. Under their direction rural schools have been established, where the emphasis is laid on manual training, gardening, To supand the care of animals. ply teachers for these schools a central normal school is maintained at the capital. There are also industrial schools for boys at several

of the larger towns. In addition to these schools the Service Technique maintains twenty demonstration farms, and certain experiment stations for coffee and sisal, and sends through the country a number of farm advisors. Many of the more intelligent Haitians believe that this is the most valuable contribution of the American occupation to the welfare of their country.

For that branch of the Haitian government called Public Education the American treaty officials are said to have little sympathy. While large sums have been appropriated for the Service Technique, which is under American control, appropriations for the Department of Education, which remains under the Minister of Public Instruction. are today smaller than they were in 1914-1915. Haitian teachers in the agricultural schools receive higher salaries than their fellows in the ordinary Haitian schools. The American criticism of these schools, even where manned by capable teachers, is that they are academic, not fitting the pupils for any vocation. The Americans rightly believe that it is of the utmost importance to teach the children how to work, but it is unfortunate that they have not prepared the Haitian educational authorities to undertake the responsibility for these agricultural schools. The danger is that when American control is removed, all the work of the Service Technique may fall to the ground.

This leads us to note what is generally agreed to be the chief failure of the American occupation. It has not succeeded in winning the sympathy and cooperation of the educated classes. Its human and social contacts are all too few. The common people, ninety per cent of the population, which is an estimate only of the number of illiterates, have received marked benefits from the American occupation and is apparently contented. They are freed from fear of bandits or revolutionaries: they may safely take the produce of their little farms over good roads to market. In any case they have always been treated as inferiors and are accustomed to this treatment. As peasants, they have not aspired to social equality with the merchants, professional men and politicians of the cities. But these latter are the unhappy classes. They have been deprived of any part in choosing their President or the Council of State that has supplanted the national Con-If any of their number gress. criticize the President too severely. he is thrown into jail and left there a long time without trial. A National Guard, officered by Americans, is the instrument of these occasional acts of despotism and is the support of a government in which they have no voice or vote.

To add to their resentment the American Treaty officials, who have the last word in the collection and expenditure of revenues and who thus control the destinies of the country, have not succeeded in suppressing altogether their feeling of racial superiority. Thev dwell in the midst of the Haitians with a separate social life of their own. Although care has been taken not to wound their racial sensibilities, the Haitians cannot help feeling that their country is ruled by men from the United States where the distinctions of race are never forgotten.

Whether it be because of this lack of sympathy between American officials and the educated classes, or because of the desire for

efficiency in administration, there has been little or no preparation of the Haitians for self-govern-They have not had an opment. portunity to elect a Congress or a President. If the American occupation comes to an end according to the terms of the present treaty in 1936. Haiti will not have been any better prepared for self-government than if there had been no intervention by the United States. To all intents and purposes the United States is administering the affairs of Haiti as if it has received a mandate from some association of nations, without planning for a definite end.

Religiously, Haiti is different from other Latin American republic in that there is no anti-clerical party; there seems to be not even the beginning of any such movement as in Mexico led to a break between the church and the state. In Haiti the religion of the state is Roman Catholic and its ministers are supported by public funds; and the people seem to be content to have it so. Public education is in part in the hands of priests and There are also certain Ronuns man Catholic schools that receive most of their support from the state.

But just as the old type of public education reached only a small proportion of the children, so the state religion has in reality affected only a small part of the population. African voodooism is a more potent force in the life of the masses than Roman Catholicism. This cult is prohibited by law, but the prohibition has not been effectively enforced. In general one may say that the religion of the country people is more animistic than Christian.

The situation then that confronts

Christian missions in Haiti is that "a great door and effectual" is open to the country people, but the opportunity with the educated classes in the cities is uncertain. The improvements in public order and public works and the new rural schools resulting from the occupation have changed the whole life of It is a day of the countryside. awakening. Thousands are learning to read who never read before. The Word of God may now have free course among the masses. In the cities on the other hand, there is a certain amount of resentment at foreign control and consequent anti-American feeling. The Roman Church appeals to the educated classes as being a part of their cultural inheritance from France, of which they are proud. They want to be treated as of French, not as of African origin. With good reason they feel that their spiritual heritage ought to characterize them rather than their physical traits. The way of approach to them is not easy if it be with an American emphasis.

Fortunately for the progress of the Gospel, the Protestant faith had already become rooted in Haiti through missionary efforts of former generations. British Wesleyans were among the earliest to establish evangelical churches in that land, followed by British Baptists in the forties of the last century, whose work was later continued by Jamaican Baptists. Α decade later an American Negro from Connecticut successfully founded the Episcopal Church in a number of towns, and some Baptist Abolitionists from New York founded a mission in the capital city. The churches founded by these pioneers still live, and although small, they number some

cultured and influential families among their members. From them have come ministers who, having received their early preparation in the Lycée of Port-au-Prince, continued their education in American seminaries, and have set a high standard for the Protestant min-The Protestant churches istry. may be small, but they are now rooted in the soil and, having been in existence long before the American occupation, are not looked upon as part of it. It is true that the Episcopal and most of the Baptist churches have now some connection with American Mission Boards. but their ministry is Haitian.

The future of the Protestant churches lies in the extension of their ministry away from the coastal cities into the neglected interior of the island. The first pastor to discover the untouched resources of the rural population was Nossirel L'Herisson, of the Baptist Church of Jacmel, as far back as 1895 when he gave himself to the work of the ministry. Going out on mule-back every week to seek the lost on the mountains overlooking the southern coast, he has gradually built up a body of believers numbering 1.200 communicants and some 2,000 more who are converted but not baptized because unable to be legally married through their past sinful entanglements. In addition to the chapel at Jacmel, which is the home of the church into the membership of which all are baptized, he has led these people in the building of twelve stone chapels in as many out-stations scattered among the hills. When we consider that the average daily wage of a laboring man is twenty cents, we can appreciate the consecration and skillful leadership involved in the collection of funds for

the building of these chapels, and for the support of primary schools in connection with some of them. To be sure they have been built little by little in the course of thirty-five years, but this work has meant that Pastor L'Herisson has spent about half of each week in the saddle. Now at an advanced age he is still straight and strong, and still keeps a close oversight of all his groups of believers. As this work is the outgrowth of British Baptists it is fitting that it should receive some support from Jamaican Baptists, who had assumed



COUNTRY HOUSE IN HAITI This Hut Can Hold Over Fifty People

what they could of the mother Society's obligations in the West Indies.

Beginning at Cape Haitien on the north coast, Pastor A. Groves Wood, a British missionary in the employ of The American Baptist Home Mission Society, has led Haitian Baptists to evangelize the interior of the Island just as Pastor L'Herisson had done in the south. The same readiness to hear the preaching of the Gospel has been found among the country people in the one case as in the other. Among other places the little town of St. Michel was deeply stirred, and the believers built themselves a little chapel of mud walls and thatched roof, which was no sooner completed than it became too small.

Here occurred the conversion of a notable "bokor" or voodoo priest. Like Simon Magus he had given himself out to be a great man with powerful charms. He attended a gathering in the home of some of the members and was deeply affected by what he heard. One verse of Scripture that haunted his memory was: "No man, having put his hand to the plow and looking back, is fit for the kingdom of heaven." Later he left the district and tried to efface from his mind the Christian impressions received at that meeting, but this one text of Scripture would not leave him alone, and it finally brought him to the feet of his Saviour. Afterward his wife also found peace. She said that she had suffered from demons and was often unable to sleep, for as soon as night came these demons took possession of her and she knew nothing of what she did until the demons left her. In a very real sense hundreds of people in Haiti have been set free from the fear of demons by the knowledge of the Gospel. As one listens to their testimony when examined for baptism, one is impressed by the little that is said concerning Romanism and by the frequency with which they bear witness to the peace that has come into their lives since they believed that Jesus has conquered the demons and freed them from bondage to their tormentors.

About three years ago there was published a translation of the Gospel of John into Creole. This is the language of the countryside, a patois of French but containing many African words. Between Las Caobas and Mirabalais a voodoo priest was converted through reading this Gospel. He had a "houmfort" or rude temple in his yard. The first thing he did after his conversion was to gather all of his images. fetiches, and charms and pack them into this "houmfort." Then he cut down the sacred tree, under which most of the heathen ceremonies were performed, and added it to the pile. Then he summoned the nearest Baptist leader, who came with a number of his members. When they arrived the converted "bokor" poured kerosene over the "houmfort" and set fire on it. The news of this conversion and defiance of the voodoo religion spread like wild fire through the region and as a result of this testimony others were won to Christ.

Every church or outstation established requires a primary school where the children may be taught to read and write. The church desiring a school furnishes the room and the equipment, and the mission furnishes only the salary of the teachers. The equipment in most cases consists of a simple thatched covered hut with benches and with rude desks for only a part of the pupils, to be used in relays for writing lessons. In some places there are night classes for adults who want to learn to read. It may be a long time before sufficient schools are established by the Government for all the children of Haiti. Meanwhile the Protestant churches must make provision for a literate membership and thus contribute to the building of a new and better Haiti.

The sense of nationalism is strong in Haiti. It is the only nation on this hemisphere where the Negro race has an opportunity to develop its own institutions. Its independence must be jealously respected by the United States. If our help is extended in the spirit of brotherhood, tomorrow in Haiti will be full of promise.

WHAT DO YOU KNOW ABOUT THE MEXICANS?

BY THE REV. ROBERT N. MCLEAN

Director, Spanish-Speaking Work of the Presbyterian Board of National Missions

F ALL the peoples who have come to our land, there are none who are so little known and little understood as the Mexican immigrants. Go into any public library and ask for literature about Italians, Japanese, Poles, and you will soon be barricaded at your reading table with a wall of books; ask for information about the Mexicans and the librarian will explain to you that there is no book entirely devoted to the subject and that the periodical literature is meagre indeed. The Mexican is the man whom we do not know.

The whole subject is clouded with uncertainty. Estimates as to the total number of these people in the United States vary from a million and a quarter to three millions. Even the government statistics do not help us much, for they take cognizance only of those entering legally, while during the past decade hundreds of thousands have "Wet entered surreptitiously. backs" they are called east of El Paso; "Bootleg Mexicans" where the Rio Grande no longer marks the boundary. Recently the border patrol has been increased and the vigilance tightened; but the number of Mexicans here illegally is so large as to render the government figures valueless in an effort to determine the size of the problem.

The only two safe guides are the school enrollment of Mexican children and the statistics as to the number of Mexicans employed in the major industries such as railroads and beet companies. But

even these have their elements of uncertainity in determining total population, because of so many variable factors involved. In one year 62.1 per cent of all the Mexicans entering legally were adults, and three fourths of these were males. In the industries there are many "solos" or single men. Mexicans usually have larger families than native Americans. There are many Mexican children employed in seasonal agriculture and are therefore not in school. All these are factors which make it difficult to fit school or employment statistics into the formulæ commonly used in determining population.

Because of this uncertainty, one guess is as good as another, except that the best guess is the one which is quoted most frequently. Repetition has tended to give value to estimates of Mexican population. Our guess for the purpose of this discussion will be 1,750,000 in the United States, not counting the large number of Spanish Americans in New Mexico and Colorado.

When the immigration from Mexico began in large numbers, it was confined almost entirely to Texas, California, Arizona, Colorado and New Mexico. The revolutionary period which began under the leadership of Madero in 1910 left Mexico in turmoil. Then came the World War with its depletion of our own labor supply. The Armistice ushered in a new era of industrial expansion calling for an unprecedented amount of common labor. And so with the push of

want behind and the lure of oppor-Mexicans tunity ahead. the swarmed northward by the hundreds of thousands. Then came the development of immense irrigation projects bringing under cultivation millions of acres of new land, dedicated for the most part to the growing of seasonal fruits and vegetables. Finally the quota law of 1924 greatly cut down the supply of common labor from Europe and resulted in a corresponding acceleration of immigration from Mexico.

In the southwest there are three main types of employment which lure Mexicans. He is first recruited by the agricultural interests, and his labor is largely migratory. When a crop, such as lettuce or melons in the Imperial Valley of California, or cotton in Arizona. is ready to be gathered, there is a tremendous demand for Mexican labor; but once the crop is harvested the demand immediately disappears. The Mexican packs his few belongings and his large family into a decrepit second-hand car, and rattles away to work on an-Case other crop somewhere else. studies have been made which show that the average migratory family lives in five or six different places during a calendar year.

The problems of the school, the community house and the church in dealing with such a shifting group can readily be imagined. One school teacher in the San Joaquin Valley in California reported a Mexican turnover of forty per cent every month during the school year. A Sunday-school in Arizona with an average attendance of 75 had 642 different names upon its roll in one year. The trouble lies in the fact that our missionary program has been developed around conditions incident to a settled community. A church or a community house set upon concrete foundations illy meets the needs of a family which lives upon wheels. The Baptists have taken an advance step in the use of their chapel automobile, and the Council of Women for Home Missions is doing a notable work among the Mexicans through its department of work for cannery and migratory workers; but as yet a set-up which will adequately meet the need has not been developed.

In fact, any solution can at best be but a makeshift. There is too much moving on the part of the Mexicans and too little interest on the part of employers in the social needs of their workers. It has been estimated that the average Mexican migratory worker is idle 30.4 per cent of his time. Large employers seem to want Mexicans numerous and hungry. They demand that the labor reservoir shall always be full so that the expense of recruiting may be reduced to the minimum. Some plan must be worked out whereby employers of migratory agricultural labor may budget their labor needs, cooperating rather than competing in the use of the Mexicans. In this the railroads might cooperate by arranging to do the bulk of their construction work during the periods of greatest idleness in crop work. Such a plan would be to the interest of all, for if the growers cannot harvest their crops the railroads will have nothing to haul.

The railroads themselves are the second large employers of Mexican laborers in the southwest. Roy E. Kelly, of the Southern Pacific Railroad, estimates that, counting men, women and children, 250,000 of these people are supported in this country by railroad work. The railroads claim that they are the best laborers available, being able to withstand the extreme heat of the desert and willing to do without argument what they are told. Also they are willing to live in box-cars, or cement section houses, and to work for \$2.60 per day.

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But both railroads and agriculturists are constantly losing their their home and their last crust with a friend. Juan Garcia therefore "visits" with a relative or an acquaintance until he gets a job wheeling concrete or digging with pick and shovel. And when the crop which recruited him again needs his services, he is reported missing.

Since the quota law of 1924, Mexicans are found in ever-in-



A MEXICAN HOME IN BELVEDERE

Mexican laborers to the industries in the large cities. Very frequently Juan Garcia is out of a job, and when he has no work he inevitably drifts to the city. Although a farmer he gravitates to the metropolitan area for three reasons. He is naturally gregarious, he is sure to have a relative in the city, and he has learned that if worst comes to worst, charity is better organized to care for him there than in the country. Mexicans will share creasing number outside the southwest. The Interdenominational Council on Spanish-speaking Work, a subsidiary of the Home Missions Council, is conducting a questionnaire survey of this phase of the problem. It has been discovered that there are two main groups of Mexicans. The first is made up of those laborers who have been recruited by the sugar beet companies and who are to be found in Kansas, Nebraska, Idaho, Wyo-

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ming, Michigan and Ohio. The second group is about the Great Lakes, where Mexicans are employed in the various foundries, factories, steel mills and automobile manufacturies. There are about 30,000 in Chicago, and Illinois last year was the fourth state in declaration of destination on the part of incoming Mexicans.

In this lively competition for labor, the beet growers hold the bag. The work they offer is irregular, requires child labor, provides inadequate housing conditions and poor pay. As a result it is only the first-year Mexican who is found stooping over the beet fields. As soon as he becomes sophisticated he slips through the fingers of the sugar company and gets a job in Detroit, Pontiac, or Chicago.

In the last-named city there is a colony of about 1,500 Mexicans supported by work in the foundry of the General Motors Corporation. Most of them were recruited by the beet companies; all of them are permanent additions to the industrial ranks. They do the hottest work, the dirtiest work, and they earn on the average \$4.50 per day. But there is no "season" in such work, for the foundry runs night and day. In fact, a woman keeping a rooming house for Mexican "solos" went to the employment officer and requested that certain men be transferred from one shift to another so that she could keep her beds continuously occupied!

In order wisely to prepare his brief, the hypothetical friend of the Mexican must understand something of the background from which this strange laborer comes. For more than three centuries he has been a slave in everything but the name. When the Spaniards conquered the empire of the Montezumas, they introduced the feudal system of Europe. The economic order which they displaced had been largely communistic. Land belonged to the Emperor and was held by individuals only in trust. Failure to till the ground was looked upon as a social sin because it removed from production part of the patrimony of the tribe. Continual disuse of the land meant that it would be taken away and assigned to another.

The Spaniards introduced private ownership of land in vast estates. Such expeditions as those of Cortez were financed out of private capital, and it was understood that the backers were to be reimbursed out of the spoils of the conquest. To Cortez himself was given an estate which covered 25,000 square miles, while to even the humblest foot-soldier in the ranks a princely donation of land was made. It must be admitted that the Spanish were interested in winning the Indians from paganism, but it was thought that the easiest way to accomplish this noble aim was to assign responsibility to each landholder for the people living So there was not upon his estate. a large hacienda in all Mexico which did not have its private chapel.

But human nature is human nature, and the land-owners were far more interested in making their tenants dig irrigation ditches, build houses and plant corn, than they were in laboring for their souls' salvation. They earned on an average twenty-five *centavos* a day and were housed in hovels, shacks and holes in the ground. Moreover they could not leave the land upon which they labored until they discharged their debt to their patron—a feat which under the circumstances was impossible.

When the fires of revolution blazed out under Madero in 1910, less than ten per cent of the people owned all of the land. The revolution had as its background ignorance, disease, squalor, slavery, superstition, and practically all of their ills-social, economic, spiritual, the Mexicans have owed to the land system. Disease came from malnutrition and poor housing; ignorance from the fact that the landed aristocracy thought the common people as little worthy of education as the oxen and the burros with which they labored.

Out of this welter have come a million and three quarter of these people to live among us-about one fifth of all the Spanish-speaking people of the country. We fumigate and vaccinate and inoculate at the border, thinking to protect ourselves from Mexican illhealth; but nobody has ever yet been wise enough to work out a system of vaccination or inoculation, like a shot in the arm, which can be given to a Mexican which will protect us from the social and the moral ills from which Mexicans suffer. This is the task of the school, the community house and the church, but it is a task which cannot be accomplished in a day. Sufficiently neartening is it to realize that these brown-faced boys and girls, with an ancestry of three centuries of ignorance behind them, are keeping fair pace with our Anglo-Saxon children. And the old hovels and shacks of the Mexican colonies of a decade ago are giving place to neat, flower- and vine-covered houses.

The Interdenominational Council on Spanish-speaking Work seeks to coordinate and regulate in the interests of comity the work which the various evangelical bodies are doing among the Mexicans — and succeeds about as well as such organizations usually succeed. Today there are not less than 24,000 Protestant Mexicans in the United States, not counting Sunday-school scholars or that large group of adherents who for social reasons are unwilling to declare themselves.

The Mexicans who have come into this country present a rare opportunity for evangelistic effort.



SUNDAY SCHOOL IN THE IMPERIAL VALLEY-NOTE THE MIGRANT BABY ORGAN

Rooted to the soil for centuries, they have at last cut the ties which have bound them. They have left their homes, their kinsfolk, their work, their old environment. Coincident with this change there is a dissatisfaction with the old life and all its conditions. With a frank and open attitude toward new things in a new country, they are also open to a new philosophy of life. But the opportunity is one which will brook no tarrying. The Mexican people in the United States are casting themselves, plastic, responsive, into a new mould. The Church has the chance to say what form that mould shall take.

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UNION AND PROGRESS IN PORTO RICO

BY C. MANLY MORTON

Professor in the Evangelical Seminary of Porto Rico

ORTO RICO is one of the newer fields for evangelical Chris-Thirty years ago tianity. there was not a single Protestant church on the island. Today there are more than two hundred organized churches, besides many unorganized preaching points, with a total membership of more than twenty thousand. An even more significant fact is that for several years the mission boards have been able rapidly to reduce the number missionaries until today no of board has more than one missionary in general evangelistic work, in addition to teachers and physicians. One of the largest missions has recently selected a Porto Rican as superintendent of its evangelistic work. Another mission has no connected American missionary with it in any capacity. Not a single church on the island is in charge of a missionary pastor. The churches are rapidly working towards self-government and selfsupport.

Within less than thirty years, the evangelical churches have come to occupy a place of influence altogether out of proportion to their numerical strength. Being a Protestant is looked upon in most quar-A prominent ters as an asset. government official, himself a Roman Catholic, recently appealed to the Protestant ministers to send him young men to work in his de-In the course of the partment. appeal he said, "The most reliable, trustworthy, efficient men I get come from the evangelical churches. They seem to have a strength of

character which the average young man does not have. I want more of them." The evangelical ministry is looked to for leadership in every forward movement for social. moral, and spiritual betterment. The Commissioner of Education of Porto Rico, when congratulated on the remarkable progress of his department, replied that he did not feel that even his many and good schools were making the contribution to Porto Rico that the Protestant ministers scattered over the island were making. The Chief Justice of the Supreme Court of Porto Rico, in a public address. said that he considered that each one of the many and difficult problems now before the people of Porto Rico was in the last analysis a religious problem, and that the young ministers were doing the one thing that could solve the problems. The Judge of the Federal Court of Porto Rico told the President of the Evangelical Seminary that he is now convinced that not the courts, nor even education as he formerly had believed, but the kind of work being done through the Seminary and through its graduates was the only hope for the future.

Of course there are many elements entering into such a victory as this. The one, however, which the writer feels to be of greatest importance is the spirit of cooperation and unity which has more or less characterized the work from the beginning, but which has arisen to a place of dominant importance during the past ten years. This has enabled the evangelical churches to present a solid front and to conserve and use many of their forces which, under ordinary conditions of rivalry and competition, would have been lost.

Zones of Activity

The island is divided into zones of activity, and each mission is given a special field with the responsibility of developing it. There has been practically no overlapping. The local church is usually known by its location instead of by its denominational connections. The feeling is fine. The spirit of "the second mile" has more often predominated than has the contrary. A simple illustration will serve to demonstrate the spirit in which this territorial agreement has been carried out. Some years the Presbyterian Church ago, transferred a small portion of its territory to the Disciples of Christ, who were geographically better able to take care of it. The only hitch in the negotiations came in connection with the transfer of the three modern concrete church buildings which the Presbyterians had erected. The Presbyterians insisted on giving the three buildings to the Disciples free of charge, while the Disciples insisted on paying for them! It was a desire to "give" rather than to "get" which characterized each one.

The dangers which the isolation of divisions of territory brings are overcome by the Interdenominational Conference which is held each summer. From 150 to 200 workers from all of the denominations come together in June for a week of study, fellowship and inspiration. In these gatherings, denominational lines are forgotten. The group becomes one great family interested in one great cause. No business is transacted. It is strictly a time of communion and inspiration.

The Protestant churches own and operate one of the most modern printing establishments in Porto Rico. They issue a sixteen to twenty-four page weekly journal of religion which ranks as the neatest, most attractive, best edited periodical of its kind in the Spanish language. This has taken the place of the several little denominational papers which were formerly published. It is a publication which can be placed in the public libraries or handed to the best people with the consciousness that it will make a good impression. A notable fact is that more than half of its subscribers are not members of the evangelical churches.

The Evangelical Seminary

But without doubt the greatest single factor in the development of the evangelical cause in Porto Rico is The Evangelical Seminary. This institution was established in 1919 to carry forward and enlarge the work formerly done by the various denominational training schools for ministers. Seven denominations-Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, and United Brethren — cooperate in its management and support. The faculty is composed of a president and four full-time professors, one of whom is a native son of Porto Rico and a graduate of the Seminary. No two are from the same denomination. Each student receives the same training as all the rest. The spirit of the institution is thoroughly evangelistic, its viewpoint is Cristocentric, its methods are modern, its intellectual and spiritual standards

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are exacting. The Latin American is cultured, idealistic, and intellectually strong. The minister who successfully appeals to them must have these qualities plus a faith and spiritual power to make him a real leader.

The Evangelical Seminary of Porto Rico is the largest institution of its kind in all Latin America. and it is the only one giving a standard bachelor in theology degree. It is located just across the street from the University of Porto Rico, and works in complete harmony and cooperation with that institution which is rapidly moving toward its ideal of becoming a great Inter-American University. The students of the Seminary and the University mingle in the class rooms and on the campus, and one of the finest pieces of work being done on the island is that of the quiet influence of these student contacts.

The Seminary draws its students from all parts of Porto Rico, and from Cuba, Santo Domingo and Its graduates go to Venezuela. every section of the Caribbean region, as well as to many other parts of the world. Already it has five men in Cuba, five in Santo Domingo, five in Venezuela, two in Columbia, one in Central America. three in Spanish work in New York City, and more than one hundred in important pastorates in Porto Rico. There are constantly on file calls for prepared men from other sections of Latin America, which cannot be filled.

Porto Rico is the only place in the world where both English and Spanish are official, currently spoken, languages. It is the only place where the two civilizations, Spanish and Anglo-Saxon, live side by side under conditions of equal

protection and encouragement. It is the logical and only place for the two great cultures of the new world to become welded into that enduring friendship based upon understanding and good will, which can and will stand the stress of suspicion, commercial rivalry, political blundering, and intentional misrepresentation. Columbia University recognized the strategic importance of Porto Rico when it established here its School of Tropical Medicine. Boston University recognized it when it gave its cooperation in developing here a Commerce. School of Charles Evan Hughes recognized it when he accepted the chairmanship of a special committee organized in New York for the purpose of raising a huge endowment fund for The University of Porto Rico. The Evangelical Seminary wishes to do for the spiritual life of the Americas that which these other institutions and agencies are doing for the scientific, commercial, diplomatic, and purely cultural life.

Two of the big reasons why Protestant Christianity has not made more progress in Latin lands are: first, the lack of unity, and second, the fact that the message has usually been cast in an Anglo-Saxon theological mould which the Latin mind neither cares for nor understands. Porto Rico has only 3,400 square miles of territory. Into that it has crowded a million and a half men, women, and children. Under these conditions, people have to work in harmony and understanding. Here evangelical Christianity is trying out many experiments. Here it is looking deep into its own soul in a noble effort really to find itself in relation to the supreme task of revealing Christ to a Latin people.



SOME OF THE PEACE CARAVANERS SENT OUT DURING THE SUMMER OF 1929

UNDER THE RED AND BLACK STAR

The Story of a Remarkable Humanitarian Service

BY ANNA L. CURTIS

Publicity Secretary of the American Friends Service Committee

HE American Friends' Service Committee was organized June 1, 1917, by the Quakers of the United States-the Religious Society of Friends. They collected \$5,000, chose Rufus Jones as chairman, borrowed Haverford College as a summer training school, and called upon the young men of the Society who preferred constructive to destructive work, to volunteer for relief and reconstruction in the devastated districts of France. The eight-pointed red and black service star of the Quakers had already been worn in France by English Friends in 1872, and twenty years later in Bulgaria and Russia. Three weeks after the war broke out in 1914, English Friends began relief work among the civil population of France and Belgium, the first man in the field, it is said, wearing the same arm-band or brassard that his father had worn in similar service in the same land forty-two years before.

American Friends gave much help to the English at this time, but did not organize in a national way for the work until the United States also entered the war. In the ten years after 1917, the American wearers of the red and black star made their way to every corner of suffering Europe—over 900 American men and women, mostly young members of the Society of Friends, laboring always in closest cooperation with the English Friends and their other hundreds of workers.

In both America and England,

the Quaker work touched popular sympathy. People of every nationality, religion and political opinion gave money and goods to the Friends, the American Committee alone receiving in ten years' time over \$12,000,000 in cash, and a still larger sum in clothing, seed, food supplies, drugs, etc.

Help was given without regard to religion, or politics, or national-The kind of relief given, of itv. course, was dictated by the particular need. In France, thousands of shell-damaged houses were repaired and hundreds of new cottages built, while their occupants were provided with clothing, beds, utensils, seed, rabbits, fowls, for beginning life again. Temporary children's homes were conducted and a maternity hospital was founded, the last being later endowed as a permanent gift to France. In Belgium, similar work for children was done.

In Russia, thousands of Polish refugees were aided and, during the famine years, several hundred thousand Russian peasants were fed and probably saved from death by starvation, while a children's clinic, nursing service, and model farm demonstrated in the famine area a better way of living. Suffering Serbia received new homes, clothing, food, and medical service. At one time, the only medical help for 80,000 people was that of the Quakers. In Poland, after the war, the Friends hauled timber for new homes, supplied food, clothing, tools, sheep, and seeds (\$100,000 worth of the latter in one ship-The Quaker anti-typhus ment). unit at one gateway from Russia, by which were pouring in the returning refugees, helped to save Europe from the threat of typhus which came with them. They provided paying work for the women during the long winter hours, established an orphanage (liquidated in 1929), and an agricultural school (recently turned over to the Polish Government).

In 1919, the Friends reached Austria and Germany, there to find the problem of terrible malnutrition, affecting hundreds of thousands of children with rickets or tuberculosis. The Friends bought cows and milk from the countries which had once been a part of Austria, but are now no longer and became the largest milk distributors in Austria. They trained and sent out traveling teachers of hygiene who taught children and adults in the most remote parts of the country how to avoid tuberculosis.

In Germany, two periods of child-feeding were carried on. During the first, the Quakers cooperated with a committee in the United States under Mr. Hoover's leadership: during the second, with a similar committee headed by General Allen. In all, over 2,-000,000 children received a supplementary meal in school, for periods varying from a month to a year. This child-feeding work was chiefly a concern of the United States. But, through the English Friends mainly, much help was also given to students, old people and families in distress, in both Germany and Austria.

In all these countries, the physical relief and reconstruction work done has proved to be, instead of a work complete in itself, the basis for a far greater task—that of openly and officially aiding in the spiritual reconstruction of the land. As a logical result of the relief work, the Friends have established Good-will Centers in Moscow, Warsaw. Vienna, Berlin, Paris, and the World Capital, Geneva, from which to carry on a further program of faith and works. In each country, the centers are in touch with native leaders in peace, religious and social work. Their rooms are used for conferences on every forwardlooking question. Travelers are brought into touch with the life and institutions of other countries. Lectures on international subjects are frequent and the entire effort is to try to help individuals and groups to a better understanding of other countries, or of other groups in their own country.

The aim is the same in all; but the specific activities, aside from those above-mentioned, vary greatly. In Paris, Berlin, and Frankfort are student clubs, where students of several different nationalities come together for social gatherings or friendly discussions of vital questions. At the Vienna Center, nearly 200 young people, mostly still in the teens, similarly meet in eight or nine club-groups for study, social periods, and, above all, to catch the international viewpoint. The Geneva Center has a Student Hostel, primarily for the accommodation of post-graduate research students, and the fifteen or eighteen who are there during a year are drawn from five or six different countries. Two yearly scholarships for study in Geneva are given to teachers of history in Quaker schools or colleges.

In Poland, the Peasant Industries Scheme has provided women with weaving and embroidery work to do during the winter months, the products being sold mainly in England and the United States. In Russia, two Friends are taking public health work as their service, and are working in the Botkinsky 3

Hospital near Moscow. The Quakers are now cooperating, by request of the Russian Department of Health in establishing a children's clinic, and are to send two more nurses to train young Russian women in the work. The Paris Center has given impetus to some notable prison work in France, interesting a large and influential group in probation work and prison reform under the name of Committee for Study and Action toward the Diminution of Crime. The maternity hospital at Chalons, which the Friends established as part of their war work, has since been endowed as a permanent memorial in France. Two things distinguish it, its remarkably low death-rate and the fact that the nurses' aides come from several different countries. Thev are young women who gladly give a year to this international service.

All the centers work in closest cooperation, collecting valuable information, exchanging articles in newspapers and periodicals, arranging conferences between nationals of different countries. The Berlin and Warsaw Centers, for instance, brought about the first conferences between Germans and Poles held after the war. The Geneva Center also has done much to bring into cooperation for joint action and mutual information service the seventy-odd international organizations which now center in Geneva.

In 1928, the American Friends' Service Committee extended its work to Japan, cooperating with another Quaker organization to send to Tokyo a young couple whose sole business is to help create a better understanding between Japan and the United States. They work with several schools, are in

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touch with leaders of liberal movements, and are sending home for publication a series of most informing and helpful articles on the country. Giving much time to the study of the language, history, and customs, they hope they are laying the foundations for intelligent peace-making.

India, too, is now to be touched by the Service Committee. (English Friends, of course, have long been working there.) The great Indian poet, Rabindranath Tagore, has established a social and educational settlement in Santiniketan in the Bengal district. Here young people are given full academic training, or instruction in arts and crafts, while a full program of health and social work for the nearby villages is being built up. In 1929, Tagore asked the help of Friends, and the Service Committee has responded by sending a young doctor and his wife, a practical nurse, to take charge of this health work. "Here at Santiniketan," writes the young man, "is the place where the most is being done to bring about an understanding between the East and the West."

The war called the attention of Friends, as of other peace-loving people, to the great lack of definite education in the United States for international friendliness and understanding. The Service Committee is undertaking to do its share in this needed work. Probably the most dramatic educational activity thus far sponsored by American Friends is that carried on by the Peace Caravans-college students who spend their summer vacations traveling about by auto, in groups of two young men, or three girls, and speaking on peace wherever they get the chance. Carefully trained before they start out, they

are ready to spread the Gospel of Peace in churches, before Rotary or Kiwanis Clubs, or in summer schools. They teach boys' and girls' camps the games and folksongs of other lands, or tell tales of far-away children to Sundayschools and Daily Vacation Bible Schools. In the summer of 1927, there were eight teams; in 1928, eleven; in 1929, twelve, each working in a different part of the country.

The Youth Peace Declamation Contests are intended to bring the international idea to children from nine to fifteen years of age. Because of the difficulty of finding selections suitable for such contests, a book of peace recitations and stories, "Peace Crusaders," was compiled, especially for the use of contestants. During the first year, ending November, 1929, over 500 contests were held all over the United States, and medals awarded the winners. In several cases. through the interest of school superintendents, the schools of an entire county participated.

Education through the press is a very important part of the Service Committee's work. Short and interesting articles and items which carry the international spirit are prepared weekly for editors, over 200 of whom in a dozen different states are now using the material. Another similar series is sent to teachers, club leaders, and others. The list of subscribers to this free service is steadily growing, and now includes the Mexican Minister of Education, who has the articles translated into Spanish and disthem to the Mexican tributes schools.

During 1929, two important peace conferences were sponsored by the Service Committee. One, for

future religious leaders, was attended by over 200 theological students, young ministers, Christian Association secretaries, student leaders, etc., with such leaders as E. Stanley Jones, Bruce Curry, and Sherwood Eddy. For three days they discussed the problems of war's challenge to Christianity. The other conference brought together about forty editors of repapers, their problems ligious being those of conscience and the state, our best defense in view of the Kellogg Pact, etc.

Peace work among our Negro population is relatively as important as among the whites, and the American Inter-racial Peace Committee is the joint effort of the Friends and of representative American Negroes to enlist the active support of the colored people and to increase mutual understanding between the two races. Organized in June, 1928, the Committee has already done much valuable work from its headquarters in the Service Committee office. Public addresses, mass meetings, news reeducational work leases. and among colored ministers, teachers, and children are the chief methods employed.

The chasms of misunderstanding between different groups in the same country are often nearly as wide as those between different Also, there is an incountries. spiration in service for the sake of service alone, which comes in no other way. For these two reasons, the American Friends' Service Committee encourages young people to volunteer for a year, or for a summer vacation, in some form of ill-paid service to their fellowmen in this country. Nearly 200 young people in the last three or

four years have thus worked in schools for Negroes or Indians; in institutions for delinquent boys and girls; in city social settlements and the settlements of the Kentucky Mountains; at Ellis Island, and in similar places. During 1928, child feeding and medical work were done, and some other relief given during the coal strike in the Barnesboro District of Pennsylvania.

Similar work was begun in Marion, N. C., in November, 1929. Here, in the textile district of the South, the class bitterness and antagonism could hardly be greater, while the mill laborers and their families are living in conditions which are destructive to home life. and child labor is a commonplace. As a result of the strike against long hours and low wages, many families are destitute, and the Social Service Section of the Federal Council of Churches has invited the Service Committee to cooperate with it in much-needed relief work. the Friends to administer the re-Food, clothing, and medical lief. service are to be given for three months at least, the hope being that a solution of the difficulties may be found during that time.

All this Home Service work, whether institutional or of the socalled emergency type, will help the nation grow in its ability to solve its social problems. The young people who take part in such work will have gained by experience a broadening knowledge of the conditions underlying racial and class conflicts and other problems affecting public welfare. Through such constructive service, the Friends believe that they are helping to develop the patriotism of peace and good will among men.

FURTHER LIGHT ON THE FIRST MISSION-ARY FROM AMERICA

TO THE EDITOR OF THE MISSIONARY REVIEW OF THE WORLD:---

ВЕТНLЕНЕМ, РА., Jan. 13, 1930.

In the January issue of THE MIS-SIONARY REVIEW Dr. Otis Cary raises the question as to who was the first missionary to sail from America, and comes to the conclusion that this honor belongs to Erasmus Schmidt, who sailed from New York in 1803.

If you are interested in following the matter further, I may report that between 1746 and 1805 no less than seventeen native-born American Moravian foreign missionaries were sent out from Bethlehem, Pennsylvania, sailing either from Philadelphia or New York.

May 18, 1746, George Kaske and ^rhis wife, Susan Elizabeth Kaske, maiden name Funk, who was born in Germantown, Pa., November 18, 1721, sailed for Berbice in Demerara (British Guiana), South America. To Susan Elizabeth Kaske belongs the honor of being the first native-born (her husband was born in Germany) Protestant American missionary to foreign lands. She went to the mission field sixty-six years before Adoniram Judson and his wife, Ann Hasseltine, sailed for India February 19, 1812.

In October, 1747, Joseph and Mary Heap Shaw sailed from Philadelphia to work among the negro slaves on the island of St. Thomas, then Danish West Indies.

In February, 1759, John and Sarah Bechtel Levering sailed for Jamaica to work among the negro slaves on that island. John Levering was the first *male* native born American to go as an ordained missionary to foreign lands.

In 1769, John Antes, born March 24, 1740, near Philadelphia, sailed for Cairo, Egypt, where because of his missionary activities, he suffered the tortures of the bastinado which made him lame for life.

The list can be extended indefinitely. All these cited were native born American missionaries. Many more, who came to Bethlehem, Pennsylvania, from various countries of Europe, were sent forth from the Moravian settlement as foreign missionaries many years before the American Board or any other Protestant Mission Board was organized.

It will be noted that "The Society of the United Brethren for Propagating the Gospel among the Heathen," which is the incorporated missionary society of the Moravian Church in America, was originally organized in 1745, reorganized in 1787, and chartered by the Legislature of Pennsylvania in 1788, a quarter of a century before the American Board was chartered by the Legislature of Massachusetts, although the latter is usually styled the first American missionary society. The Moravian "S. P. G." has never had occasion to apply for any amendment to its charter granted in 1788, and has been carrying on missionary work uninterruptedly for 142 years.

Very sincerely yours,

PAUL DE SCHWEINITZ,

Secretary of Moravian Missions.

"THE NECESSITY THAT IS LAID UPON US"

BY REV. HUGH THOMSON KERR, D.D. Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa.

PEAKING at the tenth anniversary of the League of Nations Union the former Prime Minister of Great Britain. Mr. Stanley Baldwin, who is one of the outstanding Christian statesmen of our generation, in paying tribute to the growing goodwill of the "The moral bounworld said: daries of nations no longer match necessarily with their political and physical boundaries." He went on to say that these moral boundaries "overflow and so all forms of international cooperation are springing up today in the most unexpected places." An example of what he means is the League of Nations Union itself, and also the Kellogg Pact, which we trust is to be a bond of world-wide goodwill.

The will to peace is not confined to any frontier. America cannot be bounded by any physical lines of latitude or longitude. The ideas and ideals which are born and have their habitation in America do not ask permission to pass through any customs house in the world. If the seaport is closed the air route is still open. Trade and commerce do not wait until diplomats are satisfied as to what goods should be bartered. One can find Standard Oil and Virginia tobacco and Pittsburgh pickles in the heart of China. The passion for education leaps all obstacles and erects its institutions on the carefully guarded Bosphorus, on the Mediterranean Sea and on the banks of the Nile. The glory of the medical profession is that it knows no barriers of race, religion, or nationality

and finds its way to establish clinics and hospitals in cities and villages that still listen to the rythmic music of the tom-tom. In all these overflowings of the moral barrier we rejoice and say, "It is well."

Do we feel the same way about Do we have the same religion? angle on religion that we have on potatoes and beans and oil and tobacco and pickles? We have a sense of pride that we can export our goods, our books, our steel, our meat, our fruit, our culture. Do we feel the same way about our re-Have we any religion to ligion? export? Perhaps you say we need all the religion we can produce right here. Yes, and perhaps we need all the education, the culture, and medical science right here at home. How did the great apostle, the first great foreign missionary, who was an intense nationalist and one of the sanest men feel about it?

He tells us how he felt. He felt passionately about it. He felt that exporting religion was the greatest business of his life and if he were here today he would say that automobiles and engines and steel-products and the by-products of coal and aluminum and gymnasiums and colleges and psychology were poor things indeed to send out in comparison with religion. He was a Jew, a Hebrew of the Hebrews and yet he said "Necessity is laid upon me, for woe is unto me if I preach not the Gospel." And then he goes on to say, in this same piece of passionate eloquence "I have a stewardship entrusted to me and though I was free from all

men I brought myself under bondage to all that I might gain the more; and to the Jews I became a Jew that I might gain the Jews; to the weak I became weak that I might gain the weak. I am become all things to all men that I may by all means save some."

Religion is either everything or it is nothing. It is either first or it is nowhere. It is either the best thing in the world or the worst thing in the world, as suggested by the Soviet government that holds that religion is the opiate of the people. Paul felt that it was everything and so necessity was laid upon him to give his religion universality. Why did he feel this way? Was he eccentric? Was he a fanatic? He was all these and vet he was the sanest and coolest of men who measured his words by the sacrifice of his life. Why did he feel this way?

1. The Necessity of a Priceless Possession. He felt this way because he looked upon his religion as something unique and priceless. He had something other people did not have, and he was restless to share it with them. He knew something they did not know and he was impatient to tell them. His soul burned within him like fire. He could not keep it. It was better He knew a than gems or gold. secret about God. All over the world men talked about God but were not sure. They argued and debated. They erected altars and offered sacrifices. They differed as to whether it was on that mountain or on this that God should be worshipped. They disagreed as to his name and as to his nature. He was not concerned about diffusing the ideas which men had discovered for themselves about God. One man's opinion was as good as an-

other so far as that was concerned. Dr. Jowett, the Master of Balliol, was once asked by a young inquiring student what he thought about God. He replied "That is a very unimportant question; all that signifies is what God thinks about me." There you have in a nut-shell all that is really worth-while about religion. What you and I think about God, what Edison and Darwin, Einstein and Clarence Darrow and Mencken think about God matters nothing. What the Buddhists and Mohammedans and Hindus think about God is of little or no consequence. What they think, is, of course, interesting and reflects the result of a long search; but the great, all-consuming question of importance is "What does God think of us?" In other words has God made himself known? If not-then we are still feeling out after Him if haply we may find Him. We do not know.

He was sure. But Paul knew. He knew that God had made it known in certain stupendous acts such as the birth of Jesus Christ, His sinless life and conscience-compelling teaching, His death on the cross and His resurrection in living power. It may be interesting to know what others think about God but it is vital to know what God thinks about us. In other words, we do not hunger for the result of man's discovery; we crave God's revelation and unless God tells us about himself we must, like all the generations before us, lose our way in darkness and silence. Paul knew what God thought about man and so he wished to share with all men this priceless treasure. This was the Gospel and it was this inspiring motive which sent him over sea and land proclaiming the evangel of Jesus. This was the necessity that lay upon the soul of this great missionary pioneer.

II. The Necessity of Unsatisfied Need. Then, too, the hunger of the world was there. He could not get away from that. People everywhere wanted to know. People were feeling out after God. In the streets of Athens Paul found an altar to the Unknown God. He never got that altar out of his mind. He could not get away from that eloquent appeal. It was a revelation of a religious hunger that found no satisfaction in all the philosophers' search after God. It is still true. The world is everywhere filled with altars where we burn incense to the gods we cannot name. There are innumerable altars burning a strange fire in America. A trip to the Orient or in America will make your heart bleed, if you have a heart, when you see the empty rituals and the heart hunger of the millions. Throughout the world that need is becoming eloquent. We read that the progressive, modern, little republic of Uruguay down in South America, feeling out after something to satisfy, is burning incense upon the altar of secularism. Holy Week has been changed to Touring Sunday is a holiday and Week. Christmas has become "Family Day." And the hungry sheep look up and are not fed. Man cannot live by bread alone and if the soul is starved there is tragedy. Paul knew the need of the heart of the world. Do we know it? And are we blind enough to think that the peoples of the lands beyond and of our own land are going to be satisfied with victrolas and automobiles and radios and electric lights and frigidaire? It is still true, as it has ever been, that the

heart was made for God and is restless till it finds its rest in Him.

- My faith burns low, my hope burns low
 - Only my heart's desire cries out in me.
- By the deep thunder of its want and woe

Cries out to Thee.

III. The Necessity of Unparallel Success. Paul had tasted success. He was not a raw recruit. He was not being commissioned for foreign mission service for the first time. This is not his inauguration address; this is his mature conviction. He had had twenty years of the Christian life when these words He had had ten were written. vears at least of aggressive missionary service. He was not home even on his first furlough. He had been over the ground. He had tramped the hills of Asia Minor and traversed the high seas. He knew the difficulties and could have outlined those difficulties better than any of his critics. He had suffered for his faith. He had been stoned and shipwrecked and imprisoned and laughed at in the college circles in Athens but he had seen enough, he had tasted the fruit of victory, he had seen the Gospel at work. He had first hand evidence and knowing everything he was impatient to be up and out and at his work of evangelism.

Again and again he draws a contrast in his letters between what men were before the Gospel came to them and what they became afterwards, a sort of "Before and After" photograph. Here is one of his photographs. He draws this striking parallel: "Be not deceived; neither fornicators nor adulterers nor idolators nor effiminate, nor thieves, nor covetous,

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nor drunkards, nor revilers, nor extortioners, nor such like shall inherit the kingdom of God. And such were some of you." That is one photograph. Here is the other;

"But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

These contrasts are multiplied since those far-away days. Every photograph of a mission school is eloquent in such contrast. Every mission station, every Christian home, every little Christian child in China, in Japan, in India presents just such a picture. There rises before my vision a picture of the Christian families over against the pagan life of the Orient. I can close my eyes and see in a little Japanese Church father and mother and three Japanese girls all dressed in spotless garments, hymn book in hand, the light of God in their faces, singing of the Christ who threw open the gate of new life to them.

Among all the discussions that took place at the Jerusalem Missionary Conference the one dealing with what Christ has done for women and children interested me most. In one such discussion group three women spoke, one for China, one for Japan, and one for Korea. Speaking for China Miss Tseng said "China is in her present state because we have neglected our women so long. No nation can rise above its women. Christ has given women life, soul, and the way to come to God." Speaking for Japan Mrs. Kubushiro said: "In Japan no religion, native or importedexcept Christianity--- has ever given women the place of a per-Speaking for Korea, Miss son." Kim said "Only when the life and message of Christ were brought to Korea did the women find themselves to have intrinsic values."

Success and victory and triumph lay necessity upon us to preach the Gospel for it is still the power of God unto salvation. Still as of old we sing

- Far, far away, like bells at evening pealing,
 - The voice of Jesus sounds o'er land and sea;
- And laden souls, by thousands meekly stealing,
 - Kind Shepherd, turn their weary steps to Thee.

IV. The Necessity of the Preservation of Personality. There remains this to be said: Paul could not side-step this necessity without peril to his soul. There is such a thing as the disintegration of personality. I think it was this of which Paul was afraid. Having the truth, knowing the truth, seeing the need, if he refused the call there was for him no longer any haven of salvation, of honor, of duty, of truth. I think this was what he was thinking of when he said "Woe is me if I preach not the Gospel. Necessity is laid upon me." To save himself he must go forth and fulfill his obligation. It was by coming back from his long flight into the wilderness and facing Jezebel that Elijah won his right to have his soul. It was by his return from his experience out in the sea to face the duty that called him to Nineveh that Jonah was saved from moral disaster. It is by losing our life that we save it. The army that goes into winter quarters is beaten when spring comes. The Church that draws its robes of ritual about it is dead. The Christian who, knowing Christ and His power to meet the world's needs, folds his hands is more than a traitor. To save himself, to keep from disintegration, to avoid being lost Paul could not escape the necessity that was laid upon him. He would lose his soul if he did not move out in the path of duty. He would slip from his high place of being a Christian personality and become mere driftwood. He would become like Judas, a traitor, whose only destiny was to go out alone into the night.

This is his argument and this is what he meant. And if you will follow through his words you will see how passionately the necessity burned in his soul. "I do all things for the Gospel's sake in order to secure my own share in it. I therefore so run as not uncertainly, so fight I not as one that beateth the air but I beat and buffet my body -my selfish self-lest by any means after I have preached to other people I myself should be a cast-away." Think of the tragedy "I myself a cast-away," the Gospel going on and on and on to victory and "I myself a cast-away." The moment the Church turns its back upon the missionary enterprise that very moment darkness covers the earth, and that moment too, the Church.

OUR SPIRITUAL INCOME

BY M. A. MCWILLIAMS

A^N ARTICLE in the January number of the MISSIONARY REVIEW* speaks of "living beyond our spiritual income" and of the "apparent spiritual poverty of the American churches." It might be well to point out the rich stores at our disposal.

An income is the gain derived or our revenue from any effort or investment. "Our spiritual income," then, is the gain which we derive from our service for the Lord; the revenue which we receive from the abundant riches to which we are heir through Christ.

What saith the Scripture about them?

I will give thee hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. Isa. 45:3.

Who will commit to your trust the true riches. Luke 16:11 l.c.

That he might make known the riches of his glory. Rom. 9:23.

Oh, the depth of the riches both of the wisdom and knowledge of God! Rom. 11:33.

The riches of his grace wherein he abounded toward us in all wisdom and prudence. Eph. 1:7-8.

Preach the unsearchable riches of Christ. Eph. 3:8.

My God shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4:19.

To whom God shall make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you, the hope of glory. Col. 1:27.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. Col. 2: 2-3.

Surely there is an abundance of riches laid up for those who believe in Christ. There is no need to lack spiritual income if we draw on the resources provided for us. Why,

^{*} By the Rev. Prof. D. J. Fleming.

then, should there be any "spiritual poverty" among those who profess the name of Christ and who form the churches of America?

May it not be pertinent to ask ourselves whether the lack of spiritual income is due to self-pride which prevents our accepting the riches provided by the Father through Jesus? Unlike the prodigal son who insisted on having his wealth and spending it in riotous living in a far country, we do not ask our Father for that sustenance which is our due as a child of His. We nibble dry and sometimes mouldy crusts which we have stored up from some spiritual feast which we once attended, rather than accept our daily spiritual bread from God's Word, the messages given us through His servvants and through experience. Why do we starve our souls in sight of the table provided us daily by the Lord?

Then, too, as the loaves and fishes multiplied in the hands of Christ and fed a multitude, so His riches multiply as we share them with others. It is as we serve the Lord in the home and foreign mission fields, telling others of all He has done for us and of all that He will do for them that we gain inestimable blessings. The gain which we derive from service should so increase our spiritual income that it will overflow to all with whom we come in contact.

The difference between spiritually minded missionary workers and those who do not have a "warm, vital Christ life which they are eager to share" is just that the former "have been with Christ," while the latter are trying to live on their own resources. When we throw away self-pride and are willing to confess that "without Christ we can do nothing," and when we not only keep in close contact with Jesus but actually "abide in Him," then we shall have a spiritual income ample for all our needs and that love for others such as Christ had for us. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." John 15: 13-14.

It is because some love their fellowmen in accordance with the command of Christ to "love one another as I have loved you" that they go out to preach, to teach, to nurse, to give medical attention to those who know not the Saviour. Such self-sacrificing love as this had Carey, Judson, Livingstone, and those who today are bringing others to the Lord. When we think more of the "treasures laid up in heaven" than "those on earth" and would rather "abide in Christ" than "spend off-time at a night club," then we shall have an abundant spiritual income and our American churches will have spiritual riches beyond estimation. Shall we not avail ourselves of the resources laid up for us by the Lord in such rich abundance?

Perhaps if we more fully realized the poverty of our own resources, we would more eagerly seek to avail ourselves of the riches which God so amply provides for His children. When we actually realize that we are sinners who need a Saviour, and have had the joyous satisfaction of knowing Jesus as our personal Saviour and Elder Brother, then we shall have that boundless enthusiasm in soulwinning which characterized Paul. Mary Slessor, John G. Paton, and countless others who gave themselves to the service of the Lord in the harvest fields of the world.



Moving Letter from a Veteran Missionary

OUR readers will understand how deeply we are moved by the following letter from one of the Lord's chosen ones in India:

It is forty-seven years today since my first landing in Calcutta as a missionary from Australia, and it must be quite forty years since I began taking the Re-VIEW. For many years I paid for it, and at two periods it was kindly sent gratis to me. It has always been a great help and educator. I can see how the REVIEW has given me knowledge and interest in many countries and missions that I should not have known otherwise and do thank you very heartily and sincerely for this broadening of sympathy and fellowship amid the isolation of work in "back blocks" of crowded Bengal.

This year has seen me disabled from active service; i. e., direct evangelism in the villages. Although my faulty heart prevents much physical movement, I am still able to keep accounts, correspond, etc. I am hoping to be relieved by an efficient Bengali worker early in the New year, and shall then probably be booked for Heaven or Australia, as heat and hills are now equally impossible to me. Probably early March will see me leave my beloved people and work, but it is quite all right as He loves them more than I do. I see more the necessity of prayer, and praise God for His great goodness, wonderful enabling, and the best life on earth (i. e., the missionary one).

earth (i. e., the missionary one). The last few years small allowance and increasing cost of living have prevented my paying for any magazines, but your REVIEW and one or two Australian papers have been continued by unknown friends. for which I am exceedingly grateful, and want to thank you more than tongue can tell. May God bless you abundantly. Please accept my very loving farewell. I shall certainly try to get subscribers for you in Australia if it is God's will for me to work there.

Yours heartily,

Such a letter, and many other appreciative messages from devoted Christian workers to whom THE MIS- SIONARY REVIEW has been sent without charge, lead us to renew the invitation to our subscribers to send extra checks in order that the REVIEW can continue this blessed ministry to devoted missionaries both at home and abroad who cannot afford to pay for it themselves. The cost of publishing the magazine is considerable and the subscription price (\$2.50) is kept so low that we cannot afford to send free copies unless they are covered by special gifts. Will not some of those who read these lines deem it a privilege to mail us checks at once? If a donor has a particular missionary in mind, please give name and address. Otherwise, we will gladly select a worthy recipient.

Atlantic City Conferences

HE annual meetings of four interdenominational missionary conferences were held in Atlantic City in January. The Home Missions Council and the Council of Women for Home Missions were held simultaneously, January 8-11. Most of the sessions were held separately, but there was a joint session on the closing day. The Federation of Woman's Boards of Foreign Missions met January 11-14, and the Foreign Missions Conference of North America, January 14-17. All these conferences were largely attended. The Home Missions Council enrolled nearly 100 delegates representing 24 denominations in the United States, and the Foreign Missions Conference 236 delegates representing 65 boards and societies in the United States and Canada. A considerable number of missionaries and representatives of allied organizations were welcomed as corresponding members at all of the conferences, 146 at the Foreign Missions Conference

alone. The programs were full, able addresses were delivered, and there was free discussion of a wide range of topics.

The question has sometimes been whether these conferences raised justify the expense which they involve. Travelling expenses and hotel bills make the annual cost quite an item to boards and societies that send their full quotas of delegates. In addition to the expenses of the annual conferences referred to above, there are the budgets of their standing committees. For example, the annual budget of the Committee of Reference and Counsel of the Foreign Missions Conference is \$78,486, of the Home Missions Council \$19,052, and of the International Missionary Council, \$40,-Moreover, delegates who have 000. attended these conferences for many vears seldom hear anything new. Almost every conceivable subject has been discussed many times, and the addresses are heard by experts who really do not need them, however much they may enjoy them.

These criticisms, however, although undoubtedly just, fail to take into account that the chief value of such conferences does not lie in addresses or resolutions, but in fellowship, in mutual understanding, in fostering the spirit of unity and cooperation. They mean that the missionary enterprise has definitely passed out of the period when each board, like the man referred to in the book of Judges, "did that which was right in his own eyes," without regard to the work of other denominations and with resultant overlapping, failure to use men and money to good advantage, unwise variations of policies in the same fields, and the perpetuation of denominational spirit.

It is an enormous advantage to board officers and members who, during the year, have been thinking denominationally and planning and conducting denominational work, to meet with the officers of many other boards, take counsel with them, pray with them, and in the atmosphere thus

created fomulate common policies and face missionary problems in the large and as they affect not merely separate denominations but the Church as a whole. From this viewpoint, we believe that there is general agreement that these conferences are abundantly worth all they cost, and that no one would seriously think of abandoning them, although some are of the opinion that they might wisely be held biennially instead of annually. The numerous interdenominational conferences and committees that the modern Christian worker is expected to attend often make heavy demands upon time and, in the aggregate, involve considerable expenditure of money. But if we rightly value unity and cooperation in the extension of the cause of Christ and the effective application of His teachings to the problems of the modern world, we should be willing to pay A. J. B. the price.

Visit of General Smuts

THE recent visit of this great statesman from South Africa was a notable event. It was the general opinion at the Peace Conference in Paris, after the World War, that the three statesmen present who took the wisest and largest view of existing and prospective problems and whose counsel, if followed, would have been of highest value to the world, were President Wilson of the United States, Prime Minister Venizelos of Greece, and General Smuts of South Africa.

During the decade that has followed the War, General Smuts has been one of the most eloquent advocates of the League of Nations. He came to America in response to the invitation of the League of Nations Associations and several other peace organizations. He was received with distinguished honors. Crowded audiences assembled to hear him every place that he spoke. President Hoover entertained him at the White House, and both houses of Congress took a recess to greet him. He frankly stated that he had not come to America to persuade the United States to enter the League of Nations as he felt that this was a question which Americans must decide for themselves. But he eloquently set forth the character and achievements of the League during the ten years of its existence and recorded his full faith in it as an indispensable agency for settling international disputes.

Many Americans keenly feel that, when representatives of over fifty nations of the earth meet around the council table in Geneva to consider how the cause of peace may be promoted, the United States, the largest and most powerful nation in the world which ought to be an influential factor in the League, stands aloof in the company of Russia and Turkey. The experience of the decade has conclusively proved that the fear that the League would interfere with national governments and circumscribe their liberties has no foundation whatever. The New York Times of January 12 truly said that, instead of being a dangerous super-state, in actuality it has been found to be a servant of all the na-It is at least some consolation tions to know that while the United States remains outside of the League, it is cooperating with many of the League's The critics of the commissions. League have now abandoned practically all of their original contentions and are contenting themselves with saying that "the League is a splendid thing for Europe but that it would never do for America." To which The New York Times replies that "with the whole movement of thought and trade and education and statesmanship making more powerfully every day toward the idea of an inevitable solidarity of interest between the United States and Europe, it becomes increasingly difficult to argue with a straight face that what has turned out to be a blessing for European nations would be a A. J. B. curse for us."

The World Court

HOWEVER, the next step for America is entrance to the World Court at the Hague. Three Presidents—

Harding, Coolidge, and Hoover; four Secretaries of State --- Root, Hughes, Kellogg and Stimson; former Attorney General George Wickersham, and hundreds of other eminent men in both political parties have urged adherence to the Court. The objections that were originally pressed in the United States Senate have been met by the agreement of other governments to the amendments proposed by former Senator Elihu Root, and there is general agreement that there is now no valid reason why the United States should not immediately give its concurrence. President Hoover has already authorized the signature of our Government to the Protocol, and nothing now remains but the consent of the Senate. A majority of the senators are known to be ready to vote for it. At this writing the President has not yet submitted it to that body. Some conjecture that he is waiting for the tariff bill to be gotten out of the way, others that he fears the possible effect of an inevitable senatorial discussion on the Disarmament Conference that is now in session in London. Whatever the reason, his whole-hearted interest in the Court is well known and the issue is not really in doubt.

A. J. B.

Filipino Independence

THE moot question of Filipino independence is up again. It has been up sporadically for many years. Prominent Filipinos have been steadily advocating it, but while there have been individual members of Congress who have sympathized with them, there have not been enough to give the proposal prospect of early success. There is, indeed, practically unanimous public sentiment in America that the Filipinos should ultimately become independent. Both of the great political parties are committed to this. But when? Aye, there's the rub. Are the Filipinos fitted for independence, or are they likely to be in the near fu-They emphatically say yes. ture? Much of this feeling is doubtless due to the quite natural desire of any people to be independent of foreign con-

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trol. It is equally natural that ambitious Filipinos should think of the offices that they would hold in an independent government. Many of the common people, however, are reported to be influenced by the belief that, if they were free from America, they would have lower taxes with continued prosperity.

In Washington, the dominant conviction has been that the Filipinos are not yet ready for self-government and that it is the duty of America to continue to hold them until they are farther advanced. Now, however, the movement for immediate independence has received strong reenforcement in Congress and that for a rather selfish Under the present arrangereason. ment, sugar, tobacco, hemp and other products of the Archipelago are admitted to the United States free of duty, so that America is the principal market for Filipino exports. This means that Filipino sugar comes into competition with the beet sugar growers in the United States, and their representatives are advocating Filipino independence because America can then impose a protective tariff that will restrict, if not altogether close, the American market for Filipino sugar! The disastrous effect of independence upon economic conditions in the Philippines will readily be seen. Whether the present Congress will take action is unknown at this writing, but it is undoubtedly true that the movement for independence is receiving powerful support. A. J. B.

Do Missionaries Make Trouble for Their Governments?

Recent events in China have revived the old criticism that missionaries make trouble for their governments and demand the protection of gunboats. The fact is that the gunboats were sent by government officials on their own initiative for the rescue of their nationals as American citizens,

non-missionaries missionaries and alike, the latter, in several instances, being in the majority. Some of the missionaries declared that they did not want to be protected by an armed force, and that they would rather take their chances without it. In one case, a group of missionaries sent a protest to this effect to the State Department in Washington; but the Department replied in effect that the Government could not abdicate its responsibility to deal with American citizens as such, irrespective of their occupation, and that it must act on its own information and judgment as to the measures that should be adopted. Well informed government officials do not complain about missionaries as a class, though they sometimes object to the indiscretion of a particular individual. Suppose the missionary does occasionally need protection; he is a citizen, and what kind of a government is it which refuses to protect its citizens in their lawful undertakings? No one questions the right of a trader, however dissolute, to go wherever he pleases and be defended by his country in case of danger. Has not a missionary an equal right to the benefits of his flag?

Scores of ministers and consuls have testified to the wisdom, peaceful influence, and beneficent work of missionaries. If any reader of these pages desires further evidence, let him write to the American Ambassador or Minister to any country that he has in mind. It is of course true that the presence of any Americans in a forcountry sometimes eign occasions problems, but on the testimony of many government officials, missionaries have caused fewer and less serious troubles than other resident Americans. The Hon. John Barrett, former American Minister to Siam, said that a hundred and fifty missionaries gave him less trouble in five years than fifteen business men gave him in five months. A. J. B.



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

BRINGING STUDENTS UP-TO-DATE ON AMERICAN INDIANS

BY MISS HELEN M. BRICKMAN

Director, Religious Work for Indian Schools

A new interest is awakening in the present-day problems of the American Indians. During the last year an unusual amount of information and misinformation about them has crept into magazines and newspapers, and people are asking new questions. For example, "What really are the Indians like today? Are the Indians standing still during these days of rapid changes? Or are they, too, facing a new and different world?"—Indian students are asking questions, too. "How can the white people understand us more? How can we be more brotherly and sisterly with white people?" they inquire.

The following suggestions for use with college and young people's groups are made in order to bring about an understanding of the difficulties Indian girls of today are facing, and to promote a neighborly spirit toward them. So much has been written about "the Indian problem" that white students consider it trite and are generally indifferent to it. Yet today a new and thrilling chapter is being written in the history of the race—something no student can afford to miss!!—for conditions have changed almost overnight.

The discussion method is used in this study which aims to provide material for at least three group meetings. The first period aims to test the attitudes of the group, to recall the early life of the race and to touch on the culture of the old Indians. The second period makes inquiry concerning the life and present problems of Indian students, their vocational needs and future place in society. The last period is given to findings and discussion of what may be done by those wishing a deeper fellowship with Indian youth.

Since there is little available material regarding the latest developments in the Indian situation—some information is quoted in order to stimulate investigation. A bibliography is also given. The material should be gone over with the group in advance letting individuals choose topics to investigate and to bring back for discussion.

FIRST PERIOD

Why an Indian Problem?

Begin by asking each individual to write the first five or six words which come to her mind at the mention of the word "Indian." Have these put on the blackboard. Such words as scalps, massacres, paint, feathers, wigwams, solemn, dirty, lazy are generally on the list. Throughout the study keep these in front of the class for reference, testing constantly as to accuracy. Any one of them will serve to introduce a discussion of the treatment received by the Indians at the hands of our early settlers. The leader may call upon individuals to present the following points of view.

1. "The official seal of the State of Florida pictures the Indian standing on the beach with outstretched hands inviting the whites to share the land with him." (Red Man in the United States.)

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"This country was ours before it was yours" replied one Indian student when asked why so many Indians volunteered during the World War. (Lake Mohonk conference.)

"The complaint came not because of dislike between white and red but because the red man wished land for buffalo ranges and hunting grounds. The white man desired farms and pasture for his cows." (Lake Mohonk conference.)

Imagine arguments in this controversy which would be presented by Indians and whites if bringing the case today, before the World Court. (The entire period may be used for this if taken seriously.)

2. "The belief became general in the early days that the solution of the problem arising between the white and red races lay in keeping them as far apart as possible." (Red Man in the United States.)

"In order to keep the Indians docile and peaceable, clothing, food, and other necessities of life were doled out by the government." (Red Man in the United States.)

Do the segregation and ration policies referred to above help account for any of your ideas about the Indians, such as "lazy" or "dirty"? (see blackboard)

"Every man is as lazy as he dare to be." (Lake Mohonk Conference.)

Do you do more work than is necessary "to get by" in your classes—in your work?

3. "Some Indians proud of their race and culture have no desire to be as the white man is." (Red Man in the United States.) By way of contrast—"Whether they wish it or not Indian young people are losing their sense of tribal life and are becoming a real part of the city and town communities." (Social Heritage of the Indian Girl.)

If you were an Indian student would you wish to give up the culture of your race and become like the white man?

SECOND PERIOD

In the White Mans' Laud

"For 2,000 years your ancestors have been gradually building this world of today. In one generation the Indian girl is plunged suddenly into this bewildering new world." (Indian pamphlet—Y. W. C. A.)

Is the Indian girl getting the same chance at education that you are?

"Thirty thousand Indian boys and girls silently and wonderingly have left their mountain and desert homes and traveled far to the big boarding schools of the white man. School life is complex and puzzling after the simple reservation life. They are bewildered by the close companionship with hundreds of other Indian girls and boys, the regularity and punctuality of habits, new clothing, different food, a strange language, unfamiliar tasks in the school, kitchen, dining room, printing shop, or laundry." (After School -What?-Council of Women for Home Missions, Home Missions Council.)

List five changes that going away to school brought into your life. Do the same for the Indian girl attending a government boarding school.

Consider the following questions asked by Indian students in boarding schools.

"How can we have good times with boys and still be doing the right thing?"—"Does God help anyone when he prays for help?"—"What would you do if you went to church and you would not be thinking about church but had your mind on something else?" —"What does the Bible mean, does it help anyone or not?"—"How can we make ourselves so that wherever we go we can get along with other people especially in school?"

How do these differ from questions you discuss with your school friends? "After school—what—the old or the new? Back to the known, the tepee or hogan, dancing ceremonies, idly sitting around day by day? Or on to the untried; to neat, attractive homes; to regular work for which one is trained; to responsible and dependable citizenship and the chance of worshipping a God of love?" (After School—What?)

"Can an Indian graduate earn a living among white people?" asked one boy.

"An Indian girl serving efficiently as a stenographer failed to appear at the office one morning. She sent no word. It was discovered that she went home because her grandmother was ill. "But why," asked her white friend, "did you not tell your employer?" "Why should I?" puzzled the Indian girl. "I knew my grandmother first. She is dearer to me than he."

Would you employ an Indian in your home, hospital, office or school? "Indian boys and girls are flocking into towns and cities. Often their background and experience do not produce as skilled workers as found in their white brothers. If they find work it is with salary so low as scarcely to sustain life. They can live only in the most squalid parts of the city. There is no opportunity for healthy recreation and separated from families and friends they have no social ties to hold them steady. Many are members of churches but an innate reticence keeps them from introducing themselves to white churches. Being naturally religious this lack of church life brings about an undermining of character with all its resultant unsocial behavior."

List all the ways in which white students might help the Indians in adjusting to these new conditions.

THIRD PERIOD

What Has Been Done

Use blackboard to list your findings. The leader may begin by writing New Information and Ideas gained about the Indians. Questions such as the following will sharpen the discussion.

What have you learned about the early problems of the Indians that makes you more sympathetic with their present situation?

Is the present educational program 4

such as will help the Indians to help themselves?

List 4 or 5 ways that the Christian Church has expressed its fellowship for this race.

Should Indian students return to the reservations after school or go into towns and cities mingling with the whites?

How should Indian students fit themselves for the life you suggest?

How Your Students Can Help

List ways in which interested white students may help. The following are suggestive only.

Get acquainted with Indian students whether on your campus or through correspondence. Find out about Indians in your town or city—conditions of living, work, church attendance. (Send data to Miss Helen Brickman, 105 East 22d Street, New York City.)

Interest other groups in the study you have just made.

Find out about the Indian work of your Mission Board, Y. W. C. A., interdenominational work in government boarding schools.

Help through financial gifts. They are greatly needed.

(Suggestions and information may be obtained from the Council of Women for Home Missions and Home Missions Council, 105 East 22nd Street, New York City.)

Useful Books

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

The Problem of Indian Administration.—Institute for Government Research, Washington, D. C.—The report of a recent survey containing the most up-to-date and exhaustive material obtainable. (See pamphlets.)

Good News Across the Continent.— Mary Jenness—Friendship Press, New

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York City—Leader's Manual for *Pioneers of Goodwill*, by Harold Hunting; has a chapter on the American Indian, listing sources and projects. So has *Meet Your United States*, by Mary Jenness, a leader's manual for a course in home missions.

The American Indian.—Paul Radin, Boni & Liveright, New York, N. Y.

Book of Indian Crafts and Indian Lore.—Julian H. Salomon—Harper & Bros., New York City.

The Indians' Book.—Natalie Curtis —Harper & Bros., New York City.— An offering by American Indians of Indian Lore, musical and narrative.

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

Pamphlets

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

The Social Heritage of the Indian Girl.

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

Education of the Indians, Bulletin No. 9.

Indian Missions of the United States, Bulletin 1928, No. 8.

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

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

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

Nineteen Hundred Twenty-nine Report of Lake Mohonk Conference.— Mr. Henry G. Miner, Lake Mohonk, N. Y. Publications of Indian Department—National Board, Y. W. C. A.— 600 Lexington Avenue, New York City.

Indian material—Council of Women for Home Missions—Home Missions Council.

HOW SOME PASTORS DID IT* (A SYMPOSIUM)

Conducting a Church School of Missions

BY REV. R. E. EMMERT Pastor, Elkhart Christian Church

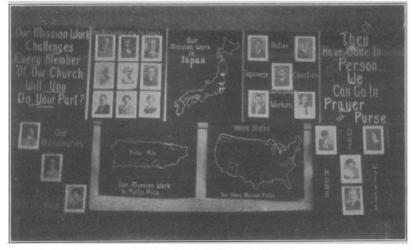
Nothing is more pertinent to the promotion of righteousness in the world than the missionary enterprise of the church. The church has done a mighty work in saving men and women by the outreach of the missionary interest. A greater work is yet to be accomplished, and more church folk must be definitely interested in the study of missions. The best way to interest more church folk in the mission cause is to have a church school of missions. One of the major reasons why some church people are not supporting missions is because they are uninformed relative to the importance of missions in the life of the church.

In conducting a school of this kind, the following plan may be followed with profit:

First, a worship period. The opening exercises, to be of any permanent value to those taking the course of study, must be distinctly devotional and missionary in spirit. From twenty to thirty minutes should be given to this part of the service. This part of the program must be adaptable to the various ages in school. The responsibility of conducting the devotional service can be carried on by different members of the school.

Second, a period of instruction. Following the worship period the school should assemble in different classes for instruction. These classes are formed according to the ages of those taking the course. Those who are chosen to teach must be definitely interested in missions, and a comprehensive view of the subject is no small part of their preparation. Specific and definite preparation is also essential to good teaching of the mission thought. Fully thirty minutes should be given to the study of missions.

*From the Herald of Gospel Liberty.



THIS SPLENDID DISPLAY WAS PREPARED BY REV. H. S. HARDCASTLE, PASTOR THE SUFFOLK, VA., CHRISTIAN CHURCH, AND WAS USED EXTENSIVELY DURING THE MISSIONARY EDUCATIONAL PERIOD

Third, a closing period. In the closing exercise the different classes reassemble for the closing part of the program. This part of the program can be made very impressive by emphasizing each time the importance of the course in the life of the church and the value of a broader vision of the mission cause.

Elkhart, Indiana.

A Plan for Mission Study

BY REV. H. H. SHORT

Pastor, Hagerstown Christian Church

We believe that everything that is to be studied in a way to make it possible for every person who should be interested to know of the matter, should be presented in the church's department of education.

Missions is a subject of interest to all Christians, and those who are preparing for Christian living should be instructed in the work of missions. With this thought in mind, we would seek to have missions taught in the Sunday-school. Lesson material is now prepared for every grade of pupil from the primary to the adult classes. The Missionary Education Movement, the Council of Women for Home Missions, and the Central Committee on the United Study of Foreign Missions have prepared these studies in both home and foreign work and adapted them to the different grades.

It might be that some one would ask. "How could you get started in this work with opposition against missions and more especially against dropping the regular lessons of the Sundayschool period?" In answer to this, I wish to say that you will almost have to have a working staff of teachers and officers meeting regularly in council whose business it has been, and will continue to be, to decide on all matters pertaining to the work of the school. A pastor or superintendent who is interested in missions can then easily get things done if he can convince the group that the matter in mind is altogether worth while.

In this matter of mission study I know whereof I speak. In our local church we have been conducting a mission school for the past five years. Many questions were raised; among others, the matter of attendance dur-

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ing such a six-weeks' period. With but one exception our attendance has been better during the mission study period than during any other six weeks' period of the year.

The kind of place of meeting will have something to do with the planning of the work. Our first mission study was put on in a two-room building. In this case, instead of having the regular classes, we divided the work as follows: Two classes in the main auditorium-young people and adults, and the primary and juniors in one group in the other room. The latter group received its mission instruction during the story period and in story form, using picture stories in some cases. In the young people's and adult classes the best teachers for the lecture method of teaching were selected as teachers with permission to call any help for the presentation of any phase of the work. This plan in all cases worked out splendidly.

Hagerstown, Indiana.

How I Conduct a Mission School

BY REV. D. G. PLEASANT

Pastor, South Solon Christian Church

Squeers said: "The best way to learn a word is to do it." The best way to conduct a mission school is to conduct it. Every going church can have a mission school if it wants it. The best plans and methods must be adapted to local church and community situations. No better plans have been suggested than those of our own Mission Department. Take the mission education leaders of your church into your confidence and sell your plan to them. Counsel with them in the selection of textbooks and other needed literature for at least three classes-children, young people, and adult. In conference with your leaders, carefully select your three best people for teachersconsecrated public school-teachers preferred-and furnish each with a substitute teacher; select a good, live executive for director, one of your young people for general secretary,

a music leader and pianist. Stress the fine opportunity for definite Christian service involved in every task, and don't take no for an answer! The folks are willing to serve when they think the work worth while. Plan the school with sessions of just one hour, for six mid-week services during the home and foreign mission periods of your church program. Begin announcing the mission school and making personal solicitation for enrollments three weeks before the school opens.

Be prepared! Be prompt! Be peppy! And the job is done.

"There is no excellence without great labor."

A school of missions is worth all it costs and more. *Try it and see!* I speak from the happy experience of the past six years in small churches.

South Solon, Ohio.

How I Conduct Missionary Training in a Rural Church

BY REV. J. T. BROOKS

Pastor, Bethel Christian Church

There may be differences of opinion as to how to conduct a mission school. A mission school to me and my church is the one conducted that brings results.

In the first place, a missionary spirit must be created; and second, that spirit must be maintained throughout the year if results are to be had.

Of course, there must be a plan and that plan must be the plan that will work and bring results. Different plans may work in different places. Some churches put on a six-weeks' program each year. Assemble for eats and a half-hour social, then assemble for class work. This is mighty fine if it works in your community and results follow; but if this is not followed up with a continuous program throughout the year, you haven't accomplished very much. The period is too short.

To accomplish a purpose we must be continually at it. First, every church should have a living missionary society with a competent leader for president,

carrying out the prepared program each month. This Bethel has. Second, we have two mission classes—a primary and a junior. Each class meets every two weeks, making a class every Sunday. These classes are taught by a deeply spiritual missionary teacher, one that sincerely believes in missions. These classes meet during the church hour. Third, six weeks before the general offering for home and foreign missions we put on a ten- to fifteenminute program just before the church service. Literature is furnished by the home and foreign secretaries. These programs are very interesting.

These have been our plans for several years. They have grown into us and we have grown into them; they have become a habit.

Farmer City, Illinois.

MUSIC METHODS

This won first prize at the Chautauqua Institute of Foreign Missions, 1929.

Courage

AN ACROSTIC

BY MRS. S. M. HAZLETT, Tarentum, Pa.

Christ

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Matt. 16:16.

Song—"My Hope Is Built on Nothing Less."

Overcoming

Be not overcome of evil, but overcome evil with good. Romans 12: 21.

Song-"Yield Not to Temptation."

\mathbf{U} nion

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark 16:20.

Song—"Blest Be the Tie That Binds."

Righteousness

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt. 6:33. Solo—"I Know Whom I Have Believed."

Anxiety.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Luke 15:7.

Song-"Rescue the Perishing, Care for the Dying."

Gladness

These things I have spoken unto you, that my joy might remain in you, and that your joy might be full. John 15:11.

Song—"Come Ye That Love the Lord."

Enthusiasm

And he said unto them, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15.

Song—"Speed Away! Speed Away!"

Prayer.-

Come, dear Christ, and teach us, Overcome our night;

Unite us in endeavor to

Right the world with "Light." Anxious are we to serve Thee

Gladness would we bring

Enthuse us with Thy Spirit and Courage from our King. —Amen.

YOUTH IN SCRIPTURE AND SONG

By Mrs. Howard Rogers

This won a prize at the Chautauqua Institute of Foreign Missions, 1929.

Promise of Vision

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2:28.

"Open Mine Eyes That I May See."

Preparation for Life

The Cross. And Jesus said unto him, (the rich young ruler) If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Mat. 19:21.

"Must Jesus bear the cross alone?" Consecration. My son, give me thine heart, and let thine eyes observe my

ways. Prov. 23: 26. "O Master, let me walk with Thee." Concentration. "(My son,) study to

show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"Awake my soul, stretch every nerve."

Pursuit of the Christian Life

Four-fold Development. And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.

"Take my life and let it be consecrated."

Conflict. This charge I commit unto thee, son Timothy, . . . that thou mightest war a good warfare; holding faith, and a good conscience. 1 Tim. 1:18, 19.

"The Son of God goes forth to war." Self Control. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. Titus 2: 6-8.

"Dear Lord and Master of us all."

The Challenge. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4: 12.

"Jesus calls us o'er the tumult."

Participation in Life

Joy. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth. Eccl. 11:9.

"Rejoice, ye pure in heart."

Confidence in Life. Remember now thy Creator in the days of thy youth. Eccl. 12:1.

"This is my Father's world."

Salvation. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15.

"My Faith looks up to Thee."

What might be the result if Christians were to begin now in preparation for next year to place the Christ in the center of the heart of our children as the author of their Christmas gifts?



(Read carefully, prayerfully, the wording under the picture. I have verified its statement).

Especially should missionaries consider this suggestion. I have talked with a number of Nationals and find their judgment conforms to the suggestion.

Will you kindly write me your reaction? Thank you.

THE WINDS OF LIFE

"One ship sails East and one sails West

By the selfsame wind that blows,

It's the set of the sail and not the gale

That determines the way it goes.

"Like the winds of the sea are the ways of fate

As we journey on through life,

It's the set of the soul that determines the goal

And not the stress nor the strife."

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

STORY OF ANNUAL MEETING

Federation of Women's Boards of Foreign Missions

BY FLORENCE E. SMITH

The essential unity of the Christian task and of the people who are working at it, both in America and in foreign lands, was once more ably demonstrated by the meeting in Atlantic City, January 11-14, of the Federation of Woman's Boards of Foreign Missions of North America. A distinguished group of 175 women, representing 44 boards and societies in the United States, Canada, and many fields of foreign service, met in The Breakers Hotel. Its walls were hung with flags of different lands, and the international and interdenominational character of the group was accentuated by the program of the ensuing days.

The Program Committee was happy in its selection of three young women to direct the periods of worship at the beginning of each session. These were Miss Eleanor White and Miss Alma Adams of New York, and Miss Sarah Molloy of Philadelphia. They made each service a spiritual treat, Miss White giving trained leadership to the singing, with Miss Molloy at the piano, and Miss Adams reading carefully chosen selections. "Worship Through Music" was the devotional theme.

The first evening Dr. Daniel J. Fleming outlined the trends and significance of the meeting of the evangelicals in the thirteen countries of the Caribbean area at Havana in June, 1929. He stressed its Latin leadership the proposed Federation and of Churches not only of that area but of all Latin America. Forty of the 199 delegates to Havana were women. This was the third of the Latin American Conferences, beginning with Panama in 1916, continuing in Montevideo in 1925, and in Havana in 1929. Dr. Fleming found the last by far the most significant of the three. He pleaded for an increased interest in the work of these Latin American neighbors, toward whom the churches have such a great and as yet scarcely recognized responsibility.

Miss Sarah S. Lyon outlined the changes which the Y. W. C. A. has found in its world service between Stockholm in 1914 and Budapest in 1929, due to the forces released by the World War-hate, force, materialism and social anarchy. When, in 1920, a meeting was attempted in Switzerland, it was found impossible to think longer in terms of groups related to an alma mater; whole areas had to be included in our thinking. Representatives from Germany and France met at that time, and it was spiritual power that held the group together. At Budapest in 1929, three major decisions were reached: (a) To establish headquarters for the World's Association in Geneva; (b) to make a study of industrial relations and world economics; (c) to study the religious situation and setting for the Association in each country.

Miss Henrietta Roelofs, vice-chairman of the National Committee on the Cause and Cure of War, gave a thrilling account of the meeting of the Institute on Pacific Relations in Kyoto. All delegates were from sovereign countries but two-Korea and the Philippines, which have no vote, but can participate in discussions. Six years ago this Conference discussed the Exclusion Act, and two years later, relationships between Great Britain and China. At this conference there were four major problems: (1) The impact of the machine age on traditional cultures; (2) Manchuria; (3) extraterritoriality: (4) diplomatic relations in the Pacific area.

At the beginning, Miss Roelofs said, suspicion and hostility were in the air. So the discussion began with the ques-

tion, "What is religion?" This was sufficiently objective and impersonal to be discussed without animus, and after four days the Institute could get around to Manchuria and similar deli-The early speeches, cate subjects. necessarily prepared at home, were laden with national feeling and claims for rights; but later milder counsels prevailed. Soon China and Japan were discussing their different viewpoints and possible solutions for problems in a wholly amicable spirit. They moved on from a statement of rights to find a procedure which would solve the problem. It was a marvelous example of the type of conference which is needed today. In the past, the main instrument of national policy has been armed force, but now it is coming to be the conference table.

To many it might sound strange to speak of a Sunday in Atlantic City as holy, but no other adjective will apply to the Sabbath during this Conference. The Spirit of God was manifestly present. Dr. Henry P. Van Dusen, of New York, led a profound and searching discussion of "The Practice of Worship"-what worship is, what it does, what it requires of the ordinary Christian. He defined worship as the expression of our deepest faith and as a discovery. "Worship is always pathfinding into new fields." Worship stimulates thinking. We need to reclaim the world of thought and redeem and discipline it in religion. The objective of worship, he said, is identical with the objectives of religion, viz., fullness of life with God for the and for all mankind. individual Growth in the life of God for all mankind is what we mean by the Kingdom of God. Religion concerns the whole of life. The great test of worship is, do I come forth from my experience of personal worship or of my service of cooperative worship with a fuller and freer life?

An open forum followed this address, but space forbids detailing the questions put to Dr. Van Dusen.

At four o'clock a Worship Service was held. Miss Bertha Condé, well-

beloved spiritual guide, led the meditation, using as her theme, "The Challenge of Love." She quoted a scientist as having said that man in relation to the immensity of the universe is an insect too insignificant to be seen by a powerful glass. Love is the one capacity that the insect, man, has for transcending itself. Love is not a sentiment, but a force, the greatest force in the world. Jesus is the perfection of self-forgetting love. Miss Condé said there never was a time when the youth of the world were so dispairing about the meaning of life. It is because they have not yet learned how to use the law of love; they have not seen it in the lives of their older guides.

The service Sunday evening brought world opportunities and needs to our door. Three missionaries spoke on "The Spiritual Implications of Our Task" - Miss Florence E. Smith, of Santiago, Chile; Miss Alice Appenzeller, of Seoul, Korea, and Mrs. Elgin Sherk, of Teheran, Persia. Miss Smith traced the beginnings of evangelical work in Chile through the efforts of that beloved missionary statesman, David Trumbull, and its subsequent growth and influence in the country, in challenging even the State Church to more liberal interpretations of religion. Miss Appenzeller told of the faith and zeal of the early Christians in Korea and of her work among their daughters and granddaughters in Ewha College at Seoul. Mrs. Sherk indicated some of the spiritual implications of the task which are common to us all, giving many telling illustrations from the home life of Persian women.

The Sunday meeting concluded with . an impressive service led by Miss Margaret Burton in memory of four leaders who have entered into Life the past year: Miss Jennie Lois Ellis, of Philadelphia; Mrs. Luke Johnson, of Nashville; Miss Ella D. MacLaurin, of New York, and Mrs. D. Everett Waid, of New York.

Reports are apt to be taken as a matter of dry routine, but the reports

of the different committees of the Federation were fascinating, showing, as they did, the breadth and scope of the Federation's interests and activities.

Miss Gertrude Schultz, chairman of the Central Committee, reported for the Committee on United Study of Foreign Missions that an edition of 80,000 copies of "From Jerusalem to Jerusalem" had been exhausted and another of 10,000 is coming from the press. She described the new study books for women and children for 1930-31, and displayed the first copies.

Some of the activities of the Committee on International Relations, of which Mrs. Silverthorn is chairman, relate to motion pictures as shown abroad, securing signatures for the participation of the United States in the World Court, and forming right social relations. Its work is closely related to another Committee on Missions and Government under the leadership of Mrs. Darby, which has to do with negotiations with governments, questions relating to immigration, extraterritoriality in China, and similar matters.

In attendance at the meeting of the Federation there were representative young women who are in touch with student groups. The President asked them to meet together and formulate things which they would like to have presented to the entire group. As a part of the consideration of missionary preparation and student work, this group was asked to present some reasons why enlistment in foreign service has of late declined. Some of the reasons enumerated were:

1. Uncertainty, in view of changing conditions, whether a life work as formerly can be pledged. 2. Greater educational requirements. Students often cannot or do not wish to spend so much time in preparation as is required. 3. The need of a new type of missionary, not to work for a people but with them. 4. Change in the Christian philosophy of life. Serious doubt even as to the existence of God. 5. Inadequate idea of what a missionary is.

The group stressed:

a. The attractive presentation of missions, emphasizing the large implications of the task; b. missions as one of the great factors in international relationships; c. the message of missionaries on furlough to be one which takes into account the viewpoint of youth; d. the advantage of presenting other nationals in this country to young people's groups; e. programs of missionary societies to be more carefully prepared, with a view to interesting young people.

Mrs. Jeannette W. Emrich spoke on the activities of the Committee on World Friendship for Children. Since sending the 30,000 friendship school bags to Mexico last year, a Committee on World Friendship has been formed in 21 of Mexico's 28 states. A course in World Friendship is now included in the curriculum of primary schools there. The school children of Mexico are preparing to return the compliment by sending 48 exhibits of the arts and industries of Mexico, one for each state in the U.S.A. The Committee is now preparing a gift for the children of the Philippines which will take the form of a Treasure Chest. Emphasis was laid on suitable books as one of the gifts in this chest.

A letter from Mrs. Henry W. Peabody was read by Miss Schultz, outlining the future of the World Fellowship of Christian Women.

Miss Margaret Wrong, Secretary of the International Bureau of Literature, spoke on "What Shall Africa Read?" There are 1,000 languages and dialects in use south of the Arabic-speaking part of Africa. Corrupt literature in French and English is finding its way into that country.

Mrs. Hough spoke on the observance of the World Day of Prayer, March 7, as a means of family fellowship all over the world.

Renewed emphasis was placed on the study books and schools of missions, the World Day of Prayer, the importance of including young women in all missionary groups and committees, more Christian literature for women and children in foreign lands, increased use of THE MISSIONARY RE-VIEW OF THE WORLD, special prayer for the women of Russia, and the vital importance of an adequate observance of this anniversary of Pentecost.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York Executive Secretary, Council of Women for Home Missions

LOCAL ACTIVITIES

In 1928, three issues of the *Bulletin* recounted activities of local women's interdenominational groups: May told of the Carthage, Illinois, group formed in 1880: June, of St. Louis, formed in 1897; October, of Stockton, California, organized in 1896. We are happy briefly to present in this issue activities of several other groups and later news of Stockton.

Forty Years in Des Moines

Our Des Moines Interdenominational Missionary Council was organized in 1889. Mrs. A. L. Frisbie, a Congregational pastor's wife, felt that the missionary women in the various churches of our city would enthuse each other to greater activity if they would meet together occasionally in prayer and service.

For the last fifteen years we have had an Extension Conference, a fall school of missions that lasts one week with an outside paid speaker. One home and one foreign interdenominational book is studied. The expense is met by voluntary gifts of the various churches that belong. We have no fixed membership fee. Our World Day of Prayer meeting is always very well attended and serves as an inspiration to all the women.

We belong to our City Federation of Women's Clubs and so have many civic and educational contacts. Some of our women are working in the citizenship schools.

We celebrated our 40th Anniversary by putting on an historical pageant. Mrs. A. J. PALAS.

In New England Since 1906

The Providence Federation of Women's Church Societies, now the Rhode Island Federation, was formed in 1906 because of a social need which could only be met by the united effort of an interdenominational group of church women. Because it was a social need the presidents called together were presidents of Ladies' Aids, Social

Unions, etc., consequently it was not a missionary federation that resulted, but a federation with an inclusive Nevertheless this federaprogram. tion had a strong missionary department, consisting of the strongest available member of each denomination, with a chairman in charge of the whole. Until this federation was formed there had been no permanently organized group to conduct the Day of Prayer for Missions. Such gatherings for prayer have been held in each of the twenty-three years of the federation's existence. A Missionary Institute has also been held each year of the twenty-three. At the time that Bostonians were enjoying "The World in Boston" I remember most vividly arranging and carrying through an excursion from Providence when 800 women were brought here to see the exposition and pageant. And then the "Orient in Providence" was held, and our committee had charge of the literature table.

In the Jubilee of 1910 our committee was of great assistance to the Committee of 100 because we had all the facts that they would have had to discover. We had the directory of missionary presidents in all the churches. the facts as to number and names of denominations, the geographical divisions of the city and the churches listed therein. This is a cold, bare outline but you, who know missionary work, can fill in the women touched and interested, the volume of prayer that has ascended through the years, and the quickening knowledge that has been disseminated. Strong churches learned also to bear the burdens of the weak, for where there were no leaders for study classes in weaker churches leaders were supplied by stronger churches. There has been no salaried worker and no budget. Willing hearts,

enthusiasm for the movement, and faith in Jesus, the leader, were what enabled the work to go on.

Somerville, Massachusetts, formed a similar federation in 1915 because results in Providence made us feel that no community could afford to be without the benefit of such united effort. We have had various well-known leaders for our Missionary Institutes. One year we had a monthly study conducted by our own women. One year we had evening meetings for young women. We have given five pageants to large audiences in a large hall, raised the money for the land on which our Italian Mission Church is built. gave a church warming party which furnished kitchen and pastor's study, and for many years have largely supported the Daily Vacation Bible School. One hundred and seven were enrolled in this school last summer. This year, as each year, we are planning for a Conference of our missionary presidents to talk over a training course for Sunday-school missionary chairmen

Over thirty dolls were sent to Japan, and given a farewell reception to which the children givers were invited. This was really a children's missionary meeting as we had a fine program, then the dolls were displayed for a week in the Public Library where everyone got a message. Some sixty Mexican bags were sent, and a meeting was held which was addressed by Mrs. Emrich. Again you must read between the lines and feel the warmth of love and effort.

When Mrs. Peabody was raising the money for the Union Christian Colleges of the Orient, and was fearful that Massachusetts might fall below its quota, our Federation had a whirlwind campaign and raised \$500 in a week, after most of the churches had given denominationally.

We had Miss Laura Parker in many of our Federations to give her illustrated talk on Migrant Work.

Worcester, our largest Federation numbering seventy-four churches, gave recently "The World in Worcester" for two days with a fine pageant on the evening of each day. It was a very great success.

Time fails me to tell of Lynn with its forty churches, and Portland with its twenty-five, and all the rest. The two accounts given in something of detail must suffice as a picture of the whole, where more or less the same is done.

We have to date fourteen Federations of Women's Church Societies here in New England.

> (MRS. E. TALMADGE ROOT) GEORGIANA M. ROOT.

Omaha, Nebraska

Our Women's Church and Missionary Federation of Omaha grew out of a Missionary Jubilee Convention held here in October, 1910. The object of forming this organization was to quicken missionary projects in Christian education and have a closer cooperation between the evangelical, Protestant churches of the city. The program carried on for the first few years was to have missionary speakers and a little later a mission study class during the summer. In late years we have had a summer Vacation Bible school, helping a mission in East Omaha in the poorer section of the city. This has been most helpful and a most worthwhile undertaking for us.

Two years ago there seemed to be a great demand for a social welfare worker, so with the cooperation of the Council of Churches we together pay for and sponsor a social welfare worker, who does some office work and attends juvenile court cases in our behalf. These court cases are followed up and given all possible help within our means and jurisdiction. The first year we had a worker trained in this particular line. There is not a doubt in our minds but that it is the greatest undertaking the Federation has ever done, and seeing and knowing the great need of it we hope this good work will go on and prosper, be enlarged and well nourished by the Federation membership.

The budget for the welfare worker

1930]

[March

is raised by apportionment according to membership. It was cut this year to barely cover the year's work, to lighten the load for the churches, but we do not know as yet whether that was a wise move for us. Dues in the Federation are \$1.00 per organization.

(MRS, R. H.) SARAH I. FAIR.

Springfield, Ohio

In 1914, Mrs. C. C. Jones, of our city, started a night school for foreign people, teaching reading, writing, sewing, Bible. In the first sewing class there was only one woman. All assistance was gratuitous. At that time we had in our city a Union Interdenominational Federation of Mission Study (later called Union Missionary Society). This organization saw a future of many opportunities in this night school of Mrs. Jones and asked her to start a settlement work which they would help sponsor and enlarge. So in January, 1916, the Union Settlement Work was organized. The meetings or classes were held in a room downtown. As the classes increased, larger quarters were necessary. An old residence was purchased on faith with borrowed money and was arranged to accommodate the growing classes. As soon as this building was paid for, another building close by on the same lot was available at a very modest cost. It was a saloon and when prohibition came in, this saloon had to close, so we got the building very cheap. Had to borrow that money, too. The saloon was transformed into a beautiful Sunday-school room. After acquiring the two buildings, we were incorporated in March, 1922.

Our budget is raised with the aid of the Community Fund, churches contributing stated sums, other organizations, patronesses and associate members. About a year and half ago, after our debts were paid on the other two buildings, we were fortunate enough to have the opportunity to buy the twin building of our first building which is next door. This last building is called our "Good Will Industrial Department." Have cobbling done there, also have a room fixed up with used clothing, furniture, etc., which is sold when we can, and given away when necessary. We installed two showers this summer. We have three very good buildings; enough lot left for another building. Our dreams are to tear down the Sunday-school building and build a large substantial building; the lot is right next to it. The work is growing and we are so proud of all the activities.

(MRS.) ANNA K. DUCKWALL.

Filipino Center in Stockton

About six years ago the wife of one of the prominent doctors in Stockton, California, caught the vision of doing some work among the 8,000 Filipinos in and around Stockton. The resulting Center has been greatly blessed in the number of leaders it has trained. An ordained Filipino worker, converted in this Center, is now giving much of his time to the work. Two Filipino boys, graduates of the local high school, converted in the Center, have entered college, one at Ashbury College, Kentucky, the other in Pasadena, California, while a third boy, also converted in the Center, is at school at San Diego.

Then there is Mary Area, a Filipino girl, who graduated from the local high school in February, and who won first place in the public speaking contest recently held in the high school. She caught her inspiration in the Center and hopes, after training, to go back to help her people in the Islands.

The women of Stockton are also helping financially and by personal service in the local Mexican, Japanese and Chinese work. These activities are not carried on through the women's organized groups, but are largely supported by the same women.*

* We are indebted to Miss Emma C. Neumiller, of Stockton, for these facts.



AFRICA Sudan Interior Mission

SINCE 1900 there has been steady expansion in the Sudan Interior Mission, organized in 1898 by Rowland Bingham, an Englishman. There are now 132 missionaries in active service. Over fifty native churches, all self-supporting, are in existence. Thousands throng these churches and Sundayschools every Lord's Day. Schools have been established in which the Scriptures are the textbook; among them a boarding school for girls, which trains Christian wives. At most of the stations there are dispensaries. The hospital, first of its kind in Nigeria, gave 93,000 treatments last year, and every one coming received the Gospel. Ten languages and dialects have been reduced to writing and the Scriptures translated into them. The mission's income in 1926 was about \$170,000. The contributions of the native Christians last year were \$3,200, given by men and women whose daily wage is but sixteen cents and ten cents respectively.-S. S. Times.

In Nyasaland

TWO leading features in the work of the Nyasa Mission during the past year have been the establishment of five native churches with native pastors and church officers; and the desire which some of these churches express to send their own missionaries into Portuguese East Africa. Two instances indicate that blessing has attended the Mission's work.

(1) The Annual Native Convention is the great occasion of the mission year, when from all the villages native Christians and their friends travel to the central stations, many walking 30 miles or more, to spend a week-end in prayer, the study of the Word, and the up-building of Christian life. Nearly 2,000 assembled at Cholo, while similar, though smaller, conventions were held at Nkhate and Likubula.

(2) The Bible is exalted among the native Christians. They love it, and make much of it, both in their worship and in their homes. A well-known missionary-traveler, when visiting the stations, remarked upon the place given to the Bible; the forest of hands uplifted when a show of Bibles was called for; the fact that even at the dayschool the children brought their own New Testaments with them, and that the most coveted gift they could receive as a school-prize was a copy of the Word of God.

Missionary Flight Planned

DLANS are under way for the first I missionary air expedition, a flight to an almost inaccessible region of Southwestern Africa, to be undertaken by the Oblate Brotherhood of Cologne, Germany. The expedition will be to the pagans of Oyamboland, in Southwestern Africa, one of the least-known places on the globe. The missionary, who was a German air pilot in the World War, made a promise in his student days to Father Otto Fuhrman, a veteran missionary, that some day he would take up the work in Africa, and \$100,000 has already been subscribed in Europe for the project. It is planned to launch the expedition in the early Spring of 1931.-N. Y. Times.

Suppressing Native Languages

IF A newly enacted law is enforced, native Christian people of Portuguese East Africa will be entirely deprived of the use of the Bible in public worship.

This law of the Portuguese Government prohibits the use of the native tongues by the missionary societies in Mozambique. One article reads as follows: "In all religious missions, the official language in the religious teaching, as well as in any other relations with the natives, is the Portuguese language." A qualifying clause allows the temporary employment of the spoken language in religious teaching, while the knowledge of the Portuguese language is not general among the natives, but the use of any literature in the native tongue is forbidden. The Society has published the Bible in Ronga, and there also exist versions in the Tswa and Tonga languages.

Missions in Portuguese Colonies

FOR some years the missions have been experiencing difficulties in the Portuguese colonies both in East and West Africa, and the situation has grown more acute with the publication of new legislation recently in Portuguese East Africa. These laws insist upon the possession of a certificate of primary education by every native preacher or teacher of religion, and forbid any written use of the native languages. These appear to the missionary societies to be incompatible with religious liberty, which, in the case of the British missons, is guaranteed by treaty.

While the missions cannot but welcome the interest in the education of the natives shown in the new laws on this subject, they nevertheless believe that some of the regulations-such as the insistence upon buildings of stone for every school throughout the territory—will tend to defeat their own object by closing large numbers of The whole situation is reschools. ceiving careful attention.

Congo Brought Nearer

MAURICE LIPPENS, honorary M. governor-general of Congo Belge and now minister of railways, marine, posts, telegraphs, telephones and aeronautics in Belgium, has placed an order for a "beam" type wireless post

in Belgium which will supplement the present telegraphic communications with Congo, and at the same time inaugurate telephone relations with the colony which now can only be carried out via Paris or Berlin. Included in the plan is broadcasting for Congo.

M. Lippens is also actively negotiating for the establishment in 1930 of the Franco-Belgian air service which will link Brussels and Paris with Congo and Madagascar each week. Brussels would then be six days from Leopoldville instead of eighteen or ninetcen as at present by steamer.

EUROPE

Friends of Evangelical Christian Unity

THE annual meeting of this movement was held this year in Bergerac in the Dordogne Valley. The movement was organized in 1920 to bring about closer relations between German and French evangelical Christians on a religious basis. The object is to be attained by means of conventions and by cooperation in works of Christian love. The annual conventions are held alternately in France and Germany. There are already more than 1,400 members. The head of the movement is Pastor Jules Rambaud, D.D., of Bad Homburg.

This year's meeting was held in a locality of southern France, in which the teachings of Luther gained access as early as 1520. To this day the portrait of Luther is hung in the Reformed Church of Bergerac. There are seven congregations in the Dordogne Valley that have lived through the times of religious persecutions.

This is the seat of the institutions for the "Works of Christian Love" that were started by Pastor Jean Boss and the first of which was a home for orphaned and morally imperilled girls. In the community of Laforce there are new homes for sufferers of all kinds, especially for epileptics. The tenth of such homes is being erected. Laforce, with an institutional congregation of 600 members of whom 500 are inmates, has been called the French Bethel. The addresses delivered at the convention correspond to this environment.

Under the influence of this convention an exchange of theological students has been inaugurated. Special attention is devoted to the spiritual care of Foreign Legion soldiers of German extraction.—*Kirchenzeitung*.

German Mohammedans

THE Islam Institute in Berlin suggested the formation of a committee for German Mohammedans, which was actually formed at the beginning of 1929. The organization consists of Moslems of German nationality who have become adherents of this religion. They have subscribed to an agreement whereby they will settle all disputes with other Mohammedans before an Islamite court. All have adopted Arabic names in place of their baptismal names.—Devaranne.

To Starve Out Religion

 $T_{\rm from \ Russian \ sources \ believed \ to}^{\rm HE}$ following has been received to be authentic:

"Some time ago the Soviet authorities permitted the Baptists to publish 25,000 Bibles in Moscow, and 25,000 New Testaments with Psalms in the town of Harkow. This work was stopped before it could be completed. The magazine *The Baptist of Ukrainia* has ceased to exist, and the magazine *The Baptist* has to undergo so minute a censorship that the Czarist regime would be jealous of it."

Methodist Union in England

METHODIST bodies in Great Britain proposing to unite are the Wesleyans, with a membership of 517,-000; the Primitive Methodists, 224,-000 and the United Methodists 145,000. Negotiations started in 1913, and a definite scheme was ready by 1919, but opposition, chiefly among the Wesleyans, has resulted in delay. A magnanimous spirit on all sides has made it possible for one after another of the leaders of the opposition to come over to the side of union, and last year Methodist leaders petitioned Parliament for a bill to enable them to consummate union under certain conditions. These conditions provided that given a final vote of 75% in all three Conferences in the year 1931, union can be achieved in 1932 and the first United Conference meet in 1933, exactly twenty years after the commencement of negotiations.—Indian Witness.

Russian Mohammedans

SINCE the formation of the Soviet Republic, many Mohammedans have left Russia and settled in Esthonia, where there are now about 300. Finland also has Mohammedan settlers to the number of about 950.

Alliance of Jews

NEW movement has arisen in Hungary to bring into an Alliance all Jews who believe in Christ, whether connected with a church or not. The leader of this movement is Dr. Foeldes, a Hungarian Jewish lawyer and prominent jurist who is also a Christian. When interviewed regarding the Alliance, Dr. Foeldes said: "One fundamental basis is that every one has a right to live his own life as a Christian, and we do not demand adherence to any dogmas or creeds. The only requirement for membership in the Alliance is a confession of faith in Christ. That alone holds us together. Every one is welcome to our conferences, and whoever visits us once will be fully convinced that we are not a mystical sect, but a company that believes and teaches the Bible as the Word of God and the truth in Christ as it is written and without distortion."

The movement was known in Germany before the war and has greatly developed since then. It is spreading in France, England and also in America.

Famous French Seminary

THE Paris Theological Seminary, founded in Strassburg during the Reformation, is responding to increased demands for theological training of students from Czechoslovakia, Roumania, Poland, the Balkan States, Japan, and the United States. Graduates of this Seminary have served every section of France, as well as important parishes in England, Belgium, Switzerland, Germany, Holland, America and the missionary lands of Africa, Indo-China, Madagascar and Tahiti. The roll of its alumni is a blue book of religious leadership.

Huguenot Hospital

A SYMPATHIE," the mission hospital of the French South-East Mission, in Digne, Basses-Alpes, France, has been in operation a little over a year. There are 57 patients in a building built to accommodate fifty. The hospital has been a great boom to the Protestant sick of the region, and has furnished a wonderful opportunity for evangelization. In the Province of Basses-Alpes there are over 200 villages. Patients are coming from many of these, and upon their return to their homes take the Gospel message. The plan of the mission is to follow up every such opening. A colporteur has been secured to take advantage of these opportunities. He will traverse the region, visiting in the homes of all ex-patients, holding meetings, preaching the Gospel, and distributing the Scriptures.

NORTH AMERICA **Cooperation** in the Ozarks

HURCH superintendents and su-A pervisors of mission work are more keenly aware than ever before that close cooperation between the various denominations is necessary if the people in the average rural community are to be afforded adequate religious privileges. A survey now being made promises real progress. A local Ozark Committee of the Home Missions Council, representing eleven denominations having churches in the Ozark country, has recently been formed for the purpose of making an "Every Community Church Survey" of the upland counties of Southern Missouri, Arkansas and eastern Oklahoma, popularly known as the Ozarks.

Of the 91 counties included in the survey 50 are in Missouri, 30 in Arkansas and 11 in Oklahoma. This area is 85% rural; its people very largely native born white, and for the most part would be classed as Protestant rather than Catholic. Headquarters are in the Y. M. C. A., Springfield, Mo.

Religious Press Conference

THE fourteen editors of religious periodicals who attended the annual meeting of the Executive Committee of the Federal Council of Churches in Chicago, December 4-6, had an interesting conference for the discussion of their common problems. Dr. Paul S. Leinbach, editor of the Reformed Church Messenger and Chairman of the Editorial Council of the Religious Press Association, pre-The Conference recommended sided. to the Committee on Motion Pictures, appointed by the last meeting, that it arrange for a frank conference with officials of the motion picture industry, and that, in preparation for its report to the next meeting, it undertake to secure as many pertinent facts as possible concerning the present situation.

Plans were made for the next annual editorial conference, which will be held in Washington, D. C., April 29 and 30, under the chairmanship of Dr. Leinbach. A committee, which was charged with responsibility for outlining a series of topics for the conference consists of John van Schaick, Jr., of the Christian Leader; Dan B. Brummitt, of the Northwestern Christian Advocate, and U. M. McGuire, of The Baptist.

Friends Consider Union

A MONG the many movements toward church union the church union, the newest de-"Allvelopment appeared at the Friends' Conference" held in Oskaloosa, Ia., last fall. An effort was begun to draw into fellowship the four bodies known as Orthodox or Conservatives, Liberal or Hicksite, Wilburites, and Primitive. The Orthodox or Conservatives, mixed with Progressives, number nearly five to one of the

total Friends in the United States; Liberals or Hicksites have upward of 16,000 members; Wilburites numbering 3,500 are quite Conservative, with a touch of the oldest conservatism, while the Primitives are very few in number and occupy an independent attitude.

To this Conference came Friends from all parts of the United States and Canada, from England, the old London Yearly Meeting, from Ireland, from France, Germany, Japan, Australia and other countries.

Divisions which have interposed the more important differences received attention, and it was agreed that since peace has been from the first a cardinal principle of Quakerism, much can be gained by removing the spirit of dissension among its groups.

President Hoover is a member of the Orthodox or Conservative group.

For Crime Prevention

A NATIONAL Commission on Crime Prevention through Moral and Religious Education is to be organized by the Church League, an interdenominational organization with headquarters at 156 Fifth Avenue, New York City. The purpose of this commission will be to supplement the work of President Hoover's Commission on Law Observance and Enforcement.

The plan is to discover on the basis of all ascertainable facts how effective is the present moral and religious education in keeping those who receive it out of criminal careers, and also to suggest practical ways in which appropriate moral and religious education can be extended to one half of the youth of America from 5 to 18 years of age who are not now receiving such training from any source, Protestant, Roman Catholic or Jewish.

Shipments of Christian Literature

DURING December, the Bible Institute Colportage Association of Chicago mailed seven and one-half tons of evangelical Christian literature to accredited workers for free distribution among several neglected 5

classes in the United States, Canada and a few foreign countries. This large supply of the "Gospel in Print" consisted of 40,329 books of the Moody Colportage Library, 43,872 copies of the Evangel Booklets, 60,779 copies of the Pocket Treasury (a collection of Scripture portions, songs and helps), 42,957 attractive gospel tracts, 4,413 Emphasized Gospels of John, and 1,817 New Testaments—a total of 194,167 copies. This was sent in 3,218 shipments to every state in the Union: to Canada, Alaska, Porto Rico, the Philippines and six foreign countries. It was furnished to the teachers and scholars of 1,324 mountain schools, and the inmates of 1,100 penal institutions; to patients in city, county and national hospitals; to pioneers, lumberjacks and others.

Change of Heart?

THE California Commission on Immigration has issued the following Rules for the Treatment of Foreigners:

Don't snub foreign people. Make friends of them.

Don't laugh at their questions about American life. Answer them.

Don't profit by their ignorance of American law. Help remove it.

Don't mimic their broken English. Help correct it.

Don't call them offensive nicknames. How would you like it yourself?

Don't make the immigrant hate America. Make him love America. In other words, be an American—and be a Christian.

Conference of Negro Educators

A CONFERENCE of presidents and theological deans of the major Negro schools, maintained in the South by the American Baptist Home Mission Society, was held in Atlanta, Georgia, October 9-11. The first day was devoted to a consideration of the religious condition of these colleges. The second day took up the theological departments of the schools. While the total number of students for the ministry remains practically the same, the number pursuing full theological courses is greater than ever before, though inadequate to the needs. The third day was given to the needs of the average Negro pastor, especially in the rural districts, and to the possible methods of giving him a broader outlook and better methods, and elementary training for his work. The schools unanimously approved the establishment of ministers' institutes, designed to start the ministers who attend them in courses of study which will be continued in ministers' clubs It is and correspondence courses. hoped to secure the cooperation of Negro state conventions and national organizations of white state conventions, of each of the theological schools, and of the Home Mission Society and friends in the North.

JAPAN

The Gospel's Power

HRISTIANITY is recognized by G the Japanese Government as one of the three religions of Japan. Though the number of openly professed Christians is comparatively small. Christian influence is firmly rooted in the life and thought of the nation. It is interesting to note that a Japanese playwright, in 1928, produced in the Imperial Theatre, Tokyo, a drama entitled "Christus," following very closely the Gospel story, carrying it through to the risen, living Lord. The appreciative response of the audience, largely non-Christian, was significant.

Another evidence of the place Christianity has won is the recognition it receives from non-Christian Japanese leaders who acknowledge, not only its influence upon Japanese life, but the power it has had in their own personal lives and the difference it has made in their thinking and conduct.

The Japan Advertiser on May 15, 1929, had an editorial "Has Christianity Failed in Japan?" The writer asserts:

"Their [the missionaries'] great

feat has not been the conversion of a certain number of Japanese but the foundation of a vigorous native church. It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native church in Japan."

Unreached Millions

MANY in America are inclined to believe that Japan has advanced so far in Western civilization that she has discarded idols, that ancient faiths have lost their hold and that it is only a matter of time before she will become the Christian nation of the East. While this may be true of the educated upper classes, it is by no means true of millions of the lower classes. Thousands of artisans, fishermen and boatmen, petty shopkeepers and laborers are practically untouched by the Gospel, while in many a village and hamlet there is not one witness for Christ. The farmers, too, are practically unreached. On all these, old religions and superstitions have a firm hold. Ancestor worship, fox worship and other cults are mixed up with Buddhism, and in nearly every house there is the god-shelf with its idols, its flowers and rice offerings. The Church of Christ has scarcely begun to touch these people. They can be effectually reached only by Japanese Christians.-C. M. S. Gleaner.

World Wide Task of Missions

REV. A. EBISAWA, General Secretary of the National Christian Council of Japan, paid a second visit to America as a delegate to the International Missionary Council at Williamstown, Mass. He writes of this visit:

"I found many changes in American life, due to the development of mechanical civilization, and to material prosperity. Nine years ago, when traveling through the States, I was almost in blind love, idealizing everything American; but this time I found that I could not remain altogether in blind admiration. I came to feel that we also have to share in

sympathetic attitude the burdens of our Christian leaders in America. Surely the world has many troubles. Each nation and people has its own peculiar problems; but it is the high privilege of us Christian brothers to be able to share each other's burdens for the glory of our common Lord. My heart leaps with joy when I look forward to the great task ahead of us. Our new Government, the Hamaguchi Cabinet, has just started a 'Spiritual Mobilization,' calling for the cooperation of all social and religious organizations to meet and help in the solution of the national, economic and thoughtlife problems. It gives us Christians another opportunity to redouble our efforts, and perhaps even to lead the religious and social workers of other systems. I believe the time has now come when our churches, being somewhat developed, will be able to enter into real cooperation with the churches of other lands in the work for the advancement of the Kingdom in all the world. Real world-wide cooperation in fulfilling the last command of our Lord, 'Go ye therefore, and make disciples of all the nations,' is really just beginning."

Rural Evangelization

THE Omi Mission is an undenomi-national experiment in rural evangelization, supported by voluntary contributions. It was founded in 1905 by Wm. Merrell Vories, who came to Omi as teacher of English in the local Government academies. In his own house he conducted Bible classes for students. About 30 were soon baptized and a student Y. M. C. A. organized. The Herbert Andrews Memorial building was erected for this work. The rapid spread of Christian influence caused suspicion and opposition, which resulted in pressure upon the school authorities. Mr. Vories was offered a renewal of contract only upon promise to give up all religious activities. This was, of course, impossible.

In April, 1907, the second period of this Mission began with one foreigner

and one young Japanese (Mr. Yoshida), in the new building. By remarkable Providences and by architectural work for income, the Mission has grown till now it comprises about 100 workers, and has spread its activities into many parts of the province. The property is held by a Foundation incorporated in Japan as the Omi Kirisutokuo Jizen Kyokwa Zaidan, which insures the permanency of its work. The Mission's platform is:

1. To preach and practice the Gospel in the Province of Omi without reference to denominations. There being no "Omi Mission Church," converts are organized into self-supporting congregations of the denominations of their own choice.

2. To practice the complete unifying of the work and fellowship of Japanese and foreign workers.

3. To evangelize communities unoccupied by any other Mission, and under no circumstances to overlap with the work of such Mission.

4. To evangelize Rural communities, as the most conservative element of mankind and the most probable source of leadership.

5. To seek, enlist and train leaders and workers.

6. To work for social betterment, including temperance, social purity, marriage customs, industrial, physical and sanitary reforms, and definite efforts for the neglected.

7. To study and experiment with new methods of evangelization.

Relief for Night Workers

NIGHT work from 11 p. m. to 5 p. m. for young persons and women working in factories in Japan came to an end on July 1, 1929, the prohibition affecting approximately 1,000 young persons and 196,000 women. Hereafter Japanese cotton mills will be operated on a two-shift basis from 5 a. m. to 11 p. m., and the actual hours of work will be reduced from 10 hours to eight and one-half a day.

Many factories celebrated the day. The industrial association of the Oka-

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yama Prefecture requested its affiliated factories to have all their employees examined medically on that day and to start courses in athletics, and it has set apart the date to be observed annually as "health day." Some factories are planning for their leisure-time activities to include lessons in flower arrangement, artificial flower-making, and etiquette, as well as in language, ethics and cooking.

WESTERN ASIA

Syria Has Mental Hospital

THE Lebanon Hospital for Mental Diseases is not in the forefront of public thought, but in a quiet, unostentatious way it is doing splendid work in Syria. Interdenominational and international in character, it is a complete unit for the treatment of mental afflictions in a country where provision for illness is far behind either Palestine or Egypt.

The work has been achieved by a group of international committees, Swiss, Dutch, American, Syrian, English and Scotch, who charged themselves with the responsibility of framing policy and providing capital, and who have furnished and equipped this hospital for 30 years. The doors of the hospital have not been closed through all the vicissitudes of famine and revolution, political change and war, and the one aim has been to heal all sorts and conditions of men, not only of their mental diseases but of their spiritual diseases also.

The need is great and accommodation is very limited—only one bed to every 16,300 people in Syria, whereas in Palestine there is one to every 6,000 and in Egypt one to 4,500. The hospital is full to overflowing. The total income for the year was \$40,000, the greater bulk of which was derived from patients' payments.—Evangelical Christian.

Home Economics in Syria

H OME Economics education in Syria is in its infancy, but family consciousness is strong, and the majority of girls look forward to homemaking

as their life occupation. The future of Syria is tied up with a number of religious and economic problems, but no need is more important than that of Christian home making. Three years ago the Presbyterian Church initiated an educational project new to Syria —the Sidon Girls' School. The study course was planned to cover six years' training in food, clothing, home management and child care. One of the first graduates is now dietician in the Lebanon Y. W. C. A. camp, the first Syrian girl to fill such a position.

The plant as originally designed is now complete and consists of the administration building, with class rooms, auditorium, office and reception room and laboratory, and four cottages planned according to the prevailing type of Syria home architecture. Each contains a teacher's room, two sleeping rooms for girls, bathroom and kitchen. Ten girls and a house mother live in each cottage, the house mother leing one of the teachers. Seventy boarding students can be accommodated.

A Welcome Change

Some time ago, owing to restrictions in regard to Christian teaching, which the Turkish Government had imposed, the Jewish Mission Committee of the Church of Scotland came to the conclusion that their mission in Constantinople (or Istamboul, the name now insisted on) would have to close. It is now reported by The Record of the Church of Scotland that a change has come over the authorities, who have expressed a desire that the work should continue. The report continues: "This, of course, could only be on the Committee's terms, and it must be gratifying to friends to learn that the scheme devised by Rev. R. C. Macanna, and approved by the Committee, has been adopted."-The Christian.

Changes in Afghanistan

N ADIR SHAH, King of Afghanistan, in a recent proclamation sets forth the future policy of his régime in the following ten points:

1. The principle of Islamic law (Hanafi) will be the basis of the ad-2. Total prohibition of ministration. alcoholic liquor. 3. Establishment of a military school and arsenal for manufacturing modern arms. 4. Continuance of King Amannullah's relations with foreign powers. 5. Restoration of telegraphs and telephones. 6. Reconditioning of all roads. 7. Energetic measures for the recovery of arrears of revenue. 8. Development of commercial relations with foreign powers. 9. A progressive educational policy. 10. The old Council of State to be continued and a Prime Minister to be appointed who will form a cabinet subject to the approval of the king.

GENERAL

Significant Events

N THE leading editorial of the No-▲ vember number of Jewish Missionary Magazine, Dr. Thomas M. Chalmers, Director of the New York Jewish Mission, points out seven notable events of the present year which have striking significance prophetically. These are: the Papal-Fascist concordat: the proposed revival of the Jewish Sanhedrin for the retrial of Jesus: the formation of the Jewish Agency, uniting Zionists and non-Zionists in the restoration movement; the Arab-Jewish riots; the proposed International Bank; the enlarged Peace and Safety propaganda; and proposals for creating the United States of Europe.

Portentous Events

THE "White Man's Burden" has passed from poetry into grim reality. Recent developments indicate that India is to be Britain's most important problem this year. The Indian National Congress voted, January 1, 2, by a vote of 994 to 6, to secede from the British Empire and to maintain complete independence. The plan of the seceders is said to be to enter immediately upon a campaign of civil disobedience, nonpayment of taxes and noncooperation with the British government. The British authorities are characterized as intruders. It is proposed, also, to repudiate the British debt, the interest on which is said to reach the enormous total of \$2,500,-000,000 annually.

To this must be added China's revocation of extra-territorial rights, which affects Great Britain more than any other nation; the unsatisfactory conclusions of the commission of inquiry into the Palestine Arab-Zionist feud; rioting in Nigeria, Africa; intertribal warfare in Bulowa, South Africa; an uprising at Apia, Samoa; and smoldering volcanoes in Egypt and Mesopotamia.

World Alliance for Friendship

HE Executive Committee of the rWorld Alliance for International Friendship through the Churches met for the first time on French soil last September. In ten years this organization has made very great progress. There are now national branches in 31 countries and the Alliance commands international respect. The French Government went so far as to send a telegram wishing all success to its meeting at Avignon. That the Alliance is capable of handling a difficult task is shown by its quietly settling, at Avignon, a complicated dispute of long standing between its Bulgarian and Yugoslav members.

The work of the Stockholm Continuation Committee has a profound interest for the Alliance and at its last meeting it accepted almost all the resolutions passed at Eisenach. It further proposed that in case of declaration of an aggressive war or of violation of international law, the Churches should refrain from all collaboration with the defaulting State. It organized two stimulating summer schools last year. The one at Vaumarcus brought together students, agricultural laborers and employees, and a group of the Knights of Peace. Discussion centered around the question: Is it possible to be a good Christian and an intolerant patriot at the same time? The gathering voted that "the Churches should condemn all wars, arising out of causes not sub-

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mitted to international arbitration or declared contrary to the decision of the International Court." Another group from eight different countries met at Schloss Westerburg (Germany). Here too the problems of peace and of the Church and modern youth were discussed.

World Alliance for Peace

THE number of December 15th of the periodical *Portugal Evangelico* is devoted to the subject of world peace. This number brings a long report by Alfredo da Silva on the Conference held at Avignon in France.

After giving the history of the movement and the effort to make it effective in every country, he reports the meeting itself. This was attended by 39 delegates, one from each country participating. He reports as the chief topics engaging the attention of the conference the subject of disarmament and the resolution to set aside one Sunday, preferably the Sunday before Christmas to bring before all Christian people the problem of peace and the obligation incumbent upon them to bring about the ideals of Christ in regard to universal peace. This idea he recommends to the thoughtful attention of the readers of this Portuguese paper which is the organ of the Methodist Church of Portugal.

Suspension of a Religious Paper

 $E_{\rm been}^{LMUNDO\ CRISTIANO\ which has}$ in Mexico has suspended publication for one year with the hope of resuming after that time. The reasons given are largely those connected with financial retrenchment. The number in which this is announced is a very beautiful Christmas number which makes the fact stand out with particular sadness.

Medical Missions

D^{R.} OLPP, of the Institute for Tropical Diseases in Tuebingen, publishes in his last report, some very interesting figures about medical missions. He says that Protestant missions own and control 858 hospitals with 31,264 beds. In these 389,712 patients have received medical attention, out of which 198,844 were operative cases. There are 1686 dispensaries in which last year 10,441,539 consultations were held, while there were also 137,152 house visits.

There are now 513 native doctors (male) and 99 female doctors in the various fields, together with 2,597 male assistants and 2,861 female, besides 1,085 trained nurses.

For every 25 mission workers there is now one medical missionary. The largest number are working in Asia where there are 596 male and 321 female doctors, and 640 foreign nurses. China and India are the preferred countries, having in China a total of 499 doctors and 327 hospitals with 16.-608 beds. India has 297 doctors, two medical schools for women, recognized by government and enormous hospitals. Africa with its 140 million natives has however only 157 doctors among whom 15 are women with 282 foreign nurses. These few have to fight sleeping sickness, yellow fever, tuberculosis. syphilis, the evil effects of the slave trade, alcohol and the most unhygienic conditions.

The rest of the missionary medical forces are divided among Turkey, Australasia, Latin America and the United States. In China 279 of the hospitals are self-supporting.

The European participation in this magnificent work is small in comparison. The entire continent furnishes only 89 doctors. Great Britain 518 and the United States and Canada 700.

Educational Commissions

THERE were presented to the Committee of Reference and Council proposals for two educational commissions, one for Japan and the other for India. The appointment of such a commission to Japan was heartily endorsed by the committee and plans were suggested looking toward the appointment of such a commission when the way seems clear for it. A list of

subjects which might form an outline of the commission's responsibilities With regard to the was suggested. commission for India the committee had before it the very carefully drawn proposals of the National Christian Council of India, supported by the conference at Agra and by the various provincial educational associations and other bodies, together with certain suggested terms of reference which had been outlined by the representatives of the British boards having work in India. The proposal for the commission was approved in general and the officers were requested to take up the matter with the various national organizations concerned with a view to securing agreement on the terms of reference and the necessary personnel for the commission as well as finances. It is proposed that the commission should consist of seven members, two to be appointed by India, two by Great Britain, and two from North America, with the seventh member as chairman to be appointed by the International Missionary Coun-The present expectation is that cil. this commission should go to India during the winter of 1930-31.

INDIA

Gandhi Asks for Milk

ONE of the subjects studied by Dr. Kenyon L. Butterfield, agricultural leader, now on his way to India on behalf of the International Missionary Council, will be a plea for improving the cattle and increasing the milk supply for the children. Mahatma Gandhi recently wrote to Bishop Fred B. Fisher:

"What American friends may do in giving constructive help (for the Indian children) is not to send doles of charity but to send expert knowledge in dairying—true philanthropists who will give knowledge for the sake of giving it, and who will study the condition of India's cattle and show us the way of improving our breed and the supply of milk from the existing cattle. This idea, if it is entertained in a proper spirit, can be considerably amplified."

Gandhi Did Not Lead Indian Congress AHATMA GANDHI refused to WI accept the chairmanship of the Indian National Congress, which met in Lahore December 31. The secretary of the Indian Freedom Foundations, which has headquarters in New York, regards this as a most significant development in Indian affairs. The leader nominated to succeed Gandhi is Jawarharial Nehru, son of the Pundit Motilal Nehru and leader of the Swarajists, or Home Rule party. in the Indian Legislative Assembly. He is an extremist, the opposite of Gandhi in policy, and the young India party which he leads declares for complete independence. For ten years Nehru, who is thirty-seven and a graduate of Oxford, has been active in the militant campaign for freedom. He believes that Gandhi's era of passive resistance and noncooperation is at an end.—Missions.

Purdah Patients

A VISITOR to the Ludhiana Women's Christian Medical Center describes what she saw:

Each patient occupied a private ward, supplied with a lattice door to the central courtyard, and a back entrance to the street. Crouching around were various members of the family,---the grandmother minding the smaller children, and the husband reclining at ease in a long chair, keeping lazy guard over the observance of the strict regulation which must in no wise be relaxed in the unfamiliar setting of a Christian hospital. He came and went freely by the street door, but might never pass through the swinging lattice into the court, for as no other man might ever look upon the woman whom he had married, so must he never see the face of another Mohammedan's wife.

The demands of the Hindu patient are even more exacting, for she may touch no food unless prepared in a special kitchen by women of her own caste, and hospital arrangements must adapt themselves to these requirements. The exigencies of a surgical operation, however, often require a patient to take nourishment from the hand of a Western doctor or non-caste nurse, and the consequent violation of social tradition calls for most drastic action. Before the woman may resume her position in her own household she must submit to rituals of purification which demand that she bathe in sacred waters and partake of the five products of the cow.

Christianity Stands Third

THE Presbyterian reports that Christians now stand third among all the religious communities in India. In the census of 1921, their number was nearly five millions. The rapid growth of the Christian community since 1881 is indicated by the following table showing the proportion per 10,000 of population:

	1881	1921
Hindus	7,197	6,589
Sikhs	63	96
Moslems	2,260	2,407
Christians	58	123
Buddhists	172	465

The percentage of increase of religions in India from 1881 to 1921 is as follows: Christians, 150 per cent; Moslems, 37 per cent; Zoroastrians, 20 per cent; total population, 24 per cent.

Radium for Neyyoor

S A result of the casual mention A which Dr. Howard Somervell made in a recent wireless talk in England about the Neyvoor L. M. S. Hospital, of his desire to take back a supply of radium when he returns to South India, he has received gifts aggregating \$800. Radium of the value of this latter sum, he tells a correspondent, "will enable us to treat about 100 to 150 cases each year, with much greater prospect of cure (and much less work for me incidentally) than would be the case by operation alone. Moreover, many cases that we now have to send away to die a miserable death could, with radium, be saved and often completely cured, so great is the advance that radium treatment has made lately. We do over 200 operations a year on cancer of the mouth alone, possibly the largest number done by any hospital in the world for this particular class of

case. Cancer of the mouth and tongue is preeminently the type of cancer most easily and hopefully treated by radium."

Dehra Dun Girls' School

THE Seventieth Anniversary of the American Presbyterian Mission Girls' High School was held September 27 to 30 at the school in Dehra Dun. The school was opened as a Day School with about fifteen pupils in 1856. The following year it became a boarding school. In 1868 grant from Government was received, eighteen acres of land were purchased and the present building was built to accommodate 150 girls. To this has later been added a gymnasium with classrooms on either side. Plans are now in preparation for a new dormitory, classrooms, and more equipment. In 1876 came the first marked educational success in the passing of the Higher Middle Examination for boys by the first girl ever admitted to a public examination in India. That this high standard has been constantly maintained is witnessed by the large number who pass the Government examinations each year. However, the primary aim of the school is not to promote scholarship, but rather to develop Christian character, and equip young women for the fullest possible service.-Indian Standard.

Santal Mission

THE Santal Mission is operated ▲ jointly by three Lutheran Boards, one in Norway, one in Denmark, and one in the United States. The missionaries are recruited from each of these three countries, but are organized and work on the field as a single unit. Reports show there are 17,169 Average church attend-Christians. ance totals 6,205, while the average number of communicants is recorded as 1,889. A good gain was made for the period under review, which was 15 instead of the usual 12 months, owing to a change in the system of keeping the records. Baptisms numbered 630 children of Christians and 1,069 converts from nonChristians. In addition to the fifty-one missionaries twentytwo pastors, 225 elders, 70 Bible women and 143 teachers are engaged in the work of the church.

CHINA

Famine Over Wide Area

CANNIBALISM is added to the horrors of famine and cold, reported to have taken 2,000,000 lives in China within eight months. Another 2,000,-000 persons are said to be doomed to die by starvation.

George Andrews, a missionary born in Kansu Province, after nine months of relief work there, said famine, disease and exposure in Kansu, Shensi and Shansi provinces had caused one of the most terrible situations ever experienced in China, and that prospects for the coming year are that Northwest China probably will experience a plague of disease and famine that will be the worst within human memory.

Relief work in the interior provinces of Shensi, Kansu and Shansi, is extremely difficult because of the rugged mountainous country and difficulty of transporting supplies. He expressed sorrow that missionaries and relief organizations had been able to save only a small proportion of the afflicted.

Mr. Andrews testifies that he witnessed many instances of cannibalism, and that although authorities at first tried to stop the practice, they later abandoned the effort.

Missionaries Kidnapped

REV. S. W. K. SANDY and the Rev. E. H. Livesly, representatives of the British Wesleyan Mission at Tayeh, in Southeastern Hupeh Province, have been captured by bandits, who are reported to be holding them for a large ransom.

Three hundred Nationalist Government soldiers sent from Hankow to Tayeh to rescue the missionaries, joined the Communists upon arrival at Hwangshihkang and are said to be assisting the Reds in their occupation of Tayeh, a Communist stronghold. The capture had been carried out in the same place and by the same band of alleged Communists who carried off the Rev. Ulrich Kreutzen, Michigan missionary, Nov. 11th. Father Kreutzen later was released on payment of a small ransom.

Religion in the Schools

TNDER present government restriction, religious subjects can not be taught, nor chapel services held in schools. The Boys' School of Lintsing, met this by employing a preacher to work among students outside school hours, while in the Girls' School a Y. W. C. A. was organized. This group held meetings once a week, conducted classes in the evening for school employees, Sunday-school classes in the city and evangelistic work in the hospital. In the spring, however, the school board insisted upon the discontinuance of the Y. W. C. A. because the schools must have a uniform student organization with no religious exercises. The girls, much displeased, decided that it was about time a clear showing was made as to who were, and who were not Christians. As a result, nine joined the church by baptism and five or six on probation.

In spite of a small attendance on Sunday, there are two voluntary Bible classes led by Christian workers outside the faculty, with a good enrolment, and grace before meat was voluntarily organized.

Many books and periodicals of helpful character and religious tone are readily available for student reading.

Chinese Banditry

THE stations of the Liebenzell Mission in the province of Hunan are in constant danger at the hands of the bandits. The Alliance Mission of Barmen has sent home a long report devoted almost entirely to this evil. One of its missionary families has been robbed of everything three times during the last year. In the south of twang-tung there is a large strip of territory entirely in the hands of the robbers and to which no soldiers venture.

Although banditry is a Chinese evil and missionaries formerly were able to continue their work unharmed by negotiating with the robbers, the evil has assumed a much worse form, since these robbers are very largely mixed with communists and are determined to wipe out religion. Chinese Christians, catechists and pupils are being captured and some are put to death under the most atrocious conditions.

Since the middle of August, three missionaries of the Basel Mission, Kilper, Walter and Fischle, are in captivity, and a demand has been made for a ransom of \$2,000,000.00 Mex. It is not intended that any ransom be paid, since then all missionaries would be in constant danger of being kidnapped. The missions for the same reason have constantly refused to pay ransom for captured Chinese Christians. The wives of the captive missionaries are displaying the utmost heroism in recommending that no ransom be paid.

Chinese Home Missions

WRITING of the progress of the Chinese Church, The Chinese Recorder describes the work of the Chinese Home Missionary Society, an organization supported by Chinese funds, governed by Chinese officers and employing and sending out as deputation workers Chinese missionaries. The Society is well organized and is at present supported by eight local societies. The Recorder comments thus: "Not many years ago the Chinese were criticised as having little or no missionary spirit; as knowing nothing outside their own lands in the way of Christian progress. This can no longer be said. This Society, which began work in Yunnan alone, is now branching out to Turkestan, Manchuria, and other parts. The Chinese delegates to Jerusalem were asked at Singapore if they could extend their help to that part. It is likely that in the future the word 'Home' will be left out of the title and it will become 'The Chinese Missionary Society.'"

LATIN AMERICA Nursing in Peru

THE Evangelical Union of South America is an amalgamation of several smaller organizations. The fact that South America was left out of consideration at the World Missionary Conference at Edinburgh, in 1910, roused several leaders to united action on behalf of the Neglected Continent. The South America Evangelical Mission in Brazil united with the Argentine and Peru missions of the R. B. M. U., and they were joined a little later by the "Help for Brazil Mission." At Keswick in 1912 the fusion was completed and the E. U. S. A. came into being. There has been steady growth since that time.

Back in the mountains of Peru, Miss Pinn and Miss Michell labor in a remote Indian village, innocent of every ordinary comfort. They live in a little adobe shack, and carry on district nursing. "Distracting nursing" many would call it. These ladies crawl into the Indian huts, and without the help of a doctor, undertake the most desperate cases. There is no light save what comes through the low door. The dirt is unspeakable, the place is alive with vermin, and the patient has nothing but a filthy sheepskin for a bed. Any cure under such conditions would seem miraculous, but as a matter of fact recovery is the rule. All day long the Indians come for medicine, and every night the ladies hold a gcspel meeting in the Quechua language.—The Christian.

The Bible in Cakchiquel

NINE years of labor have culminated in a translation of the New Testament into the Cakchiquel Indian language of Guatemala by Mr. and Mrs. W. Cameron Townsend, missionaries to these Indians. Mr. Townsend tells of some of their difficulties: "Humanly speaking, the task was impossible. The language was unwrit-There were no teachers who ten. understood grammar. There were no competent linguists to undertake the task. After two months of arduous

questioning, writing and comparing, we discovered a few of the elementary rules of the language and formulated something of a vocabulary. It has been a long road from that small beginning to the classification of over 2,000 verb forms. We have come to greatly respect the Cakchiquel language. It is not an evolved language like English, but exists in its original purity to a remarkable degree.—Bible Society Record.

American College in the Argentine

THE American College in Buenos Aires, largest city of South America, announces itself a "Venture in Friendship." Believing that in Christian education there is more power to solve the problems of international relations than in battleships or secret diplomacy, this school is a good-will approach to the establishment of permanent international acquaintance and understanding between the Americans of the North and those of the South, and is an interdenominational enterprise conducted by the Methodist Episcopal Church and the Disciples of Christ.

Buenos Aires is a southern melting pot. The industrious northern Italian, the evangelical Waldensians, the hardworking Gallego, the restless Catalan, the energetic Basco, with a good share of French, Portuguese, German, Czechs, Swiss and others are fusing into a vigorous race. In the American College are representatives from them all, including the English colony and a small number from the United States.

For Santiago College

THE completion of \$150,000 by the Board of Foreign Missions of the Methodist Episcopal Church, making available an additional \$150,000, for a new building and equipment for Santiago College for Girls, Santiago, Chile, is announced by Dr. Ralph E. Diffendorfer, corresponding secretary of the board, 150 Fifth Avenue, New York.

Santiago College was organized in 1880 by the Rev. and Mrs. Ira H. La

Fetra. Hundreds of women now prominent in the life of Chile, including daughters of several presidents of the republic, have been educated in the college. Recently the trustees purchased a site of seven acres upon the edge of the city, upon which it is planned to erect a group of modern school buildings.

Mission for Diamond Miners

A FEW years ago diamonds were discovered east of Burity in sufficient quantities to draw diamond miners from all over Brazil, and to open up a large section practically uninhabited, except by Indians.

Some of the diamond miners were believers from other parts of Brazil, and they asked missionaries to send someone into the new field. Rev. and Mrs. A. C. Salley have itinerated during all of last year, by truck and Ford, not only in the Matto Grosso section of this district, but also in that part which extends into the state of Goyaz. They found the field absolutely unoccupied, and so vast that it was decided they should work the Goyaz section and Rev. A. J. Martin the Matto Grosso section, this year.

Work among these miners differs from regular work in that the population is ever shifting. A man interested in the Gospel found in a certain location by the missionary on one of his visits, may be found in quite a different location the next time the missionary comes around. Men form at least 70 per cent of the population. Nearly everybody attends the meetings when the missionary arrives.—*Presbyterian Advance.*

ISLANDS

Kagawa in Loo Choo

SINCE Mr. Kagawa returned from an evangelistic trip to the Loo Choo islands he has been arousing Japanese moral sentiment to responsibility for reform in those outlying dependencies. Mr. Kagawa says he is the first Japanese ever to visit Loo Choo as a sociological investigator. He was amazed at what he found. The

Japanese people, he comments, would learn a great deal about their origin and primitive state if they undertook the study of these islanders who speak a variety of the Japanese language fully 2000 years old, worship the same mythological characters as did Japan that long ago, and are living at about the same level of most ignoble culture. But no one seems interested in Loo Choo, except the liquor and tobacco interests. The people exist on about five cents worth of sweet potatoes a day, and no effort has been made by the Japanese government or foreign missionary agencies to educate along agricultural, industrial and cultural lines.

Returning Thanks

THE REV. J. ALFRED PEARCE I writes of his gratitude to God and the friends of The Haitien Gospel Mission who by their prayers and gifts enabled the mission to close the year 1929 free of debt. Four converts were baptized the last Sunday in the old Their testimonies were touchvear. ing, especially that of a little girl of twelve. Ten more candidates for baptism are being detained until they have legalized their marriages. The staff of the mission consists of one European missionary, two Haitien evangelists and one Bible woman.

In Samoa

N ASTONISHING report is to the A^N ASTUNISHING Logical of about 100 houses a new church was recently opened which cost £4,000, the entire cost being borne by the villagers. This appears to suggest that this Samoa village has no poverty problem. Each church is self-supporting, and subscribes to a central fund from which all boarding schools, training and theological institutions are supported, also to the London Missionary Society is repaid all that it may spend in salaries and traveling of missionaries for Sa-The Society spends no money moa. upon Samoa. When the Samoans undertook to do all this, they insisted

that missionaries should still be sent. as they needed them as leaders and guides. One of the most impressive things of Samoan life is evening prayers. As the darkness deepens, and lights in the open Samoan houses shine out, someone begins a hymn. At once all fall into a quiet attitude of worship. Here and there round the village the same occurs, and, since all houses are open, the impression is of general worship going on round the coast of the island. The beautiful prayers of Robert Louis Stevenson are still well known.-The Chronicle.

Church Growth in Papua

AS IN Paul's time reference was made to the "Church in the house of" to the "Church in the house of" some early Christian, so one may refer to the house of George Lawes, at Port Moresby, as the beginning of the Church in Papua. But the churches did not remain little gatherings under the house or on the verandah. In time. each village had its separate building devoted to the one purpose. Native buildings do not last many years in Papua, and as each needed renewing the people improved the style of building till now there are churches that have cost villages hundreds of pounds, and they are found not only in the neighborhood of Port Moresby, but scattered all along the coastline.

At first the services were conducted by missionaries from Britain and the South Sea Islands, but native deacons were appointed, who began to take part in the services, and from the early days they and the church members were taught to take a share not only in the services, but in the management of all church matters, and decide for themselves who should be admitted to membership, and what discipline should be enforced. It is now nearly forty years since the first attempt was made to get the natives to contribute to the support of the work. The first Papuan contribution was £30. but this grew into one of considerably over £1,100 during the year 1927. In addition, the people build their own churches and keep them in repair.



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

The Nature of the Physical World. By A. S. Eddington. C 8 vo. \$3.75. Macmillan. New York. 1929.

This handsome volume deals with one of the profoundest and yet most fascinating of mysteries. What is this universe of which we are a part? How was it formed? When did it start? How many stars are there? Are there many planets beside those in our solar system? Are other parts of the universe inhabited, or is our earth the lone abode of man? These and kindred questions are here discussed by one of the greatest living scientists, the famous Professor of Astronomy in Cambridge University, England. The treatment is intended to be as popular as the nature of the subject permits. While much of the book is fairly easy reading, the author frankly says that "arguments of considerable difficulty have to be taken in their turn."

The author reminds us that we must think of the material universe in a way very different from that prevailing at the end of the last century; that our whole understanding of the physical world has radically changed, that the theory of relativity and the quantum theory have led to strange new conceptions; and that the progress of the principles of thermodynamics has wrought more gradual but no less profound change. He tells us what these changes in scientific thought are and what their philosophical outcome is. His aim is to make clear the scientific view of the world at the present day, and, where it is incomplete, to judge the direction in which modern ideas appear to be tending. He then considers the position which this scientific view should occupy in relation to the wider aspects of human experence, including religion.

Some of his statements are staggering. For example, we are told that the largest telescopes reveal about a thousand million stars; that there are so many beyond present telescopic range that some estimates range from 3,000 to 30.000 million: that our sun is a very ordinary star compared with stars which give at least 10,000 times its light; that although light travels at the rate of 186,000 miles a second, it has taken the light of the nearest spiral nebula 850,000 light years to reach the earth; that biologists and geologists carry back the history of the earth some thousand million years; that the beginning of the sun as a luminous star must be dated five billion years ago; that the universe is running down and the sun losing its light and heat by radiation and will ultimately lose so much that the earth will be rendered uninhabitable: but that it may continue as a star of increasing feebleness for 50 or 500 billion years - well, there are enough statements of this kind to make an ordinary reader gasp with amazement.

But the author is far from any intention to be sensational. He writes soberly as a scientific man, to acquaint his readers with the latest astronomical knowledge. This is a great book, one of the most notable of modern contributions to the understanding of the physical world by one of the most celebrated scientists of the age, who finds nothing in true science that is incompatable with religion, and who has avowed his personal Christian faith as that of a Quaker. His book on "Science and the Unseen World." which is also reviewed in this number of the REVIEW, shows that he sees no conflict between science and religion.

The Golden Bough. By Sir James George Frazer. C 8 vo. 752 pp. \$5. Macmillan. New York. 1929.

People who are interested in the myths, legends, folklore and traditions of many peoples in various lands, and in the study of the numerous forms of magic, superstition and religion among primitive races, have long known of this monumental work-the most unique, complete and authoritative one in existence in this particular field. Many, however, who have longed to possess it have been unable to do so because hitherto it has been published in twelve volumes at a price which was reasonable for a work of this magnitude but which was beyond the ability of a large number of those who would have liked to own it. Now, this numerous class can satisfy their desire, for the author has accomplished with remarkable success what might have been supposed to be the well-nigh impossible task of compressing within the limits of one volume the enormous wealth of material contained in the original dozen. The language of the original text has been for the most part preserved but in order to retain as much as possible, notes and references to authors have been omitted. The work is the fruit of more than thirty years of profound and accurate study. Here are illuminating discussions of the principles of magic and its relation to religion in history; the evolution of kingship; the worship of trees and cereals; the propitiation of game and fish by savage hunters and fishers; the principles of taboo; the life and death of human gods; the custom of the scapegoat; the fire-festivals of Europe; and the theory and practice of the external soul.

The Golden Bough has already won such a recognized place in the literature of superstition among primitive races, classical folklore, anthropology and comparative religion that it is only necessary to acquaint the readers of the REVIEW with the fact that it is now available in this compact and comparatively inexpensive form. The New Catholic Dictionary. Compiled under the direction of Conde B. Pallen, Ph.D., LL.D., and John J. Wynne, S.J., S.T.D., assisted by Charles F. Wemyss Brown, Blanche M. Kelley, Litt.D., and Andrew A. MacErlean, LL.B. 8 vo. 1073 pp. \$10. Universal Knowledge Foundation. New York. 1929.

Protestants may well welcome this notable volume. Much of their prejudice against Roman Catholics in the United States and much of Roman Catholics' prejudice against Protestants are based upon misunderstandings. There are indeed important matters of faith and order upon which they widely differ and must continue to do so. But they at least should have an intelligent idea as to what those points really are and as to the reasons why each party holds to its They can then differ in a beliefs. Christian spirit and each with due regard for the sincerity of the other. This volume is far and away the best statement of the Roman Catholic position with which we are acquainted, and as its editors are eminent Roman Catholics, as it bears the imprimatur of the Cardinal Archbishop of New York, and as it is published under the auspices of the editors of The Catholic Encyclopædia, it is authoritative.

The numerous articles were contributed by over 200 experts. They include every subject in religion, tradition, doctrine, morals, sacraments, rites, customs, devotions and symbolism; accounts of the Church in every country, diocese and mission center; religious orders, church societies, and non-Christian religions. There are articles on historical events and personages in the Bible and on popes, prelates, priests, and laymen.

The volume also contains articles on philosophy, psychology and education, on which there is a Catholic teaching, canon law, ethics, social and political science, the arts which have served and derived inspiration from religion painting, architecture, sculpture, music, literature, artists and authors. The relation of science and religion is treated in special articles. It is a great advantage to have under one cover

[March

everything that one can wish to know about this great Church. The pages are profusely illustrated and there are

12 fine maps. Protestants will find here a rich store of valuable material. The wealth af statistical information includes Protestant churches as well as Roman Catholic. Each Protestant denomination is briefly described and its statistics given. We do not profess to have carefully read all of the 1073 closely printed pages of this monumental work, but we have read enough to impress us not only with the ability and scholarship of the writers but with their evident desire to be fair. We venture to suggest that the next time a Protestant hears or reads a criticism of some Roman Catholic teaching or policy, he will be wise if he turns to this volume and ascertains for himself just what the authorized position is on the question concerned. He may not agree with it, but he will understand it at any rate, and not be deceived by the wild distortions in the last presidential campaign.

The New Encyclopædia of Music and Musicians. Edited by Waldo Selden Pratt. C 8 vo. 970 pp. \$3. Macmillan. New York. 1929.

This is a new and revised edition of a work that first appeared several years ago and that has won such a large place in the literature of music that a second edition is called for. The editor is universally recognized as one of the highest living authorities on musical matters. He is the musical editor of the Century Dictionary, editor of the American supplement to Grove's Dictionary of Music and Musicians, author of a History of Music, and of numerous other works. This volume is a veritable mine of information. It gives an amazing range and variety of facts. So competent a critic as the musical editor of the New York Times says that "this Encyclopædia contains something about everyone and everybody in music; and, what is still more important, the means are given for finding out more if more is wanted. The work is an extraordinary achievement of scholarship, intelligence and patience." The book is complete, detailed and authoritative, an indispensable aid to students and lovers of music.

Process and Reality. By Alfred N. Whitehead. 546 pp. 8 vo. \$4.50. The Macmillan Company. New York. 1929.

The author says in his Preface that "these lectures are based upon a recurrence to that phase of philosophic thought which began with Descartes and ended with Hume. The philosophic scheme which they endeavor to explain is termed the 'Philosophy of Organism.'" The book will be interesting to advanced students of philosophy and useful in the class rooms of graduate schools. The ordinary reader will probably find it about as difficult reading as a textbook on higher mathematics. The author has evidently trained himself to think in terms that relate to abstract ideas, and his pages abound in technical words generously supplied with prefixes and suffixes. He deals with various phases of philosophic thought and takes for granted a thorough knowledge of what the great philosophers have taught from Plato to the present day. Readers who have such knowledge will find the book both interesting and valuable, and for them it was doubtless intended. Others will find it an intellectual struggle; but if they win through, they will be well repaid.

A Pilgrimage to Palestine. By Harry Emerson Fosdick. 12 mo. 332 pp. Macmillan. New York. \$2.50.

This famous New York preacher is at his best in this volume. He spent four months in Egypt, Syria and Palestine, and he describes what he saw and felt with characteristic beauty and clarity of diction and with a glow of reverent feeling. It is not a mere book of travel but a real contribution to the literature of the places made sacred by prophets and apostles and by the Lord of Life. He has supplied the historical and biographical background by identifying the places visited with the scenes and events with which they are forever associated, and he has filled in gaps with a fine and

yet legitimate use of his imagination. No other land in the world so teems with inspiring associations, and Dr. Fosdick makes the whole wonderful pageant move before us, from Mt. Sinai to the Palestine of today, in a series of graphic and thrilling chapters. This is one of the most readable and helpful books on Bible lands with which we are acquainted. A bibliography, and indices of subjects, proper names and scriptural references render the rich stores of material readily available for future reference.

Palestine Today and Tomorrow. By John 12 mo. 271 Haynes Holmes. 12 mo. 271 pp. \$2.50. Macmillan. New York. 1929. This is "a Gentile's survey of Zionism." He was invited to go to Palestine as the representative of Nathan Straus, the generous benefactor of the Zionist Movement. He was thus able to meet all leaders of the various communities, political and religious alike, among Jews, Arabs, and British. It is upon this intimate experience that his book is based. He writes from the viewpoint of warm sympathy with liberal Judaism, with whose leaders he is on terms of close fellowship. He is not indifferent to the dangers which beset the path of Zionism, but he believes that, on the whole, it has a universal significance and that this significance lies in Zionism's vindication of man's insistence on a spiritual interpretation of life, his belief in triumph over wrong, good over evil, and spirit over flesh.

The Indians of South America and the Gospel. By Alex. Rattray Hay. 167 pp. \$1.50. Revell. New York. 1929. This is a graphic narrative of the hardships and struggles of the missionaries of the Inland South American Indian Union who, in 1913, sought to reach the Indians of Brazil. It is a story of isolation and persecution. Everything seemed to be against them. The distance from their kind, the difficulty of receiving supplies, the betrayal by natives, the looming of apparent impossibilities, and the utter loneliness are vividly told.

The book lists and locates the tribes of the Southern Continent and one is startled by the number, ten million, with no Protestant missionary among them until 1913. Almost inaccessible and absolutely neglected, they have lived to themselves and in utter ignorance. Driven from the coast by incoming whites, degraded into slavery, and thrust farther and farther back into the jungles, they had become haters of the white men who had come to them only to exploit and enslave. Bitter poverty, crass ignorance, and fearful living conditions exist. Witch doctors, superstition and spirit worship are prevalent. But as we proceed, we read of the humble but ultimately successful formation of lives of the tribes among which the first mission was started. The book describes a modern romance of missions. written in an entertaining style, and laying upon the home churches a responsibility for a great field of endeavor among a persecuted and exploited people. W. E. FINLEY.

Resident Orientals on the American Pacific Coast. Eliot Grinnell Mears. 545 pp. \$3. Chicago, 1928.

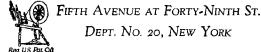
Discussion of the Oriental problem in the United States has passed through three stages, emotional propaganda, official investigation and scientific study. For many years, both the attack and defense were extravagant and undiscriminating. It was claimed that the "Chinese have no souls" and that "no Japanese is either honest or virtuous." On the other hand, many enthusiastically welcomed an unrestricted immigration of Chinese and Japanese, either from interested or idealistic motives, hoping that the Orientals would contribute largely to the prosperity of America and would carry back to their own lands the blessings of Christian civilization.

Within the last ten years, the emotional propaganda for and against the Orientals and the political exploitation of prejudice against them have largely subsided. The sociological experts are

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DEPT. NO. 20, NEW YORK

CALL TO EASTER PRAYER

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

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

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

PERSONAL

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

* * *

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

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

* * *

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

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

*

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

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

* *

* *

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

OBITUARY

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

*

MRS. LUKE JOHNSON, a member of the Woman's Board of Home Missions of the Southern Methodist Church and outstanding leader in many activities of this church, died December 2, 1929.

* *

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

COMING EVENTS

- April 23-25—RELIGIOUS EDUCATION ASSO-CIATION, Cleveland, Obio.
- April 25-May 1-NATIONAL CONVENTION, Y. W. C. A., Detroit, Mich.
- April 29-30—EDITORIAL COUNCIL OF THE RELIGIOUS PRESS, Washington, D. C.
- May 7—COLORED METHODIST EPISCOPAL CHURCH, Louisville, Ky.
- May 7—GENERAL CONFERENCE, METHOD-IST EPISCOPAL CHURCH, SOUTH, Dallas, Texas.
- May 7-9—CHURCH AND DRAMA LEAGUE, New York, N. Y.
- May 22—GENERAL ASSEMBLY, PRESBY-TERIAN CHURCH IN THE U. S., Charlottesville, Va.
- May 25-RURAL LIFE SUNDAY.
- May 28—GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH, Des Moines, Iowa.
- May 29-GENERAL ASSEMBLY, PRESBY-TERIAN CHURCH IN U. S. A., Cincinnati, Ohio.
- June 5-10-GENERAL SYNOD, REFORMED CHURCH IN AMERICA, Asbury Park, N. J.
- June 6-14—NATIONAL CONFERENCE OF SOCIAL WORK, Boston, Mass.
- June 11-15—African Methodist Episcopal Zion Church, New York, N. Y.
- June 16-20—Association of Executive Secretaries of Councils of Churches, Chicago, Ill.
- June 17-24—WORLD'S COMMITTEE, Geneva, Switzerland.
- June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Canada.
- August 5-10—World's Christian En-DEAVOR CONVENTION, Berlin, Germany.
- August 14-25—NATIONAL BAPTIST CON-VENTION, Chicago, Ill.
- August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.
- September 14-17—EVANGELICAL BROTH-ERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Obio.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor ARTHUR J. BROWN, Editor for 1980

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WHY HAVE MISSIONARY CONTRIBUTIONS DECLINED?

A Symposium

O^{UR} readers have doubtless noted the following statement in the January number of the REVIEW:

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

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

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

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

2. What remedy do you suggest? Their replies follow: (EDITOR) JOHN W. WOOD, D.C.L.,

Secretary, Department of Missions, Protestant Episcopal Church.

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

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

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

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

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

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

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

W. RUSSELL BOWIE, D.D.,

Rector of Grace Protestant Episcopal Church, New York.

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

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

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

2. The recent unrest in China, which was one of the most conspicuous and successful missions of our Church, has pervaded the minds of many people with the idea that conditions are so chaotic and the results of missionary work so uncertain that the whole missionary enterprise is in question. People do not reason clearly about this, and do not stop to separate one mission field from another, but are affected by the general thought that the native peoples in various lands are rebelling against western civilization, and suppose that this means also that Christianity is no longer wanted and that missionary efforts are of doubtful use.

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

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

HUGH THOMSON KERR, D.D.,

Pastor Shadyside Presbyterian Church, Pittsburgh, Pa.

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

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

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

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

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

AUSTEN KENNEDY DE BLOIS, D.D.,

President, Eastern Baptist Theological Seminary, Philadelphia.

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

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

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

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

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

I feel so keenly and intensely the supreme need for a return to the simplicities and spiritualities of the pure Gospel of Jesus Christ on the part of the churches, if adequate missionary enterprises are to receive the inner quickening of the Spirit for triumphant world-wide evangelization, that I find it difficult to put into a few sentences my conception of the reasons for the present-day apathy—I might almost say apostasy.

RALPH W. SOCKMAN, D.D.,

Pastor Madison Avenue Methodist Episcopal Church, New York.

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

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

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

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

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

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

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

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

1. A re-emphasis of the missionary motive as inherent in the Christian religion. 2. A revived campaign of missionary information.

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

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

AUGUSTUS STEIMLE, D.D.,

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

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

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

The debt of our Board is due chiefly to the burden assumed in taking over former German Missions in India and China. An appeal for its liquidation is now in process. Our experience has shown that the Board, in its enthusiasm for expanding its work, must not permit itself to make financial commitments far in advance of communicating that enthusiasm to the rank and file of the Church. The congregations respond where the pastor has a missionary spirit. The theological seminaries should be recruiting grounds, not merely for future missionaries, but for future missionary supporters.

CHARLES E. JEFFERSON, D.D.,

Pastor Broadway Tabernacle, New York.

Gifts are declining for Foreign Missionary work because of:

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

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

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

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

5. The forbidding by non-Christian governments of the teaching of the Christian religion in our mission schools. The idea that you can teach Christianity without mentioning God's love in Christ does not appeal to the average American Christian, In answer to your query, "What remedy do you suggest?" let me mention three:

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

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

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

ARTHUR H. BRADFORD, D.D.,

Pastor Central Congregational Church. Providence, R. I.

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

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

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

FRANK A. HORNE,

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

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

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

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

3. The effect on the average person of the disturbances in the Orient, particularly the conditions in China, has been misunderstanding and indifference, and a divergence of funds to other benevolent purposes.

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

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

The remedy is:

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

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

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

SAMUEL THORNE,

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

I can only speak from what I know about contributions in the Protestant Episcopal Church. In our missionary work we have not experienced any serious decline. As it happened, the high point in annual contributions was attained in the year 1926. At the General Convention of the Church held in New Orleans in 1925, there was adopted what is known as the "Pay as you go" plan. The method was as follows: General Convention of that year adopted a budget of \$4,224,670, but before the appropriations in detail were authorized from year to year by the National Council, inquiry was made of the various dioceses as to the amounts they expected to raise, and upon the replies from the dioceses stating their expectations, final appropriations were voted by the National Council. The result called for a cut of about five per cent in the budget approved by General Convention. This cut occurred subsequent to 1926.

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

FRANKLIN WARNER,

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

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

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

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

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

MISS HELEN B. CALDER,

Candidate Secretary, American Board of Commissioners for Foreign Missions.

Among many reasons which might be mentioned, I would put first the fact that our mission boards are attempting to "live beyond their spiritual income," to quote Professor D. J. Fleming's phrase from the January MISSIONARY REVIEW. The work we have already undertaken and for which we feel responsible demands larger resources in workers and contributions than we can expect to receive until a more vital faith produces a "more heroic practice of the Gospel." We are living too comfortably, and the physical enjoyment of material things dims our vision and shuts us in upon ourselves.

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

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

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

MRS. DEWITT KNOX,

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

Reasons for decline in gifts are:

1. Decline in belief-

a. In the Bible as the Word of God.

b. In the Christ of the Gospels, the divine, ever living, ever present Saviour of the World.

c. In the presence and power of the Holy Spirit.

d. In the heinousness of sin and the need of redemption.

2. Not enough preaching about foreign missions as the direct command of Christ.

3. Too much emphasis laid upon

every form of social service and so called humanism.

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

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

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

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

8. Multiplicity of appeals.

The remedy:

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

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

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

MISS MARGARET E. HODGE,

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

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

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

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

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

The remedy:

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

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

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

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

Renewed emphasis on Christian stewardship.

More dependence upon prayer.

MRS. ORRIN R. JUDD,

President of the Council of Women for Home Missions.

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

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

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

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

2. Intensify the emphasis in every theological seminary, through special study of missions under carefully selected teachers, of the essentially missionary character of Christianity, in order that the young men who go out to shepherd the churches may have world vision and missionary passion.

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

Mrs. F. I. Johnson,

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

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

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

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

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

Remedies, as I see them, are:

1. Pay God's price of self-sacrifice in exchange for the spiritual flame which the Holy Spirit alone can give; without this we are shorn of power. The Christ is our only sufficient missionary apologetic. The Christ is our only sufficient appeal for enlistment of those who can do this delicately spiritual work. The Christ is the only pass-word to the heart of the world and the human world is hungry for Him. Those who do not believe this should have a sufficient sense of honor to withdraw from the Church of Christ and to form their own organization built around their own beliefs.

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

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

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

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

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

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

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

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

RALPH E. DIFFENDORFER, D.D.,

Secretary, Board of Foreign Missions, Methodist Episcopal Church.

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

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

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

FRANK A. SMITH, D.D.,

Secretary of The American Baptist Home Mission Society.

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

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

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

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

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

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

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

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

BREWER EDDY, D.D.,

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

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

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

These two reasons in my opinion far outrank any decreased interest due to 100% Americanism or a growing sense of racial hostility, or the unfair reports of world travelers and journalists. In our denomination the interested minority are giving as loyally as ever in increasing amounts. The majority in our churches, half indifferent, find their missionary gifts crowded out. In addition, a half dozen denominations have not yet proved successful in merging all appeals into a somewhat more mechanical percentage plan, which loses a large degree of personal knowledge and interest in the particular work ahead. In such merger the foreign work will always be forced into closer competition with the home needs backed by patriotic and local loyalty, and will tend to lose out in the long run.

2. The remedy: In our denomination in the next few months we are trying a very definite remedy. We cannot expect the needed increased income through the collection envelopes of the churches on the percentage basis. Now we turn to the individual givers who are most interested. We are seeking 5.000 interviews in the hope of getting 4,000 gifts large and small, on the plea that only the interested and devoted few will make added gifts now. If we succeed in part, it will develop a vital argument to pastors and to churches to lift their additional shares next fall.

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

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

WILLIAM P. SCHELL, D.D.,

Home Base Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

The widespread decline in gifts to Missions among practically all of our denominations during the past few years is particularly attributable, in my judgment, to the following considerations:

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

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

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

THE NEW AND THE OLD IN THE NEAR EAST

Sights and Scenes in Italy, Greece and Egypt BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 2

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

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

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

Over many travelers the word antiquity casts a magic spell. They stand in awe before ruins five thousand years old. They try to imagine the scenes that transpired in the Roman Forum when Cæsar ruled the world; the life in Greece during the Golden Age of Pericles; the laying of the foundations of Christianity when Jesus walked in Judea and Galilee; or the civilization of Egypt in the days of Tutankhamen, Amenhotep and Rameses the Great. Others visit the East on business bent—to introduce new inventions like electricity and the cinema to people to whom they seem more wonderful than the magic of the genii; or to sell machine made products, like clothing and hardware, to those who have wrought all things laboriously by hand.

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

shame to those who can read the signs.

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

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

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

Though "Rome was not built in

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

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

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

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

Greece is another land where the chief attraction for tourists is the Acropolis and its ruins. Time cannot destroy their beauty or lessen their fascination for the artist, the historian and the philosopher. But where the enemies of Greece have wrought havoc amid her temples by ruthless warfare, friends are seeking to build up abiding monuments in Christian character.

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

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

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

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

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



DISTRIBUTING CHRISTIAN LITERATURE AFTER A VILLAGE MEETING

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

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

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

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



WOMEN TRAVELING IN CAIRO

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

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

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

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

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

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

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

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



THE CHILD WELFARE CLINIC OF THE AMERICAN MISSION IN CAIRO

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

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

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

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

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

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

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

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

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

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



A STREET SUNDAY-SCHOOL IN CAIRO (DR. STEPHEN TROWBRIDGE AND SHEIKH METRY DEWAIRY AT RIGHT)

"A MORAL MIRACLE"

BY SHERWOOD EDDY

WISH you could join us, or at least look in upon us at this Christmas season here at Dornakal, with my old friend and fellow-worker, Bishop Azariah. T think it would answer the question of whether missions are doing any good. Just before me lies a plot of ground of fifteen acres which I personally bought here for \$8.33, at the rate of fifty-five cents an acre, ten short years ago. It has already risen fortyfold in value largely because of the work of the bishop. It now holds a hospital, a boys' boarding school, a model poultry farm, etc. I could have bought the land a decade ago at thirty cents an acre, but I refused to bargain for it. It was almost worthless then, because the government of the corrupt ruler of this native state was itself worthless. Whatever crop the poor man raised was seized by officials and police. One would demand a guarter, another a third, another a half of the remainder, and if he refused he was publicly beaten in the grain forcibly streets and his taken. Within a month of the harvest, robbed of his crop, he would be forced to borrow and mortgage in advance the next year's harvest, so that he was perpetually in debt and practically a serf. He had to pay interest of a hundred per cent compounded every eight months, and since his crop was seized by the officials, he never escaped the slavery of debt. For this the government gave him practically no roads, no schools, no justice in the courts. "His Exalted Highness." the native ruler, had five hundred wives and concubines and governed the twelve millions in his native state as an irresponsible autocrat.

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

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

Now it is among just these people that the young bishop has won his greatest triumphs. You see them today sober, industrious, honest, clothed and in their right minds, gathered in devoutly worshipping congregations, with their children in school and producing real Christian leadership. Consecrated seventeen years ago, Bishop Azariah already has in his diocese 166,000 Christians, a larger number than any bishop in India. Of these, three-fourths, or 125,000, are in attendance at church every Sunday morning, and far more remarkable, nearly half, or 75,000, attend a teaching service for Bible instruction every night in the year. Would this be true of any other Christian community in the world? According to an Anglican bishop just arrived from England, there is no other diocese in India or England so well organized.

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

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

One night in Ceylon, he became convinced of the backwardness of his own Indian Church and returned to India to organize the Indian Missionary Society of Tinnevelly, and soon after the National Missionary Society, to send their own Indian missionaries to the most backward parts of India. He, as the secretary of both societies, was calling the youth of India to service and the churches to sacrifice. But finally he himself felt called to give up everything, learn another language, and go as a missionary. He chose the most needy, the most degraded people he knew in all India to work among



BISHOP AZARIAH

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

When I next saw him, he was being consecrated in the great cathedral at Calcutta as the first Anglican Indian bishop, in fact the first Episcopal native bishop in all Asia. That was seventeen years ago. It was here I bought this fifteen acres of land for \$8.33. The first year, Bishop Azariah let this poor man farm the land for half the crop. When it was divided he fell on his face in gratitude. It was the first time in all his life that he had got half a crop, or anything approaching it, that the grafting officials and police did not seize, for now they dared not rob the bishop or his followers.

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

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

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

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

This year the bishop will represent at the Lambeth Conference the movement to unite the 300.000 Episcopalians and 200,000 members of the Free Churches into one body in India in the great movement for Christian unity. As I look at this fifteen acres of land now transformed into an Indian Tuskegee for manual training, and bought for about the same price as Booker Washington's barren land in America; as I look at the transformed life of the young bishop, probably the strongest of all the bishops in India today; and as I see the moral miracle that has uplifted these once carrion-eating drunkards, I think at this Christmas season that I can answer the question, "Are Foreign Missions doing any good?"

COOPERATION IN CHRISTIAN LITERATURE

BY THE REV. A. L. WARNSHUIS, D.D. Associate Scoretary of the International Missionary Council

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

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

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

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

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

In Cairo, as you sit in the electric street car, you may hear the boys calling the sale of an astounding number of daily papers, and you will be told that a new book or pamphlet is published every day in that city, the vast majority being either direct products of European thinking or science, or Islamic attempts to refute them. The Christian presses in that city do well if they publish eight or ten new tracts or books in a year.

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

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

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

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

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

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

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

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

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

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

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

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

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

The situation in China cannot be satisfactorily described in a paragraph. Much good work has been done in the past and is still being done. But in comparison with the need and opportunity in this great land, where revolutions in politics, industry, social customs, education, and every phase of human life are in progress, and where the new practice of writing the vernacular both in ideographs and in simplified forms is making it possible for multitudes to become literate, the failure to make effective use of the printing press in the service of the Christian movement is evidence of the lack of financial support and of real statesmanship in administration.

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

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

What is to be done about it? There are a great possibility and necessity for cooperation both in production and distribution. The Federation of Women's Boards has shown how with a comparatively small sum of money used cooperatively really effective work can be done. But even the Federation has not yet succeeded in getting its constituent boards to give literature a place in their programs, for its funds come largely as special gifts. There must come, first of all, a recognition by the mission boards of the value of literature, and then a decision on their part to give the support of literature programs a place in their budgets alongside that which is given to educational, medical and other forms of work. To transfer the responsibility for such decision to the missions in the field is impracticable, for the outlook of the missions is necessarily limited to their local fields and they receive insufficient funds for the work with which they are already burdened. Literature programs must be developed on nation-wide scales, and this cannot

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

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

MORMONISM AND THE WAY OUT

BY REV. CLATON S. RICE Superintendent, Montana Congregational Conference

YOUNG Gentile minister plunging into an isolated Mormon community over twenty years ago could see little of good in the Mormon Church. No matter how much he learned to admire the devotion of individual Mormons to their church, their willingness to sacrifice to the very limit, their readiness to cooperate, in the building of their new country to the extent of forgetting themselves in the welfare of their group, he could not lose sight of an autocratic priesthood ruling a group of people as if by divine As he faced the virtues right. which so many of them as individuals possessed, the virtues of people who live lustily, who love 3

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

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

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

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

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

It was just yesterday that in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is not to say that the work of the Christian churches in Mormondom should be made less aggressive. On the contrary, it should be carried forward with renewed zeal, the working forces being constantly augmented by the addition of new blood. (In my judgment the work of the Christian Church in Mormondom is not primarily to proselyte but rather to preach Christian ideals and a sane interpretation of the Scrip1930]

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

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

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

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

In my dream I see a great church which has developed through the tribulation and sorrow of many, many years. It is a living, spiritual, ethical power as well as a tremendous economic force, caring for the many-sided welfare of all its people. Its name I do not know, though it still may call itself the Church of Jesus Christ of Latter Day Saints. For all I know, it may continue to hail Joseph Smith its Prophet and Brigham Young its greatest leader, and it still may possess, outwardly, much the same old form of church government as well as its former great and undying loyalties.

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

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

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

THE MORMON CENTENNIAL AND THE PROTESTANT PROGRAM

BY THE REV. HERBERT W. REHERD, D.D. President of Westminster College, Salt Lake City

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

The ten decades have witnessed a steady and generous growth in the Mormon Church. Its membership has gone beyond the 600,000 mark. Its organization, developed in the conflict with the desert, has become one of the strongest and most efficient in the world. Its system of religious education is not excelled in America and trains a steady stream of missionaries who, to the number of more than 2.000. constantly and zealously are spreading the doctrine of the "Latter Day Saints" throughout the United States and the world.

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

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

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

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

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

It must be a unified program, in churches, colportage and school work. While Utah has probably set the best example of all states in the division of territory under the Utah Home Missions Council, yet in view of the spirit of church union in the air there are still greater possibilities of church cooperation in the Mormon sector.

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

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

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

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

TURTLE MOUNTAIN

Notable Address at the Jubilee Celebration of the National Indian Association

BY MAJOR GENERAL HUGH L. SCOTT

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

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

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

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

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

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

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

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

These were kindly docile felquiet, trustworthy, lows. good hunters-well behaved if there was no whiskey—happy when with the buffalo, good husbands and fathers as well as good Catholics, for the "Father" usually went out with those caravans of 1.200 or 1.500 carts in search of buffalo. These Red River carts were peculiar to this country and this people. They were homemade. entirely of wood without any metal, with high wheels modeled after the carts of Normandy. The felloes were pinned together with dowels and wrapped with buffalo rawhide that, once dried, acted like bands of steel. These carts were drawn by Indian ponies or oxen wearing a horse collar stuffed with antelope

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

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

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

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

The next to see the Turtle Mountain and leave a record was David Thompson in 1789. He was probably the greatest geographer that ever lived, but he is known only to a few because his work was hidden from knowledge by the Hudsons Bay Co. for 100 years. Next, Alexander Henry, the fur trader, in 1806, who went out and came back to his trading post on Red River. As the buffalo became more and more scarce, the caravans had to go farther and farther west each year for their meat and robes. Ŧ saw them in 1877 so far up Milk River they could not get back to Red River the same year and had built log houses on Milk River in which to winter, near where the town of Chinook is now on the Great Northern Railway. They lived at times in skin lodges with their carts all around Devils Lake. I went in 1878 to Fort Totten on the South Side, having carried a despatch 82 miles from the Northern Pacific at Jamestown on a single horse in 24 hours, Thanksgiving Day, 1878, with snow covering all the roads.

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

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

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

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

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

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

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

BY PRINCIPAL F. B. RIGGS

Santee Normal Training School, Santee, Nebraska

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

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

*From an address at the Thirty-fifth Indian Conference, Mohonk Lake, N. Y., October, 1929. you to build schools. Your children will help pay for their tuition by part-time labor in those schools. You, their parents, will pay for the building and upkeep of the schools and for the subsistence of vour children from the money we pay you for the lands you are relinguishing. We will keep a strict and open account with you of all these matters. Meanwhile we are giving you employment so that you may earn a living as you always have, and a less precarious and better living than by hunting.

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

We should never have given our Indians one spoonful of rations, but should have given them employment which would not have cost any more. We attempted to have them work for themselves first whereas the natural way to begin is to work for others first and finally to become capable of working for oneself. We expected Indians who had never been agriculturists (the Sioux) directly to become such, and that, too, on land which only the most skilled and patient white man could make productive. Then, too, those Indians were naturally better mechanics than farmers. Any wild Sioux forty years back would have done better employed in an automobile factory than farming for himself. The Indians would have been much sooner educated into citizens capable of working for themselves if they had been brought up by a businesslike and rational program rather than by one that was topsyturvy.

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

bally. We drilled and blasted. We opened the pit and built a dump. Then we lined up the Indians, poverty stricken whites along with Our township and local them. road man deserve all the credit. In order to make our money hold out, we paid only half the usual wages for full time work under doubly hard conditions. And there was some kicking about that, but they came to it. And the starving Indians worked and ate and worked some more. And we hard-surfaced the worst parts of our main road to town-a tremendous benefit to every member of our community. We have all plans made for work of the same kind next winter. 1 am talking about higher education for Indians, and therefore have mentioned the highest education first. The only thing that can save these people is employment and the kind of education that prepares them for and leads them into employment.

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

Now the worst trouble with our Indian schools is (I include my own school in all my statements) that they are not leading Indian young people into employment. There appears to be a condition in Bulgaria, described in the September number of the *Christian Century*, which is an extreme form of the condition into which we are heading. In Bulgaria the schools have produced too many intellectuals and unfitted young people for the work that belongs to them. There are too many looking for white-collared positions. I quote a few lines:

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

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

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

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

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

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

The young missionary helped on through the harvest and the marketing and one day the happy old man came home with money jingling in his pocket, the only valuable money he had ever known! Now those Indians listen to that young missionary's preaching and good reason why! This is a true story and all happened within the last nine months. It should be the far-searching aim of our Indian schools to produce more results like that in all fields of leadership.

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

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

A PRAYER FOR ALL MISSIONARIES

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



Annual Meeting of the Review

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

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

Dr. Charles L. White

The Baptist Church and the cause of Home Missions as a whole have suffered a loss in the retirement of Dr. White from active service. He has been an officer of the American Baptist Home Mission Society for twenty-one and a half years, nine years as Associate Secretary and twelve and a half as Executive Secretary. He has represented his church and society on various interdenominational committees and organizations, and has been an influential factor in many religious activities. He has been a member of the Board of Directors of the MISSIONARY REVIEW for the last five years, and the editor and his fellow directors have been greatly indebted to his faithful and intelligent cooperation. He carries with him into his retirement the good wishes and prayers of all his associates and of missionaries and friends in many denominations as well as his own.

The Naval Conference

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

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

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

A. J. B.

"Mother India" Agitation Still Burning

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

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

^{*} As we have not seen the fifteen books re-ferred to listed together anywhere, we append them here.

ferred to listed together anywhere, we append them here. "Understanding India," by Gertrude Wil-liams, (Edward-McCann); "Neighbour India," by Savel Ziman, (Longmans, Green); "Unhappy Savel Ziman, (Longmans, Green); "Unhapi (Sister India Office, Bombay); "Father In-dia," by Lajpat Rai, (Banna Publishing Co., Calcuta); "Sister India," "World Citizen," (Sister India Office, Bombay); "Father In-dia, a Reply to Mother India," C. S. Banga Iyer, (London, Selwyn & Blount); "India, Step-mother," Sit Claude Hill, (London, Black-wood); "Uncle Sham, Being the Strange Tale of a Civilization Run Amok," (Lahore, Times Publishing Co.); "A Son of Mother India An-swers," Dhan Gopal Mukeril, (Dutton); "In-dia: Its Characters, a Reply to 'Mother India," J. A. Chapman, (Oxford); "Miss Mayo's Mother India : a Repionder," K. Nata-rajan, (Madras); "India on Brial," by J. A., (Macmilan); "India the Future of India," R. J. Minney, (Dutton); "After Mother In-dia," Harry H. Field, (Harcourt Brace).

sembly was subjected to a rain of questions."

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

Misleading Criticisms

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

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

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

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

Results of the Agitation

But objections to Miss Mayo's use of a sledge hammer should not divert attention from her success in battering a way into the wall of evil that had hitherto stood unbroached. That she has succeeded in doing this is now clear. It is highly unfortunate that her book caused a bitterness in India that intensified the feeling against all white people. But if she stung some Hindus to anger, she stung others to action and strengthened the hands of reformers who had long helplessly deplored the evils of child marriage. This is frankly admitted by Mr. Natarajan, Editor of the *Indian Social Reformer*, who writes:

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

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

The position of the missionaries is

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

CHIEF JUSTICE TAFT

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

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

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



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

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

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

BY MISS HELEN M. BRICKMAN,

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

What Are Indian Girls Like?

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

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

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

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

The Indian Girl Who Is Following Her Grandmother's Way

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

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

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

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

New Trails and Old

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

"I will go," she said.

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

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

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

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

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

Which Trail

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

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

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

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

Discussion of Indian Girls of Yesterday, Today and Tomorrow

1. What opportunity for school, work, play, friendship, would Indian girls of the reservations have?

2. What adjustments would life in a boarding school mean for an Indian girl?

3. Does the Indian boy and girl get as good an education as you are getting?

4. What made Yannabah decide to go? What are the arguments on both sides? (List these on the blackboard).

5. Susie was the honor student in the Home Economics Department. Her mother died. After graduation she decided to go home and keep house for her father. She finds his tepee home contains nothing but a bed of rags and a soap box table. What can she do in this situation?

6. Is there anything in the heritage of Yannabah and Susie that ought to be kept?

7. Why is it harder for the girls in Which Trail to get employment than for you?

What You Can Do

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

1. Sending pictures for scrapbooks

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

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

3. Sending Christmas presents to some Indian school.

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

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

Interesting Books

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

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

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

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

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

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

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

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

Long Lance, by Buffalo Child Long Lance. J. J. Little & Ives, New York, N. Y. The Rain-Makers, by Mary Roberts Coolidge. Houghton Mifflin Co., New York, N. Y.

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

Pamphlets

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

The Social Heritage of the Indian Girl.

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

Education of the Indians. Bulletin No. 9.

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

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

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

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

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

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

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

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

A PRAYER

BY EDGAR A. GUEST

- I would not stand apart nor dwell alone, Nor live as one too good to soil my hands:
- I would not guard the soul that is my own
 - So closely that it shrinks from life's commands
- And scorns to go where shame and sorrow reign
- For fear it, too, may wear a scarlet stain.
- I would not say, "I'm holier than thou," And stand aloof when others cry for aid:
- I would put down my shoulder to the plow,
 - And join with men, undaunted, unafraid.
- If through the mire with purpose high I go,
- How came the mud upon me God will know.
- Clean hands at night! That is the pride I ask,
 - But let me stand to service through the day;
- Let me go gladly to my grimy task,
 - I'll bear the dirt which I can wash away.

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

Special Music for Sunday-School Missionary Program

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

2. OUT WITH IT!

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

Boil it down until it simmers; Polish it until it glimmers. When you have a thing to say, Say it; don't take half a day. --From the "Business Letter-Writer's Manual," by Buck.

Changing Pronouns and Nouns

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



Music copyright, 1929, by Rob Roy Peery,

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

1. "Good, better, best, never let it rest till the good is better and the better, best." and "our missionary," "our schools," "our churches," "our stations," "our field."

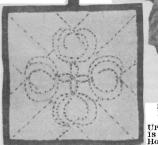
Surely if the work is "ours," the missionaries simply our substitutes, the openings they find or make are our opportunities and privilege.

FOR SHUT-INS AND PICK-UP WORK* BY FLORA DELL WHITE

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

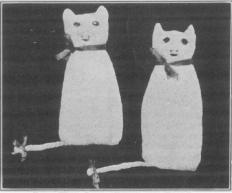
The twin kittens-Teeny and Tiny -have emerald-green glass eyes and neck and tail ribbons to match. They

were evolved from a of white silk pair stockings and the heads and shoulders of the kittens are seamed together on the ma-



MART LITTLE BOBBY IN HIS STOCKINETTE SUIT UP-TO-DATE AND USEFUL IS THE QUILTED SILK HOLDER

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



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

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

The attractive boy doll, Bobby, has an unbreakable head and may be bought for a small sum. His trousers and blouse are made from the cotton tops of stockings dyed pink. The cap and stockings are tan cotton trimmed

> with bands of the pink cotton. The tie is made of a strip of a light tan silk stocking. Anyone can easily cut a pattern for these simple clothes by placing the doll on a piece of paper and cutting around it. Stitch all the seams on the machine, so the clothes will stand the hard usage from the little hands that will play with it.

> A very pretty quilt could be made of silk stockings by putting squares together. each one quilted in a design such as was used on the holder. Several shades of tan and brown could be used. The log-cabin pat-

tern could be used for a quilt also, cutting strips of stockings and sewing them to ten-inch squares of muslin.

* Reprinted by permission of The Country Gentleman; copyrighted, 1928, by The Curtis Publishing Company, Philadelphia, Pennsylvania.

GENTLEWOMAN JINGLES

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

AFRICA'S PLEADING CALL

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

(TUNE----"JUANITA")

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

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

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

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

-Georgia Hunt M Kinney.

AFRICAN TRAIL

There's a long, long trail a-winding Into the forest so green Where dark-faced children wander

And the camp fires gleam

There's a long long night of waiting Ere the day lawn comes for you Oh! Africa we now are coming

Down that long, long trail to fou.

It took a long, long time of Until Christians understood telling

That they must share with others

In all things pure and good Now there's a big, big boat a-steaming On the ocean so blue,

Oh! Africa we now are coming

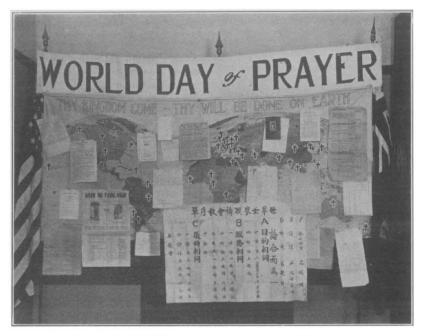
Down that long, long trail to you.

-Georgia Hunt McKinney.

[April

WOMAN'S HOME AND FOREIGN BULLETIN

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



VISUALIZING THE WORLD DAY OF PRAYER AROUND THE WORLD

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

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

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

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

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

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

3,194 were baptized during 1927.

32 organized churches.

6 mission stations.

53 missionaries.

461 out stations.

920 meeting places.

774 Christian workers.

9,996 pupils in mission schools.

72,054 treatments yearly in mission hospitals.

There are 1,250,000 people in the section for which our Mission is responsible, and 1,233,000 of these still do not know Christ.

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

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

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

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

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

All through the world the women meet On this holy island of time,

Called by the throb of an African drum, Or the bells of a city chime,

Or just the beat of a loving heart Full of a purpose sublime.

- Sisters in soul, whether near or far, In the light of the selfsame sun,
- Whatever our language, our race, our land,
- We are praying today as one; "Our Father in Heaven Thy Kingdom

come; Thy will upon Earth be done."

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

Gebedsdag, 1929

Op dezen plechtigen avondstond,

Komen, vereenigd in Uwen Naam, Over het gansche wereldrond

De Christenvrouwen biddend tezaam. De liefde van Christus en lie alleen,

Brengt ze tezamen en maakt ze één.

Zusters in 't geloof, nabij of ver, Die dezelfde zon bescheen,

Welke ook onze taal zij, ons ras, ons land, In 't gebed zijn wij heden één.

Onze Vader, die in de hemelen zijt, Uw wil geschiede ten allen tijd!

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

On earth the women's great multitude has gathered,

- The assembly of the Lord Christ's disciples for prayer; whether By hearing the African drum today,
 - By hearing the African drum today, By sound of Chinese gong today, or By heart-wave of zeal today,
- Yet gathered with loftiest purpose in mind.
- To consummate, by strong endeavor, a union.
- Though in outer form the appearance may be different, to the world's view.
- These sisters may be in color white or black;

Though one be near or far, on earth's surface, or

- Different, not understanding others' speech, or
- Appearing different, in outer state, Yet be she what she may, in one spirit today.
- To this our God she seeks to pray, joining with us.
- Oh, our heaven-dwelling Father, the merciful,
- Thy name be regarded holy in this world; Thy good kingdom come in the world, O God;
 - In the world may heaven remain ever established, O God;
 - The earthly heaven attain one form, O God.
- As in heaven Thy wish, so in the world, O King,
- Move on; this ceaseless prayer we make to Thee.

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

FIFTH CONFERENCE ON CAUSE AND CURE OF WAR

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

American Association of University Women.

Council of Women for Home Missions. Federation of Woman's Boards of Foreign Missions of North America.

General Federation of Women's Clubs. National Board of the Young Women's Christian Associations. National Council of Jewish Women.

National Federation of Business and Professional Women's Clubs.

National League of Women Voters.

National Woman's Christian Temperance Union.

National Woman's Conference of American Ethical Union.

National Women's Trade Union League.

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

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

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

The first evening there was a banquet with two fine addresses by General Right Honorable Jan Christiaan Smuts, former Prime Minister, South African Union and member of Lloyd George's War Cabinet, on "Ten Year's March Toward Peace," and by Bishop Francis J. McConnell, President, Federal Council of the Churches of Christ in America, on "Philosophy of World Unity."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following resolution was also adopted by the Conference:

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

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

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

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

General Aim

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

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

Specific Objectives

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

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

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

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

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

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

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

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

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

MEMORIAL TO THE LONDON CON-FERENCE ON NAVAL REDUCTION

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

Word had come that Mme. Tsune Gauntlett and Miss Hayashi, of Japan, were on their way to London bearing a memorial to the Navy Conference with the signatures of 180,000 Japanese women, urging that body to do everything in its power to make wars cease. It was the feeling of the Committee on the Cause and Cure of War that American women should have the opportunity to join in this demonstration. Therefore the following Memorial was framed up:

Memorial

To the Conference on Naval Reduction at London:

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

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

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

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

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

And thus-

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

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

The response was overwhelming. There was a faint hope that these Memorials might be returned, signed in a neat and orderly manner to be bound in neat books and presented to the Conference, but the time being short and the women being carried away by their eagerness to sign this Peace Memorial, they came back signed in pencil, in ink, in red pencil, blue pencil or anything that would write, with duplicates made in writing, typing, mimeographing, or with carbon extras, signed on the front, on the back, down the sides, with extra pieces of white, colored or wrapping paper pasted on one or four edges of the original Memorial. They came back by the hundreds from all but three States in the Union, and bearing over ten thousand signatures — altogether one glorious exhibition of the overwhelming desire of Christian women of America that peace should reign upon earth.

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

PRAYER FOR THE PEACE AND UNITY OF THE CHURCH

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



INDIA Medical Survey

TIVE years ago the need of a survev of medical missions in India was presented to the members of the Medical Missionary Association at its meeting in Calcutta. This work has been completed and the following facts are taken from its report: At least one hundred million people in India are without medical relief of an approved sort. For example: in Central India there are 26 small states, with a total population of 4,533,305, in which there are no medical missionaries. As for prevalent diseases: the death toll from plague and cholera in one decade alone (1915-24) totalled 2.375,857 and 3,187,885 respectively. The record for "fevers" reached 50,-327,407 for the same period. Dysenteries and diarrhœas claimed 2,382,-298 victims. Smallpox gives an average of over 17,000 deaths a year. Leprosy is more prevalent than formerly believed and probably affects nearly 1,000,000 people. Filarial disease is widespread. Intestinal parasites are very prevalent; hook worm incidence in some regions is over 80 per cent; the round worm, or ascaris, has been found in certain places to affect more than 95 per cent of high school boys. The universal diseases,tuberculosis, influenza, syphilis, gonorrhœa, pyorrhœa and the eruptive fevers of childhood-scarlet fever excepted-produce much havoc. In 1918 the influenza epidemic caused more than seven million deaths. Under the Government classification for Respiratory Diseases, where pneumonia must be a large agent, 3,230,963 deaths were recorded for the decade formerly mentioned. The conclusion reached is that medical work is not and should not be a mere adjunct to the work of preaching, but is an integral part of the mission of the Church.—*Dnyanodaya*.

Christian Officials Increase in India

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

Admits Christianity a Force

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

The advocates of Bible teaching in the schools only ask a respectful hearing to half an hour's teaching in the message of religion. Though this teaching does not immediately result in the actual conversion of the students, I have no doubt that it is certainly undermining that Aryan civilization and culture (i. e., the Hindu religion) which are our most valued inheritances. Though it may be a trifting question of half hour's teaching, still it is to us a question of life and 305

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

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

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

Medical Women in India

THE Oxford Press has recently issued a volume on "The Work of Medical Women in India," in which America is justly given the credit of sending the first qualified woman physician to India. She was Clara A. Swain, M.D., of Castile, N. Y., a graduate of the Woman's Medical College, Philadelphia, and sent out by Methodist women. She sailed November 3, 1869, and arrived in Bareilly the following January. There she practiced and taught with such success that within two years a native prince, the Nawab of Rampore, had given the mission a great estate for a hospital, the first in all Asia for women and children.

Youth in Ceylon

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

Burma C. E.

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

Lord Lytton on Missions

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

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

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

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

India's "Independence Day"

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

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

LATIN AMERICA

Chile Honors Mission Institution

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

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

Shepherds of Patagonia

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

Working Toward Peace

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

EUROPE

Athens Graduates Active

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

Mission Exhibit

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

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

A Mass Protest

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

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

New Evangelical Movements

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

Changes in France

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

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

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

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

AFRICA

Augustana Mission

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

Habbe Fetichists

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

Ambitious Shepherd Boys

THE shepherd boys of Zululand have **L** as much ambition to improve themselves as any other group. In one of the native villages of South Africa, not far from Durban, the wife of a native government official has started a night school for twenty of these keen little herd boys. She began with the group as a Sunday-school class once a week, but the brightness of her pupils made it necessary for her to include two nights a week. The boys would like to have it four or five nights a week, but fear of the wild animals which lurk along the paths after dark keeps many of the younger ones away. In another section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the school as the section a native ex-policeman has opened up a day school, with the section a native ex-policeman has opened up a day school, with the school as the scho

In another section a native ex-policeman has opened up a day school, with forty pupils. In addition, he has a night school for the benefit of the little herd boys. He has built a hut, where they gather for evening lessons and remain all night safely, arising early the next morning to take out their flocks. This policeman opened these two schools on his own initiative, and is endeavoring to bring his day school up to government standards in order to gain recognition and government grants-in-aid.

Prizes Offered

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

Problems of the Black Continent

THE International Missionary Council Committee has approved of international cooperation along the following lines: 1. Exploration of the best means of furthering and realizing the evangelistic aims of Christian missions in Africa.

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

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

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

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

6. Occupation of the field and avoidance of overlapping.

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

8. The relations of missions and governments.

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

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

Medical Training for Blacks

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

The committee likewise recommends

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

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

NORTH AMERICA Foothold for Hinduism

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

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

Vermont Has Japanese Pastor

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

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

Call for Bilingual Preachers

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

Five-Year Religious Campaign

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

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

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

New Pueblo Dictionary

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

Of the language Mr. Whitener writes: "The Keres, with which I am now working, is an oriental language, cognate with Japanese, Korean, and the language of the Loochoo Islands. Of course, during the centuries great differences have arisen, but it is clear that originally these languages had a common base. About one third of the Keres words are the same as are used in Japan today, though on account of the influx of Chinese into the Japanese language it is far richer now than the Keres." So far as known, this is the first attempt ever made to write the language. The dictionary will shortly be ready for the first revision.

"Fellowship of Prayer"

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

Interracial Cooperation

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

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

GENERAL

Mormonism Changing

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

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

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

Openings for Missionary Service

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

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

Orthodox Churches to Hold Conference

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

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

WESTERN ASIA

Jerusalem and the Temple

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

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

Persia's Shah Starts Reforms

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

In the heart of Teheran every Sunday, a preaching service is held in the Persian language at 9 a. m., and another in English at 11:15. All who wish to attend are cordially welcome. At the 9 o'clock service, Moslems, Assyrians, Jews, Christians and nonChristians attend. Formerly missionaries used to conduct this service, but now eight Persians take turn.

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

Progress in Afghanistan

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

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

College Endowment Fund

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

ISLANDS

Sunday-schools Reorganized

THE ninth national convention of L the Philippine Council of Religious Education was held in Union Theological Seminary in Manila, Nov. 8-10. Dr. Robert M. Hopkins, general secretary of the World's Sunday-school Association, was present, bringing inspiring messages and wise counsel. Dr. A. L. Ryan, the president of Union Seminary, who has given several years of thoroughly constructive work to the secretaryship of the Philippine Council, was made chairman of the executive committee, leaving the general secretaryship to be filled from native leadership when a competent man can be found and financed. The reorganization of the Council begun March. 1929, was completed, and a budget of \$5.475 adopted.

Filipino Eucharistic Congress

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

CHINA

For Child Welfare

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

Cold Wave Takes Toll

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

Five Year Program

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

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

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

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

Brigands Active in Interior

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

Adopts Church Covenant

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

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

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

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

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

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

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

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

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

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

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

JAPAN-KOREA

Christianity Reviewed

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

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

Checking "T. B." Ravages

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

Seventieth Anniversary of Missions

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

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

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

This directory is also a survey of Christian missionary occupation. It is carefully compiled (though there are some statistical discrepancies), is full of information and is exceedingly valuable to all interested in India and its Christianization. The total number of foreign workers tabulated is now 5.519, a net increase of 80 since 1927. There is an actual decrease in men missionaries as the increase of missionary wives is nearly 300. The proportion of educational workers has increased over evangelistic workersthere being 10,000 more Indian and foreign educational missionaries than evangelistic-an increase of 6,000 in six years.

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

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

This directory not only gives the names and addresses of all the Protestant foreign missionaries in India, Burma and Ceylon but the addresses of all the missionary societies, schools, colleges, medical work, orphanages, periodicals, etc., and the details of the National Christian Council organization. It also gives for each state or province the area, population, Roman Catholic and Protestant Christian adherents, societies and workers in each city, town or village and the names of the unoccupied districts. It is easy to see how valuable this information may prove to missionary workers.

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

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

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

The author calls his book "A Scientific and Scriptural Study of the Earth's place in the Divine Program." It shows an astonishing range of reading and a remarkable familiarity with the literature of astronomy. He argues for the scientific accuracy of the book of Genesis, and he cites in support of his argument a literal construction of poetic passages in the Psalms, the Book of Job, and the prophecies of Ezekiel and other prophets. The book will be highly satisfactory to those who accept the interpretation of the Scriptures which was practically universal up to a couple of generations ago, and which is held by many earnest Christians today. Others will probably question some of its conclusions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Trousseau Linens

"Keeping within a bride's budget" is a matter of pride with McCutcheon trousseau advisers. The bride with a modest sum at her disposal needs the advice of these experts so that her Linen Closet will be equipped with everything necessary—in the quality that will give excellent service. If the budget for Linens is unlimited—our advisers will see to it that the fortunate bride has the loveliest Linens woven!



DEPT. No. 20, NEW YORK

WHAT READERS THINK OF THE "REVIEW"

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"Your recent letter giving us the good news that your valuable publication, MISSIONARY REVIEW, would be sent to us free for the coming year for our library's use, came into my office like a beautiful ray of sunshine after a cloudy day. The load gets mighty heavy down here at times, and then a letter of good cheer and interest such as was plainly manifest between the lines in yours, comes floating into the office and we are encouraged to take up the load again and carry on. We certainly appreciate your courtesy."—Berea College, Kentucky.

"You will be interested to know something of the help your magazine has been to our Woman's Missionary Society. I enclose our program for 1929-30 with the numbers checked in which your magazine assisted our preparation and in fact gave us the inspiration. All have proven most acceptable. Some have been used as the basis of discussions, others as illuminating talks by some of our capable members. The sketch was given this month by some of our men at our annual sacrificial meeting and made a great hit. At our monthly executive meeting this week we voted to write you our appreciation."—President of a Woman's Missionary Society.

Rea U.S. Pat. Of

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

Alvine make it almost indispensable for any missionary who wants to keep in touch with missions throughout the world."—A Missionary in Shansi, China. "It must be quite forty years since I began taking the REVIEW. It has always been a great help and educator. I can see how it has given me knowledge and interest in many countries and missions that I should not have known otherwise. I do thank you very heartily and sincerely for this broadening of sympathy and fellowship amid the isolation of work in "back blocks" of crowded Bengal. May God bless you abundantly."—A Missionary in India.

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OBITUARIES

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

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

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

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

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

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

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

sk

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

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

PERSONALS

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

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

THE REV. WANG CHIH P'ING, Superin-tendent of Peiping District of the Chinese Methodist Church, has been elected bishop, the first Oriental to receive this office.

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

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

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

THE REV. CHARLES W. ABEL, for forty years a missionary in New Guinea, was struck by a motor car April 5th in London and died April 10th from injuries. He had gone to England, after touring the United States in the interest of the New Guinea Evangelization Society, to confer with the English friends of the society in regard to the work of the mission. 18 K A 18 1

For Coming Events see page 363.

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THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor ARTHUR J. BROWN, Editor for 1980

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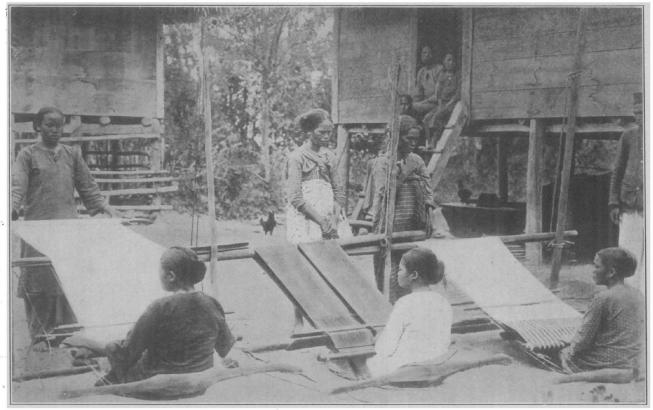
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WOMEN OF SUMATRA WEAVING CLOTH OF PINEAPPLE FIBRE



TODAY IN THE LAND OF YESTERDAY

From the Land of the Sphynx to the Port of Sinbad the Sailor BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 3

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

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

sailed through the skies at ninety miles an hour across the Suez Canal, the desert of Sinai, and the plains of Judea where once dwelt the Philistines, landing for breakfast at Gaza, the city made famous by Samson. From there we flew over the hills and valleys of Judea, 1.500 feet above the earth. looking down on the field of Bethlehem where the shepherds heard the glad tidings of the Saviour on the first Christmas morning, and across to the hill outside of Jerusalem where He died for mankind, and to the mountain where He ascended after He had given His disciples the great missionary commission. Then we traversed the Dead Sea. while the whole of the land of Promise from Beersheba to Mount Hermon lay stretched before us like a huge relief map—the land where Christian missions were inaugurated and the ambassadors of the Saviour were empowered.

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

on the flat plains of Mesopotamia.

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

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

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

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

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

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



SCENE ON THE TIGRIS RIVER AT BAGHDAD

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

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

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

[May

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

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

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

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

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

The other Mesopotamia stations of the United Mission are at Mosul, near ancient Nineveh, where there are a language school, an Arabic Evangelical Church and eight missionaries, and at Hilleh, near the ruins of Babylon, where the Rev. and Mrs. Albert G. Edwards are located. The native workers include five ordained men, seventeen colporteurs and teachers, and eighteen women. Thus the Gospel is being preached on the plain of Dura near where Nebuchadnezzar erected his gold image, where David and his friends witnessed to their faith in God, and where Belshazzar received his warning through the handwriting on the wall.

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



STREET SCENE IN MOSUL OPPOSITE NINEVEH

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

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

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

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

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

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

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

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

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

H. R. H. PRINCE DAMRONG

ON AMERICAN MISSIONS IN SIAM

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

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

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

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



PRINCE DAMRONG

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

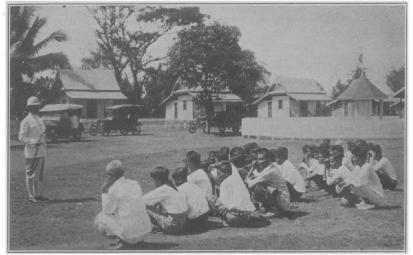
It was thus that at ten years of age. I first made friends with a missionary. In later years, when I had learned to speak English, and when my English tutor desired me to practice conversation, he took me to English-speaking households to give me as much opportunity as possible. Roads were few at the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

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

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

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

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



PRINCE DAMRONG ADDRESSING THE LEPERS AT CHIENGMAI ASYLUM

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

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

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

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

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

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

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

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

"Dr. Caswell remarked to me that if the religion of Buddha prevailed throughout the world, there would be an end of mankind as all men would become monks and there would be no children. This, he urged, showed it was unsuited to be the universal religion and therefore could not be the true religion. I replied that the Lord Buddha never professed that his religion would be universal. He was but as a transient gleam of light, indicating the path of truth. His religion was but as a stone thrown into a pool covered with floating weeds; it cleared an opening through which the pure water was seen, but the effect soon died away and the weeds closed up as before. The Lord Buddha saw the bright, the exact, the abstruse, the difficult course, and but for the persuasion of angels would not have attempted to teach that which he considered too difficult for men to follow."

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

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

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

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

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

Speaking from my own observation, the present work of the American Missions in this country has prospered beyond comparison with the work of their pioneers. The reason appears to me to be this: that the missionaries, having lived long enough in Siam, have come to appreciate the character of her inhabitants, and have changed their methods to suit such character. Thus, instead of abusing Buddhism as a first step to the extolling of Christianity, they set about to exhibit Christian virtue, and thus inspire faith in a religion which possesses such good points. Aggressive works have been abandoned in favor of a gentler method, and the results must surely be more satisfactory from the missionary viewpoint.

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



ITINERATING MISSIONARIES

The attitude of this country from time immemorial has been that of complete toleration of the freedom of religious thought. The State religion has always been Buddhism. but the State does not interfere with its people in the matter of More than that, the Kings faith. of Siam have always assisted other religions in the country, the most recent instance of such help being King Chulalongkorn's gift of the land on which the British Christ Church stands in Bangkok. It is also the desire of the sovereigns that foreign religions shall not be all his people. Consequently, although we are essentially a nation of Buddhists, the King's Government puts no obstacle in the way of any of His Majesty's subjects belonging to another religion, be it Christianity, Hinduism, Islam or any other faith. This fact is well known to all who know Siam.

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

[May

A MISSIONARY AND A DONKEY

BY ELIZABETH M. LEE

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

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

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

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



A KABYLE GIRL WITH HER LITTLE BROTHER

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

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

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

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

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

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

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

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

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

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

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

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



EBENEZER AND PERCIVAL READY FOR A JOURNEY

But the donkeys? Where do they come into the picture? When Miss Robinson was at home on her furlough she said that she wanted above everything else a donkey of her own or, better still, two donkeys! When she returned to Kabylia last year she carried with her the money to purchase these animal helpers. Without them she and Mademoiselle Annen, the French evangelist, could not carry on their work all over the mountains. Mounted on Ebenezer and Percival, for so the second donkey has been christened, they may be seen starting out early in the morning, over the often dangerous paths, to visit the distant villages and carry the message of Christ to those who do not know of His love. Their fame has gone out through Kabylia and the surrounding villages entreat them to come and help them.

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

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

The missionaries remount their donkeys and ride on to visit in the homes. The houses, for the most part, are of one room, built of mud and stone, with tile or thatch roofs. They are low and dark, and have only the ground for a floor. With the family in the same room, or usually occupying the larger half of it, live the sheep and goats, the cows, mules and chickens. But here the missionaries always are received with sweet Kabyle hospitality and are served *couscous*, the native food, coffee, figs and goats' milk.

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

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

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

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

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

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

MISSIONARY ROMANCE IN MALAYSIA

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

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

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

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

This is geographical Malaysia, unlimited in natural resources of rubber, coal, oil, tin, timber, and every variety of tropical agricultural products. But the charm of Malaysia lies in its folks. Here we have the America of the future, an indigenous population of 50,000,-000 of the Malayan family, corresponding to the Red Indian group of North America. Over this substratum of humanity is pouring in ever-increasing volume, like the lava flow from great volcanoes, the stream of Arvan Brown and Mongolian Yellow from British India and China. Five hundred thousand a year are coming from the west and the north, and filtering into every nook and cranny of these home-promising islands. Java with a population of 37,000,000 more than all the people in the United States west of the Mississippi River, is already overcrowded, but the Peninsula, Sumatra, Borneo, and New Guinea can care for 400,-000.000 more.

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

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

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

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

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

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

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

In 1834, the American Board of Commissioners for Foreign Missions sent to North Sumatra two young graduates from Amherst College. Scarcely had they found themselves in the interior of the island when they were killed and eaten by a tribe of Battaks. No other missionaries were sent out. But in the early sixties two German missionaries under the patronage of the Rhenish Mission found their way to these same Battak tribes. One of these, named Nommensen, had first become interested when as a sailor before the mast his ship sailed along the coast of Sumatra and he heard the story of Lyman and Munson.

Thrilling as a "best seller" was the story Nommensen told me of his early struggles to break through the crust of animism to the hearts of these simple folk. Again and again they burned his home. They poisoned him, and for a time his life hung in the balance. Savage wars and the machinations of a powerful medicine-man-king, the great Singamaharadja, blocked the trail. But after years of effort the harvest came through an epidemic in which hundreds of natives died. The helplessness of the people was the missionary's opportunity. Those who took the missionary's medicine recovered, but those who took the disease and refused the medicine died. The reasoning was perfectly clear to the primitive mind. The God of the white man was stronger than the gods of the Battaks. The field was ripe for the evangelistic fervor which characterized this group of workers, and converts came in ever-increasing numbers. Today there are upwards of 300.000 of the cannibals who have joined the Mission. Every village has its church and its school. Hospitals have been established. Schools have been provided for training native preachers and teachers; and a growing literature is being brought within the reach of the people.

The old fortified cities have broken down their walls, the land is divided into individual farms, separate homes are springing up, ambition has been awakened, until the Government has found it necessary to build a railway to carry off the excess products. The social change has become so marked that tribes far distant are appealing for teachers, and the day of the mass movement is upon them.

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

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

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

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

Another element of romance came with the colonization of Christians from China in the kingdom of Raja Brooke of Sarawak. In 1902 some 500 Chinese who were in dire poverty in Foochow, China, were taken to Sarawak under the auspices of the Methodist Mission. The Raja granted to the Mission for the use of these Chinese twelve miles of land along both sides of the Redjang River and as far back into the jungle as they could clear and plant.

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

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

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

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

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

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

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

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

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

RURAL LIFE SUNDAY-MAY 25, 1930

BY COE HAYNE

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

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

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

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

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

Rural Life Sunday may be observed by churches in rural and urban communities in a variety of ways. The value of the services will depend upon the originality of pastors and officers of local agencies interested in the promotion of better country life conditions. For information or assistance address any member of the Committee on Rural Life Sunday of the Federal Council of Churches and the Home Missions Council: Rev. H. W. Foreman, Rev. M. A. Dawber or Rev. M. R. Zigler, 105 East 22d Street, New York City.

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

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

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

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

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

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

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

The universal appeal of Rural Life Sunday and the diversity in the methods of observing the day are indicated in many letters received from pastors of churches who fostered special rural life programs in 1929.

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

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

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

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

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

Music and Poetry Suggestions

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

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

BISHOP MCCONNELL'S GREETING TO THE RURAL WORKERS

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

MY DEAR MR. FOREMAN:

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

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

FRANCIS J. MCCONNELL.

EASTER IN HONOLULU

BY CAPTAIN WARREN B. SCANLON, United States Army

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

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

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

In Honolulu, at the Crossroads of the Pacific, a greater mixture of races and colors can be seen united in Easter worship than anywhere else in the world. At sunrise—the most beautiful hour of the twenty-four—on Easter morning a Christian service is held on the Punchbowl, an extinct volcanic crater rising behind the city. A tall white cross is erected on the summit of the hill and thousands of Christians of all denominations assemble to worship the risen Christ. The throngs that attend the service are of all nations, all creeds, all colors, all classes. Some asseed part of the way in automobiles; others toil painfully up the rocky paths in bare feet and simple cotton garments.

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

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



TRAVELING BY BUSHCAR

ISOLATED IN CENTRAL AFRICA*

BY A MISSIONARY IN RHODESIA

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

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

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

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

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

For years we had been hoping

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



A MISSIONARY FORDING A RIVER

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

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

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

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

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

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

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

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

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

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



ANOTHER MEANS OF FORDING A RIVER

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

LEWISCOT LEAGUE

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

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

Eight Presbyterian churches are located in this district. At the present time they are served by five ministers. The League was modeled after the Presbyterian League of Richmond, Va., with a view of extending the home mission activities of these churches in the communities adjacent to them. A number of splendid leaders are at work in the local churches. The League attempts to enlist these leaders in the mission work of the outposts. A board of fifteen directors, with the usual officers, has charge of all of the activities of the League. The entire program is directly under the Home Mission Committee of the Presbytery of Abingdon.

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

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

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

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

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

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

THIRD BIENNIAL MEDICAL MISSIONS CONFERENCE

BY EDWIN M. DODD, M.D.

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

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

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

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

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

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

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

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

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

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

THE INSTITUTE OF PACIFIC RELATIONS

BY EDWARD C. CARTER

Scoretary of the American Council of the Institute

7ITH increasing frequency we hear the term "the new conference method" \mathbf{as} against the old diplomacy in international understanding. In his recent visit. General Smuts reminded us that in the old days when there was trouble the slogan was "To Arms." He proposed a new slogan -"To the Conference Table." For most of the countries of the world, the League of Nations provides such a table. For the American republics there is also the Pan-American Union. For the countries bordering on the Pacific the Institute of Pacific Relations is providing an invaluable conference table.

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

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

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

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

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

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

There was the greatest diversity of point of view within the able group of men and women who came from China, some from the North and some from the South. From Peiping came the leading Chinese banker, a great Chinese scholar and the editor of perhaps the ablest critical journal in China. The head of the group was Dr. David Yui, who acted as Chairman of the Institute's governing body and is often spoken of as the first citizen of Shanghai.

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

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

Although the vast fertile area of Manchuria is admittedly a part of China, Russia and subsequently Japan have secured very valuable privileges there. Through the Treaty of Portsmouth in 1905, Japan obtained the lease of the South Manchurian Railway running 700 miles into the very heart of Manchuria. Japan claims the right to guard the railways and the surrounding communities by armed Japanese troops. The railway and the affiliated mines, factories and hotels are handled with high efficiency. Japan's investments in Manchuria today are estimated at a billion dollars. The Chinese on the other hand insist that, as Manchuria is China, it must be under their political control. Further, many Chinese still believe that Japan has been planning to snatch this territory from them and to use the railway for the transport of troops still further to widen their area of influence.

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

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

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

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

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

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

Missions, as such, were not included in the Kyoto program, as they had been at the conferences in Honolulu in 1925 and 1927. Among those at Kyoto who have been close to missionary work were: of the Canadian Group the Rev. C. J. L. Bates, D.D., Dr. E. M. Best, the Rev. John MacKay, D.D., the Rev. E. W. Wallace, D.D.; of the British Group Canon Streeter and S. K. Datta; and of the American Group G. S. Phelps, now of the Tokyo Y. M. C. A., and Dr. J. Leighton Stuart, President of Yenching University in Peiping.

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

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

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

NEW NEEDS FOR THE OLD BOOK

BY THE REV. GEORGE WILLIAM BROWN General Secretary of the American Bible Society

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

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

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

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

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

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors, he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

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

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

Enlarge our minds to grasp Thy thought,

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

- To put Thy spirit into man!
- God of the present age and hour,

Thrill us anew with holy power! ---William Steward Gordon.

IST EPISCOPAL CHURCH, SOUTH, Dallas, Texas.

May 7-9—Church and Drama League, New York, N. Y.

COMING EVENTS

May 7-GENERAL CONFERENCE, METHOD-

- May 22—GENERAL ASSEMBLY, PRESBY-TERIAN CHURCH IN THE U. S., Charlottesville, Va.
- May 25-RURAL LIFE SUNDAY.
- May 28-GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH, Des Moines, Iowa.
- May 28-June 2-NORTHERN BAPTIST CON-VENTION, Cleveland, Ohio.
- May 29-GENERAL ASSEMBLY, PRESEY-TERIAN CHURCH IN U. S. A., Cincinnati, Ohio.
- June 5-10—GENERAL SYNOD, REFORMED CHURCH IN AMERICA, Asbury Park, N. J.
- June 6-14—NATIONAL CONFERENCE OF SOCIAL WORK, Boston, Mass.
- June 7-8—ANNUAL CONVENTION OF THE NATIONAL FEDERATION OF MEN'S BI-BLE CLASSES, Washington, D. C.
- June 11-15—AFRICAN METHODIST EPIS-COPAL ZION CHURCH, New York, N. Y.
- June 16-20—Association of Executive Secretaries of Councils of Churches, Chicago, Ill.
- June 17-24—WORLD'S COMMITTEE, Y. W. C. A., Geneva, Switzerland.
- June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Canada.
- June 24-July 5 --- CONFERENCE FOR CHURCH WORK, Wellesley College, Wellesley, Mass.
- June 27-July 8-M. E. M. CONFERENCE, Silver Bay-on-Lake, George, N. Y.
- June 28-July 5-M. E. M. CONFERENCE, Blue Ridge, N. C.
- July 8-18-M. E. M. CONFERENCE, Asilomar, Calif.
- July 1-8—GOOD WILL PILGRIMAGE OF AMERICAN CONGRECATIONALISTS TO THE INTERNATIONAL CONGREGATION-AL COUNCIL, BOUTNEMOTH, England.
- July 22-August 1-M. E. M. CONFERENCE, Seabeck, Wash.
- August 5-10—World's Christian Endeavor Convention, Berlin, Germany.
- August 14-25-NATIONAL BAPTIST CON-VENTION, Chicago, Ill.
- August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.

A NEEDY FIELD

BY THE REV. J. T. LARSEN Pastor, First Baptist Church, Johnstown, Colo.

TUDENTS for the ministry, who are wondering where God would have them go, may well consider the Spanish - speaking Mexicans in the western states. There has been in recent years a great immigration from Mexico to the United States. until there are now believed to be between 1.000.-000 and 2,000,000 in New Mexico, Arizona, Colorado, and adjacent states. The majority are here for better working conditions or better pay, or more civil and religious liberty. They are so numerous in New Mexico that the minutes of the Legislature are still read both in English and Spanish. Manv are Roman Catholics but myriads are virtually without any religion.

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

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

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

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

SCRIPTURE IN NEW TONGUES

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



Why Missionary Contributions Declined

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

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

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

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

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

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

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

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

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

A. J. B.

What About Anti-Christian Sentiment in China?

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

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

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

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

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

General Smuts on Missions

in Africa

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

This statement having been challenged, he put the following passage in a later lecture on Livingstone: "It is difficult to conceive what Africa would have been without the civilizing effects of the Christian missions. Mistakes have been made, but the magnitude of the real service is out of all comparison to those incidental mistakes. Missionary enterprise, with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa." Whereupon Mr. Oldham comments as follows:

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

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

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

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

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

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

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



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

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

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

MRS. HENRY W. PEABODY

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

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

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

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

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

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

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

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

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

The day sessions were filled full of study, lectures and practical suggestions. The evenings brought together great audiences who filled the largest churches, leaving not even standing room. The whole city has been moved in every instance by the coming of the Missionary Assembly. There has been a certain inspiration in the thought that each one favored by this Assembly in this Florida Chain must do its best, and this very loving rivalry has had its effect. The budget of nearly \$2,000 necessary to bring these great speakers and missionaries has been divided proportionately, so that none of the Assemblies has been overburdened, and all are likely to close without deficit.

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

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

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

Assemblies covered 14 days in the

four cities. The incomplete returns are as follows:

All bills paid by registrations and free-will offerings.

Registrations, approximately 2,500. Attendance evening meetings, ap-

proximately 20,000.

Spiritual interest high, missionary zeal quickened.

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

TOOLS WORTH HAVING

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

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

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

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

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

In hearts too young for enmity There lies the way to make men free: When children's friendships are worldwide,

New ages will be glorified. Let child love child and strife will cease Disarm the hearts, for that is peace. -Ethel Blair Jordan.

RECITATIONS

My Indian Friend

(Recitation for a small boy)

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



Just Girls and Boys

The little girls of Holland all wear skirts so long and full, They're busy knitting stockings long of

- softly colored wool;
- Their wooden shoes go click-a-clack upon the spotless street,
- And everything about the town is, oh, so wondrous neat.
- In Holland boys, though still quite small, wear trousers full and wide,
- They watch the whirling windmills that are seen on every side; They look and dress like little men, these
- smiling little boys, But run and play along the dykes with
- very boylike noise.
- Such queer long skirts and trousers wide and funny wooden shoes,

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



Canadians All

- We lined on the sidewalk the day he first came
- To give him the laugh to his face, While Hector McPherson, who hated all Chinks,
- Declared he would show him his place.
- And Jimmy McHugh tried to mimic his walk,
- So toddled along on his toes,
- Though really that wasn't a nice thing to do, For that's not how Lee Ching Wun
- goes. Then Anton de Sayre made great fun of
- his clothes.
- And warned Herman Francks to make sure
- That his dog, Fritz, was locked in his kennel each night,
 - Or he'd make Chinese soup, rich and pure.
- But young Lee Ching Wun said never a word.
 - He smiled just as friendly and nice
- As if it were all just some kind of a joke When some one called, "How you like rice?"
- Then Teacher, who always knows just what to do
- When a fellow's not getting fair play,
- Said, "Anton, please bring me the great big world map And we'll have a new lesson today." So right from our Canada, boundless and
- big,
- To Ireland, Scotland and France, To China and Germany, marked on the map.

He told us to all take a glance.

- Then with his big pencil he drew great blue marks
- From each of these countries to here. And Anton and Hector and Herman and
 - Jim
- I tell you all felt mighty queer. For "From these lands," he said, "have our citizens come,
 - And from a few others, 'tis true,"
- But not a boy spoke till Lee Ching, with a smile, Said, "Me now Clanadian, too."

Far Round the World Thy Children Sing Their Song

- (Tunes: Morecambe, or St. Agnes, or Langran)
- Far round the world Thy children sing their song,
- From East and West their voices sweetly blend;
- Praising the Lord in whom young lives are strong
 - Jesus, our Guide, our Hero, and our Friend.
- Still there are lands where none have seen Thy face, Children whose hearts have never
 - shared Thy joy;
- Yet Thou wouldst pour on these Thy radiant grace,
 - Give Thy glad strength to every girl and boy.
- All round the world let children sing Thy song;
 - From East and West their voice sweetly blend,
- Praising the Lord in whom young lives are strong,
 - Jesus our Guide, our Hero, and our -Basil J. Matthews. Friend.

Recitation—Our Class

There's not a girl in our whole class, Excepting Jane and me,

- Was born right here in Canada,
- But then, oh dear, dear me! There's Gretchen Van from Holland,
- And smart Susette from Spain, And Sano San from far Japan
- Has come here to remain;
- While all the way from China came Lee Wu Shen, oh, so shy, Who beats us all at 'rithmetic
- (But we love her, Jane and I).
- Then Antoinette, who's very French,
- Can draw so very fine That Teacher sent her painting book To a big art school one time;
- And Garda's blue embroidered scarf, Worked every bit herself, At last year's Exhibition had
- A glass case to itself.

So Jane Montgomery Smith and I,

Who used to feel so proud Because we were Canadians,

Don't say so now out loud.

Closing Prayer

Dear Father, may these little friends Who feel so much alone,

Soon find in our good Canada

A happy, Christian home.

Suggestive to Boards

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

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

- 1. Uncertainty formerly one could consider it a life work. Now, due to various conditions one cannot be certain of it being a life work.
- 2. Finance-The fact that there have been more volunteers than there has been money to send has resulted in discouraging volunteers and prospective volunteers.
- 3. Greater education requirements -Many young people are not willing to spend the longer time in preparation now necessary, and others cannot because of the real financial problem involved.
- 4. Need of new type of missionary ---While some are happy to go



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

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

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

- 12. Mercenary—Young people are loathe to give up a good financial position at home for one which brings smaller financial returns.
- 13. Change in emphasis--Romance has been torn away. We now face facts.
- 14. The lack of emphasis on mission study in the Student Christian Movement—This organization is not closely enough related to the

Student Volunteer Movement in the colleges.

15. The opening to young women of so many fields of service in Christian education in addition to those of minister, missionary and deaconess.

Suggestions to aid in solution:

- 1. There needs to be an attractive presentation of missions dwelling on the larger implications.
- 2. Since there is a lack of interest in missions among students due largely to the change in Christian philosophy, and since there is a pronounced developing interest in world affairs, we suggest that missions be presented as one of the great factors in international relationships.
- 3. Realizing the great benefit which may come to youth from the work of a missionary on furlough, we suggest that their message be one which fully appreciates the viewpoint of youth. (A helpful leaflet, The Missionary on Furlough, by Mr. Wysham, was called to the attention of the committee.)
- 4. Presentation by nationals is a most effective means of interesting young people.
- 5. Programs of missionary societies should be more broadly prepared in order to interest young people.
- 6. More missionary education should be presented in children's groups.
- 7. There should be an integration of missionary education and the program of Christian education in the local church.
- 8. The word "missions" must be reclaimed in all its beauty and meaning for youth.
- 9. Missionary work should be presented at vocational conferences in schools, Y. W. C. A., and churches.
- 10. Motion pictures should be widely used in presenting needs of the work.

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11. There should be representation of young women directly associated with young people on the denominational mission boards.

II. What books are most helpful to young people and children in deepening the spiritual life and developing an interest in the world task of missions?

- 1. Biography
- Mary Slessor, William Carey, Livingstone, etc. Splendor of God-Morrow Seven Thousand Emeralds-Laubach Aggrey of Africa Borden of Yale Letters of Max Chaplin Stories of Missionary Heroes Archer Wallace's Series (Stories of Grit; Heroes of Peace, Overcoming Handicaps) 2. Stories Torch-Light Series (M. E. M. 20 at 10c eachFiction-Mrs. Isabel Brown Rose and James Livingstone Stewart (Some doubt as to the value of these.) A Daughter of the Samurai Margaret Applegarth's books for children Just Like You and Nursery Series for Children Cease Firing—Hulburt Sons of Africa-Gollock 3. General Christ of the Indian Road Christ of the Round Table Christ of Every Road-Jones Blind Spots-Leiper Between War and Peace-Boeckel A Waking World—High Stewardship in the Life of Youth In Quest of Life and Life's Meaning-Van Deusen III. How can young people share

more fully in the observance of the World Day of Prayer?

We desire to express an appreciation of the appointment of the subcommittee of the World Day of Prayer Committee for the study of the young people's observance of this day, and as young people's workers we desire to continue to urge our groups to share in the observance emphasizing that the personnel of the local committee and groups be as interracial as the community makes possible.

IV. How can the Federation more fully serve the young people and vice versa?

- Realizing that the projects of the Federation such as Christian Literature for Women and Children in nonChristian Lands and the Union Colleges in the Orient are of such a character as to appeal to young people, we suggest that young people, we suggest that young people's workers of various boards give greater emphasis in their programs to these projects and that young people be kept in mind when literature is being prepared on these projects.
- 2. Realizing the importance of interesting young people in the work of the Federation and realizing also the fact that attendance at the annual meeting. which makes possible the fellowship with those who know so well the work and the securing of a vision of the scope of the work, is one of the best means to this end, we appreciate the fact that many boards have included workers among young people in their representation and trust this policy will be continued.
- JANET GILBERT, United Brethren, Chairman,

MARY MOORE, Pres. in U. S. A., Secy., RUTH HEINMILLER, Reformed in U. S.

SUE WEDDELL, Reformed in America,

NONA DIEHL, Lutheran,

MURIEL GRAY, Presbyterian in Canada, JULIA STEVENS, M. E. South,

MISS MCARTHUR, Disciples in Canada,

MISS SADLER, Y. W. C. A., Cong.,

HELEN TUPPER, India.

WOMAN'S HOME AND FOREIGN BULLETIN

FLORENCE G. TYLER AND FLORENCE E. QUINLAN, Editors Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions

THE DEPUTATION TO LONDON

BY JOSEPHINE SCHAIN Administrative Chairman, National Committee on the Cause and Cure of War

When Mrs. Gauntlett wrote Mrs. Catt telling on what steamer she would arrive in the United States for the Conference on the Cause and Cure of War, she stated that another Japanese woman was coming with her and that they were going on from Washington to the London Naval Conference carrying a petition signed by 180,000 Japanese women. Inspired by this wonderful demonstration, Mrs. Catt enlisted the American. British. French and United States organizations in a similar movement and plans were soon under way for a joint deputation for the London Naval Confer-With Mrs. Edgerton Parsons ence. and Mrs. Casper Whitney, I sailed for London a few days after the Conference on the Cause and Cure of War, carrying three brief cases filled with memorials signed by the eleven organizations cooperating in the Conference. The Japanese women carried their petition in a huge wicker basket and Mrs. Gauntlett in her beautiful Japanese costume gave a picturesque note to our deputation.

The British women had undertaken arrangements for the hearing, and on February 6th, we were received at Saint James Palace by Mr. Ramsay McDonald as chairman of the Naval Conference; Mr. Stimson, the chairman of the American delegation; Mr. Wakatsuki, the chairman of the Japanese delegation; Mr. Fenton of Australia, and Mr. Wilford of New Zealand. Through a misunderstanding, M. Tardieu was not present, but he gave a statement to the press the next morning accounting for his absence.

There were no women from Italy in our deputation and the British press queried Rome for an explanation. The answer as published gave two reasons. First, that Italy was unanimously of the same opinion as its delegation and therefore, there was no reason to send anyone. Secondly, that the women were home where they should be, taking care of the children.

The deputation was most courteously received. Both Mr. McDonald and Mr. Stimson addressed our group. Mr. McDonald took us into his confidence, explaining many of the difficulties with which the Conference was struggling.

Many luncheons and receptions were planned for the joint deputation so that we had an opportunity to discuss not only the work of the Conference, but women's work in general with the women from other countries. Mrs. Corbett Ashby in presiding over our deputation, struck the keynote in saying that it was a memorable occasion because it introduced women as a new factor in international politics.

ON THE AIR

A hook-up of eighteen radio stations carried the message by Mrs. F. I. Johnson who conducted the fifteen minute Morning Devotions over WEAF in New York City on the morning of the World Day of Prayer, Friday, March 7, 1930. It is interesting to scan the list of cities where the stations are situated noting the wide geographical distribution: New York, Buffalo, Pittsburgh, Schenectady. Philadelphia, Washington, Providence, R. I., Portland, Me., Davenport, Iowa, Chicago, Detroit, Omaha, Charlotte, N. C., Jacksonville, Fla., Covington, Ky., Raleigh, N. C.

The Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions would express appreciation to the Greater New York Federation of Churches and the National Broadcasting Company for their courteous yearly according of this opportunity. The Federation and Council would be glad to receive a letter from any who listened in. A 11 over the land in various other cities women broadcasted from stations on the Day of Prayer, the City Federation or Council of Churches graciously making this possible. When the broadcasting in New York on the World Day of Prayer was first proposed for the 1927 observance, considerable hesitancy was evidenced. We were told that the public would not "stand by" if a feminine voice was heard at this daily devotional hour, that women's voices did not carry well over the radio, that it would necessitate an uncomfortably early trip for the broadcaster-all sorts of reasons and excuses for not doing it were put forth. Finally after numerous conferences. most harmonious and friendly though skeptical, it was arranged that Mrs. John Ferguson, then President of the Council of Women for Home Missions. lead the Devotions. Once a precedent had been set it became easy sailing and in 1928 Mrs. William Edgar Geil, then President of the Federation, broadcasted. It was deemed advisable to have a new voice each year; thus in 1929 Mrs. D. E. Waid was chosen. We have since rejoiced especially in this, for owing to her death soon after, that was the last time possible to have her so serve. It seemed well to alternate between those identified with missions in the homeland and overseas and Mrs. Johnson, President of the Federation, was selected for this year.

The scripture was Ephesians 2:1-8. Those who heard the service may want to preserve the words of the prayer:

Thou Father of us all-white, yellow, red or black-open wide Thy heart of love and broadcast to us just now, in the hush of this moment, the message that each of us needs. Reveal ourselves to ourselves—spare us not. Reveal Thy will concerning each of us for today. Trust us, for we love Thee.

Nor do we ask this for ourselves alone, but for the hundreds of thousands around this "great, wide, beautiful, wonderful world, with its wonderful waters around it curled," who are dedicating this day to prayer, to special communion with Thee.

Wherever they may meet—in churches, in cathedrals, chapels, huts, on the housetops, under trees, or by the riverside be Thou, Holy Spirit, in their midst to guide and encourage and to save.

Especially do we pray for our nomadic groups in the United States—our little migrant children, who may have gathered the asparagus, or the tomatoes, or the fruits which we shall have on our tables today.

Help us to deal humanly with our Indian youth that is struggling up through the dark.

Compel us to give of ourselves and of our wealth to provide Christian Literature for the youth of other lands, the youth that is entreating us for it.

Lay upon the souls of our girls in the Union Christian Colleges in China, Japan, Korea, India, and elsewhere, the high responsibility which is theirs by reason of their greater opportunities.

Our Father, just now, as Thy loving children, we bear witness to Thy power to save and satisfy the human heart through Jesus Christ, Thy Revealer, Our Redeemer.

Now turn on Thy celestial radio of love and, in that mystical way which we do not understand but have experienced, fill our hearts in preparation for this day and its tasks; for love alone can win. Amen.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

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World Day of Prayer-Mrs. S. S. Hough.

SPECIAL

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Bulletin-Miss Jean G. Paxton.

Cooperation with Foreign Missions Conference-Miss Margaret E. Hodge.

International Justice and Goodwill— Mrs. F. I. Johnson.

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Recording Secretary-Mrs. Edwin W. Lentz, Reformed in U. S.

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OFFICERS OF THE COUNCIL

Taken at Annual Meeting, 1930-seated, Mrs. Lentz, Mrs. Judd, Mrs. Fenner; standing, Miss Lowry, Miss Quinhan, Miss Morse, Miss Brickman. Mrs. Wilcox and Miss Ballard were absent.

On Executive Committee Members-at-Large

Mrs. Fred S. Bennett (President, 1916-1923).

Mrs. John Ferguson (President, 1924-1928).

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Legislative Matters — Mrs. Samuel Semple.

Migrant Work--Mrs. Kenneth D. Miller.

Student Work-Miss Muriel Day. Study Courses-Miss May Huston.

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World Day of Prayer-Mrs. S. S. Hough.

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With Missionary Education Movement Joint Committee on Home Mission Literature-Miss E. Jessie Ogg.

With Federation and Movement

Leadership Training-Mrs. Orrin R. Judd.

SPECIAL

Annual Meeting-Miss E. Jessie Ogg. Nominating-Miss E. Jessie Ogg. Office Administration-Mrs. Millard

L. Robinson. Printed Annual Report-Mrs. Millard

L. Robinson. Literature, Study of-Mrs. E. W. Lentz.

Survey and Policy-Mrs. Fred S. Bennett.

With Home Missions Council

Comity and Five-Year Program of Survey and Adjustment-Dr. Hermann N. Morse.

North American Home Missions Congress-Dr. Charles L. White.

With Federation of Woman's Boards of Foreign Missions

Literature, Anniversary of Pentecost-Literature, Interchange Translations-Policy and Procedure-

With Federation and National Council of Federated Church Women

Relationships-

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M. Brickman. Secretary for Migrant Work-Miss Edith E. Lowry.

Western Supervisor, Migrant Work-Miss Adela J. Ballard.

Assistant Treasurer-Miss G. Evelyn Morse.

Other Personnel

Office Secretary-Miss Virginia Kaiser.

Worker Among Mexican Migrants, California-Miss Sara J. Reed.

Directors of Religious Education

Sherman Institute, Riverside, California-Rev. Floyd O. Burnett. Haskell Institute, Lawrence, Kansas-

Rev. A. A. Van Sickle.

Theodore Roosevelt School, Fort Apa-che, Arizona-Miss A. Graham Rowland.

Albuquerque and Santa Fe, New Mexico-Mr. J. C. Ross.

Pipestone, Minnesota and Flandreau, South Dakota-Mr. Isaac Greyearth. Genoa, Nebraska-Rev. J. M. Hinds.

The personnel in the office always in-

cludes various races and at times different nationalities. A Jewess, still a wellbeloved friend, was the stenographer for five years; four Negroes have served successively; Swedish, Norwegian, Rus-



OFFICE PERSONNEL OF THE COUNCIL

Miss Virginia Kaiser, Office Secretary; Miss Catherine Rotella, Italian parentage; Miss Lucy Woo, Chinese; Mrs. Allene Crawford, Negro.

sian, Japanese young women-one of each nationality-have served, as well as those with Italian and Chinese parentage.

CONFERENCES AND SCHOOLS OF MISSIONS

¹ Baltimore, Maryland—October 28-30. Mrs. Arthur C. Day, 1007 N. Caroline St., Baltimore, Maryland.

Bethesda, Ohio-July 14-18. Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.

¹ Beaumont, Texas—

Boulder, Colorado—June 18-26. Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colorado.

- ²Chautauqua, New York (Home)-August 10-15. Mrs. Orrin R. Judd, 105 East 22d St., New York, N. Y.
- ¹Chautauqua, New York (Foreign)— August 17-23. Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.
 - Dallas, Texas-September 30-October 4. Mrs. George A. Brewer, 4301 Ed-mondson, Dallas, Texas.
- ² Dallas, Texas (Negro)—September 30-October 4.
 - Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

De Land, Florida-January 22-24, 1931. Mrs. W. J. Harkness, 415 East New York Ave., De Land, Florida. Houston, Texas—October. Mrs. W. E. Ferguson, 2806 Bagby St., Houston, Texas.

- ¹Kerrville, Texas—August 13-22. Mrs. J._W. Smiley, 503 Bonner Ave., Tyler, Texas.
 - Lake Geneva, Wisconsin-June 30-July 7.

Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Illinois.

nesota (Minneapolis-St. June 2-6. Minnesota Paul)---

Mrs. W. C. A. Wallar, 3040 Dupont St., St. Paul, Minnesota. Mountain Lake Park, Maryland-July

- 23-30.
- Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.
- Mount Hermon, California—July 5-12. Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, California.

New Orleans, Louisiana—October 27-31. Mrs. J. S. Kendall, 1212 Webster Ave., New Orleans, Louisiana.

^aNorthfield, Massachusetts (Home)----July 2-10.

Mrs. Frelon Eugene Bolster, Hammondsport, New York.

¹Northfield, Massachusetts (Foreign)— July 11-19.

Mrs. James M. Pratt, 135 East 74th St., New York, N. Y.

- ¹Orlando, Florida—January 26-29, 1931. Mrs. Edna G. Fuller, 605 De Lany, Orlando, Florida.
 - Oklahoma City, Oklahoma-September or October.

Mrs. C. O. Cole, 208 West 22d St., Oklahoma City, Oklahoma.

St. Petersburg, Florida—February 2-7, 1931.

Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Florida.

Southern California (Los Angeles)-September 22-26.

Mrs. C. E. Richards, 1211 S. Mag-nolia Ave., Los Angeles, California.

- ¹ Tampa, Florida-January 30-31, 1931. Mrs. J. C. Meyers, Tampa, Florida.
- ¹ Warren, Ohio-Mrs. George Konold, 227 Scott St.,
 - Warren, Ohio. Wilson College, Chambersburg, Penn-

sylvania—June 30-July 8. Miss Martha C. Hartman, 233 South 44th Street, West Philadelphia, Pennsylvania.

Winona Lake, Indiana-June 19-26. Mrs. Lulu C. Hunter, 1021 Elmwood Ave., Oak Park, Illinois.

SCHOOLS FOR RURAL PASTORS

The purpose of the short-term Schools for Pastors of Rural Churches is to study, in a serious way, the problems of country life and the work of the country church.

Disturbing phases of church life and work are found in the country. Professor Chandler says, "The twin gods of the machine and science have held sway over us for barely a half century, but already they have destroyed more that is old and built up more that is new than any invading army in the history of man."

The changing country is demanding a changed country church. The old-time country church is gone. It will no longer serve the present age. New methods, new equipment, new programs, new types of service, new lines of ministry are needed. How can they be provided? How can the church with its old and changeless message readjust itself to the new conditions, in this new and rapidly changing era, so as to preserve religion and perpetuate the institution of the church? These are the things the pastors of our rural churches must solve. No group of ministers today has more difficult problems or more serious responsibilities.

The Schools for Rural Pastors are studying these things. They have been conducted in about a dozen places for the past eight years. Last year ten schools had a total enrollment of about 750 students. They are not conferences but real schools with a carefully worked out curriculum and well chosen staffs of teachers, made up of professors from the universities. of rural life specialists from denominational boards, and other carefully chosen lecturers. Every pastor of a rural church ought to avail himself of these advantages. WILLIAM R. KING.

Vanderbilt University, Nashville, Tenn. -April 21-May 2, Prof. C. C. Haun-

Drew Theological Seminary, Madison, N. J.-May 12-30, Dr. Wm. M. Gilbert.

Bangor Theological Seminary, Bangor, Me .--- June 9-20, Prof. Ralph S. Adams.

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All without any symbol are affiliated with both Federation and Council. All include home and foreign missions except Northfield and ¹Affiliated with the Federation only, ²Affiliated with the Council only.

Kansas Agricultural College, Manhattan, Kan.—June 10-20, Pres. F. D. Farrell.

- State College of Washington, Pullman, Wash.-June 16-27, Dr. C. C. Cleveland.
- University of Wisconsin, Madison, Wis. —June 30-July 11, Dr. J. H. Kolb.
- Auburn Theological Seminary, Auburn, N. Y.—June 30-July 18, Dr. H. L. Reed.
- Michigan State College, East Lansing, Michigan—July 7-18, Dr. Eben Mumford.
- Purdue University, Lafayette, Ind.—July 14-26, Dr. O. F. Hall.
- Estes Park Association, Y. M. C. A., Estes Park, Colo.-July 15-31.
- Virginia Polytechnic Institute, Blacksburg, Va.-July 21-Aug. 1, Rev. F. D. Goodwin.
- Cornell University, Ithaca, N. Y .- July 21-August 2, Dr. Dwight Sanderson.

The cost of attendance ranges from \$15 to \$25 for board, room and a small enrollment fee. Some of the denominations grant scholarships for selected men who desire to attend one of these schools. These scholarships usually cover travel expenses both ways at clergy rates and half the expenses at the school. Pastors should acquaint themselves with the policy of their denomination in this matter and make early application for a scholarship, if they are interested. Further information may be obtained upon application to the Home Missions Council, 105 East 22d Street, New York. N. Y., or your own Rural Church Department.

SCHOOLS FOR NEGRO PASTORS

This is the first year that the Town and Country Committee of the Home Missions Council included in its list of approved schools, any schools for Negro pastors. The committee takes pleasure in placing ten such schools on the list this year. This is possible because of the vision and generosity of Mr. Julius Rosenwald, the great benefactor of Negro education. Through a special gift from Mr. Rosenwald, ten interdenominational schools have been set up.

- Bethune Cookman College, Dautona Beach, Fla.—February 24-March 6.
- Samuel Houston College, Austin, Texas --- March 10-20.
- Rust College, Holly Springs, Miss .---April 28-May 9.
- Miles Memorial College, Birmingham, Ala .--- May 12-22.
- Gammon Theological Seminary, Atlanta, Ga.—May 26-June 6.
- Gulfside, Waveland, Miss.-June 10-21.
- Philander Smith College, Little Rock, Ark.-June 24-July 4.
- Wiley College, Marshall, Texas-July 8-18.
- Livingston College, Salisbury, N. C .---July 22-August 2.
- Morristown College, Morristown, Tenn.— September 9-18.

BOOKS FOR LANDS THAT ARE BOOKLESS

He who gives a child a good book Gives that child a sweeping look Through its pages Down the ages;

Gives that child a ship to sail Where the far adventures hail Down the sea Of destiny;

Gives that child a vision-wide As the skies where stars abide Anchored in The love of Him;

Gives that child great dreams to dream Sunlit ways that glint and gleam Where the sages Tramp the ages. -Selected.

There comes today a great cry for simple Christian books for the use of women and children in the homes of non-Christian lands. John R. Mott has placed the need of Christian literature among the major needs in missionary work of the present time.

We search the world for truth; we call The good, the pure, the beautiful, From graven stone, and written scroll, From all old flower fields of the soul; And, weary seekers of the best, We come back laden from our quest, To find that all the sages said, Is in the Book our mothers read. -John Greenleaf Whittier.



EUROPE Russians Risk Lives for Gospel

THE American Tract Society is furnishing tracts, in Russian, to counteract the movement of the Soviet Republic to make Russia a godless country. Twelve thousand tracts have already been distributed in Russia, and 24,000 more are being sent by the urgent request of missionaries who are carrying on their work, in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the Gospel.

Harboring Refugees

ITIES of refuge" for outcasts C from Russia have been established in three places in Germany. These "cities" are temporary camps constructed to house the expatriated families, largely Lutherans, Mennonites and Roman Catholics, who were able to secure passports out of Russia during the fall months. The largest of the camps is in Hammerstein, where over 3,000 persons have found refuge. The first objective of those in charge of the camps is to provide food, clothing, shoes, and linen for the refugees; but at the same time it is necessary to provide employment so that their lives may be reconstructed, physically and spiritually.

Seven shoeshops have been opened, giving employment to more than 100 shoemakers, and in addition, furniture, woodwork, tailoring and seamstress shops have been established. Play equipment and games occupy the attention of the children except during hours when they are studying under teachers selected from the ranks of the refugees themselves. A library has been established, and with the assistance of the inmates, chapels have been erected for Protestants and Catholics, and Protestant and Catholic pastors have been appointed. The staff includes five nurses and two clerks, and it is stated that others are to be added as need arises.

Bulgarian Students' Plight

THE destitute condition of students 📕 in Bulgaria is described in a recent letter from Dr. Walter Kotschnig of the International Student Service. "The situation of the students is desperate. The minimum amount necessary for existence in Sofia is \$20 to \$22 a month. About 40% of the students have less than \$11 a month; 10% have less than \$6 per month; one third of the whole student body has only one meal a day. The situation with regard to lodgings is extremely bad, as the great majority of the students live in garrets, cellars and bathrooms..... The inevitable result is illness. Fifty to fifty-two per cent of the students are tubercular. The number of cases of suicide among students is nearly five times as large as that of pre-war days."

Moravian Meetings

HERRNHUT is looking forward to three eventful years. This spring the Synod of the Moravian Church on the Continent will meet there, and will deal with the resolutions for the General Synod. In the autumn, representatives of all German Missionary Societies will gather there for the tenth mission week, when there will be daily lectures and discussions on problems of the mission field. In 1931, the General Synod will assemble there. It was to have met in 1919, if the war had not made this impossible. In 1932, there will be great festivities in honor of the Two Hundredth Anniversary of the founding of Moravian Foreign Missions. To crown all this the International Missionary Council, the representative of all the Protestant Missionary Societies of the world, will be convened there; for, having resolved to meet in Germany, it has been invited by Hernhut, at the request of the German Societies, to make that its meeting place.

To Commemorate Reformation

T THE request of the Reformed A Church in Jugoslavia for the strengthening sense of fellowship that a universal commemoration of the Reformation at a fixed season would afford, the Council of the General Presbyterian Alliance, which met in Boston last year, endorsed a proposal that each year on the last Sunday in October, generally regarded by the churches on the Continent as "Reformation Day," or on an adjacent Sunday, allusion with thanksgiving should be made throughout the constituent churches to the benefits derived from the Reformation of religion, and that the needs of the sister churches in lands where the Reformed faith is opposed or holds a minority position be then had in prayerful remembrance; and it invites the officials of all the constituent churches to endeavor to secure this by timely reminder to all their ministers.

Religion in Hungary

A NATIONAL Missionary Society of the Reformed Church of Hungary is under way "for the fulfilling of the command of the Lord Jesus Christ as found in Matthew 28: 18-20. This will have both home and foreign sections. The leader in this missionary revival is the Rev. Gyula Forgaes of Savospatchk. His conviction has been that in order to ensure the supply of missionaries, deaconesses, colporteurs and Sunday-school teachers, the begininng must be made with the children. So he is working on a twelveyear campaign of missionary education in school societies and study circles, beginning with the little ones of six years and continuing until conformation at eighteen. This campaign has already passed through the first three years. Nine years from now the active ministers of Hungary will have behind them a body of young communicants trained for Christian activity. Mr. Forgaes is apparently a sort of Hungarian "Father Endeavor Clark."

AFRICA

Dan Crawford's Legacy

TRS. DAN CRAWFORD writes: Μ "Rejoice with us; the first consignment of the whole Bible in our Luba-Sanga tongue has at last arrived! How I wish you could have been with us when the fat mail-bags were opened in the village square. Such a rush of eager hands to help with the unpacking, while little children, who could read, pushed in between their elders, unable to curb their impatience in their eagerness to be the first to open and read the long-promised Bible. All around us crowded the natives, pushing and craning over each other to get a good look, while those too far from the table stretched out beseeching hands for a copy to be placed in them, if but for a moment. None could possibly estimate the Bible's value, but all knew it had been lovingly printed, and sent out to them by their praying white brothers and sisters in Christ, far across the seas, and they knew also that it was the priceless legacy left to them by their loved 'Konga Vantu,' and we were all filled with pride and thanksgiving for at last receiving this crowning work of his African toil."

Organized Union

THE Congregational Union of South Africa grew out of the independent churches created by the L. M. S. There are in the Union today less than 3,000 European, and over 20,000 native and colored members. Until a few years ago its annual income was less than \$1,000. Now it has \$60,000 in capital investments and, with the help of the Colonial Missionary Society, has an income of from four to five thousand pounds. But while the monetary resources have been small, the Union has been remarkably blessed in its leaders. There is now a central office in Johannesburg with a permanent secretariat which directs the Christian activities of the whole field. The colored and native churches, at first intensely independent, have been persuaded to come in. The Union is now, by its constitution, a missionary society.—The Chronicle.

Remembrances

BISHOP GAUDERT, who is in-specting the African fields of the Moravian Church, tells of his stay in Zanzibar, where he visited the cathedral of the English Universities Mission. It is built on the place of the old slave market and its altar stands on the spot where the slaves used to be whipped. On a side pillar there hangs a plain wooden cross. A tablet on it bears an inscription stating that the wood is from the tree beside Lake Bangweolo under which Livingstone died and where his heart was buried. What a remembrance of those who strike wounds and those who heal them!

Successful Camp Meeting

A CAMP MEETING in Angola is an interesting event. Mrs. Susan Wengatz, in the *Indian Witness* describes one such, held in the Malanje District. [Mrs. Wengatz died Jan. 16, of rabies.]

"They came from all directions, arriving at all hours, day or night, a crowd of tired but happy looking men, women and children, each one carrying a load of food, cooking pots, baskets and sleeping mats, or perhaps leading a goat or sheep to be killed during the week. The largest delegation from any one native church was 136 people. They walked, including the home going, forty miles. Fifty people from one vilage walked sixty-two miles to this camp, and one woman, an earnest Christian, walked from the Sango Country, making a two hundred forty mile journey. In spite of our more than one thousand campers on the ground, our hearts were delighted in the way they cooperated to keep things as clean as possible. For natives this was unusual.

"The first praver meeting on the opening day had 500 in attendance and as the tent only holds 400 we saw it was going to be far too small, as people had only begun to come. So we asked those present to go out and gather sticks, poles, grass and other necessary materials to enlarge our This was quickly done tabernacle. and a large veranda was erected on the two sides and one end of the tent, and later a second addition was made to the end veranda, so that nearly a thousand people could sit in the shade. Plans are already beginning to work out for a grass-roofed tabernacle for next year which will seat 2,000 people. Natives are donating the labor and we have already 683 Angolars of the 3,000 (about \$150) needed for the materials we will have to buy."

NORTH AMERICA

Religious Education Meeting

THE annual meeting of the Interna-L tional Council of Religious Education, February 12-19, 1930, was held in Chicago. Problems dealt with by the Council include those of Religious Education as carried on by religious education directors-state, county and local — teachers and denominational secretaries. The membership is drawn from these groups. Two trends seemed very strong: First, the way in which the representatives of many denominations were working together to build a unified religious program; second, there was evidence that leaders feel the need to come back to a much stronger presentation of Christ and the Bible directly, rather than of the writings of others concerning these.

Bible Memorization Contest

A PLAN for reaching the unreached children of British Columbia was launched last September. There is a vast scattered field in this Province of isolated settlements outside the usual efforts of the denominations. Following the plan used in Manitoba and Alberta, the Sunday-school mission sought to form a link with the public school teachers of the Province, requesting their cooperation in a Bible Memorization Contest for their pupils. Many teachers responded, and 40 schools enrolled. Of approximately 300 children who have entered the contest, a large percentage are scattered from 20 to 80 miles from any church or Sunday-school.

Council of Churches

PROBABLY the greatest mustering of sentiment on the question of "Christian Unity" that America has ever seen took place at the Centennial Pentecostal Celebration of the Ohio Council of Churches in Columbus, January 19-26. More than 3,500 representatives of Ohio's Protestantism were registered for the four interdenominational conventions - pastors', laymen's, women's and young people's -included in the week's program. The pastors' registration alone amounted to 1,261.

The Laymen's Convention findings included one resolution declaring that "we favor immediate action wherever possible that may finally result in spiritual and organic union," and urging that "we proceed as rapidly as practicable in local communities, in missionary efforts and by overhead organizations or officers." The Pastors' Convention expressed itself in favor of church consolidation, especially in downtown sections "where maintenance and service have become a problem," and in rural areas where relief from "intolerable conditions of overchurching and underchurching" is needed.

The success of this conference furnished the inspiration in large measure for a similar gathering of some 400 ministers, of all denominations and from all parts of the state, at Springfield, Ill., March 3-5. Evangelism was interpreted and stressed. Such themes as world friendship,

America's christianization, the challenge of the day to the Church, the call for constructive comity, the cooperative task, the teachings of Jesus applied to industrial conditions, the why and how of church worship, the pentecostal spirit, the unfulfilled commission to teach, better church members, the betterment of the home town through the service and services of the Church, and the courage of evangelism were among the important subjects discussed.

Lutheran Foreign Missions Conference

NE hundred representatives of all Lutheran Foreign Mission Boards in America (except the Missouri Synod) met in the Central Lutheran Church of Minneapolis, March 5, 1930. in the twelfth annual convention of the Lutheran Forcign Missions Conference of America. The general topic was Mission Evangelism. The proceedings and excellent papers are to be published in a pamphlet which will be of permanent value. The evening session was a public meeting conducted by the pastor of the church, Dr. J. A. O. Stub, and the retiring vice-president of the conference, the Rev. Johan Mattson. Dr. George Drach and Dr. L. W. Boe, President of St. Olaf College, delivered the addresses.

The officers elected for the ensuing year are: President, the Rev. George Drach, D.D., United Lutheran Church; Vice-President, the Rev. O. J. Johnson, D.D., Augustana Synod; Secretary, the Rev. H. Hoverstad, Norwegian Lutheran Church; Treasurer. the Rev. J. H. Schneider, D.D., Joint Synod of Ohio.

What this conference represents may be judged from the following statistics of American Lutheran Foreign Missions: The total annual expenditure of American Lutheran Foreign Mission Boards now is nearly two millions. In more than twenty foreign fields there are 670 missionaries, including wives, and 6,000 national Christian workers of all grades. The total number of baptized Christians in all these fields is 226,940, the pupils in the mis-

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sion schools number 67,260, and the number of treatments in mission hospitals and dispensaries is 235,522. The value of mision property, held in trust for the native churches, has reached the grand total of \$4,000,000. These statistics are impressive and significant. It is gratifying to observe that during the past ten years since the World War, there has been a decided increase of foreign missionary interest and effort in practically all American Lutheran synods and general bodies, and if this increase continues unabated, the American Lutheran Church soon will have a more worthy ranking in foreign mission work.

The Conference requested the Executive Committee of the Lutheran World Convention to constitute a standing sub-committee on Foreign Missions, one of whose duties shall be to arrange through said Executive Committee, a World Lutheran Foreign Missions Conference. - George Drach, D.D.

Adventist Liberality

THE 112,276 members of the L Seventh-day Adventist denomination throughout the United States and Canada gave \$2,839,674.09 in free-will offerings to the advancement of foreign missions in 1929, or an average of 48.6 cents per week for each This is an increase of individual. \$19,559.98 over 1928, but on account of the larger membership in 1929 the average cents per week is one-half cent less. During the past ten years, this denomination has paid \$24,708,-835.09, an average of \$24.13 per year for each church member. The goal for mission giving is 60 cents a week among the white constituency, but the negro work in the South is based on 50 cents a week. Two of the twelve union conferences --- Columbia and East Canadian-report the largest total per capita receipts for 1929 that they have ever raised in their history; while 3 more show larger averages than last year.

Evangelism Among Filipinos

MERICA has 100,000 Filipinos, A and approximately 800 more are entering the ports of San Francisco. Seattle and Los Angeles each month. Under the direction of the Methodist Episcopal Church, a series of evangelistic services have been conducted in Central and Northern California. Many groups of Filipinos in the farming and fruit sections of California have also been reached. The farm youth is sought in the fields by gamblers, bootleggers and other evil influences, and is therefore as much in need of moral guidance as is the young man of the town or city. The rapid influx of these people into the United States presents an enormous evangelistic opportunity.

Negro Gains in Decade

DECREASE during the past ten A years of eighty-eight per cent in the annual lynching record is cited as obvious evidence of improving interracial conditions in the South, in a statement just made public by the Commission on Interracial Cooperation on the completion of its first ten years of work. The steady decline in the number of lynchings, from 83 in 1919 to eleven in 1928 and ten in the year just ended, the Commission considers a significant and encouraging index of changing public sentiment.

Other important gains of the decade cited are an increase in educational facilities; a decided improvement in Negro health and a longer life span; the better support of Negro welfare agencies through public appropriations and community budget; the enlistment of the important religious groups, particularly the organized church women, in programs of interracial study and betterment; the introduction of the study of race relations into hundreds of colleges and high schools; the publication of many excellent books and magazine articles by and about Negroes; and the mobilization of several thousand men and women in interracial committees

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which are working for a larger measure of justice and opportunity for the South's Negro population.

GENERAL Ministerial Relief

TINETEEN general church bodies N in America pay 29,665 incapacitated ministers and ministers' widows and children a total of \$9,566,095.53 a year in pensions, benefits and ministerial relief, according to F. E. Smith, Indianapolis, Secretary of the of Board of Ministerial Relief of the Disciples of Christ. These organizations have more than \$130,000,000 in endowment and relief funds for the future care of beneficiaries. Nearly all of the congregations to whom questionnaires were sent reported plans for extension of the scope of their benefit work.

A Call to Service

Y OUNG men and women are wanted for service abroad this year under the auspices of the Protestant Churches of the United States and Canada, according to calls, numbering 1,153, listed in the January number of the *Student Volunteer Movement Bulletin*. This number includes openings for 440 teachers, 274 ordained ministers, 169 women for religious and social work, 105 physicians, 99 nurses, 4 dentists, 2 pharmacists, I dietician, 11 treasurers and business managers, 4 agriculturists, 4 printers, 3 builders, 3 matrons and 1 librarian.

Thorough preparation and a genuine sympathy with missionary work are essential qualifications for these positions. Candidates under 30 years of age are preferred, though some organizations will accept persons up to 35 years of age. For information write to the Foreign Mission Board of your own denomination, or to the Student Volunteer Movement, 419 Fourth Avenue, or to the C. W. E. Committee, 600 Lexington Avenue, New York City, from which address leaflets listing the calls for teachers, doctors, nurses, ordained ministers, and women religious workers may be obtained free.

World's Largest Missions

N THE Lutheran Year Book of Foreign Missions, published in Leipzig, Germany, under the editorship of Dr. W. Gerber, complete statistics of all Lutheran Foreign Missions are given. It will be interesting to know that the mission of the Rhenish Society in the Dutch East Indies is listed as having a baptized membership of 333,145, which makes it without doubt the largest foreign mission in the world. It can hardly, however, be called a distinctively Lutheran mission, though perhaps predominantly so. Many of its missionaries are confessionally Reformed.

The largest all-Lutheran mission in the world is that of the United Lutheran Church in the Telugu Country of India, which reports a baptized membership of 140,000, and the next largest are those of the Gossner Society in Chota Nagpur, India, with 118,000 baptized members and of the Norwegian Missionary Society in Madagascar, with 101,000.

Step Toward Opium Suppression

THE thirteenth session of the League of Nations Advisory Committee on Opium, at Geneva, January 20-February 14, produced, with unanimous agreement, a far-reaching plan for checking the illicit traffic in narcotic drugs through direct limitation of manufacture. The plan has three fundamental points. It would determine production by securing estimates of legitimate requirements in narcotic drugs annually from each country participating in the proposed convention. It would allocate production by arrangement either between the governments of manufacturing countries, or between the manufacturers themselves with the approval of their governments. It would control distribution by establishing a Central Office authorized to approve or disapprove exports of narcotics from the supplying countries after the export license has been granted by the national government, according to whether the shipment falls within the previously specified requirements of the consuming country.

WESTERN ASIA Changes in Persia

THE West Persia Mission of the L Presbyterian Church, reports that "fifteen years ago there was not a single converted Moslem on the staff of our school; now there are four converted Moslems on the regular staff. and two more who are almost within the fold. While there were some 'inquirers' fifteen years ago, today there is an organized group of Moslem converts, a 'church' not only here in the city but also in a number of places throughout Persia. There are now twenty names on the list of probationers. The little group of Moslem converts recently gave the sum of \$17.00 toward helping their brethren in Meshed build a new church. Books and tracts, not including the Scriptures, were distributed throughout all Persia this year to the number of 21.700 as compared with 2.500 two years ago. The distribution of the Bible and Bible portions has increased proportionately."

Drug Traffic in Egypt

THE report of the Cairo Central **1** Narcotics Intelligence Bureau is a sweeping denunciation of Western countries, where the drugs are manufactured for shipment to Egypt and the Far East. Russell Pasha, Cairo Police Head since 1918 and who has been in Egypt since 1902 says that in the Central European manufacturing countries the unit of calculation when talking of narcotics is the ton, and that the narcotic manufacturers of Central Europe are making colossal fortunes by pouring their poisons into Egypt and the Far East. The Pasha's report states that the legitimate scientific and medical requirements of one European country of 53,000,000 inhabitants are fifty kilograms of heroin per annum. If the population of the world is taken as 1,646,000,000 and an allowance of heroin given at the

rate of one kilo per million, the world requirements in one year would be about 1,700 kilos of this drug. In the year 1928 (as per above) Roessler Fils manufactured 4,349 kilos of this drug, i. e., two and a half times the legitimate requirements of the world; and this is only one of several factories in Central Europe.

A Decade in Turkey

TOWHERE else has so great an outward change been wrought in one decade as in Turkey. It is as if the new State wished wholly to forget its past, though it still finds it difficult to subdue the hate of centuries rising in its blood, and to love mercy. It has, at any rate, faced westward and made determined attempt to follow Western ways. Many who cannot forget the past, with its barbarity and butchery, will insist that the old Turk has only put on new garments, but this view must be revised when one considers the reforms which are being pressed. They still come largely from above and have to contend with the force of ageold tradition and custom, but this is all the stronger proof of the sincerity of the leaders. Real progress toward Western ideals has been made in these last few years. Most promising of all is the new system of education under which oncoming generations will grow up literate, and familiar with the new national ideals. Following the order that every one must learn to read and write, and the compulsory adoption of Latin characters, 1,036,500 persons learned to read within eight months. Today in place of 3,850 primary schools where the Koran was taught without an understanding of the meaning of its verses, we have, 6,580 schools. In these schools 441,000 students learn history and geography.

Sunday-school Beginnings

IN MARCH, 1929, Mr. L. N. Zenian, an Armenian, began a religious education program in the Gregorian Church. He tells of organizing the Sunday-school work.

"The opening took place December 1st. Two halls, used for kindergarten during the week, were offered for this purpose, the School Board agreeing to permit the use of their equipment on condition that in the near future we purchase our own chairs, etc., to be used on Sundays. On November 24th from the three church pulpits, reference was made to the importance of religious education through the Sunday-school. Parents were advised to send their children to the Sundayschool for registration. On that same Sunday our teachers registered 430 boys and girls, from four to fourteen years of age. December 1st, over 500 children were present, many having no seats. The chairman and secretary of the Council were our speakers, as well as one of the priests. I told them the story of Jesus blessing the little They listened with deep children. interest. It was a day of great rejoicing for all of us who have been holding the children so near to our hearts. The service lasted more than an hour. With our musical leader, the children practiced chanting the Lord's Prayer.

"Many children went home with broken hearts as there was no room for them in this first day of school. Every effort will be made to make places for these and others also, just as soon as possible."

Progress Again in Swing

LL primary schools in Afghanis-A tan are to be reopened. The Educational Ministry is urged to take early steps to arrange for the instruction of those youths who, during the revolutionary days, had to leave school. The King considers education next in importance to the army. - Alliance Weeklu.

ISLANDS

JUAN LEONES walked into a miscarried a Gospel home with him. His father tore the book up and chased the boy from home. Juan returned to the

missionary, saying, "I have lost the girl I loved and my father and mother. Now I want to make it worth all this cost. Send me to the Kalingas!" Everybody protested, for these were the wildest head-hunters of the Benquet Mountains. But he insisted. When he arrived with the soldiers. the chiefs of the tribe hissed through their teeth. "If we were not afraid of these soldiers we would take your head." Ten years passed. Six hundred Kalingas had joined his church. The chiefs were elders in the church of the man they had once threatened to will. At length, as his father lay dying, he sent for Juan to come home. "Juan," he said, feebly raising his thin arms, "forgive me, forgive me, for chasing you from home. I have watched your career. You are the only boy I have who doesn't drink, gamble, or associate with evil women. Forgive me, and God help you to make the other boys as you are." Juan answered, "Father, there is nothing to forgive, for if you had not done what you did I would not have found Christ and the Kalingas might still have been without Him."

United Publishing Campaign

A^N ORGANIZATION to be known as the "Christian Literature Society," whose purpose is the "promotion and publication of indigenous Christian literature in the Philippines" has recently been launched. It will be the publishing agent of the National Christian Council, and as such will control the projected interdenominational magazine for the churches. It has a schedule of tract publication, which provides for issuing one new tract each month, each tract to be published in six dialects. It will produce stewardship, home missions, and devotional literature, such as "Pilgrim's Progress," in 3 dialects each.

The Enterprising Filipino

T WOULD be hard to find a new mission in the Church mission in the Church where the first few years have brought such a

response and such a promise for the future, as the Mission of St. Francis, at Upi, Cotabato Province, on the Island of Mindanao, in the Southern Philippine Islands, a promise overwhelming unless reinforcement in staff and equipment is forthcoming. At least three of the ten outstations of the mission are ready for simple church buildings, walls of split bamboo, thatched roofs, safe in that part of the Islands where they do not have floods and typhoons. The local people are giving half the cost.

CHINA

Missionaries in China

I DOUBT the report of the New York Times correspondent in Shanghai that "the Nationalist movement is inimical to Christianity and all missions." Such a statement is absurd when so many of the Nationalist leaders are Christians themselves and when so many Christian leaders —all of them, I should estimate—are ardent Nationalists. There is no conflict between a same nationalism and Christianity, and the Chinese know this as well as we. RICHARD H. RITTER, Brachtarian Mindowswin Baining

Presbyterian Missionary in Peiping.

Cheer for Prisoners

 $\mathbf{F}_{\mathrm{Christian}}^{\mathrm{OR}}$ six years our preachers and Christian workers from the Mc-Lain Memorial and Grace Memorial churches in Sunkiang, China, have been visiting the city prison. The prison consists of a group of rooms one story high in which are gathered all sorts of criminals, many with bodies afflicted with every disease to which flesh is heir. No place for bathing or laundry is provided. The Government employs no physician to treat their diseases, and no Chinese doctor will volunteer without pay to attend to the ills of the suffering mass. In addition to the heavy penalties inflicted upon these prisoners for crime, great numbers are suffering from trachoma, which soon destroys their sight and leaves them in total darkness. Tender, helpful service in a practical way begets confidence, and many have confessed their sins, and express a desire for a better life.

The authorities seem to appreciate the work for the spiritual and physical betterment of the prisoners. It is hoped by this work to encourage and possibly inspire those in charge of the prisons along the line of prison reform, as well as to carry the blessing of the Gospel to those who seem to need it most.

Japan's Beneficence

TWO Research Institutes in China I are being founded by the Japanese Government as a means of returning to China part of the indemnities paid by that country to Japan. One will be located at Peiping and will deal with philosophy, religion, literature and the arts. The other will be at Shanghai and will deal with the natural and physical sciences. In addition, three hundred Chinese students in Japan will receive financial aid, and four Japanese hospitals in China will receive subsidies. Тο finance these undertakings a fund of 92,000,000 Yen (about \$46,000,000) has been set aside from the Boxer and other indemnities paid by China to Japan, and is expected to yield 3,000,-000 Yen a year.

Christian Movement in Transition

CCORDING to Dr. J. Leighton A Stuart, President of Yenching University, there is no fundamental clash between the nationalist and Christian movements in China. The two are striving after the same goals and each can supplement the other. Time is proving that the Nationalist Government is the best that China can have under the circumstances. Out of this critical transitional period, there has come much questioning and reevaluating of the whole missionary enterprise. The Christian organization in China contained foreign characteristics which were non-essentials. On the whole, Dr. Stuart looks upon the anti-Christian movement as a blessing in disguise.

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JAPAN-KOREA

Ethical Standards Compared

ASUKU HARADA contributes an **L** article to *Pacific Affairs* comparing Japanese ethical ideals with the teaching of Christianity. He points out that the dominating factor in the Japanese conception of morality is the sense of ought-a desire for order and duty, as opposed to the affection and feelings. When Christ said "He that loveth father or mother more than Me is not worthy of Me," he said something easy for a Japanese to understand. A sense of gratitude, a spirit of disinterestedness and dignity and loyalty are among the more important Japanese virtues. On the other hand Japan's positivistic tendency rejects the supernatural in the Christian faith, and her belief in pantheism make it impossible for her to conceive the existence of a personal, heavenly Father. Her instinctive fatalism is another barrier to Christian belief. The demand of absolute righteousness is unknown in Japanese theocracy. The sudden inrush to Japan of Western materialistic civilization is not favorable to the growth of Christianity. These external conditions, together with Japanese philosophic conceptions, offer more difficulties than does the moral code, which has very noble aspects.

Buddhist Activity

A DEVOTED Japanese Buddhist, who acquired some wealth in America, Sakichi Kato, after a pilgrimage to the shrines of Buddhism in India, determined to erect a Buddhist temple at his own expense in Buddhagaya.

A small group of Buddhist priests and laymen in Tokyo has established three homes for neglected children in Tokyo, one of them being for girls.

In Osaka a Buddhist layman, Tatsujino Shinano, has established a home for Korean laborers who are emigrating to Japan in increasing numbers. It has 79 rooms for 300 persons. In Tokyo some rich Buddhists together with the Buddhist Women's League, and the Association of Buddhists in Honolulu raised \$67,250.00 for a hospital for the poor.

Last summer numerous vacation retreats for religion were held in Japan under the auspices of the Buddhist Young Men's Association. One of these was attended by 300 people.

In November, 1928, a Buddhist Congress of priests and laymen was held in Nagoya, which was attended by 1,-500 delegates.

The western Hongwanji Sect has arranged for medical aid in 65 remote villages in which it is difficult to obtain medical help. The method is to have a physician tender medical aid for a week at a time to all inhabitants. At the same time a priest is in attendance to minister to the religious wants of the people.

In October, 1929, a German-Japanese Association was founded under the honorary presidency of Prince Tokugawa. The impulse was given by the German Buddhist Prof. Petzold. Its object is to promote the study of Mahayana Buddhism and to carry on Buddhist propaganda in Germany by the translation of Buddhist works, the publication of a periodical and the founding of Buddhist chairs in German universities. A fund of \$50,000.00 is being gathered.

The Buddhist Institute of Prof. Walleser in Heidelberg has received a gift of \$1000.00 from a Japanese, Kunihiko Okura, for the publishing of some Buddhist works.

The above facts, which have been collected by Pastor Witte, show how Christian methods are being adopted.

Kingdom of God Campaign

THE Kingdom of God campaign entered a new phase with the coming of 1930. It is now a truly united evangelistic movement. All over Japan union prayer meetings were held in the churches on January 1, 2, and 3, for the success of this great undertaking. Christian mass meetings have been held in Tokyo, Osaka, Kyoto, Kobe and elsewhere, with thousands in attendance. Now there is a weekly newspaper devoted exclusively to the Kingdom of God campaign, and designed to follow up the advantage gained when a seeker for truth has his interest aroused, but may not be ready to seek out a Christian friend or a pastor and talk things over. On January 10 all the leading newspapers of Tokyo and Osaka carried a message from the churches to Japan's non-Christian millions.

Farm Schools for Korea

F. O. CLARK tells in the Korea Mission Field of the effort to improve economic conditions:

"Twenty ten-day farm schools are being held this winter, attended by 'dirt farmers' and others interested. Onethird of the time is spent in discussions another third in demonstrations. and the remainder in stock judging, machinery, etc. It is hoped to reach 2.500 farmers between December and April, and the permanent establishment of two agricultural schools is the goal. It is planned to send instructors out to farms to give practical advice on the farmers' problems. An improved farm program involves a considerable change in the diet of the people, but this can only be brought about when the women are taught how to prepare a variety of foods. We are cooperating in this farm school movement with the mission workers, together with the Korean church leaders, who are largely responsible for the attendance at these schools."

Daybreak Prayer Meetings

DAYBREAK prayer meetings at 6 a. m., in which more than 1,200 persons participated, featured the special evangelistic meetings held in Pyengyang, Chosen, for eleven days during November, 1929. Rev. Kim Ik Tu, perhaps the foremost evangelist of Chosen, called by many the "Billy Sunday of Korea," led the meetings. The program called for daybreak prayer meetings, morning Bible study, afternoon preaching from house to house and evening services. Each morning Mr. Kim led in prayer very earnestly, and afterward all prayed silently or quietly.

The largest church in Pyengyang has been unable to accommodate the crowds which have attended these special evangelistic meetings in recent years, and a gymnasium-auditorium, which will seat as many as 5,000—on the floor in Korean fashion—is being built on the campus of Union Christian College.

INDIA-BURMA

Work Among the Incurables

IN THE Home for Incurables, Colombo, there is a regular Sunday service in English, Singhalese and Tamil, in which Christian workers take an active interest. The worshippers belong to different denominations and communities. Among them are a lady of 97, blind Tamilo, and a crippled boy in his early teens. It is refreshing to hear them sing, read the Bible and pray. After the service, the wards are visited. God has signally owned the work of faith and labor of love.

Health Week in Chupra

TO MAKE Chupra, Christian Bengal village, clean and healthful, the Church Missionary Society held a "Health Week," with the slogan: "Cut the jungle, kill the mosquito," and a program of lectures, leaflets and pageants. Prizes were offered for the best work in jungle clearing, writing the best play and for the cleanest compound. This concentrated program was preceded by the work of the "Anti-Malaria Society," made up of missionaries, older pupils and a few in-The society had terested villagers. been divided into four groups, each group making itself responsible for one part. About once a week these bands sallied forth armed with various implements to cut jungle or spray stagnant pools with kerosene. To understand the problem, one must know that in a Bengal jungle every

hedge, tree and plant grows prodigiously, until there is one wild tangle both of undergrowth and overhead vegetation. The sun, effective purifier, cannot get through, and compounds become dark, damp and excellent breeding places for mosquitoes. Nearly every compound has a hole whence mud has been dug to build the house, and here stagnant water lies and mosquitoes begin their deadly existence.—C. M. S. Outlook.

National Missionary Society

THE work of this Society is making steady progress. It is now carrying on work in eight provinces of India, comprising ten language areas. It has a total staff of 110 workers. with a large number of honorary workers in different parts of the country. Its budget for 1929 is Rs. 72,360. Last year the Society's income from voluntary contributions came to very near Rs. 58,000. This is what the report says about this new venture of faith: "Nepal has been one of our prospective fields of labor, and it has been very clear to the U. P. Provincial Committee and the Central Executive that the call has come from the Himalayan borderland to go over and help our brethren there. Nautanwa, which is to be the base of our operations, is in British territory, and adjoins the independent State of Nepal, which is closed to all white men. The Rev. Dr. Boaz, of the U. P., has accepted the Society's invitation to start work in this new center. He is a doctor, and it is hoped that he will proceed to the station by October next. Nepal will be the first foreign mission field of the N. M. S., and was able last year wholly to support the work of the Society in their area. Mrs. Boaz is also a qualified medical woman." In December. 1930, the Society will complete twentyfive years of work.

Christian Higher Education

THE National Christian Council, supported by a very influential group of Indian Christian and mis-

sionary educators, proposes that a commission should be sent out to investigate the whole question of Christian Higher Education in India. It was proposed that the commission should be appointed jointly by the Conference of Missionary Societies in Great Britain and Ireland, the Foreign Missions Conference of North America, and the National Christian Council of India, the chairman to be appointed by the International Missionary Council. Steps were taken at the Williamstown meeting of the committee of the International Missionary Council to arrive at a united policy on this matter, and it is hoped that the names of the commission will be settled within the next few weeks and publicly announced. The National Christian Council has agreed to the enlarged terms of reference proposed by both the British and American groups, and the commission will now deal both with the whole question of cooperation and concentration in college work in India and with the wider question of the religious efficiency of the colleges and their relation to the growth of the church in India. It was originally intended that the inquiry should deal solely with problems of men's colleges and of high schools for boys in so far as they relate to the colleges. It now appears that the women's colleges, though not desiring to be represented on the commission, do wish that some of their difficulties should be laid before the commission. and steps will be taken to ensure that this is done.

Burma Missionary Conference

THE Forty-third Annual Meeting of the Burma Baptist Missionary Conference was held in Rangoon recently. The keynote for the business sessions seemed to be "Readjustment." Steps are being taken to provide for an ever-increasing share of responsibility to be turned over to the "Nationals" as they are ready to assume it. One of the hopeful things about the evangelistic work is the part taken by

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the younger Christians. The Press has published literature in eight different languages and progress has been made in putting the New Testament into two new languages.

LATIN AMERICA

Campaign Against Alcohol in Mexico ISS MABEL V. YOUNG, Baptist Howard, Puebla, Mexico, writes the following encouraging news: "One of the helpful plans in the work of the present administration in Mexico is a campaign against alcohol. We are glad to second this important work by giving talks to the parents through our Parent-Teacher Association, and to the pupils in school. We procured the services of a doctor in the employ of the Government for this work and that of Pro Infancia. He gave enlightening talks to our teachers and to the parents of our pupils on the importance of giving the child a fair chance in life, by the parents themselves keeping healthy and clean both physically and morally. He emphasized the part alcoholic liquors played in the degeneration of thousands of children. We secured posters published by the Government on the subject, and used them for the meeting. It is very encouraging to see the efforts the administration is making along these lines."

Mexican Indian Mission

BISHOP CREIGHTON, of the Protestant Episcopal Church, writing in the *Living Church*, describes the simple service of an Indian Mission.

Humini is one of our most interesting congregations. The little white church on the mountainside draws people from all directions who travel long distances to attend the services. Humini is not a village; it is only our church with two or three little stone houses clustered around it, but when the bell rings, it sends its call up and down the great valley and the people begin to come over the trails.

When the morning service started there was a congregation which packed the church and overflowed into the little parish house adjoining. Many men patiently stood through the service, which lasted two and a half hours. The Indians like long services, however. They come to spend the day, and there is never any hurry. There was a baptism and then eleven candidates received an apostolic rite. After that, Mr. Salinas preached a moving and eloquent sermon in appreciation and loving memory of Bishop Murray. After the service I made an address to the new members and then the spirit moved Pbro. Salinas to preach again. It was three thirty when the service ended and four o'clock when we sat down to lunch. After final conferences and a last word to the young people regarding religious duties, we were off for Nopala.

Conference in Caracas

THE Missionary Conference, which Lassembled in Caracas, Venezuela, January 11-14, was of great importance and interest. Under the initiative of the Rev. C. A. Phillips an invitation to the proposed conference was sent to all the missionaries in Venezuela, and all were represented except two. From the statistics it is noted that in the number of baptized members there has been an increase of almost 160% in the last seven years; in the number of organized churches just one was lacking to have doubled the number; the Sunday-schools have increased almost 150%. With all this there has only been an increase of three missionaries, whereas the number of national workers has increased from 19 to 46 in the same period.

The preparation of national workers was discussed, and the need for a seminary in Venezuela in which such workers may continue their studies was keenly felt. It was recommended that each mission continue preparing its workers as well as possible, but that continual thought be given to the possibility of founding a seminary in which all may cooperate. Among all the missions, missionaries and national workers there exists the most complete harmony. One of the great benefits of such conferences is the opportunity to become personally acquainted with the workers and brethren of other churches and of being edified with them in faith.



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

- The China Year Book 1929-1930. Edited by H. G. W. Woodhead, C. B. E. 1260 pp. \$12.50. The Tientsin Press, China, and the University of Chicago Press.
- The China Christian Year Book, 1929. Edited by Frank Rawlinson. 564 pp. \$1.75. Christian Literature Society. Shanghai. 1930.

Books on China have become so numerous that only a well endowed library can contain all of them. want to keep posted on China," a pastor recently said, "but I can't command either the time or the money for half of the books that have been published and our local public library has only a small and poor collection. What are the indispensable ones that I ought buy?" Well, sixteen good books on China were listed in the February number of the REVIEW, and double this number could easily have been added. Since that list was published, we have received the two year books mentioned above. We unhesitatingly place them among "the indispensable ones."

The China Year Book has a general scope and under twenty-seven main divisions and over a hundred subdivisions gives authoritative information on about every conceivable subject relating to China. It has been prepared by a committee of editors under the chairmanship of the distinguished editor of the Peking and Tientsin Many experts, foreign and Times. Chinese, have cooperated with him. An unusual amount of painstaking labor has been expended, and the result is a work of reference that is as authoritative as it is comprehensive. So competent a judge as Sir John Jordan, formerly British Minister to China, declares it to be "beyond all comparison the most complete and most authentic compendium of China and all

its problems that has ever been published in this or any other country." The comprehensive character of the volume limited Christianity to twentyseven pages, but it is suggestive of the place that Christianity has already achieved in China that while only one third of a page is devoted to Confucianism, two thirds to Taoism, three quarters to Mohammedanism, and three and a quarters pages to Buddhism, twenty-two pages are given to Christianity and that the account of Christian Missions is notably intelligent and sympathetic.

The China Christian Year Book, as its title implies, has a more limited scope since its primary purpose is to give the facts about Christian missions and the conditions that affect them. This is not done, however, in any narrow way. Part I, of 121 pages, admirably summarizes the political, economic and cultural background of present day China. Then part II presents a wide range of material on religious thought, church life, missionaries, education and social problems, medical work, and literature. A chronological table lists the principal events in 1928-1929 and four appendices cite important documents and a bibliography of recent books on China. The great labor expended in gathering and collecting the data has been done under the leadership of Dr. Rawlinson, the experienced editor of The Chinese Recorder, Shanghai, assisted by a competent editorial board and a large number of expert contributors. Such authorship and the fact that the book is issued under the auspices of The Christian Literature Society for China and The National Christian Council of China are the

best guarantee of the reliability of this invaluable compendium of information regarding Christianity in China. Both of these Year Books are published in China, but orders through THE MISSIONARY REVIEW will be promptly forwarded to the distributing agencies in America.

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Lutherisches Missionsjahrbuch, 1930. By W. Gerber. H. G. Wallbaum. Leipzig.

This valuable year book makes its forty-third annual appearance. It is a worthy successor of the volumes which have previously appeared. It gives a complete picture of Lutheran missions all over the world, including those in Some articles on mission-America. ary subjects are added. Those on Islam in India and Africa are particularly valuable. The former was written by Missionary Gabler of Madras and is so replete with facts and includes such a full bibliography that it is most useful to students of the subject. The articles are followed by a review of world missions and statistics of all C. T. B. Lutheran missions.

Love the Law of Life. By Toyohiko Kagawa. 313 pp. Winston Co., Philadelphia, Pa.

It is as heartening as it is significant that the most remarkable Christian evangelist in the world today is an Asiatic. Better evidence could not be given that Christianity has taken firm rootage in a great nation, to which it was brought by missionaries, and that it is now reproducing itself not as an alien but as a native faith. The story of Kagawa forms one of the most stirring chapters in the history of religion. As he is only in his fortysecond year and in the full tide of his wonderful career, the chapter is only partially complete, but his achievements thus far mark one who is being used of God in an extraordinary way. Never of robust health, with weak and often painful eyes, he lives a life of amazing activity as preacher, author, social reformer and labor leader. When he speaks, the largest halls are crowded, and when he publishes a

book, its sales are phenomenal. His first book ran through 180 editions and his second brought lines of 200 people at the book stores. "One million souls for Christ in Japan!" is the slogan of Kagawa's present campaign, and it is stirring the country from center to circumference. An individualist he may be, adopting methods that are sometimes approved and sometimes disapproved by church and mission leaders. But no one doubts his whole-hearted devotion to Christ and his zeal for the salvation of his fellow-This book begins with a biomen. graphical sketch of 37 pages by Eleanor M. Hinder and Helen F. Topping, which tells just the things about him that one wishes to know, and then Kagawa himself sets forth in moving terms his central, passionate teaching of Love, the Law of Life. As Rufus M. Jones remarks in a Foreword, "The Spirit of God breaks into our world in unexpected and uncharted ways. And now in a great Japanese city with its slums and its economic problems a new torch blazes out and kindles multitudes of souls with its flame of love."

The Story of David Livingstone. By W. P. Livingstone. 161 pp. \$1.50. Harper's. New York. 1930.

Some figures that loom large while living, shrink and are forgotten within a generation. But fifty-seven years after his death the figure of the great missionary explorer in Africa still towers in undiminished proportions. His life and achievements have been described in many books and innumerable articles, but the story never grows old and every additional publication is eagerly welcomed. The author of this book has traveled widely in Africa and talked with many old chiefs who knew Livingstone. He knows how to write effectively, for he is editor-in-chief of the publications of the Presbyterian Church in Scotland, and the author of "Mary Slessor of Calabar," now in its 34th edition. He tells the fascinating story of Livingstone's life in so fresh and graphic a way that one reads it with keen interest and appreciation.

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Mahatma Gandhi's Ideas. By Charles F. Andrews. 382 pp. \$3.00. Macmillan. New York. 1930.

Interest in Gandhi is now worldwide. He has become one of the great figures of this generation. Indeed, it is doubtful whether any other living man has so large a personal following. Other men of comparative prominence derive a part of their influence from their official position, as kings or presidents or cabinet ministers. But this man holds no position, has no official rank whatever. He is only a private individual, living a simple life in a small town in far-off India. And yet such is the quality of his personality, the dignity of his character, the purity of his motives, the loftiness of his aspirations, and the devotion of his patriotism that he is the recognized spokesman of three hundred million adoring people in his own land and is regarded with mingled curiosity and awe by hundreds of millions more in other lands.

Just what are the ideas of this amazing man, the principles for which he stands and with which not only the British but other peoples must reckon? The author of this book may be deemed his most authoritative interpreter. He has lived with him for many years, is one of his most intimate friends, and has probably entered more deeply than any other foreigner into his spirit. He is careful to state Gandhi's teachings on personal, religious, social and political questions in citations of his own writings and addresses. No one who wishes to know more about that extraordinary being, and who does not, can afford to miss this interesting book.

Alliance of the Reformed Churches Holding the Presbyterian System. Edited by W. H. Hamilton. 8 vo. 424 pp. Published by The Alliance, Edinburgh.

The numerous churches of the Reformed and Presbyterian faith and order throughout the world long ago formed a General Council which holds quadrennial meetings. This volume gives the proceedings of the thirteenth quadrennial meeting, which was held in Boston last June. The wide distribution of the constituent churches was illustrated by the presence of delegates from 17 different countries. A book like this is of interest not only to members of the Presbyterian and Reformed Churches but to ministers and laymen of all denominations who desire to keep in touch with what other communions are thinking and doing. Important actions were taken on vital questions of the modern world, and addresses of eminent men are given in full, together with an epitome of the discussions.

Evangelicals at Havana. By Samuel Guy Inman. 174 pp. 25c. New York. 1929.

This is a concise and readable account of the Hispanic American Evangelical (Protestant) Congress at Havana, Cuba, June 20-30, 1929. There were representatives from 15 different denominations from the United States, from 13 countries and islands in the Caribbean region, 3 South American countries, and from Spain. The Congress was a convincing index of the vitality and progress of the Protestant Movement in the Caribbean and the book is an authentic report concerning the personnel, actions, and significance of this Latin American Every one who is intergathering. ested in the development of the Protestant Church in the Americas will be interested in this book.

Cruden's Concordance to the Old and New Testaments. By Alexander Cruden. New edition by the Rev. Alfred Jones, M.A. 757 pp. \$2. Revell. New York.

Cruden's Concordance has been an indispensable help to Bible students for over a century and a half. Hundreds of thousands of ministers and other Christian workers have kept it on their desks. Other concordances have been published, but none have superseded this classic work. The old unabridged edition however was too bulky for convenient use, and the numerous abridged editions were too incomplete to be satisfactory. Moreover, later study and translations of the Bible have showed the necessity of some

revision of the concordances that were in use a generation ago.

The result now appears in this handsome volume. Mr. Jones has done an enormous amount of work in the preparation of it, examining every word of the Scriptures, verifying all references, and giving a corrected list of proper names in the Old and New Testaments together with the significance of the words in their original languages. Although the volume is an octavo of 757 pages and the type is rather small, the paper is of such quality that we now have a complete concordance of the whole Scriptures, revised and brought down to date, in a volume of convenient size and moderate cost. Every Bible student should have this new edition.

Christian Reunion in Ecumenical Light. By Francis J. Hall, D.D. 150 pp. \$1.40. Macmillan. New York.

To the many voices that are discussing church union is now added the voice of this distinguished clergyman of the Protestant Episcopal Church. He declares that he is in full sympathy "with the steps being taken to unite certain denominational churches between which no divergences of faith and order exist that are inconsistent with their union," and that he has "come increasingly to realize how grave were the provocations which caused the Protestant revolt of the sixteenth century, how much sincere serving of Christ prevails among Protestants, and how necessary it is to do justice to certain principles emphasized by them." But he argues "that those minor unions should not become reasons for evading the larger problems," and that "whatever may be possible between Protestant as churches, the only means by which reunion between Protestant and Anglican churches can be had, without causing schism among Anglicans, is a return of Protestants 'to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence.""

It is well to have this clear state-

ment of the Anglo-Catholic party in the Protestant Episcopal Church. It is common knowledge, however, that large numbers of Anglicans, both in America and other lands, object to the Anglo-Catholic positions as decidedly as other Protestants do. We may wisely leave them to deal with Dr. Hall's book.

The Christian Content of the Bible. Ву George Holley Gilbert. \$Ž. 207 pp. Macmillan. New York.

This is an interesting book from the viewpoint of a thorough-going "liberal." He exalts Jesus, but everything in the New Testament that ascribes a supernatural character to His birth, acts and redemptive purpose, is eliminated as well meant but unauthorized efforts of His disciples. His thesis is that the time has come to "Christianize the Bible" by "reducing it to the standard of Jesus." To this end he assembles the undisputed sayings of Jesus in the first three Gospels, and those portions of other books in the Old and New Testaments which he regards as in harmony with the spirit of Jesus, all of which he says can be placed on "some 74 pages," or "approximately one sixteenth of the traditional Bible."

The reader is impressed by the sincerity of the author, who was formerly a beloved professor of New Testament Literature in Chicago Theological Seminary, and who has passed away at the age of 76 since his book was published. But the reader is puzzled by the naiveté with which he dismisses some important evangelical ideas about Christ and the Bible and rearranges the Scriptures in accordance with his own ideas of what Christ really said and what parts of the rest of the Bible are in harmony with His words and character. The book will interest the well-informed student who is able to see the assumption on which its superstructure is based and the author's misconception of what "the Bible in its entirety" teaches. Ill-informed minds may be misled by the assurance with which he states his radical opinions as settled facts.

The Gospel Among the Red Men. By Robert Hamilton. 239 pp. S. S. Board of the Southern Baptist Convention. Nashville. 1930.

This is a history of Baptist missions to the Indians in the South. Much of the material is based upon the author's experience as a missionary among the tribes of the West. Against the dark background of pagan rituals and beliefs he presents the living facts of redemption through a knowledge of Christ. The dealings of the white man with the Indians from the days when the former landed on the shores of what is now Virginia until recent times are traced with no disavowal of the mistakes of the white man or of the native virtues of the red man, which under Christian influences may contribute, and have contributed, to our national life.

COE HAYNE.

The Long Crooked River. By Albert Boardman Kerr. 235 pp. \$2. Knickerbocker Press. New York.

This is a historical novel, the kind that is not only interesting while it is being read but that is worthy of preservation. Much popular fiction adds nothing to one's information but simply entertains for the moment. But a novel like this throws light upon an important historical era and makes vivid the manners and customs, struggles and problems, loves and tragedies of pioneer life in Pennsylvania. The author has based his scenes and characters upon the results of a diligent search through a large number of historical documents, and although he warns the reader that his story is not history, it is none the less historical in its general picture.

Trousers of Taffeta. By Margaret Wilson. 256 pp. \$2. Harpers. New York.

This is the intriguing title of a novel of the child mothers of India by the Pulitzer prize novelist of 1923. She spent seventeen years as a missionary in India, and she therefore had ample opportunity to know the lives of child wives, matriarchs, concubines and

slave girls. She describes those trousered, cloistered women as she and her medical associate personally witnessed them and ministered to them. The book abounds in tragedy and pathos, with occasional flashes of humor. Although the narritive is cast in the form of a story, it gives a true account of the actual position and experiences of the women of India. It is a real contribution to the literature of Indian life and its social and religious customs.

Dan Crawford, Missionary and Pioneer in Central Africa. By Dr. G. L. Tilsley, F. R. G. S. C8vo. 598 pp. \$6.50. Revell. New York. 1929.

Dan Crawford was one of the unique missionary figures of modern times. Few other missionaries had such a hearing before the home churches or were listened to with such rapt attention. His evangelistic spirit was a flaming fire. He was an indefatigable itinerator, travelling with the tidings of the Gospel in the vast African jungles and with scant regard to the season or his own health. Better to burn out for Christ, he thought, than to spare himself. Dr. Robert Laws of Livingstonia, in a Foreword, says: "Loving and respecting him as I did, I must condemn his want of prudence and even recklessness with regard to his own life and health. One cannot help feeling that thinking ahead, with regard to work and conditions connected with it, would have saved his being brought again and again to death's door and might have saved the lives of some of his companions." But Dr. Laws rightly adds that Crawford "had a God-given message to proclaim, and with all his heart he did it. Sin was to him a terrible reality. With the incisive and relentless diagnosis of the disease came his application of the remedy-Jesus Christ as the only Saviour." But while he was a great evangelist, he was also a translator and an educator. "The greatest linguist we have anywhere in Central Africa," once said Dr. Donald Fraser. He made a well nigh perfect transla-

tion of the New Testament into the language of the natives. Then, finding that they did not know how to read, he established several schools and was planning for ten more when death overtook him.

The soundness in some of his missionary methods has sometimes been questioned. He was an individualist, a man of splendid qualities, but with "the defects of his qualities." But it is hard to apply ordinary rules to such Whatever the differences of a man. opinion as to the best ways of supporting and conducting missionary work, no one who knew him could fail to be impressed by the nobility of his character, his utter unselfishness, and his wholehearted consecration to the service of Christ. He was a veritable apostle to Africa, and when he died. June 3, 1926, at the age of only fiftysix, multitudes in Africa, America and Great Britain mourned.

The author of this biography, as a nephew and associate, had exceptional opportunities for gathering his material. He wrote at the request of Mr. Crawford himself, who had been urged to write an autobiography but felt that he had not the time for it and that his life ought to be written by someone else. Dr. Tilsley has done his work with rare skill and has made a volume which will take its place among the great missionary biographies. We fear that the price is rather high for many who would be glad to buy it. But it is a large book, beautifully illustrated, and the material in these 600 pages is worth a dozen ordinary books.

Jesus of Nazareth. By Joseph Klausner. Translated from the Hebrew by Her-bert Danby, D.D. 434 pp. \$2.50. Macmillan. New York.

This remarkable book, by a leading Zionist and foremost Hebrew scholar and historian, has already exercised a profound influence upon Jewish thought. It is a work of great importance, also, to the Christian student, forming as it does a compendium

of carefully sifted historical evidence on the origin of the Christian move-The immense resources of ment. knowledge and the great literary ability of this distinguished scholar are centered on the early evidences-Hebrew, Greek, Latin and Christian-in an effort to determine what of this material will stand the test of modern historical criticism. Though showing no sympathy with the Christian cause, and, as would be expected, rejecting the supernatural elements, the investigation is approached in a spirit of judicial fairness which commands re-There is no hesitation in respect. jecting the fanciful stories in the Talmud and other early Hebrew literature, much of which is classed as folklore. While strict literary canons cause him to exclude a few sentences from the brief record of Josephus, the chief historical facts related by this authority are allowed to stand as securely established. The Apostle Paul is accepted as a witness on certain vital points, and in complete disregard of traditional Jewish belief and the standpoint of Jewish historians, the essential facts of the life and death of Jesus, as recorded in the Gospels, are accepted as true. To quote a single striking sentence: "It is quite impossible for a purely fabricated presentation of the figure of Jesus so firmly to have gripped people's imagination that historians like Josephus and Tacitus should believe in his existence."

HUGH R. MONRO.

The Church at Work By Clarence H. Benson. 155 pp. \$1.25. Biola Book Room. Los Angeles.

This is an excellent guide for organizing and administering the work of a church so as to make it a more efficient agency for the promotion of the cause of Christ. The author, who is instructor of Church Supervision at the Moody Bible Institute, Chicago, lucidly discusses many practical questions. While primarily prepared as a textbook for students, it also suggests to pastors a helpful program of activities.

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PERSONALS

DR. FRANCIS L. PATTON, former President of Princeton Theological Seminary, has accepted appointment as life member of the reorganized Board of Control of Princeton Seminary. Dr. Patton is 87 years of age, and is now living at his native home in Bermuda.

DR. S. H. LITTELL was consecrated Bisloop of the missionary district of Honolulu on February 27, to succeed Rt. Rev. John D. LaMothe, who died in Baltimore in 1928.

MISS CLARA E. NORCUTT, Secretary of the Baptist Woman's Home Mission Society, has resigned after more than twenty years of service.

REV. W. E. COUSINS, who was sent to Madagascar by the L. M. S. in 1862, has recently celebrated his ninetieth birthday. Mr. Cousins has lived to see the Malagasy Christians contribute more for the support of their churches than does the London Missionary Society.

DR. ARTHUR TITIUS, member of the Continuation Committee of the Universal Christian Conference on Life and Work, is a visitor in the United States as the

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special guest of several religious or-ganizations. Prof. Titius is a Professor in the Lutheran Theological Seminary in Berlin.

THE REV. DR. WM. DOUGLAS MAC-KENZIE, after 26 years of efficient ad-ministration as President of Hartford Seminary Foundation, has retired, and the Rev. Dr. Robbins W. Barstow, pastor of the First Congregational Church, Wisconsin, has been elected to Madison, succeed him. Dr. Mackenzie was noted for his missionary interest. He was born in South Africa, the son of an English missionary, and he was instrumental in adding the Kennedy School of Missions to the Theological Seminary in Hartford.

Dr. Barstow spent two years as a teacher in the American Board College at Mardin, Turkey, and shares the mis-sionary interest of his predecessor.

OBITUARY

DR. JOHN EGBERT STEVENS, a medical missionary of the Presbyterian Church, died at Tucson, Arizona, April 13. Dr. Stevens was engaged in medical work at Miraj, India, since 1919 and had re-turned to the United States last August in an effort to regain his health.

DR. GEORGE WILLIAM CARTER, Secretary of the New York Bible Society for the past twenty-three years, died at his home, March 19, at the age of sixty-three. Since 1911 he had been in the ministry of the Reformed Church in America.

THE RT. REV. HERBERT SHIPMAN, suf-fragan bishop of New York, died sud-denly in New York City, March 23. He was sixty-one years of age.

DR. WILLIAM WILSON, who opened medical missionary work in the ancient cap-ital of Shensi in 1882, died February 8, at the age of seventy-seven.

THE REV. GEORGE ANDREW, who had just completed forty-nine years of missionary service in China, died February 10, at Chefoo. He was seventy-three years old.

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THE REV. YORKE SCARLETT, stationed by the London Missionary Society at Tientsin in 1924, was murdered by bandits at Peitaho, China, April 2.

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BISHOP KOGORO UZAKI, of the Japan Methodist Church since 1919, died in Tokyo, April 2. He was the third bishop elected by the Japan Methodist Church in twenty-three years.

COMING EVENTS

- May 28-June 2-Northern Baptist Con-
- vention, Cleveland, Ohio. May 29—GENERAL ASSEMBLY, PRESBY-TERIAN CHURCH IN U. S. A., Cincinnati, Ohio.
- June 5-10-GENERAL SYNOD, REFORMED CHURCH IN AM., Asbury Park, N. J.
- June 6-14-NATIONAL CONFERENCE OF SOCIAL WORK, Boston, Mass.
- JUNE 7-8—ANNUAL CONVENTION OF THE NATIONAL FEDERATION OF MEN'S BI-BLE CLASSES, Washington, D. C.
- June 9-14---ANNUAL CONFERENCE, HE-BREW CHRISTIAN ALLIANCE OF
- AMERICA, Chicago, Ill. June 11-15—AFRICAN METHODIST EPIS-COPAL ZION CHURCH, New York, N. Y.
- June 12-PROVINCIAL SYNOD, NORTHERN PROVINCE, MORAVIAN CHURCH, Bethlehem, Pa.
- June 16-20-ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES, Chicago, Ill.
- June 17-24—World's Committee, Young Women's Christian Association, Geneva, Switzerland.
- June 23-29-INTERNATIONAL COUNCIL OF **RELIGIOUS EDUCATION, Toronto, Can.**
- June 24-July 5-CONFERENCE FOR CHURCH WORK, Wellesley College, Wellesley, Mass.
- June 27-July 8-M. E. M. CONFERENCE,
- Silver Bay-on-Lake, George, N. Y. June 28-July 5-M. E. M. CONFERENCE, Blue Ridge, N. C.
- July 1-8-GOOD WILL PILGRIMAGE OF AMERICAN CONGREGATIONALISTS TO THE INTERNATIONAL CONGREGATION-AL COUNCIL, Bournemoth, England.
- July 5-August 17-LAMBETH CONFER-ENCE OF ANGLICAN COMMUNION, London.
- July 8-18-M. E. M. CONFERENCE, Asilomar, Calif.
- July 22-August 1-M. E. M. CONFERENCE,
- Seabeck, Wash. August 5-10-World's Christian En-DEAVOR CONVENTION, Berlin, Germany.
- August 11-22-WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RE-LIGION, Basel, Switzerland.
- August 14-25-NATIONAL BAPTIST CON-VENTION, Chicago, Ill.
- August 19-24—G E N É R A L CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.
- August 24-27 EVANGELICAL BROTHER-HOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Elmhurst, Ill.
- August 26-29 CONTINUATION COMMIT-TEE OF LAUSANNE CONFERENCE ON FAITH AND ORDER, Murren, Switzerland
- August 30-September 5-CONTINUATION COMMITTEE OF UNIVERSAL CHRIS-TIAN CONFERENCE ON LIFE AND WORK, Vevey, Switzerland.

REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

ARTHUR J. BROWN, Editor for 1930

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For further information address:

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WHERE THE WEEK OF PRAYER BEGAN IN 1857-LUDHIANA, INDIA

Vol. LIII, No. 6



PENTECOST*

\HE first Day of Pentecost after the resurrection of Christ marks an epoch in the history of the world. On this day the ascended Christ by His divine Spirit so empowered His disciples that as a result of their testimony three thousand souls were added to their number, and, under the influence of this same Spirit. all the believers were bound into a brotherhood which was characterized by gladness and peace and joyfulness and love.

We need to be reminded that, in a true if in a symbolic sense, the Day of Pentecost continues still. We are living in that privileged, wondrous Day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. We are not bidden to "tarry in Jerusalem"; that for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The Spirit, by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready

to yield ourselves wholly to Him, and to trust and to obey.

The fulfillment of the promise was begun on the Day of Pentecost. The fulfillment of the promise is being continued today. Pentecost has not passed. Wherever the followers of Christ are faithfully and loyally proclaiming the same full Gospel, the same results are being produced. Whenever Christ is presented in all the completeness of His divine Person and His atoning work, then, by His Presence and by the power of His Spirit, men are not only convicted of sin and of righteousness and of judgment, but are converted to faith in Him. Let us prove ourselves fit instruments for His use, free from pride, free from self-seeking, free from bigotry and bitterness, seeking only the glory of the Lord, and then, whatever our station in life. whether our testimony is that of public speech or the more eloquent witness of a pure life and a loving and generous heart, even through us will be accomplished something of the supreme work now being carried on in the world by the Spirit of Christ, who is one with the Spirit of God.

O fill me with thy fulness, Lord, Until my every heart o'erflow In kindling thought and glowing word,

Thy love to tell, Thy praise to show.

^{*}Extracts from "The Spirit of Christ," by Charles B. Erdman.

HOME MISSIONS AND PENTECOST

BY THE REV. WILLIAM R. KING, D.D. Secretary Home Missions Council

OME Missions began when our Lord appointed the seventy "and sent them two by two before his face into every city and place whither he himself would come." The first Home Mission report was made when "the seventy returned again with joy saying, "Lord, even the devils are subject unto us through thy name." Home Missions began, therefore, before Pentecost. But it was a small beginning, touching only those places Christ Himself was to visit, and limited to a small group of workers. The movement was soon interrupted and disorganized by the opposition of the Church, resulting in the crucifixion of Christ.

After the resurrection, our Lord gave to his disciples the great commission. They were to begin with Home Missions—"Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." But before they should begin their work they were to wait for Pentecost—"And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

It must have been a surprise and a disappointment to the disciples to be told by their risen Lord that they were not ready to start out on their mission to spread the "good news" of the resurrection to the people of their own country and to the world. Eagerly and joyously they had carried it to their own limited groups. The fires of a new enthusiasm were burning within them; their whole beings were stirred by tremendous emotions; new spiritual energies were struggling for release. Why the delay?

This question is all the more significant when we think of the equipment of the disciples at the time of this conversation with their risen Lord. They were already well prepared; their qualifications were by no means negligible.

They had an intimate, personal, experimental knowledge of Christ: they knew Him; they knew His teachings; they had seen His works: they had felt the power of His life and example. This knowledge of Christ was a source of power-"Kowledge is power." The man who knows has weight. Addison said, "Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another." That was one of the secrets of Christ's power. He knew. "He spoke as one having authority." Peter said, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." John said, "That which we have seen with our eves, which we have looked upon, and our hands have handled of the word of life; that which we have seen and heard declare we unto you." They had the power of knowledge.

They had also settled and gripping convictions. All their doubts had been dispelled by the resurrection and the "many infallible proofs" during the forty days. Conviction is power. People will listen to men who speak out of great convictions. A noted infidel, when chided for listening to a great preacher with the words: "Why do you listen to him, you do not believe what he is saying," replied, "No, but he does." Great preachers have always been men of great convictions. The disciples had the dynamic of conviction.

Furthermore, the disciples had mental illumination — intellectual "Then opened He their insight. understanding that they might understand the Scripture." Thev had been made to see the necessity of the crucifixion, the fact of the resurrection and the meaning of the great commission. This was power. Insight into the Scriptures carries great weight. The preacher who is wise and learned in the power. Scriptures has Great preachers are scriptural preachers.

All these things the disciples had -knowledge, conviction, spiritual insight. But they had to wait for another power, something outside themselves, something above themselves - the power of the Holy Spirit. It would be interesting to stop here to inquire why they needed this power from above, not The answer is to of themselves. be found in the nature of the work to be done. It was not a work of education, merely; knowledge is not enough. It was not a work of reform, merely; conviction is not enough. It was not a work of scriptural interpretation, merely; theology is not enough. It was a work of regeneration, the changing of men's essential nature. The Kingdom of God consists of people who are themselves a new creation. The work of regeneration is the work of the Holy Spirit. The new birth comes from above-not from below or from within.

The effective power in a success-

ful ministry is the Holy Spirit in the preacher. It was so even in the ministry of Jesus. In all his words and works and ways He was energized and led by the Holy Preachers may have all Spirit. knowledge, all conviction, all insight into the Scriptures, but if they have not the Holy Spirit they are as "sounding brass and tinkling symbols." The great power in the Church in all ages has been the Holy Spirit. This is our great need today. Is this not where we are failing in our home missionary work, and in all the work of the Surely the Church has Church? the power of knowledge, of conviction, and of intellectual insight into the Scriptures. When did it ever have such equipment along these lines as today? We have learned preachers, passionate reformers, great scholars. Why not results? We are where the disciples were before Pentecost. We have marvelous equipment, great endowments, almost superhuman wisdom, but men are not changed, the world is not saved. Our supreme need is another Pentecost.

But the particular thing that interests me just now is, Why did the disciples have to wait? Why could not the Holy Spirit have come upon them then and there? For two reasons.

First, the disciples needed to get They had not been together. united. They were not together. There were rivalries, jealousies, contentions among them. Stanley Jones, in the "Christ of Every Road," points out in his graphic way their disunity, as shown in the ninth chapter of Luke. "They clashed as individuals (v. 56), as groups (v. 49), as races (vs. 52-54)." So long as these disunities existed the Holy Spirit could not come. The importance of unity as a condition of the receiving of the Holy Spirit is shown in the special emphasis given in Acts 1:4 and 2:1-"With one accord" (homothumodon) from omos --- together. and thumos, spirit or passion. Together in spirit or passion. Not until they got together "with one accord," one spiritual purpose and passion, did the Holy Spirit come with power upon them. The Holy Spirit will not come upon or work through a divided Church. The weakness of the Church today is in its divisions. Christ is not divided. neither can the Holy Spirit be divided. In the unity of the Church is its strength.

In the second place, Christ was timing the coming of the Holy Spirit for a definite time and occasion-Pentecost. Pentecost was the festival of the first fruits of the harvest. It was one of the great occasions of the Jewish year. People would be there from all regions, all nations and languages. There could not have been a more strategic occasion for the outpouring of the Holy Spirit. It sent them all back as missionaries. When Paul went out on his missionary tours. he found little groups of Christians and incipient churches in many places ready to receive him.

The Holy Spirit does, of course, work when and where and how He pleases. He is not limited to occasions, or places, or times; but is it not true that all down through the history of the Church He has chosen to work powerfully at particular times when the Church was in a proper mind and spirit, and when the times were ripe for great manifestation of power? There are times and seasons in nature, why not in religion? There are natural laws in the spiritual world as well as spiritual laws in the natural world. Dr. Herman C. Weber, in his illuminating book, "Evangelism," points out the peaks of evangelistic revivals in America with a set of very interesting and informing charts and graphs. He shows that these high peaks have come in the fulness of the times when conditions were ripe; with the coming of great men like Finney. Whitefield. Moody and others: or, with the occurrence of great events like the World's Fair in Chicago and the Congress of Religions; or, with the rise of great movements like the Christian Endeavor Movement and the Student Volunteer Movement.

Are we approaching another *Pentecost?* It seems that there are indications of a coming revival of real religion and spiritual power in the Church when the Holy Spirit will have again an unusual opportunity to demonstrate His power. Stanley Jones, in his recent book, says, "The world ground is being prepared for a spiritual awakening on a very extensive scale," and mentions five factors working to this end: "The scientific attitude toward life, the trend toward experience, the present note of wistfulness in men, the breakdown of every way but Christ's way, the Christ-centric trend in religion." However this may be, is it not true that the two things for which the disciples had to wait are coming to pass in unusual ways in these days?

First, the churches are getting together. They are coming "to one accord"—one mind, one spirit, one purpose. Of course, we have a long way to go yet, but we are on the way. That is a great gain. The very fact that we have our faces in that direction is encouraging. The most significant sign of the

times in the religious life of the world today is the rising tide of interest in cooperation and church union. Regardless of what any one of us may think about it, it is com-It is safe to say that never, ing. since the Reformation, has there been a time when there was so much serious thought and discussion given to this subject as today. Never has there been a time when there were so many movements toward church union as today. More has been accomplished during the last decade than during the previous century.

Outside of the United States there have been five mergers of denominations within the last ten years and one other is well on the way — The Church of Christ in China, The United Evangelical Church of the Philippines, The International Board of Christian Work in Santo Domingo, The United Church of Canada, The Presbyterian Church of Scotland, The Movement for Organic Church Union in India.

In our own country there have been within the last decade four mergers — The United Lutheran Church, the two Evangelical Bodies, The Northern and Free Baptist Churches, The Congregational and Christian Churches.

And negotiations are under way for five more — The Reformed— Evangelical and United Brethren, The Presbyterian and Reformed, The Methodists and Presbyterians, The Disciples and Baptists, The Presbyterians and United Brethren in Porto Rico.

Does it not look as if we have come to the turning of the road, when instead of splitting up the body of our Lord into more parts, we are at last beginning to heal the breaches and come together? Surely the churches are coming more and more to be of one accord. This is the first condition of another Pentecost.

Second, the times are ripening for another outpouring of the Holy Spirit. There are two very significant indications of this.

In the first place the whole world is feeling the need of power that it does not have. In spite of the fact that there never has been a time when we had so much power as today - physical power, intellectual power, financial power, and perhaps moral power — there is, notwithstanding, a universal feeling of helplessness and inadequacy, of inability to cope with the forces of the world in which we live. The whole world seems to be caught in the cruel grasp of a choking pes-Men have lost faith in simism. things human.

Prof. Ellwood, in his recent book on "Man's Social Destiny," gives the first chapter to "the present social pessimism," in which he points out the disillusionment of the present world and the pagan reactions of the times. He quotes at length from modern writers, like Mr. Paul Gaultier, a leading publicist of France, who in his book, "The Morals of the Age," says, "Morality is dying, is dead, or nearly so, at least in the big cities." "Old beliefs are being turned into ridicule, conscience is treated as a superstition, and honesty as a prejudice." "Self-interest alone remains as a motive, and pleasure as the sole end of life." He quotes another French writer, Julian Benda, who has written a book entitled, "The Treason of the Intellectuals." in which he claims that our civilization has been destroyed by its national leaders, and concludes with these words: "Europe in the

1930]

middle ages did evil, but honored the good; while modern Europe, with its teachers who proclaim the beauty of brute instincts, does evil and honors evil." Again he quotes Prof. Whitehead from his great book. "Science and the Modern World," in which he says: "On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessors and each period of slackness a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formulate wherewith to embellish a comfortable life." Prof. John Dewey is quoted as saying, "If ever there was a house of civilization divided within itself and against itself, it is our own day. If one looks at the outer phenomena, the externally organized side of our life, my own feeling about it would be one of discouragement."

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Now, I raise the question: Is not all this a good omen after all? Does it not indicate that man has reached his extremity, and that possibly God will find his oppor-Men are being thrown tunity? back upon a power not their own. To me one of the most encouraging signs of the times is our discouragement. It was so just before Pentecost. All human hope had fled. People were looking for power from on high. There was a great expectancy arising out of a tremendous feeling of need. Roger Babson has quoted Steinmetz as saying three months before his death: "The greatest development in the next fifty years will be along spiritual lines. Up to now the master minds have been given to material development, but people

are seeing that these things are not bringing happiness, and the master minds are going to turn to spiritual things." Mr. Babson also quotes Mr. Edison as saying: "If there is such a thing as a Creator, He has let us go about as far as He will in creating material power, and He is now waiting until we catch up in spiritual things."

Then, in the second place, the occasion for another Pentecost has arrived. Just as the nations were assembled, brought together in Jerusalem, making it possible for them to hear and spread the Gospel abroad, so have we come upon a time when the nations of the earth are brought together as never before in the history of man. The world today is a neighborhood. We fly around it in a few days; we talk around it in a few seconds. In March of this year, Mr. Ochs, owner of the New York Times, talked by radio with Commander Byrd from New York to New Zealand. In New Zealand the conversation was being broadcast. Mr. Ochs heard his own voice returned from New Zealand back to New York within one-eighth of a second, a total distance of 20,000 miles. Before he had finished a sentence his own words were echoing back.

There has never been such a time to spread the Gospel to the whole world. All doors are open. The air is our messenger and our avenue of speech and travel. The mountains, plains, and seas are no longer barriers. Language, race, nations no longer divide us. The world is one. What a day for the Church!

Home Missions waits upon Pentecost. The signs of its coming are propitious. "It is not by might, nor by power, but by my spirit, saith the Lord."

WITH STANLEY JONES IN INDIA

BY THE REV. PAUL J. BRAISTED Of the American Baptist Telugu Mission, India

 $\mathbf{T} \mathbf{T} \mathbf{T} \mathbf{E}$ have all come here with one purpose. There is nothing that we would rather do than see Jesus Christ. Failing that, there is nothing better that we can do than listen to one who will interpret Christ to us." It was the first meeting of a series of meetings in a great city in Western India. The chairman, a well-known political leader, was introducing the speaker. We had been told that the educated people of that city were not interested in religion. In fact it was the accepted belief that their minds were so taken up with political issues that they had no time for other things. But here at the very opening meeting was a declaration of hunger and longing which had a strange fascination about its utter frankness. The same impression comes over and over again, not often spoken so clearly, but none the less real and eager. It is no idle dream that Christ is drawing men after Himself. It is one of the clear facts of life. Whenever He is presented, in the rugged simplicity of His gracious love, the miracle happens, and men are seen to be drawn after Him. The "Christ of the Indian Road" is walking amid the strenuous currents of India's turmoil and is leading men to victory and to Life.

There is always a quiet reticence in the seeker after reality, an unwillingness to open the deeper regions of the heart until there is certainty of perfect sympathy. It is easy for a Westerner to overlook this fact. The Indian spirit

will not reveal its deepest aspirations and longings until it senses a desire to help in the deepest issues of life. A fine young student came in one afternoon to ask some questions. The first three questions were on theological subjects. I answered them, but not too eagerly or completely. The conversation came to a standstill. And then I turned to him and blurted out some questions. "I don't think we are getting anywhere discussing these things. I am not helping you.....Is Christ a living reality to you?" The question seemed to have come to my lips spontaneously and the abruptness of it rather startled me. But there was an instant change in the atmosphere. A smile burst upon his face where there had been but quiet eager questioning before. And then he spoke out of his heart's yearning. "I wasn't interested in those questions I asked you when I first came in. I only wanted to know whether you were interested in my deeper problem and my need." I was happy that I had blundered into a crisis in his life. He told me how he had been drawn to Christ and how he was learning to love Him. And then we talked of the deeper fellowship of life and service in the fully committed life, the life fully in Christ's control. He came back a few days later to ask for baptism, and has since gone on into the richer fellowship.

The point is this, that there is a whole world of human need near at hand but which is never revealed in a harsh, hurried, or unsympathetic atmosphere. But it rushes up to meet loving sympathy. As I have followed this suggestion more carefully I have found the same experience repeated over and over again, and frequently in the most unexpected places. It does not make one less sympathetic to the real difficulties that offtimes appear in question form. But it makes you more conscious of the dummy questions set up to test you and which are really meant to draw you into the secret places of another life. How much easier it is to understand some of Jesus' answers to questions brought to Him in the light of such experiences as these. For He always read human need beyond questions and met the need. This gave Him a strange new power over human life, and men found themselves introduced to a new world of Life. He would lead us all into this richer joy, in redemptive fellowship with human need.

Everywhere the audiences have been large and responsive. There has been the utmost respect. This is a constant tribute to Stanley Jones. He has won a hearing that is a priceless advantage. By his sympathy and understanding and by the magnetic charm of his own radiant experience he has won the privilege of presenting Christ to India's educated classes. And often we feel the restless despair of men grown weary in the fruitless struggle, whose deepest longings remain unsatisfied. And through the despair there is a wistful longing, a longing which meets the note of reality with the response of eager joy.

As one moves up and down this land viewing the Christian institutions and movements, the vision of a greater day often grips the mind.

The Christian movement takes on new form and meaning. It is larger than any of the various agencies. It comprises the work of the numerous missions, the Indian Church, various other Indian agencies, and in all and through all the transforming power of the Living Christ. It is this vision of the tide that is making for a Christian India. an India where the mind of Christ is the guide of her life and His spirit her very breath, that gives one a tremendous hope and an eager desire to make a full contribution to that day.

The Christian community in India, though a small one, is taking a place of leadership all out of proportion to its size. One political leader said, "I am amazed at the Christian community. They are one of the smallest groups. And yet they do not ask for special electorates and special reserved seats in the councils of the nation. They are a very brave people. They seem to trust the country to choose the best men, the men of character, to govern. They are an example to all of us." It is a very general feeling. Editorial writers have called attention to the same thing many times. But it is not difficult to understand. For the Christian has a larger loyalty than his community, and his interests are worldwide. And further he is following One who said that the way to find life was to lose it. They gladly, and with a natural simplicity, choose this way and life does come back to them. It comes back in the form of a rising tide of moral leadership. The other alternative would be the begging for the pittances of communal privilege, and in pursuit of it life would wither and fade away.

But here is a rising tide of life, a witness to the constant perennial influence of the Lord of Life.

The heart of Indian youth (as of youth everywhere) is an open heart. It is a fountain of perpetual eagerness and idealism. It represents a constant uneasiness with things as they are. It presses on to make the world a better place in which to live. To declare that the youth of India are revolutionary would be preposterous. They are simply open and they are are not as a whole committed to any such program. Their hearts are simply open and they are standing facing a future with all it holds of hope and potentialities and inspiration and service. I was much impressed with one youth who came to unfold to me something of what he had been reading. The books were not merely his favorite authors. They were of widely differing tastes. On the one hand were Karl Marx and Lenin: on the other Gandhi and Tolstoy. There were others. When I asked why he should read these particular books I met this ready reply: "I want to know what is best for my country. I want to learn whether it is revolution or satuagraha (non-violence)." This is the true attitude of youth.

One cannot move among these aspiring youth without a great and growing desire to lead them into the paths where the springs of life run free and full. They find themselves in swirling tides. The old traditions have lost their grip in large measure. Yet there is the pressure of loyalty to those of their families who hold to the old views. The new age of science is making increasing demands and they are found in the necessity of thinking through problems vaster than any

other age of youth. With youth in this arena, strong and faithful guides are needed. There are many who aspire to this place of leadership. The authors of the books mentioned above are some who increasingly gain their respective following. Many still hold to Gandhi and his declared program of non-violence as the one way in which all the future can be made secure. Many others are following the younger leadership of the Congress party who are preaching their destructive doctrines of revolt.

I was much interested in one great convention of youth in Northern India. They shouted the rallying cries of the moment taught by their would-be leaders. The air rang with "Long live Revolution !" "Down with Imperialism!" A friend of mine, a Y. M. C. A. secretary, stood up to speak. He spoke of character and fellowship with God and their bearing on the future of the country. The cries died away and the wistful eagerness was very evident again. Yes, youth will cry the cries of the moment, but youth is eager for the note of reality and the message of a constructive program for the future. She longs for the word of hope and life.

But there are other voices which are raised within this tumult. There are the leaders of the reform movements who gain considerable influence in their appeal to the larger idealism of youth. And there is also the voice of Christ. strangely gripping when it is heard in this setting. It comes to them in different ways. Sometimes written word, sometimes a a spoken word of a trusted friend, a lecture, or conversation, or yet again the contagion of some

Christlike life. One young man told of the first time when he really caught a glimpse of Christ. A well-known Indian teacher of northern India was preaching one day in a bazaar. Some word in his message had driven some of the Mohammedans into a fury. One of them rushed at him while he was yet speaking and struck him a heavy blow in the face. Several teeth were dislodged and the blood The young spattered about. preacher turned and smiling through his pain took the hand of his would-be enemy in his and said, "My brother did you hurt vour hand?" The enemy was turned into a friend. The young man who saw it all from the edge of the crowd was bewildered. He went to the strange preacher and asked him what he meant by such foolish actions. The reply was that it was little or nothing compared with what Christ had done for him. He then summarized with these words, "At first I thought he was crazy. When I heard his words, my heart melted. I saw Christ. And He began creating His life within me." Christ became visible in a Life saturated with His spirit. One student in a short speech, in which he was trying to say what the addresses of Dr. Jones had meant to him and his companions, said, "We sometimes get tired of hearing about Christ, Christ, Christ. But, sir, we never get tired of seeing Christ in a Christlike person." He had caught familiar accents in lecture and question hour, and seen the deeper realms of truth, and felt the magnetic power of the Cross tugging at his heart.

There are two places where issues must be settled before the Christian movement will have that

freedom which will allow it full expansion in India. On the one hand there is the closed home. The Christian community which has been built up has come into being largely because people have not been allowed to stay in their homes and be true and honest Christians. How they would like to do so! But when they are cast out they naturally form another group. There is, however, new light breaking. Many are beginning to see the wrong and injustice of banishing their own brothers or sisters or other relatives merely because of their different loyalties. Strange misunderstandings often confuse this issue. Offtimes it is a belief that the man who becomes a Christian must therefore begin to eat meat. Again there are those who feel that immediately he will forsake his old customs of dress and take to European clothes. But when they see some of these issues cleared there is a new willingness to associate with them, though they do declare their loyalty to Christ, their new found Lord. Freedom to follow the highest truth wherever found must persistently be urged. And this teaching will advance with that speechless dynamic of Christ transformed lives and the new freedom will be secure.

The next great obstacle to men taking an open stand for Christ lies in the secluded womanhood of India. Here is the true seat of conservatism. Since the very dawn of Western education in India the educated man has been living in two worlds. When he is out in the world he is following the latest movements of thought and life. Increasingly there is growing a new international world in to which men are carried on the tides of learning and association and business and larger sympathies. But cross the threshold! He has entered again the ages of the past. One great teacher and administrator said to me, "When I am here talking to you of the various movements of the world today I am living in the twentieth century. But when I go inside that room to talk with my mother I turn back the years to the fourteenth century."

It is all too clear. And there are all too few who are giving themselves to the joyous task of reaching over these thresholds with the loving heart. Men cannot present Christ here. But the new attitudes which are gripping men's hearts are opening these doors in ever increasing measure. India will never bring her allegiance to Christ in public halls and great meetings, nor yet again where men meet in confidence and solitude. Often when they are longing to make the great adventure and give their all to the transforming power of the Living Christ they find the ties of the household too strong. They cannot stand up against it. And then in the effort to live the dual life they find the new life fade and disappear. There is infinite opportunity for women of loving sympathy, filled with the life of Christ, who will brave loneliness and meager results, and walk through these quarters with the light of Life. Christ stands knocking also at this door.

But the abiding issue in all our work as witnesses of Christ is clear. Is Christ unique or is He one of the world's great teachers? The question is raised on every hand. Are there many ways to God, or only one way? This is a familiar query. The alignment of the issue is unmistakable. The answer lies in our answer to the question, "What think ye of Christ?" The answer hinges only upon our knowledge of and fellowship with Him.

One confronts religion on every hand in India. Sometimes it appears in grotesque forms and often in ways that seem all too inadequate. But through all the seeking, and it would be impossible to speak in too high terms of this aspiration of the human soul, through it all there is an under-There is little tone of sadness. The seeking is accomfinding. panied by a waiting. And the waiting has been so long endured that there is a sort of despair of any immediate realization.

One is drawn out in a great love for India the nearer he comes to her. To know her is to love her. But true love cannot blind itself to evils and crying open sores. True love will recognize all, speak little of the hurts and wounds. and seek to bind them, and bring healing and peace, and life in all its fulness. We are not soldiers on a quest seeking to destroy evil and evildoers wherever found. We are physicians, seeking to heal the open sores of our beloved adopted country. We long in tenderness and love to nurse her back to health. We long to lead her to the springs of Life that, drinking, she may have within her the fountains of living water. We walk with Him whose life was given that we might have life and have it abundantly. There is no joy like the walk with Christ down the paths of the world's need. My adopted country is a land both of need and aspiration, of seeking and of wait-She will ever respond to ing. Reality and Life, to Christ.

THE HOLY SPIRIT IN FOREIGN MISSIONS BY ARTHUR J. BROWN

THE missionary enterprise is preeminently a spiritual one, and therefore if it is to be successful, it must be conducted by spiritual men and women. God has ever chosen workers of this type. We read that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So clear was the call of the Holy Spirit in the case of William Carey that Dr. Ryland declared that "God Himself infused into the mind of Carev that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." Alexander Duff wrote: "When, by the grace of God. I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on my bended knees, I then said to God: 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee. I offer myself; wilt Thou accept the gift?" The inner history of almost every missionary who has been largely used of God reveals similar experiences.

The Christian should not be content with a general knowledge of the Holy Spirit. Charles Finney used to say that "conversion to Christ is not to be confounded with consecration to the great work of the world's conversion." The man who receives the grace of God for his own salvation and not for the salvation of others not only learns little of the real joy of the Christian life, but defeats one of its main ends. The disciples were Christians before Pentecost, but

they could hardly be considered effective ones. They were staggered by the commission of Christ. A few obscure men commanded to disciple all nations! They would have ignominiously failed if they had attempted such a task in their own strength. And so, though the urgency of field conditions was as great as it is now, Christ said to them: "Tarry ye in the city until ye be clothed with power from on high." When they were thus clothed, they at once became aggressive. They preached with such irresistible fervor that men "were pricked in their heart," and cried: "What shall we do?" Peter, who had cowered before a servant girl, sternly arraigned the Sanhedrin, and when he was "charged not to speak at all nor teach in the name of Jesus," he replied: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."

The Ephesian Christians passed through a similar experience and one that suggests much to the followers of Christ in all lands. They were not present at Pentecost and knew nothing about it. When Paul said to them: "Did ye receive the Holy Ghost when ye believed," he did not mean that they had not experienced the regenerating influence of the Holy Spirit, for they are spoken of in the first verse of the chapter as "disciples," and in this very question as those who "believed." They could not have been "disciples" or have "believed" without the Holy Spirit. The ques-

tion simply implied that they were living on a low spiritual plane, enjoying little and accomplishing little, helplessly confronting a paganism upon which they were making faint impression, and that the cause lay in their ignorance of the richer enduement of the Pentecostal outpouring. There is a touch of pathos in their position-a handful of half-discouraged believers. exerting but feeble influence, seeing the truth but dimly, and yet in their imperfect way holding on to it and refusing to go back to their former And now the Christless state. apostle opens to them the door of a larger life. Will they enter? We can almost see the eagerness in their faces as they listen. "And when Paul had laid his hands upon them, the Holy Ghost came on them."

The Christian worker of today occasionally finds little companies of groping disciples who are in the spiritual state of those believers at Ephesus, and, like Paul. he should have in himself the spiritual experience that will enable him to help them. He should know, both for them and for himself, that the Holy Spirit's power can be obtained just as any other spiritual blessing is obtained — by prayer and faith. It is not a wage to be earned, but a gift to be appropriated. It is not to be confounded with a paroxysm of emotion or with any immediate and striking change of feeling. If we have rightly sought for spiritual power, we may take God at His word and assume that we have it. The first effort to use it will show that we are not mistaken.

Other limitations may be beyond our control, but we ourselves are responsible for an impoverished spiritual life. If we do not have the power of the Holy Spirit, we ought 2

to have it. The inspired writer exhorts us: "Be not drunken with wine wherein is riot, but be filled with the Spirit." That can only mean that it is just as much our duty to "be filled with the Spirit" as it is to "be not drunken with wine." This is, therefore, no new theory, but simply the common doctrine of sanctification, the scriptural teaching that the Christian ought not to be satisfied with a weak, joyless, uncertain spiritual life, but that he should "grow in grace," "walk in the light," "press on towards the goal unto the prize of the high calling of God in Christ Jesus"-in short, "receive power."

It is difficult to live a holy life amid the unfavorable conditions of a non-Christian land, or a city slum or mining town in America, but it is not impossible. The pond lily lifts its pure white flower out of the foulest mud. There is profound significance in Paul's reference to "the saints.....that are of Cæsar's household." The Cæsar referred to was one of the worst monarchs that ever disgraced a throne and his court was notorious for its profligacy; but even in such a place there were those who consistently served God. This illustrates the truth that the Christian life ought to be independent of its environment. It depends, not upon conditions that are without, but "The upon those that are within. ordinary man," says Carlyle, "is forever seeking in external circumstances the help which can be found only in himself." The fact that some of the outward incentives to the Christian life are wanting ought to drive one closer to Christ and teach the joy of living in such constant fellowship with the Master that inspiration will be drawn direct from its original

source and become, in a measure at least, independent of other chan-

nels. The missionary of mightiest power will be the one who can say with Zinzendorf: "I have one passion and that is Christ, He only"; or with James Calvert: "Where Christ commands and directs. I cheerfully go, I only desire what He approves and to do what He requires for the remainder of my life"; or with David Brainerd: "This I saw, that when a soul loves God with a supreme love, God's interests and his are become one; it is no matter when or where or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will"; or with that convert of the first century who is represented by Richard Watson Gilder as saving:

If Jesus Christ is a man-

And only a man—I say

That of all mankind I cleave to Him, And to Him will I cleave alway.

If Jesus Christ is God-

And the only God—I swear

I will follow Him through heaven and hell,

The earth, the sea and the air.

Such a life is a wonderful power. Whatever the people may think of doctrines, they know as well as any one else the difference between a life that is Christlike and one that is not. And so the ambassador of Christ should have, and may have, a humble and yet a joyous consciousness of dependence upon God. He should feel that he has consecrated his life to the work which, of all works, is nearest to the heart of God, and that he may absolutely rely upon the divine presence and guidance. When a minister left a home pastorate for missionary work, a brother minister prayed:

"We thank Thee, oh God, that Thou hast made it possible for him to touch Thy throne with one hand and the heart of the heathen world with the other. Oh, bless him, that he may be the channel through which the divine wisdom and power may come to men!" Such a prayer finely expresses both the opportunity of the missionary and the dignity of his service.

In that charming book, "Beside the Bonnie Brier Bush," Watson reminded us that every Scotch cottage has at least two rooms, one the kitchen where the work is done and where all kinds of people comethat is called the "But"; and the inner chamber which holds the household treasures and where none but a few honored guests have entrance—that is called the "Ben." So we imagine an outer court of the religious life where most of us make our home, and a secret place where only God's nearest friends enter. And it is the highest tribute which a Scotchman can pay the spiritual life of a friend to say: "He's far ben." This is our desire for every Christian worker at home and abroad-that he may abide in the inner chamber of divine love, that he may be so "filled with the Spirit" that he will be lifted above the anxieties and trials of life into the region of calms, where "none of these things" disturb the soul. The happiness and efficiency of service will be in direct proportion to the richness and fulness of the spiritual life. There is no self-denial to him who walks with God. No problem will be too hard for him. In the words of Robert Browning:

- I say, the acknowledgment of God in Christ
- Accepted by thy reason, solves for thee

All questions in the earth and out of it.

In the solemn service in which John Coleridge Patteson was consecrated Bishop of Melanesia, Bishop Selwyn gave this loving counsel, that we wish to pass on to every home and foreign missionary:

May every step of thy life, dear brother, be in company with the Lord Jesus. May Christ be with thee as a light to lighten the Gentiles, may He work in thee His spiritual miracles. May you feel His presence in the lonely wilderness, on the mountaintop, on the troubled sea. May Christ be ever with thee to give thee utterance, to open thy mouth boldly to make known the mystery of the Gospel. May you sorrow with Him in His agony and be crucified with Him in His death, be buried with Him in His grave, rise with Him to newness of life and ascend with Him in heart in the same place whither He has gone before, and feel that He ever liveth to make intercession for thee, "that thy faith fail not."

GENERAL SMEDLEY BUTLER ON MISSIONARIES

BRIGADIER General Smedley D. Butler, who for two years commanded the American Marines in China, has a pronounced admiration for the missionaries who stuck to their posts in the wartorn sections of the country, endangering their lives that their work might go on.

"I met a lot of missionaries probably more than fifty — and I never found one who was disagreeable," the General says.

"I learned some things about missionaries out there that made me like them. There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, "I'm out here spreading the Gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His Gospel, then I am going home."

"I admired his stand so much that I told him to stay where he was and if he got into trouble with the Chinese we would come and rescue him. He did not go home. He stuck to the job and, fortunately, there was no trouble. His attitude appealed to me immensely —it would appeal to any marine. There was a man who was willing to place his life in jeopardy for an ideal."

INDIA-A LAND OF COMPLEXITY*

BY DELAVAN L. PIERSON TRAVEL LETTER NO. 4

"So THIS is India," we thought as we landed in Bombay on January eighteenth after a week's journey on the steamer from Busrah—through the Persian Gulf, the Gulf of Oman, and the Arabian Sea. This is India, the



MR. AND MRS. PIERSON AT THE GRAVE OF MR. PIERSON'S SISTER, LOUISE BENEDICT PIERSON, AT NOWGONG, INDIA

land of romance and of religion, the land of sorrows and of sacrifice, the land of three hundred million human needs and opportunities!

We have a special interest in India—a real investment here. It

is a land of which we have read in many books and papers, a land from which we have received uncounted but deeply appreciated letters from missionaries and Indian Christians; a land for which we have prayed much and where we have invested money as a silvertongued witness for Christ; the land where our own church missionary labors to heal body and soul: the land for which a beloved sister gave her life and where her body lies buried: but most of all we are interested in India as a vast land of great multitudes of famishing souls for whom Christ died and to whom He has commissioned His disciples to preach, teach and manifest the Gospel in its power. Surely these are reasons enough to give us a supreme and vital interest in India.

"So this is India!" But is it? Bombay is not India but a cosmopolitan center of two million souls, most of them on an island attached to the western coast of India. It is a city where all nationalities mingle. Where Parsees-descendents of the Persian followers of Zoroaster — are the chief bankers and business men; where many of them still wear, as a mark of distinction, the peculiar cow-hoof hat which was formerly a sign of servitude; where they still carry on a form of Zoroastrian fire worship as symbolic of an impersonal God and where they expose their dead to the vultures in the five "towers of silence" on the aristocratic Malobar Hill.

Bombay is not India but the city,

^{*} This is an introductory glimpse of India as we saw it for the first time and heard of the life and work from different men and women who live there. It is not an attempt to discuss the problems or their solution, nor is it even an interpretation; it is rather a report of things seen and heard — snapshots, if not snap-judgments; dictaphone snatches of conversations, but not dictated conclusions.

with its beautiful harbor, its busy streets and fine residences, gives many visitors their first impression of India. Here we see the peculiar dress of many classes and nationalities, from the children clad in sunshine and the coolies in loin cloth and turban, to men in draped dhote in place of trousers and with European coats, collarless shirts with the tails hanging out: ladies in beautiful embroidered and many colored saris, or wholly covered with a mantle of white, with a netting over the eves through which they can see but may not be seen. The custom of "purdah" - or the veiled life of women, is gradually disappearing from India but millions of women still live only in women's quarters and no man outside the family is even permitted to look upon their faces. In the large cities the barrier is broken down and in the villages the women are generally unveiled, but others still cling to the custom introduced by Mohammedans ten centuries ago.

Bombay is impressively picturesque with its silent, dark-skinned, yellow-turbaned human semaphores at the street crossings in the form of traffic police. Here we see contrasts between western hustle and eastern deliberation. The speeding motorcars-each equipped with two horns-dispute the road with slowmoving bullock carts. Lazy dogs and sleeping men lie outstretched on the sidewalks and even in the roadways regardless of passing traffic. Palm trees, brilliant sunoccasional monkeys and shine. varied colored birds remind us that we are in the tropics.

Bombay is interesting with its temples and markets-but Bombay is not India. This peninsular continent is kaleidoscopic in its brilliant and sombre hues and its ever-

changing scenes. It is a human mosaic made up of many races, over two hundred languages and dialects, more than fifty-seven varieties of religion and over three hundred millions of idols or symbolic forms of gods. As newcomers to India we are at first interested in the strange sights and scenes, then bewildered by the complexity



A HINDU TEMPLE

of the life and problems, then astounded by the magnitude of the field and the multiple forces at work, then we are fascinated by the mixture of beauty, romance and reality, and finally, if we remain long enough and make contacts sympathetic and understanding enough, we learn to love India in spite of heat and dust, sounds and smells, and the Indian people because of their need and their sincerity and kindliness and in spite of their general ignorance. poverty, dirt, disorder, superstition and sins. We might write a chapter on each one of these characteristics, but already we have been in India too long (six weeks) to presume to write a book! We have learned that what is true of Bombay does not apply to Benares and that the Northwest is at an opposite pole to the South. When we left Bombay for Allahabad, we took some Gospels in Marathi to distribute on the way but we had gone only a few miles when we found that Marathi was less known than English and we have passed through successive language areas –Hindi, Kanakes, Hindustani and Urdu, and we have yet to visit areas where Pushtu, Tamil, Telugu, Bengali and other tongues prevail. The British and Foreign Bible Society, which is doing a wonderful work in India, is a necessary handmaid to the missionaries, printing the Scriptures in over 200 languages and dialects. The Methodist Episcopal Church in Bombav area alone carries on work in six languages. Truly India is almost as complex and cosmopolitan as New York!

The political situation is complex. It has been our privilege to talk with missionaries, Indians, Government officials, professors and students, editors and foreign observers and we find that few view the conditions or outlook from the same angle or advocate the same remedy. Many are pessimistic and believe that the British must withdraw or there will be a revolution. Others look for the establishment of a dominion form of government under British supervision. Still others hold, as Theodore Roosevelt said in Egypt, that Britain must "either govern or get out" and believe she will not get out, therefore she must continue to govern with a firm hand. Manv

are not unmindful of the blessings brought by British rule.

A large group of students in Lucknow met me informally on the college campus for questions and answers. They were all Moslems or Hindus, with a scattering of followers of Mahatma Gandhi --- as shown by their white caps and homespun (chaddar) cotton garment. None were Christians. In answer to the question. "What would be the result if the British should withdraw?" they answered with one accord "chaos." This is significant as the chief and most vocal advocates of complete "home rule" are the students, those who have received free government education but not government jobs, a vast army of the unemployed, and some ambitious would-be leaders and office holders.

That there is a strong and growing sentiment for home rule, none will deny who are well informed. But the present Viceroy, Lord Irwin, is very popular because of his frank sympathy and understanding. He has openly advocated the granting of dominion status for India as soon as it is practical. This will satisfy the people, if not too long delayed. But the complexity of India is shown by the variety of sentiment and the policies advocated. The 700 native states of India, comprising onethird of the total area and nearly one-fourth of the population, already have practical self-government with the advantage of British advice and protection. The Nizam of Hyderabad State (the largest in India, with over twelve and onehalf million people) is strongly in favor of a continuance of British The Nizam (or ruler) rerule. joices in the title "Lieutenant-General, His exalted Highness, Asaf

Jah Muzaffar-ul-Mulk, Nizam-ul-Mulk, Nizam-ud-Dala, Nawab Mir Sir Osman Alikhan Bahadur, Fateh Jang, Faithful Ally of the British Government, G.C.S.I., G.B.E." He is only forty-four and has been ruler for nineteen years. A traveler in Hyderabad wrote home that a certain missionary was "working in the interior of the Nizam." Someone else, better acquainted with Indian terms and Christian work, remarked that the missionary must be a surgeon!

Aside from the native states the sentiment for independence and self-government is far from gen-It has been promoted by eral. Mahatma Gandhi. He delivers many addresses for which he receives large contributions-all used for propaganda. His followers are very active in stirring up sentiment in favor of independence and home industries (swaraj). He is highly honored for his idealism. His noncooperation and civil disobedience program was widely accepted in theory in 1922. Some gave up titles and government positions, students left their studies and trouble was threatened. Mahatma Gandhi was imprisoned and was in line for martyrdom, but he was released when ill, and nothing came of his program. Those who gave up positions seem to have suffered in vain and today men are slow to follow a leader with a program which may be idealistic but is impractical in its results. As Sir Mohammed Shafi, President of the All-India Moslem League, said to me: "Indian government employees and officials are not ready to give up their means of livelihood, nobles are loathe to surrender titles, parents will not consent to have their sons leave government schools and colleges and lawyers see no great

benefit in surrendering their fees by giving up the practice of British law. Therefore when Britain ignored the non-cooperation and civil disobedience program in 1922 it fell flat and is not again likely to be taken up very generally."

Gandhi's program for spinning and weaving native cloth in the villages and homes is innocent but ineffective. He himself spends all his leisure time (except in his "Days of Silence") in spinning and weaving. Many others have taken it up. There would be a real advantage if idle men and women would so use their time, but the people of the villages (90%) of the population) are not idle and find it more expensive to spin and weave cloth than to buy their one new garment a year made by foreign machinery. There are also millions of dollars invested in the textile industry in India. For this reason many hand looms and spinning wheels have been discarded and used for firewood. In spite of the unrest in India and notwithstanding the influence and following of Mahatma Gandhi, there is little chance that his program will be adopted. As one Indian journalist said to me: "Mahatma Gandhi lost his great opportunity in 1922. It is not likely to return."

But there are other obstacles to the independence movement in India. The lack of unity in language, race and religion prevents cooperation. The warlike Sikhs and Moslems are outnumbered four to one by Hindus and are not willing to be ruled by them. The Brahman priests and sadhus have no desire to lose their power over the Hindu masses and so are opposed to determining questions by popular vote. The large number of government officials, clerks and servants, the railway and other public service employees, know that the stability of their positions is greater in British than in Indian hands and few are in favor of turning over railroads, power plants, water works and other public institutions to those whose honesty and ability as administrators have not been proved. It seems to be the consensus of intelligent and unbiased opinion that home rule will come man physician and recently secretary of the National Indian Council at Lahore, said to me, "Caste is gone. I eat with others outside of my caste and we mix together without defilement. Only a few ignorant fanatics refuse to acknowledge the brotherhood of all men."

But this is not quite true to fact though it doubtless represents Dr. Gobi Chand's ideal. The sweeper is still the "untouchable." Even a



EWING CHRISTIAN HIGH SCHOOL, LUDHIANA

gradually in the form of dominion government.

The complexity of India is also social. A few years ago all India was in the grip of the caste system. Social strata were fixed and it was impossible for a man or woman to rise from the "untouchables" to a position of honor and influence. The *baughi* (sweeper) could not even become a *chamar* (leather worker) or farmer and the caste within caste presented innumerable social barriers and problems. Today many educated Indians claim that caste distinctions are gone. Dr. Gopi Chand, a cultured BrahChristian leader, drawn from one of the higher castes, exclaimed: "I would not eat with a sweeper. It makes no difference if he has become a Christian!" Few Christians sympathize with this sentiment but it is well-nigh universal among Hindus and even Moslems — who are themselves outside of caste.

Near Mainpuri, United Provinces, which we visited with Rev. and Mrs. Wm. Wiser, we saw two outcaste boys, one the son of a Christian teacher who, by attending a government school near their village, had caused fifty-four other boys to leave rather than sit in the

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same school with untouchable fellow villagers. The two innocent and eager little students were diligently endeavoring to read and write in the schoolyard, their master asleep inside the school, and the fifty-four truants were enjoying a holiday with parental approval. Near the same village we met a Christian teacher, won from the sweeper outcastes, who created a great disturbance because he was riding in an ekka (cart) when a caste man hailed it and placed some sweets for sale under the seat. The mere presence of the baughi (outcaste), though he was a clean Christian teacher, was believed by the owner of the gur (sweets) to be so defiling as to make his merchandise unfit for the market!

So, while life has become too complex to permit the observance of all caste rules, such as avoiding the poluting shadow of the outcaste, the "untouchables" or depressed classes are still generally prohibited from drawing water from a village well or even from drinking from Hindu taps at the railroad station. They and white Christians may drink together! At Lucknow Christian College a number of Brahman students will not eat with fellow students but have each one their own dark rooms where he sits on the floor and eats alone food prepared by caste servants. But the distinction is breaking down. Railway and tram travel, modern markets and the extension of education are gradually breaking down these prejudices-which no doubt originally were based on a desire to keep from actual defilement and disease by aloofness from those of unclean habits.

The life in India is also complex religiously. There was a time when

idolatry and Indian religion were synonymous-at least to foreigners. Today it is not true. Many educated and refined Hindus, like Dr. Gopi Chand, or Dr. Natarajan, editor of the Indian Social Reformer and of the Evening News of India, tell us that all religion is one; that all worship God, the Creator, and that images and sacrifices and symbols are only pictures to help men think of God. The Arya Somaj and Bhramo Somaj are two large reform Hindu sects that have given up idolatry. The former is an aggressive missionary band with wealthy supporters who have schools all over north India. But the masses of Hindus worship the images and symbols and hold them holy. A native of Jaipur, who was a fellow passenger in the railway carriage, said: "Every house in Jaipur has an image of Ganesh, the god of prosperity, where the family worships?" We saw in the streets men bowing in the dust before hideous images and symbols of sex to ask for prosperity or posterity.

A visit to Benares, the city of temples, gives some idea of the complexity of Indian religions. Even more than ancient Athens the city is given over to idols. Pilgrims come from all over India to worship and to bathe in the sacred Ganges, the waters of which are supposed to purify immediately even the most polluting sewage. We saw hundreds of pilgrims bathing just below the city sewer, dipping beneath the surface with each prayer and even rinsing the mouth with the filthy water. Others, hundreds of thousands, were worshiping the symbol of Siva, the god of destruction and of reproduction. pouring libations over it and placing floral offerings. Benares is so

holy that it is believed that a man who dies there is certain of salvation—while one who dies across the river is equally certain of perdition! But there are means by which both these fates may be changed. Many of the pilgrims seem earnest, sincere and true seekers after God, if haply they may find Him. It is true, as Dr. Aggrey, the African Christian, has



FAKIR AND SACRED BULL AT BENARES

said: "Many heathen in their hunger bow down to wood and stone."

There are doubtless many worshippers of God—according to their light — among the Hindus. Their method, their motives and their ideas are complex and varied. We were present at the "Khumb Mela" at Allahabad, on the greatest day of the bathing festival, when it was reported that 4,000,000 pilgrims were present to bath in the twice sacred waters where the Jumna and Ganges meet. (Imagine what Coney Island would be even with 2,000,000 Americans bathing in the salt sea water!) These pilgrims

came seeking cleansing from sinnot as we have been taught to understand sin of disobedience to God's moral and spiritual lawsbut such "sins" as touching a corpse of one's child, helping an outcaste, neglecting a sacred cow, or eating food handled by an untouchable. But the sad sight and plight of Hinduism was seen in the thousands of priests and sadhus who feed like parasites on the superstitions of the common people. Some of these priests and sadhus (holy men) are doubtless earnest and seek to help the people but the vast multitude of them are reported to be vile in life and selfish in motive. Over five hundred of them marched by in absolute nudity -except for a thin coating of cowdung and ashes. They looked low in intelligence and in morals. Unsavory tales were current as to how they had spent their previous night. They seemed to be doped and more animal than human. But women lined the path of the procession and rushed forward to pick up the dust trodden upon by these holy (?) men-putting it on their foreheads. breasts and even in their mouths. Our hearts went out to these "sheep without a shepherd," men and women for whom Christ died, and on whom He has compassion as on the multitudes in Galilee.

An Indian student in a government university, who was acting as a guard, remarked to us: "This disgusting exhibition should be stopped by the British. They could do it. These naked sadhus and their like are a curse to the country. Their lives are vile and lazy and they feed on the superstition of the people." We said "amen" but our hearts went out in pity to the multitudes who seek but have not found. But the complexity of India's religious situation is not only seen in the multiplicity of Hindu gods and the hundred or more forms in which some of them are worshipped, but in the number of other religions that make up the problem. There are the educated wealthy and benevolent Parsees who have a philosophy but not vital religion. They believe in the universe as composed of earth, air, fire and water—all sacred, but their flesh at death is given to the vultures, beginning to say that all religion is one and their only objection to Christianity is the teaching of the deity of Christ and His atonement on the cross. Yes, the religious life in India is complex for there are many sects and creeds in each religion and many interpretations of these creeds. Truly there is need for someone who can "teach with authority and not as the scribes."

Here we come to another view of the complexity which is India. The Christian missionary work is com-

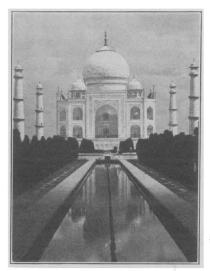


A VILLAGE MEETING FOR WOMEN NEAR AMBALA CITY (MRS. PIERSON IS HOLDING UP A PICTURE)

their bones to the earth, rain and sun while their souls are absorbed in the nameless, impersonal deity. Then there are the Jains, a Hindu sect, formerly influenced by the teachings of Buddha. The Moslems form a vast multitude of 70,000,000 who generally live in peace and friendliness with their Hindu neighbors, but may be aroused to conflict by fanatical leaders.

Educated Moslems in India, like Sir Mohammed Shafi and Sir Mohammed Igbal, the Moslem poet, with whom I had interviews, are plex. A glance at the "Directory of Christian Missions in India" is confusing but inspiring. Over 160 societies are at work in as nearly many stations with a total of over 5.000 foreign missionaries. Thev represent almost every known sect of Christian from Europe and America. While there is comparatively little rivalry or "poaching on other's preserves," truly there is need for greater unity in the Body of Christ. The multiplicity of organizations is confusing to Indians who think. There is complexity

also in the forms of missionary work, from the simple tract distribution and pure witness to the Gospel message such as is done by Rev. and Mrs. J. C. Jackson among Benares pilgrims, to the higher educational work in Christian atmosphere and spirit, chiefly for



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Hindus and Moslems, such as is carried on at Forman Christian College, Lahore. Between these there is the vast primary, middle and high school educational work of the missions that has helped to raise the whole tone of life and intelligence in India, the industrial education as in the Methodist mission at Kolar town, the Agricultural and Dairy Institute at Allahabad, the project method in the training school at Moga, and the Christian chicken farm for village uplift at Etah, the vast medical work, the village tent evangelism and Bible and tract distributionit is almost beyond belief that so much is done in so many places.

The story of the mission work as we saw it must wait for a later tell-It is fascinating not only in ing. its complexity but in its many-sided problems — the greatest of which seems to be the village problem. There are over 187,000 villages in India, only 149 of which are occupied by missionaries and 100,000 of them with no regular visits or Many have heard the teachers. Gospel and a million Christians won show the effectiveness of the preaching and hearing but they need to be taught more fully the Way of Life. What can the missionaries and the Indian Church do to feed so great a multitude, when India is in a constant state of famine, when the Indian Christian is disowned and ostracised by his own people and when the Church at home, that has enough and to spare, withholds the support in prayer, in workers and in funds, that they might give to advance the cause of Christ in India.

We have frequently been asked on this visit, "What do you think of the work in India?" We can only say-that when we look at the multitudes, the problems and the adversaries, we are tempted to feel that they are too many for us. So they are. But when we look at the spirit-filled workers who are here, at the results already accomplished, and more than all, when we look to God and His promises and consider the Power of Christ and His Gospel, we can only say—we thank God and take courage. The harvest is great but the laborers are few. As a remedy Jesus Christ said to His disciples: "Pray ye.....go ye give ye."

ABOUT RELIGIOUS BOOKS

BY ARTHUR J. BROWN

UCH has been said about the difficulty experienced by home and foreign missionaries, and other Christian workers, in keeping abreast of current literature. They cannot afford to buy many books. Most of them do not have access to public libraries, and the libraries to which others have access usually have very few recent books on religious and missionary subjects. We conceive it, therefore, to be a part of the ministry of THE REVIEW to aid its readers by some accourt of such publications. Of course THE RE-VIEW does not hold itself responsible for all the opinions of the authors. Sometimes indeed we dissent very decidedly. But surely a Christian worker cannot wisely confine his reading to books that reflect his own views. He needs to know what views are being advocated by writers that are widely read. whether he agrees with them or not. Otherwise he lives in an intellectually watertight compartment, ignorant of the opinions that are influencing others, perhaps the very people among whom he labors. Missionaries in remote foreign fields sometimes find that educated Asiatics are familiar with a wide range of books not only on social and economic but religious subjects, and that they are at a disadvantage if they do not know about them. Even though the missionary cannot afford to buy them, he may be helped by reviews which give information regarding their publication and general character.

A large number of books are being published on various phases of Christian thinking and living. Many are reviewed in the section headed *Books Worth Reading*. We add here references to some others bearing on Christian thought and life, only regretting that our space limits forbid fuller treatment.

To read such a book as His Glorious Body, by Robert Norwood (Scribners, \$2), is to experience strengthened faith and spiritual refreshment. The mind of the eloquent rector of St. Bartholomew's Church, New York, is not that of a theologian or a philosopher, but that of a mystic and a poet. His book glows with feeling, and each chapter closes with a praver of spiritual aspiration. "I have written the story of my own heart," he says, "and I have tried to tell something of that joy which my heart knew when at last, like Paul. I ceased to kick against the pricks and surrendered to the fact of the Resurrection."

The reader will surely respond to such words as these: "Companions of the path which Jesus walked for us all, there is no death! What we call death is an adventure through which our souls are strengthened as we pass unfalteringly on the way to the knowledge of eternal life. Come, you brokenhearted and you sorrowing. Come with us and walk the old Bethany road; or, if you will, loiter in Mary's garden among the flowers, or along the Lake of Galilee, or kneel with us in the upper room where He stands to offer us His hands and His side, saying, 'Behold, it is I.....' God of the living and not of the dead.....give us

strength to walk the rest of the road, looking unto Jesus, the author and finisher of our faith..... Restore us to our rightful sonship, and keep us from leaving the path along which He went who, for the joy that was set before Him, endured the cross, despising the shame. Amen."

Many people are concerned by present-day tendencies in religion. What are they, and toward what are they moving? In Whither Christianity (Harper's, \$3), fifteen well-known ministers — four Congregational, three Methodist, three Presbyterian, two Baptist, two of the United Church of Canada, and one Lutheran-give their answers to this question and "endeavor to interpret Christianity in terms of contemporary intelligence." When men like Lynn Harold Hough, Albert Palmer, Richard Roberts, Miles Krumbine, Russell Stafford. Charles Gilkey, Reinhold Niebuhr, Albert Day, Gaius Atkins, Ralph Sockman, Douglas Horton, Justin Nixon. Albert Beaver, George Pidgeon, and Joel Hayden write on their understanding of the character and trend of present-day Christianity, their deliverances are not likely to be ignored either within or without the churches. As might be expected, the chapters vary in interest and value, and some of their statements are too "advanced" for this reviewer. The authors are not theological conservatives, but they are outspoken in their loyalty to Christ and in their desire to apply His Gospel to the problems of their generation.

Three good books come from the Rev. Austin Kennedy de Blois, D.D., President of Eastern Baptist Theological Seminary. Out of his own rich experience as pastor and professor, he helpfully discusses Some Problems of the Modern Minister (Doubleday Doran, \$1.75); gives in John Bunyan, The Man (Judson Press, \$1.50), a stimulating account of the author of the most widely circulated book in the world next to the Bible; and in Fighters for Freedom (Judson Press, \$1.50), presents admirable biographical studies of seventeen great religious leaders from Arnold of Brescia to Andrew Fuller.

Interest in the revised Prayer Book of the Protestant Episcopal Church is not confined to Episcopalians. In *The New American Prayer Book* (Macmillan, \$1.50), the Historiographer of the Church, the Rev. E. Clowes Chorley, D.D., tells not only the members of his own communion but members of other communions just what they want to know about the history and contents of that treasury of faith and devotion.

President Joseph Stump, of Northwestern Lutheran Theological Seminary, in The Christian Life (Macmillan, \$2.50), publishes the lectures on Christian ethics which he has delivered to his students. With marked ability, practical wisdom, and evangelical spirit he discusses the Christian man, the Christian motive and Christian conduct. Intended as a textbook for students and an outline for other professors, it is good reading for all Christian workers.

Pentecost, a Renewal of Power, by the Rev. B. H. Bruner, D.D., (Doubleday Doran, \$1.50), is a spiritually uplifting message by the pastor of the First Christian Church of Greencastle, Indiana, a message peculiarly appropriate to this Pentecostal season.

Sermons of Power, edited by William P. King (Cokesbury Press, \$1.50), is a collection of nine elo-

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quently moving sermons in "The Pentecost Series" by as many eminent ministers of several denominations.

In The Message of the American Pulpit (Richard R. Smith, \$2), Lewis H. Chrisman, Professor of English Literature in West Virginia Wesleyan College, summarizes the content and spirit of the contemporary American pulpit, giving excerpts from representative sermons with special reference to the practical application of the Gospel of Christ to present conditions.

The Commonwealth, by Charles Henry Brent (Appleton, \$2), was written by that saint, beloved in many communions as well as his own, the late Bishop Brent. With that ability, lucidity and catholicity of spirit which so notably characterized him, the book discusses our human inheritance, our divine resources, our opportunities, our perils, and Christ the uncrowned King. It is a beautiful message from one who now sees "the King in his beauty."

Old Faith and New Knowledge is a notable volume by James H. Snowden (Harper's, \$2.50), the distinguished former professor of theology in Western Theological Seminary (Presbyterian), Pittsburgh, editor of the Presbyterian Banner, and author of more than a score of volumes that have enriched the religious literature of this generation. He holds firmly to the "old faith." but he believes that the statements of it that have come down from former centuries need explanation and restatement in the light of the fuller information regarding the universe and the Bible which is now available. He says that his purpose is to take a general view of the relations of faith and

knowledge, or of religion and science, and to trace the process of their adjustment through the Bible Readers who are satisfied itself. with the "old" forms may be startled by his discussion of some of their cherished convictions. Others, who have found difficulty in reconciling their early faith with their later studies, will be helped by his positive assurance that the essentials of evangelical Christianity have not been impaired: that they are compatible with the best science; and that old faith and new knowledge are not mutually antagonistic but are complementary and harmonious. The book shows an astonishing range of learning, is written in excellent English, and breathes a clear faith in Christ as Lord and Saviour.

Is any subject more vital than The Place of Jesus Christ in Modern Christianity? Under this title (Scrbner's, \$2), John Baillie, professor of theology in the University of Toronto, says that his "endeavor is to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties inherent in the traditional presentation of it, while yet losing hold of none of the great insights into spiritual truth which lay imbedded within that traditional presentation and were the real secret of its marvellously powerful appeal to the human heart." As in the case of Dr. Snowden's book, readers who find no difficulty in the traditional view will probably feel that Dr. Baillie's restatement is not free from "perplexing difficulties"; but the large number of those who are troubled will be helped by this able theologian who has worked his way through all modern problems to an assured faith in Christ and who is

eager to have Him universally worshipped as Lord of all.

Sceptics exult and pessimistic Christians lament that "the Bible is so little read today." And vet it is still the best seller in the world, and books about it continue to pour from the great publishing houses. Last September, Professor Herbert L. Willett, of the University of Chicago, published a volume entitled The Bible Through the and Centuries (Willett, Clark Colby, \$3), and the demand for it was so great that within a few months a second printing became necessary. The author writes for lay readers, to explain when, where, by whom and for whom the Bible was written, its history and versions, and what modern scholarship has to say about it. The multitudes who have heard Dr. Willett on Chautauqua and other platforms know the charm of his style; but the lay reader should bear in mind that there are scholars of high repute who hold a more conservative view than he holds.

Every minister should read Joseph Fort Newton's The New Preaching (Cokesbury, \$2). Few living ministers have such a genius for clothing religious ideas in attractive literary form. His pages shine with beauty. But there is nothing artificial about it, only the natural expression of a gifted mind. He has written not for the classroom but for the study. In spite of his modest disclaimer, he himself is an illustration of what he calls "a great art"-the effective preaching of the Gospel to this generation.

The fame of Professor James Moffatt's writings and translation of the Bible leads one to welcome his latest book — *The Day Before Yesterday* (Cokesbury, \$2), the Fondren lectures for 1929. "Yesterday" is the period between 1860 and 1890. With cyclopædic knowledge of its scientific, philosophical and literary characteristics, he brilliantly discusses their bearing upon religion and their lessons for today.

A book which deals with the basic doctrine of our Lord's death and its meaning is never to be ignored, especially when it is written by one who has such a far-flung audience as Shailer Mathews, Dean of the Divinity School of the University of Chicago. In The Atonement and the Social Process (Macmillan. \$2), he describes and evaluates the various theories that have prevailed at different periods. and restates what he believes to be their permanent contribution to the religious need of our time. The sublime truth of the atonement transcends any human explanation of it, and Dr. Mathew's account will not satisfy some readers, particularly those of more conservative views, but he writes ably, in good spirit, and with reverent faith.

Much is being said nowadays about the alleged widening breach between educated people and the churches. We think that the situation has been exaggerated. There have always been writers who have assailed Christianity, and we doubt whether such critics are relatively more numerous today than in former generations. Nevertheless. we must admit that the advocates of Humanism, Behaviorism and a mechanistic interpretation of the universe, are influencing many people, particularly in the student group, and that some college and university professors have openly challenged the reasonableness of evangelical faith. The danger has

not been lessened by some wellmeaning defenders of orthodoxy who have identified their own rigid literalism with the faith which was once for all delivered unto the saints and denounced every other interpretation of the Bible as a denial of the Christian religion. In these circumstances it is perhaps not surprising that some ministers should feel called upon to write books designed to reach and hold men and women who are drifting away from the churches by showing them that evangelical religion and modern science, when both are rightly understood, are not incompatible, that the Humanist, Behaviourist and mechanistic view of life is radically wrong, and that Christ is still the only solution of the problems of man and society.

Several books of this type have been noted in this article, and we close by mentioning one more-An Emerging Christian Faith (Harper's, \$2.50), by Justin W. Nixon, the eminent pastor of the Brick Presbyterian Church of Rochester. He says that he finds thoughtful men and women asking: "Why are we so confused in our religious thinking when our fathers were so sure?" "Why worry about any religious belief at all?" "What shall I believe-what might be the content of a modern Christian faith?" "Can a positive and worthy faith survive in our mechanized civilization?" These and similar questions he answers against the background of his own religious experience and the changing thought of the time. It is a clear, strong book, significantly illustrative of the attitude of an influential group of ministers in various denominations and they are not to be ignored by one who wishes to know the various movements that are stirring the minds of men.

Some things that we cherish are regarded by Dr. Nixon, and several of the other authors mentioned above, as "the framework of Chrispreaching for centuries," tian which "has been rendered obsolete by the advance of the modern world." Undoubtedly a part of the old framework is in the way and should now be wisely removed. But from our viewpoint some of the timbers in what these authors deem "obsolete framework" belong to the main structure, and other parts are doing no harm and have acquired such sacred associations that they help rather than hinder. However, as to the main purpose of the authors, Dr. Nixon probably represents them all in saying (pp. 318-319): "The future of Christianity as a religion of historic integrity will depend upon whether the Christian can become once more what he has been in the great ages of his history, one who lives in his world by virtue of a faith which reaches beyond it, who chooses Christ against the world, who sees in the midst of His way a "cross," and who counts upon a God who reveals Himself and redeems man through suffering."

HOW A COLLEGE PRESIDENT STUDIED THE WORDS OF CHRIST

D R. HAMILTON HOLT, President of Rollins College, Winter Park, Florida, preached a unique Baccalaureate Sermon in which he said: During the last years of Count Tolstoy's life, he wrote a statement entitled, "My Religion," the essence of which was as follows:

Christianity is the best of all the world's religions. The essence of Christianity is recorded in the Bible. The essence of the Bible is the life of Christ. The essence of the life of Christ is found in His sayings.

Tolstoy read through the New Testament and marked with a red pencil all the sayings of Christ. He then took a blue pencil and checked those red-marked sayings which he understood. "My religion," therefore said Tolstoy, "is the red and blue passages in the Bible."

I have always wanted to do what Tolstoy did, but carry it one degree further, for manifestly Tolstoy may have included in his red and blue marked verses some that were not genuine sayings of Christ, but were interpolations by ancient scribes and copyists. So during the past year, mostly on trains and in hotels while engaged in the not always easy task of making friends and in raising money for Rollins College, I went over the Gospels marking Christ's sayings in red and blue as Tolstoy did. In addition to the sayings found in the Bible, I took the thirteen sayings or "Logia" discovered by Grenfell and Hunt in the Nile Vallev in 1897 and 1903. These, together with the marked passages in the Bible, I gave to the best

available Bible student I knew and asked him to take a green pencil and check all the red and blue marked texts which the recognized Biblical scholars had no doubt that Christ actually said.

Then I took all of the verses marked in red, blue and green, cut them out of the Bible and put them in five different envelopes, marked "God." "Heaven," respectively, "Christ," "Man," and "Miscellaneous." I then subdivided the clippings in each envelope according to topics, bringing all the sayings on each topic together. After discarding the duplicates, I had in the five envelopes all the sayings of Christ, classified by topics that were understandable by me.

This search through the Scriptures has been somewhat in the nature of a voyage of discovery for me. I have felt many times, as I was working over these sayings, a strange something coming over me, and I can easily see how men can be so seized by the spirit of Christ's words as to forsake all and follow Him.....I offer only these two generalizations:

First, every saying of Christ is so simple that any child can understand it:

Second, every saying is so profound that no philosopher who ever lived can fathom completely its depths. Three sum them all up:

Come unto me all ye that labor and are heavy laden and I will give you rest.

Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.....Follow me.

WHAT CONSTITUTES A MISSIONARY CALL?

BY THE REV. SAMUEL M. ZWEMER, D.D. Professor of Missions, Princeton Theological Seminary

O class of people is facing this question from a more practical standpoint than the students in theological seminaries. They are nearly all looking forward to the Gospel ministry. They discuss the question among themselves. They know the needs of the foreign field and its opportunities from their study of missions. They know something of conditions in non-Christian lands by their study of the great religions. Most of all, it becomes an urgent personal question, the answer to which is vital when we seek to know God's will. In reply to a questionnaire given to the junior class in Princeton Theological Seminary the following answers are characteristic. They may not be startling in their novelty. but they are encouraging in their discernment and hopeful for the present generation of students. Among fifty replies there was none that expressed doubt of the necessity for a special call of God for the ministry, or inferred that service abroad required no special qualifications. One hesitated whether a special call is needed to leave the homeland. I quote some typical answers.

There are no doubt calls which come through some supernatural channel. However, most calls, as in the ministry, come through the agency of some person.

Complete consecration is the essential thing in a call. Thus every man who is wholly consecrated to Christ must consider where he can be of most service in bringing the Kingdom on earth. As Dr. Speer has said, every Christian therefore has a call to the field because the need there is so great. It would be more to the point to need a special call in order to stay in this country where the need does not seem so great.

A foreign student writes:

In general there are two ways in which God calls to a certain work, whether that work be on the mission field or at home. He may speak to us directly through a vision, or we may hear His voice in our inner consciousness. This direct method is, however, rare in the present day-at least, not as common as a second method, namely, He brings about certain circumstances in our lives which determine a definite line of action. This method seems to be of two forms which I shall call internal and external. In the internal instance, certain problems are raised which challenge human interest and thought. God calls us by illuminating our mind so that we are given insight as to the full significance of the problem, and He brings circumstances to bear upon our training and environment which fit us for that particular work.

The call comes from an external stimulus when God directs outside factors to serve as stimuli, such as the advice of friends, parents, and others, or the reading of certain books, or God may touch our hearts by a speaker whose message is His call to us. Through my own experience I am sure that God's call is something very definite which is irresistible.

Another student emphasizes the idea, somewhat fancifully, that the various factors in a call are not easily determined:

A missionary call, since it is a labor of love, may be likened to that stage in an individual's heart. As a man

may fall in love in various ways, so is a man called to the mission field. Suddenly, or gradually, he realizes that there is nothing else worthwhile in life but this. God has ordained that he should do this. The facts of his nature, emotional and intellectual, both point that way. He remembers the talks in Sunday-school on missions. He thinks of the pennies he took to church for missions. He recollects the wonderful books on foreign lands that he has read. The vision is gripping; he wants them to go to the mission field? Why? The reason is in his own spirit where all these factors of the need and the means of satisfying it have been brought together, by God, through God's agents. The reason for a call is neither emotional or entirely a matter of reason, but a combination of both.

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Three others reply as follows:

The missionary call should be definite and dynamic in the life of the missionary. To my mind the sense of need in any land is not enough. People may be perishing; and there may be dire need for preaching and ministering in the name of Christ; yet these are not enough. The individual must have a sense of "oughtness" in his own life or he won't be able to stand the challenge of the given field. A dynamic purpose, a sense of definite call must be experienced or the drive is lacking. Paul and Barnabas were good, wise preachers and ministers at Antioch, but it took a definite call of the Spirit to send them to the gentile world.

This call may come in three ways, an actual religious experience caused by an appeal to the emotions and the conscience; an intellectual decision arrived at by studying the conditions existing in the field (with regard to the need of men, climatic conditions, intellectual exactions, etc.) and the conditions of the individual (with regard to fitness for the type of work, health, intellectual ability, etc.); a growing desire and feeling of the need of men, the joy of the work, and a knowledge that God can best use a particular individual in this particular line of work.

I have decided because of a direct recognition of my indebtedness to Christ for the glorious change He created in me through the Holy Spirit.

It is this great change that has created in me a burning desire to participate in the work of Christ—to spread His happiness, giving power to those who are suffering in obscurity.

The missionary call may come in a number of ways. The great conventions with their enthusiasms and factual presentation of the work abroad; the challenge of a single sermon; the blinding light of a Damascus Road experience; the steady voice of the Holy Spirit saying to those who are waiting in prayer and fasting, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2); the concurrence of events which seem to show the leading of the Spirit; all these may be calls. In any event the important factors in the call are God and the individual concerned. Whenever the call is neglected or brushed aside, a feeling of uneasiness and dissatisfaction will appear.

The last quotation is from an Oriental student pleading for his own nation and summing up the testimony:

What constituted the missionary call for Paul at Troas constitutes the missionary call today. It was the vision of a man voicing the needs of a nation and begging Paul: "Come over and help us." Paul could not resist the call and went over to help them. To those who love the Lord Jesus and who are willing to give their lives to His service and to His cause today, there comes the same vision—the vision of a nation yearning for Truth and Life. And when the vision comes, who can resist it?

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UNION THEOLOGICAL SEMINARY OF THE PHILIPPINES

BY THE REV. HOWARD W. WIDDOES, D.D. For Twenty-six Years a Missionary of the United Brethren in the Philippines

S OON after American occupation of the Philippines guaranteed religious liberty, evangelical missionaries began preaching and teaching from the open Bible, something Spain had never permitted since she had established dominion over the Islands. Great crowds gathered at these missionary meetings in Manila and other centers in those stirring days.

Classes of believers were soon organized and these presently became charter members of new churches. The missionary soon discovered that he could not shepherd all the growing flock but must have the assistance of Filipino leaders. Bible institutes and training conferences were hurriedly organized and lay leaders were trained in the elementary work of spreading the message. Hundreds of laymen went out from the early churches, bearing testimony often in a crude way but at the same time arousing an interest in Bible reading and laying foundations for future churches.

As Bible knowledge grew and the educational program of the Government raised intellectual standards and developed leaders. the average uneducated lay preacher could not maintain his place of leadership. A trained ministry became a prime necessity to the growth and stability of the churches. Nicholson Seminary was therefore founded by the Methodist Mission and Ellinwood Bible Training School by the Presbyterian Mission. A shortage of mis-

sionaries in 1907 caused the Rev. Dr. George W. Wright and the Rev. Dr. Harry Farmer to take effective measures for uniting the two schools in Manila into The Union Theological Seminary of the Philippines. The United Brethren Mission became a partner in 1911. The Disciples joined in 1916 and the Congregationalists in 1919. The Baptist Mission has sent students and has long been sympathetic with the seminary. Students are now being sent by various other religious organizations in the Islands and are cordially welcomed. In 1919, the Seminary was incorporated under the laws of the Philippines, providing that local affairs be governed by a board of ten trustees elected by the cooperating Boards and Missions.

A fine Christian atmosphere dominates the entire life of the institution. A Student Volunteer Band has been organized to sound a call to the young people of the Philippines to meet the need for Christian leadership.

The primary function of this institution of higher Christian education is the training of ministers. Its secondary function is the preparation of laymen for high grade Christian leadership.

Two types of ministers are needed for the Evangelical Church of the Philippines. One for the interior and rural groups where the general educational attainment has not reached beyond the common school level and where economic conditions make it impossible for the churches to pay high salaries. Ministers are needed who belong to the social group where they work. A shorter seminary course has been arranged for the training of such men, corresponding to the best Bible Training School courses in America.

Then there is the need for the keenest, most highly trained type of minister for pulpits in the centers of education and the larger cities. The educated classes in these centers are affected by all the newest fads in thinking and in religious faith. Only the very best intellectual and alert spiritual leaders can command their respect and attention.

The churches are making a splendid effort to reach self-support, and especially so since the United Evangelical Church of the Philippines has been organized. They now feel that the Church is their very own. They need trained Christian laymen to assist in building this self-supporting Filipino The Government, too, is Church. in great need of trained teachers who possess not only adequate intellectual equipment but also have clean Christian characters. Many of our Christian young people of the second generation are attending the Seminary high school and pre-theological departments in order to fit themselves for their life work.

Through the aid of the five cooperating missionary boards, a beautiful new concrete building of three stories and roof garden was erected in 1926. The valuation of the building and site is \$125,000.

The faculty is composed of American missionaries and Filipinos, all well trained for their specific tasks. The total number is 25---six Filipinos and 19 missionaries—including some who are giving only part time service.

Missionary salaries are paid by their respective Missions direct to the missionaries. The salaries of the Filipino teachers and the administrative expenditures are provided through an assessment on the respective Missions.

Additional funds are received from tuition in all pre-theological courses and from Seminary Day celebrations observed in many churches.

But a theological seminary cannot be adequately supported by its students and local missions which must conduct an extensive evangelistic and medical work and the secondary schools and college which must provide students for the Seminary. Every theological seminary in the United States depends upon special gifts and income from endowments. The Trustees of the Seminary in Manila and Cooperating Committee the in America, whose membership consists of responsible laymen and the secretaries of the five cooperating missionary Boards, have therefore authorized the launching of an effort to secure an endowment of at least \$125,000, to be invested by the Cooperating Committee.

There is no work on the mission field more strategic than the training of a high grade ministry and lay leadership. This is the task to which this Seminary is devoted. It is the only institution of the kind in the Philippines, and it is therefore the dependence of the Filipino churches and the cooperating denominations for the supply of the capable ministers and lay workers that are indispensable to the stability and development of evangelical Christianity in this great archipelago.

CAMBODIA'S GOLDEN BOOK

BY THE REV. N. M. CRESSMAN, Battambang, Cambodia

"JUST off the press." How often this announcement has arrested our attention. Please take this seriously and you will be introduced to what is destined to become "the best seller" in the history of Cambodia. It is the Cambodian New Testament, just off the press of the "Imprimerie de la Mission Evangelique de l'Indochine." The translation and printing are the work of faithful toilers of the Christian and Missionary Alliance.

This tentative edition is bound in a golden-yellow, heavy paper cover, a color in keeping with so many things in this land: the robes (when new) of the much revered Buddhist priests, the enameled tiles on the roofs of the royal buildings, the dancing pavilion, the new royal palace, the pagoda with the silver floor, the house for the sacred white (?) elephant, etc. All these glisten with golden glory as the sun reflects its rays upon them. But this royal book with golden covers will outshine them all when from its illumined pages the glory of Jesus Christ shines forth.

I turned it over. I wanted to embrace it. Only those who know the task confronting missionaries when trying to instruct young Christians in the way of righteousness, honesty and chastity will fully understand what it means to possess the epistles in the language of the people. Thus the Church of Jesus Christ in Cambodia may now possess earth's greatest treasure, the "Word of God."

I paged through it carefully after having read the title, "Sacred Book of the New Promise." Each book

in its order, the good old Gospels and Acts, printed and circulated by the thousands already in Cambodia. Then "Rome," wherein Cambodians will learn of "righteousness by faith in Christ Jesus." Next "Korrantoe string one" and "Korrantoe string two" with their instructions for the assemblies of saints in the midst of heathen customs. Cambodian sacred books are written on both sides of long, narrow, palm leaves. Each page has a hole in the center with a loose cord running through them all, thus permitting them to turn over the leaves and read both sides. One string refers to one volume. This expression is carried over from Cambodian literature even though our New Testament is printed in book form. Therefore we have "two strings" in connection with Paul's counsels to the Corinthians.

We close this wonderful book with "Work of Opening Visions" (Revelation). Noticing in this last book the favorite closing promise, prayer and blessing. I found it just as much inspired and inspiring as in any other language. To save lost souls, cheer weary hearts, and strengthen tired bodies as they are being perfected in holiness, while engaged in this joyful work of spreading the glorious light in this religious yet benighted land comes "Cambodia's Golden Book," The New Testament.

"Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light, it giveth understanding unto the simple..... I rejoice at thy Word as one that findeth great spoil."

WHY MEDICAL MISSIONS IN AFRICA?

BY FLORENCE NEWBERRY GRIBBLE, M.D., Yaloké, par Bangui, French Equatorial Africa

Medical Missionary, "La Mission Oubangui Chari," Foreign Missionary Society of the Brethren Church

F JOHN 3:16 is justly and properly considered the world's golden text, then 1 John 3:16 may be considered the golden text of the Church. "Hereby know we love, because He laid down his life for us, and we ought to lay down our lives for the brethren." If "the brethren" include those for whom Christ died and who would become His true brethren if they had an opportunity, then an illuminating ray to one called to be a medical missionary is found in the 17th verse.

"But whose hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

None who have not seen with their own eyes the extent of the need in non-Christian lands can fathom the depth of the extremity of these sufferers.

For nearly twenty years a pioneer medical missionary in Africa. no physical need has made upon my heart a more profound impression than the unspeakable filth and squalor in which the heathen native lives. Crawl on your hands and knees through the low aperture which forms the only door into the hut of the East African Mukikuyu, and avoid, if you can the filth and soot. You do not find a stool or even a mat on which to sit but you must stoop for volumes of smoke have no other exit than the interstices in the grass which forms the roof. Your brother in need is dressed in an old blanket.

His wife wears only the skins of animals. Layers of filth are mixed with daubs of red ochre and castor oil—not only on their skins and in their hair—but on their meagre clothing as well. The light is too dim to see the abounding vermin, the well-known carriers of disease. A sick child may be lying close to the fire upon the filthy floor. Here the medical missionary has an effective stepping stone to present the Gospel of Christ.

Happy is the medical missionary who has a simple but sanitary hospital to which he may remove the sick children. With simple faith those children may accept the Lord Jesus, daily preached and practiced in the wards, and may carry the story of Jesus to their parents.

The sick man, woman, or child whom we remove from the hut to the hospital may have any one of a variety of diseases. We may find liver and spleen enormously enlimbs emaciated. larged. vital processes arrested, death imminent. Then must come out of its case that expensive instrument the "What a waste of microscope. money!" someone may say. "Better to put our money into the *direct* preaching of the Gospel!" But the medical missionary remembers that the Lord said, "As ye teach, heal." The microscope finds that the trouble is not malaria. \mathbf{He} discovers Leishman Donavan bodies; and so he knows the child has kala-azar, and if it had remained in the vermin infected hut, whole villages might have succumbed to the deadly epidemic. Over 90% of these cases left untreated would have died. Because the microscope revealed the nature of the disease the child must have not quinine for malaria, but antimonium for *kala-azar*. So the villages are saved. To what purpose? To hear the Gospel from the lips of the doctor, his colleague or both.

If the doctor has no hospital he cares for his patients as best he can. Sometimes he is obliged to leave them in the native village in spite of teeming vermin and rapidly spreading infection. Sometimes he brings them to a hastily improvised hut, the kindly proffered home of a native Christian, or to his own veranda. But this course may expose the native Christian and family to infection which may be fatal. The missionary's child, like an exotic plant, often succumbs in the tropics to diseases to which the native children show a marvellous resistance. When there is no hospital, the effort to care for a patient on the station may result, according to the method used, in the loss of the patient and consequently reflections upon the work; in the loss of the life of a valuable native worker, or even in the death of a member of the missionary's family.

If he has a hospital and equipment, he may lack nurses and other trained assistants. So his time is consumed with complications which should be shared by others. He may have the responsibility both for the operation and for the anesthetic; or, the ordeal safely over, the patient succumbs to a complication which an untrained colleague failed to recognize.

If you could come into our churches in this dark land, we might say to you as the congregation files slowly out, "Do you see that man there? He had sleeping sickness in its worst form. He was a focus of infection and doomed to a lingering death. But God has blessed the administration of tryparsamid and he is healed."

Come home with us to lunch and we will tell you the story of B., a former polygamist who gave his heart to Jesus Christ and who passed the great test by the surrender of his supernumerary wives. Yet after his conversion and baptism, there clung to him that dread disease syphilis. He grew worse in those early days when we had neither hospital, nor nurse, nor satisfactory equipment. Then one day the long ordered Neosalvarsum arrived and, praying to God to help, we gave him one half a dose. He could neither walk or even turn his head. The next morning, returning from an emergency case, we were asked by a colleague if we had seen B. "No, but we are going at once," we responded breathlessly, believing the end to be not far away. "Wait." replied our fellow missionary, "B. was here to see you. He walked all the way. He feels so well, and is praising God for this wonderful deliverance." The reaction is more than we can bear. Surely God has worked wondrously in our midst!

We might tell you of our first fracture case years ago when we were young. Kihika, under treatment for a tubercular limb, nevertheless working in his garden, fell and fractured his femur. We had no hospital, no nurse, no trained assistant of any kind, but the treasurer of the mission knelt on the ground beside the man to administer the chloroform and the inexperienced doctor reduced the fracture and applied the splints. In those days a man with a broken bone in that tribe was considered hopeless. How we prayed, how we worked, how we massaged! What consultations with our books, what inaugurations of antitubercular treatments! And. oh. what joy when Kihika walked. when the fracture not only was healed, but the last vestige of tuberculosis had disappeared. But the healing was not all. There followed that rapid establishment of confidence so familiar to the medical missionary after a hard but successful fight with disease, confidence of the people, not only in the mission, but in the Gospel as well.

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What a wonderful boon and seeming magic chloroform is in a heathen land! "Give me some of that *medicine in my nose*," said a patient in the Yaloké hospital the other day, "and you may cut me open and see what is the matter with me!"

The day of miracles is not past and we may be called upon to exercise the gift of healing in a miraculous way. I believe that God heals every patient who is cured in our work. Who can deny Him the use of the means He has Himself created? Who can refuse to cooperate with Him? Who can turn a deaf ear to the call to be a medical missionary? Happy is he who is privileged to be so called.

We went to preach one morning in Jougous village. The crowd was great around the fire. Several of the audience accepted the Lord Jesus. As we were about to de-

part our attention was called to a man lying by the fireside and hitherto hidden by the crowd. He was a hideous mass of filth intermingled with recent burns. The chief told his story. The night before the man had left his hut. and presumably in a fit of epilepsy had fallen in the fire, where he remained unconscious until morning. Deep burns were on the face, the side, the chest, the thigh, while the arm below the elbow was a charred mass. We brought him to the mission station where we then had no hospital, no nurse, no trained assistants and but little equipment. Our surgical instruments had been burned in a recent fire and had not been replaced. All wounds but the arm healed without surgical interference. We decided to amputate the arm at the elbow joint. But our patient refused. We prayed for his consent and on Sunday morning our table boy who was also our medical helper, whispered: "Mesengaili wants his arm off." The only other missionary on the station consented to try to give the anesthetic. The operation was performed on the veranda of the dwellinghouse, on a nativemade table, with a hunting knife and a carpenter's saw. My assistant fainted. The natives stood outside with cries and groans of "He will die, he will never wake up, Alas, Alas!" Finally the operation was finished, and the patient made a perfect recovery. Nobody in all this tribe had ever lived before through such an accident. No one had ever heard of an amputation. Few had heard of chloroform. But Mesengaili gives his simple testimony-"They put me They took off my dead to sleep. I am well again." To the arm. native it is more wonderful and

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produces greater confidence in his mind than a perfect restoration.

At Mahagi in the Belgian Congo the region is peculiarly susceptible to thunder storms. Lightning often strikes a native hut, and men and women and children are killed. Sometimes however, they are only stunned, and alas, buried alive. One night a little Christian boy living in one such village came to the doctor during the storm. "A man has just been struck by lightning," he said. "I don't know whether or not he is dead, but they are going to bury him." The doctor went in all haste. The man was unconscious but words were use-They laughed at the very less. suggestion of life. They were completing their preparations for his immediate burial but the doctor quickly drew from her case her hypodermic. A quick injection, a speedy response! The man moved slightly, then stirred perceptibly and sat up. One premature burial was interrupted. One more step had been taken toward winning confidence in that difficult field. For a time the doctor was supposed to have raised the man from the dead.

The medical missionary will never forget the first time she entered a hut where a child was being born. A woman who had been in labor four days was unable to deliver her child. At last the husband was persuaded to send for the mission doctor. There was no time to be lost and fifteen minutes after the doctor entered the hut the child was delivered. There were cries of "God, 'tis God," throughout the village. Then we preached Christ unto them, Christ, whose we are, and whom we serve. It was the beginning of a turning to Him in that obdurate village.

All around us in our present field we have the leper. He is sometimes helpless. often deformed, but sometimes curable. We may manifest the love of God, we may cure the body, and we may have the joy of knowing that Christ is preached, not only to, but often by the leper. Without treatment, we must pass by, like the Levite-on the other sidewhile the poor human bodies continue to be mutilated and destroyed by the ravages of the disease, and contagion is rapidly spread.

Without such treatment souls are not won to Christ for the "Son of God is not manifested unto them" and "the works of the devil are not destroyed in their midst."

Our medical ministry is also blessed to the ungodly white man in Africa, and much more to our fellow missionary who suffers from disease. They are burned by the tropical sun, they know the anguish of African malaria, and thank God they know the mitigating effects of scientific healing. Happy is the medical missionary or the nurse privileged to minister to some dear missionary mother in her hour of need.

And never shall I forget those days when my own life was saved by a fellow physician. For that boon I travelled three hundred miles, carried on a cot by natives, and after two operations recovery came in three months.

By increasing medical missions workers can be protected, lives saved, and the ministry of healing can become an effective stepping stone to the Gospel. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."



"Subsidence of Our Foundations"

This was the disconcerting phrase in President Hoover's address in New York. "What we are facing to-day," he said, "is the possibility that respect for law as law is fading from the sensibilities of our people. We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." Such words from the Chief Magistrate of the Nation constitute a solemn challenge to the churches. The laws of Congress and state legislatures deal only with the external acts and relations of man. They do not create new "foundations" or keep present ones from subsiding. This is distinctably the work of the churches which represent and apply the principles of the Gospel of Christ.

Never has the need been more press-Humanism. Behaviorism. ing. я mechanistic interpretation of the universe, and other cults and isms that seek to improve conditions without Christ, to secure the fruits of Christianity without its roots, are deceiv-This is the time of all ing many. times for the followers of Christ to hold fast to their faith and to proclaim it with redoubled vigor. "To be sure," said that great Chinese Christian Chang Po-ling, "it is a discouraging outlook just now. But why should we let go of our faith because things look bad? If everything looked promising we might do without faith. In discouraging times when all that we see is depressing is the very time when faith helps most. Right now is exactly the time to have faith."

St. Paul wrote to the Corinthians: "For a great door and effectual is opened unto me, and there are many adversaries;" "and" not but, as if adversaries were to be accepted not as a deterrent but as a part of the opportunity—an emphasis of the challenge to press forward into that "great and effectual door."

Are the Churches Losing Ground

This is the title of an impressive article by the Rev. Dr. Henry K. Carroll in The Christian Herald of April 26th. The statistics that are cited by this eminent authority show that "despite the decrease in some instances. the result on the whole is encouraging." They can hardly be termed satisfactory however. As compared with the figures for preceeding years "there is less proportionate gain and several losses in unexpected places." For the first time in its history the largest denomination in America. which has long been notable for evangelistic results, shows "a net decrease of 2,440." The survey of the whole situation leads many anxious Christians to fear that the spiritual tide in America is ebbing. But we repeat our former statement that there is no ground for pessimism. The tide will turn. Tides always do. No one who understands what Christ is and what He came to do can doubt for a moment that the recession is anything more than temporary. When the then known world appeared to be crumbling. Augustine calmly said, "It is a little cloud; it will pass." And he sat down and wrote his inspiring book on "The City of God." Jesus Christ is still the solution of all earth's problems, the goal of all human progress, the Saviour and King of men. To His inspiring service let every Christian consecrate himself anew.

Call to Evangelism

In connection with the special remembrance of Pentecost this month, we are glad to call attention to the following resolution of The Foreign Missions Conference of North America:

This Thirty-seventh Conference of the Foreign Mission Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the Kingdom of God in the earth. We earnestly urge mission boards and societies to reëmphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

In the inspiring fellowship of this Conference, we solemnly renew our allegiance to our Lord, and call upon all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind. The Conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual coöperation with these movements. The Conference earnestly prays for a fresh and worldwide induement of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal.

China Famine

Reports regarding the famine in China continue to be most distressing. It is unmistakably clear that one of the most appalling calamities in all history prevails in that sorely troubled land. Summer weather is temporarily relieving suffering from cold, but it is not bringing harvests because the scanty supplies of seed, that were not seized by heartless bandits and warlords, were long ago eaten to keep the people alive. Farm implements and what animals there were, had to be sold for a like purpose. Nothing remains but a few roots and leaves. Some of the destitute sections are so difficult of access or so harried by bandits and soldiers that food could not be gotten to them, but there are extensive areas within reach in which

millions of starving people can be saved.

The China Famine Relief, whose headquarters are 205 East 42d Street, New York, is earnestly trying to meet this desperate need. It has reliable facilities for distributing aid, and money sent to it will be wisely and promptly used.

Religious Persecution in Russia

The American Committee on Religious Rights and Minorities, which consists of sixty eminent men of differing political and religious convictions-Protestants, Roman Catholics and Jews-after a careful investigation has issued a public statement on the persecution of religion in Russia. The Committee recognizes the probability that some of the published reports as to what is taking place in Russia are misleading; that all sorts of rumors are in circulation and that some of the alleged persecutions may not be susceptible of proof. The Committee, however, has access to a large number of thoroughly authenticated instances that prove beyond question that acts have been perpetrated that shock the moral sense of the civilized world and that overwhelmingly justify the protests that are being made.

After making all due allowance for the political, social and religious background of the Russian situation, and the difficulty of the problems with which the Soviet Government has had to deal, the plain fact remains that religious persecution appears to prevail in Russia on a scale unprecedented in modern times; that this persecution is not based on objection to any particular form of religion-Orthodox, Jewish, Protestant, Roman Catholic or Mohammedan-but to hostility to religion as such and to a determination to extirpate it for the coming generation in any and every form; and that this determination finds expression in confiscation of churches, punishing priests, rabbis and ministers who perform the duties of their sacred calling, forbidding them and all parents under

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severe penalties to teach religion to groups of children, however small, under the age of 18; while the Government, not content with forbidding the religious instruction of children, itself teaches them in government schools to repudiate and hate religion as superstition and the enemy of the State.

Copies of the Statement may be obtained by addressing the Secretary, Mr. Linley V. Gordon, 70 Fifth Ave., New York.

The Naval Conference

No other class has more reason to be interested in the reduction of armaments than missionaries. They are in a special sense the ambassadors of the Prince of Peace. His Gospel is the antithesis of war. It stands for universal brotherhood and international goodwill. Racial and national suspicions, jealousies and hatreds create an atmosphere which makes the work of missionaries peculiarly difficult. All over the world therefore missionary workers hailed with joy the Kellogg Peace Pact and they looked forward with eager interest to the Naval Conference in London. As the Conference proceeded, however, the high expectations which had been aroused by the signing of the Kellogg Pact and the personal conversations of President Hoover and Prime Minister MacDonald were changed to disappointment. It looked as if the Conference were dominated by the psychology of war instead of the psychology of peace, that after all the constituent nations had solemnly renounced war as an instrument of national policy, and pledged themselves to the peaceful settlement of international disputes, the delegates of the Conference acted as if that solemn covenant had never been agreed upon and conducted their deliberations with the contingency of war definitely in mind.

The publication, April 22, of the final draft of the treaty relieved these

apprehensions to some extent. The outcome is indeed far from being all that had been hoped for, but it is so much better than was expected several weeks before the adjournment of the conference that the feeling on the whole is one of relief, One of the most disconcerting provisions lies in the upward application of the principle of naval parity with Great Britain, instead of downward, which, if made effective, would involve a large increase in the American navy and the expenditure of the huge additional sum of a billion dollars during the next five years. However, it should be borne in mind that the treaty simply gives the United States the right to parity and that it does not bind the American people and government to build up to it. They remain free to consider each proposal for naval expenditure on its merits at the time.

On the whole, inadequate as the treaty is in some respects, we hope that it will be ratified by the Senate. A comparison of the outcome of the Conference with the utterances of President Hoover, Ambassador Gibson and other responsible officials prior to the meeting makes it fair to assume that the American delegates did not secure all that they desired. It is equally fair, however, to assume that men of such ability, moral earnestness and conscientious effort did the best they could in circumstances of great difficulty and delicacy. The result is undoubtedly a step forward, and that is certainly better than no step at all. The alternative of rejection would be exceedingly unfortunate. a moral disaster of the first magnitude. It is to be hoped therefore that the friends of peace will rally to its support and, when that advanced position is occupied, press on to a higher position. Much still remains to be done to give more effective governmental expression to the growing "will for peace."



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York President of the Federation of Woman's Boards of Foreign Missions

ONE METHOD FOR SOLVING A GROWING PROBLEM

BY MRS. L. W. CHAPIN, Springfield, Mass.

Becoming actively interested in the missionary work of my church, I was elected president of the Woman's Society and have given many of the best years of my life to the cause of missions.

From information obtainable I came to the conclusion that the success of the missionary work in the church depended largely upon the interest exhibited by the president of the woman's organization. Governing myself accordingly I tried to create interest wherever possible, and help to foster the interests already created.

For a time we had had a department of missionary work for the Juniors in connection with the Sunday afternoon meetings, devoting one Sunday a month to the missionary program; the superintendent was one of the most efficient I have ever known and gave generously of her time and strength to the work. Excellent results were obtained in missionary intelligence exhibited by the boys and girls.

This department was very pleasing to me and all went well for some time —then, the blow fell! We had a very capable and enthusiastic general superintendent of the Sunday-school, who was constantly endeavoring to better conditions in the church school. Religious education was coming to the front and he became interested in the new methods; these were introduced into the Sunday-school. Classes were graded and the Sunday afternoon meetings were discontinued. I was filled with dismay, and the missionary superintendent was deeply distressed for she had a great love for the mission work with the children. We tried to continue the programs on one Sunday a month but in the end were obliged to abandon the meetings though the work was not wholly given up.

This was a very trying experience for us, but one many a woman is facing in these days of constant changes. I knew the missionary interest of the future depended much upon the training of the children of today, and the situation was not faced happily.

The boys and girls were promoted to the Intermediate Department, which was presided over by a superior young matron who had an enthusiasm equal to that of the general superintendent; one who gave her life to the Sundayschool and its best interest; with the Junior achievement, recreational and social programs there seemed to be but little time for the presentation of missionary information to the youth. There was always a rankling in my breast when I thought of missions for the young people, and I longed for more favorable conditions.

Summer vacation came and went, another year passed and still the missionary program was an unsolved problem. It was late in September before things were well under way in the church school. I was passing out from service one Sunday when I came face to face with the Intermediate Superintendent; her countenance lighted up and she came forward with outstretched hands and said, "I want to talk with you." We found a quiet corner and she began enthusiastically, "I have been away to summer school and have had a vision of missions. I want you to take over the missionary instruction in my department. We are to have a two and one-half hour session divided into four periods, the last one we will devote to missions. If you will take the work you may build your own program, you may do as you like if you will help me in this new problem in the church school." Then she added, "I will help you in any way that I can in the woman's missionary work." A promise that has been faithfully kept.

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To do as she suggested was quite an undertaking for one who had done no work with Juniors for many years. I knew there was no program made that would lend itself to this situation: it literally meant to build my own program, for deep in my heart was a faith in the woman's work and a great desire that it be preserved. Why not? Had it not progressed and grown to great proportions during the many years of its existence? Had it ever withdrawn one missionary for lack of funds? Were there not hundreds of thousands of women interested in missions as never before? Why should our work be given up as some were suggesting because new methods of religious education were being introduced, which had not been sufficiently tested. Good methods? Yes, but why couldn't there be some adjustments made for the improvement of all missionary departments? And also for the strengthening of our church school?

I was already overcrowded with work and it seemed impossible to add one more task. I had one week to think over the matter and at the end of that time I told the superintendent I would accept her proposition. I would be loyal to the church benevolences and the church school, but I would reserve the right to advance the work of the Woman's Society in which I thoroughly believed. I realized that here was an opportunity that might never come again, a chance to reach some who would never be found in a special missionary meeting, so I accepted the task, feeling my inability.

Right here let me say that I believe I did my best work for missions when I made that decision, for others with far greater ability than mine have become interested and will carry on much better than I will be able to.

When Sunday came I had many doubts and would have preferred facing the Supreme Court of the U.S. to going before the fifty youngsters with the message. To make the task even more difficult, whom should appear but a former Director of Religious Education in one of our larger churches, who had eliminated all the woman's work for children in his particular church. He had accepted a high office in the Sunday-school work and was with us for observation and as an advisor. Ι did not expect him to be in sympathy with my ideas, nevertheless I was there to present them.

I began by telling the children I had had no opportunity to learn about missions when I was a child, a fact which I regretted, and because of this I was anxious to have them learn about the children of other lands, especially about those our own church was loving and helping. On the first Sunday in the month the money we brought in the mission envelopes went to build churches, hospitals and boys' schools, and for evangelization of people who knew not God, there was also another work for women and girls that only the women could do, so all together we would work for both departments of church missions. Then I told briefly of some of the missionaries supported by the Juniors, of the Christmas boxes we sent them and of the letters received. The young people were very attentive and seemed much interested. At the close when I was feeling that I had made a failure of my presentation from the viewpoint of the visitor. much to my surprise he came forward and said, "Mrs. -----, I believe you have the right idea about our missionary program for the young people and

I shall watch this school with interest." I then spoke in behalf of the woman's work and he agreed with me that we must labor together for the benefit of both departments of our church missionary organizations.

Week by week the program has been built; not to my satisfaction, but I believe we are traveling in the right direction. We are finishing our second year and are pleased with the re-No great stress is laid upon sults. giving, but the young people understand that this is an important part of our missionary project, and each boy and girl has a mite box or a device of some kind for the collection of funds. Later a party with a program, with parents as guests, will be held and an ingathering of funds will be an important feature.

For this year we have had for our subject, "Witnesses for God," and used for the first month the Junior study book, "Going to Jerusalem," the "How to Use" published by the Woman's Foreign Missionary Society of the Methodist Episcopal Church giving many helps. To lead up to the Christmas giving for the Chinese children which is one of our projects, the story, "The Christmas Tree Tells Its Story," by Betty Kilburn, Sendai, Japan, published in the Junior Missionary Friend of December, 1929, was used; this was followed the next Sunday by "The Gift," by Anita B. Ferris, published in Everyland, December, 1928.

To acquaint the boys and girls with our own missionary supported by the women of our church we used:

1. A brief sketch of her life and her picture.

2. Map of Japan.

3. Facts about the country.

4. Location of school.

5. Work in the girls' school and boys' school.

6. Extracts from missionary's letters read and many photos sent by her exhibited.

Much of the instruction has been given in story form and a boy or girl from the department or from the High 4 School Department has been asked to give the story, often in a very acceptable manner. Thus far I have spoken only of the missionary program but to see the period as a whole I will speak briefly of the closing assembly—the fourth period of our two and one-half hour church school.

For nearly two hours the young people have been in session, divided into four periods. Owing to crowded conditions some of the classes are held in the church and some in the parish house; when the hour of closing comes, passing from church to the parish house affords a wonderful opportunity for returning home. Nevertheless from forty to sixty pupils have been present each Sunday.

The closing devotional period is conducted by two members of the department, opening with a hymn; then follows the Intermediate poem in unison, salute to the Christian flag and to the flag of our country, and general announcements. Another hymn follows, which provides excellent preparation for the missionary program.

The superintendent of another department became interested in the Intermediate program and this year has introduced a World Friendship and Mission class of forty minutes each Sunday into her two-hour session. The members of this department are formed into a mission band, outside the church school, with a superintendent who arranges for quarterly meetings and parties.

Several who have gone from the Intermediate Department to a higher one have retained their interest and plans are being made to form them into groups to go forward with the mission work.

There is much more to be said regarding the extending influence of this plan in many of our churches, and in the years to come a strengthening instead of a diminishing of the woman's work seems assured.

This program could not be carried out in an hour's session in Sundayschool, but if one Sunday or a part of a Sunday a month could be devoted to definite missionary work for the young people, including all the church missionary work, I believe the missionary interests of the future would be safe.

Study of the Philippines, Divided into Four Lessons, as outlined by Mrs. Chapin.

1. Use map of Philippines according to directions as given by Friendship Press, 150 Fifth Ave., New York.

2. Use first and second paragraphs of "Going to School in the Philippines," pines," published in "Philippine Stories," by Miss M. M. Crabtree. "Philippine Order from W. F. M. S. office, 581 These Boylston St., Boston, Mass. two paragraphs make a good introduction to be followed by the story, "About Myself" (Philippine Stories), Chapters I, II, III, shortened to fifteen minutes. Use pictures from Public Library showing conditions under Spanish rule. Continue story, "About Myself," Chapters IV, V, VI shortened. Use Public Library pictures showing conditions under United States rule.

3. Story of Rizal, Filipino patriot. Have it told by a boy from the department.

4. Description of the Moros told graphically by one of the department, followed by the story of Mathias Chudra (of the same tribe) showing changes under Christian influences (told by leader).

A SUGGESTION FOR YOUR PRI-MARY AND INTERMEDIATE WORLD FRIENDSHIP PROGRAM

Have a boy recite the following:

AN ODE TO OLD GLORY

By MISS ELIZABETH PIERCE, Washington, D. C.

We salute you, Old Glory, With your red, white and blue, With your stars for each State Of the Union so true.

Where the Spirit of God is There shall Liberty be, With E Pluribus Unum Our pledge for the Free. We're united for freedom, For this and all Lands, That the nations be subject To His high commands.

Have a girl read the following:

GENERAL PACT FOR THE RENUNCIATION OF WAR

Signed at Paris, August 27, 1928 Proclaimed a Binding Agreement at Washington, July 24, 1929

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made..... Convinced that all changes in their relations with one another should be sought only by pacific means..... Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor..... Have decided to conclude a Treaty.....

ARTICLE 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

TWO VALUABLE SUGGESTIONS FOR MISSIONARIES IN HEALTH CENTER AND DAY SCHOOL WORK

FIRST SUGGESTION:

Preparation and Use of Bean Milk

To me one of the most challenging pieces of social service work being done in Peiping and at the same time filled with possibilities was that of the tiny Bean Milk Depots to which the almost hopeless mothers came with

pieces of broken cup or plate or occasionally a whole vessel in which to take home to their darling little slanteved babes the portion of bean milk so lovingly prepared under the direction of Mrs. Lui and Mrs. Davis who had worked for months to perfect the formula so that it would have the proper content for infant nourishment. After returning home and hearing from Miss Rosenberger of the Health Center of Seoul. Korea, of their great need of such an inexpensive infant food, I secured from Mrs. Lui the following formula, sending it on to Seoul. Miss Rosenberger writes: "The recipe is going all over Korea and it is being fed in Kindergartens. We are feeding it here to the undernourished babies and they are thriving on it. The trouble is we want to feed it to the very poor and they need almost daily attention."

THE FORMULA AS GIVEN IN MRS. LUI'S LETTER

Making Bean Milk

1. Grind beans into pieces.

2. Take off skins (or shells).

3. Soak it with 7 times of cold water for twelve hours.

4. Change water two or three times in between twelve hours.

5. Use a large spoon carrying 2/3 of beans with 1/3 of water into the "milk" kettle and grind it into paste (or pulp).

6. Put the paste into a utensil, then pour boiling water into it, enough to condense it.

7. Drip it in a piece of white cloth. You will find the milk falling down through the cloth.

8. Boiling the milk, be sure to stir it often, otherwise it may burn.

Korea is certainly grateful to Mrs. Lui and to Mrs. Davis. What a fine illustration of "sharing" this is!

Public Health and Baby Welfare Work

BY ELMA T. ROSENBERGER, R. N.

When thinking of writing a report, the story of the small boy and the mosquitoes idly goes through our brains. A little boy was out boat riding with his father and while frantically swatting mosquitoes he said: "Pa." "Yes, my boy, what is it?" answered the father. "Well, Pa, I have been wondering why Noah didn't swat both of those mosquitoes when he had the chance instead of letting them into the ark."

We wonder why this and other preventions were not discovered earlier in the world's history, but when we think of the things that have been done by science and preventive medicine, we bow our heads in reverence.

Last year we were contemplating putting on a Health Campaign in Seoul under the guidance of the Council on Health from Shanghai. However, the Government decided to put on a baby show, so we did not feel justified in going ahead. This year a Health Day in May was inaugurated by the Government. Literature fluttered down from the sky until every alley seemed to be filled and every church had enough to distribute to each man, woman and child. A health parade was another feature of this particular day.

An awakening and then education these are our problems—also how to adapt Public Health to this country where the housing and sanitary conditions are so ill adapted to it.

It has long been our dream to have an organized Child Welfare Work in Seoul which should be a center for teaching the undergraduate nurses and doctors the value of public health work. The other institutions have, heretofore, been too busy to consider this project, but last year the opening came. Severance Hospital wanted to open up work and so did East Gate Hospital. They were willing to combine forces under a board of those interested and thus a Child Welfare Union has been organized.

The object and scope of the work is: (1) Several clinics throughout the city, (2) These clinics to be teaching centers for doctors and nurses, (3) Three central clinics—one at Sev-

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erance, one at East Gate and the other at the Social Evangelistic Center working the surrounding districts from each of these centers.

For two years we have been praying for a Korean nurse well enough educated to study Public Health work abroad, one who would love the work well enough to want to do it. Such a young woman knowing her own people and having studied problems in other lands would be able to adapt a Code of Public Health to meet the needs of her own people. The Lord answered our prayer by giving us Frances Lee, who has had two years' work in China, a graduate of Ewha College and of Severance Nurses' Training School. She has been accepted by the University of Toronto for graduate study. She will be the first Korean to receive

days. The feeding station is only an infant, yet we have fed as many as twelve babies a day — an average of forty-eight bottles a day or a total of 12,960 bottles of prepared milk. We began this feeding station work only last October.

We have a record-breaking family. They have two children who have both had prizes at the baby show. The children are now three and five years old respectively and have been brought to the clinic regularly since they were two months old. The whole family have become believers and are beautiful Christians.

We know that this large field of Health Education has not been touched, but we mean to "peg along" with God's help until a grand awakening shall come.



EAST GATE SCHOOL HEALTH POSTERS, SEOUL, KOREA

a Public Health diploma. We humbly thank the Lord and ask that He may be with her and bring her back safely and well equipped for the work.

During this past year we have kept in touch with three hundred babies in three hundred homes. Dr. New has given us her time in the clinic. East Gate has kindly let us take care of our tonsil and circumcision preventive cases in the hospital. Our newest developments have been the bath house and the milk station. The bath house provides for sanitary baths for from forty to seventy kiddies on bathing SECOND SUGGESTION:

Health Poster Exhibit of the Girls' Seoul Day Schools

By MISS ADA HALL, Seoul, Korea

Last June the Seoul day schools put on a Health Poster Exhibit which showed plainly two splendid facts. First, that the Koreans can do anything well that they set their hearts and minds on doing, and second, that some of the public health taught in the schools by Miss Rosenberger and her nurse the past three years has gone home. Each school made its own posters — then these were all brought to East Gate School where they covered the entire wall space of the upper floor, three big rooms—two opening into each other so they made a splendid showing.

Even though there had been no meaning back of them the coloring was worth seeing but the lessons they taught were, of course, what was wanted. You people with your background, who see these things taught so commonly in our public schools, cannot quite conceive the importance of such an exhibit in our background here. It was the first of its kind.

The topics covered were many points but some of the most striking were: Brushing the teeth, combing the hair, taking baths, sleeping with the windows open, drinking plenty of good water, not washing vegetables in the same dirty stream in which the clothes are washed, diseases caused by the mosquito and fly, eating more vegetables and fruit, etc. Advertisements of colored and non-colored pictures from American magazines and a few from their own, arranged attractively on colored paper and with explanations, were most decorative. Now we are up-to-date whether you believe it or not, at least in some things. One of the posters represented the aeroplane dropping fruit and literature telling them to eat it, and there were the Korean children ready to grasp them. Another was a row of children with tooth brushes in their right hand. Over in the corner was a person playing a piano. You could just see the leader saying, "Ready, start," and then imagine them cleaning their teeth to music. Again they took an advertisement of Fullers' brushes, and after making a Korean house cut from paper, they arranged this advertisement very tastefully about it in such a way that that particular Korean house at least received a good cleaning. The big flies and mosquitoes and their life histories called the attention of a great many visitors and one old man in particular had quite an interesting

time getting it all explained to him. While the East Gate School as a whole won the first prize, the kindergarten there really had the best posters of any of the grades. The one which evidently took the fancy of the judges was that of a little Negro girl eating a big slice of watermelon and all round it was placed very nicely a lot of different fruit. The explanation of the picture, of course, was written in Korean or Chinese but each character was on a flower petal cut out by the children.

It is impossible to describe these pictures in words but the coloring and arrangement were splendid and hereafter, I am sure, it will be much easier for both the parents and the children to understand why the children should come to school with their hair combed, their teeth brushed and their bodies clean.

The old saying that cleanliness is next to godliness we hope is still true and that by this effort made, our bodies will be healthier, cleaner temples where the Holy Spirit may dwell.

A BIBLE AND SONG PROGRAM FEATURE FOR YOUNG PEOPLE

Courage

Song of Courage

- Stand up, stand up for Jesus, ye soldiers of the cross,
- Lift high his royal banner, it must not suffer loss;
- From victory unto victory, His army shall He lead
- Till every foe is vanquished and Christ is Lord indeed.

Speech of Courage, by Old Testament Women.

(Select six women, each of whom will prepare to narrate in no more than five sentences, the story of her assigned character, and have her read the speech of *Courage* which she uttered.)

Miriam

Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? Exodus 2:7.

Rahab

There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark that the men went out: whither the men went I wot not: pursue after them quickly, for ye shall overtake them. Joshua 2:4, 5.

Ruth

Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: where thou diest will I die, and with thee will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. Ruth 1: 16, 17.

Hannah

Oh Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life. I Sam. 1:11.

Captive Maiden

Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy. II Kings 5:3.

Esther

If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Esther 7.

Speech of Courage by Women of Today

(Have the selection read by one of the group)

Take my life, and let it be Consecrated, Lord to Thee.

Take my hands, and let them move At the impulse of Thy love.

Take my feet, and let them be Swift and beautiful for Thee.

Take my voice, and let me sing Always, only for my King.

Take my lips, and let them be Filled with messages for Thee.

Take my silver and my gold, Not a mite would I withhold.

Take my moments and my days Let them flow in endless praise.

Take my intellect, and use Every power as Thou shalt choose.

Song of Continued Courage

- Onward, then ye people, join our happy throng
- Blend with ours, your voices in the triumph song,
- Glory, laud, and honor unto Christ the King
- This through countless ages, men and angels sing.
- Onward, Christian soldiers, marching as to war
- With the Cross of Jesus going on before.

WOMAN'S HOME AND FOREIGN BULLETIN

FLORENCE G. TYLER AND FLORENCE E. QUINLAN, Editors Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions

WHAT IS THE PURPOSE OF A MISSIONARY INSTITUTE?

BY T. H. P. SAILER

Our principal difficulty in the church today is that we have too many missionary freight cars and too few locomotives. The difference between a freight car and a locomotive is that the former has no motor power of its own. It starts to move only when connected with an engine. When given a shove, it goes along until its momentum is exhausted and then comes to a stop. Locomotives can move, not only themselves, but cars to which they are attached.

We have a lot of people in the church whose missionary activity is dependent on enthusiasm supplied by other persons. They never generate any enthusiasm of their own, nor arouse it in anyone else. The only way to keep them interested is to get them to missionary meetings sufficiently often.

Some missionary leaders take it for granted that freight cars will always be freight cars, and that the only way to keep them moving is to multiply missionary addresses, to cover the country with touring speakers who will draw and stir the communities they touch.

Without doubt much good may be done by this method, but the policy seems defective. Would it not be better to adopt the aim of manufacturing more locomotives instead of merely imparting to freight cars a momentum which is only temporary. We need missionary spellbinders, but we also need people who can help people to help themselves and others.

1. The missionary institute should measure its usefulness, not by the number of persons who attend and the enthusiasm they express, but by what people do on their own initiative after the speakers leave.

2. It should cater particularly to potential locomotives, those able and willing to work, and with capacity for leadership.

3. It should not consist of addresses which no local talent could possibly duplicate, or of missionary vaudeville entertainments, but should concentrate on suggestions for a program which can be carried out.

4. It should of course provide inspirational features, but should aim at permanent action rather than temporary uplift.

5. The institute should be long enough to give people definite ideas of how to teach and work. There should be several sessions for leaders of discussion groups.

6. The courses on different methods and grades of work should meet separately, so that they can deal with real problems.

7. It follows that leaders of the methods courses should be those having had successful experience with the types of work they present.

8. There should be specific suggestions for the self-maintenance of interest by reading, enthusiasm, prayer, and effort.

9. The whole atmosphere of the institute should suggest, not temporary stimulus, but enlistment in expanding service.

10. It should be made clear that God intends His grace, not to terminate in us, but to influence others through us.

WIDENING HORIZONS

BY KATHARINE V. SILVERTHORN

All too many regard missions as a narrow and circumscribed subject whereas in reality it carries us far afield in imagination, in new knowledge and in fresh interests and understandings of peoples and countries.

Mission study should therefore be ever lifting and widening our horizons for us, giving us new insights and far vision of God's workings today among men and women, youth and children. Such study gives us a new awareness of the problems being created in America and around the world by the changing times in which we live. It develops a new understanding of peoples and conditions as they are influenced by the changing world currents today; it presents the need for changing attitudes, methods and policies in the face of these new conditions-yet it ever presents the same message of a sufficient, universal, unique Saviour to meet the needs of this day as He has met the needs of every day and every age.

FOREIGN MISSIONS-INDIA

The mission study themes for 1930-1931 exemplify the foregoing statement. They take us to India to see there the changes and problems that a strong nationalistic urge and the evergrowing desire for self-determination are creating—for the Indian, for the British Government, for the missionaries and for our Boards.

Dr. Oscar MacMillan Buck, who has written the more advanced book for adults, "India Looks to Her Future," loves and knows his India, having been born there of missionary parents and having visited India some years ago and again recently.

Our foreign mission texts, with two exceptions, are being published by the Missionary E d u c at i on Movement. These two are "A Cloud of Witnesses," by Elsie Singmaster, and a junior book, "The Treasure Hunt," by Margaret R. Seebach, published by the Central Committee on the United Study of Foreign Missions.

For convenience the materials are listed in age-group categories.

For Adults and Young People:

India Looks to Her Future, by Oscar MacMillan Buck, Professor of Missions and Comparative Religion in Drew Theological Seminary; author of "Our Asiatic Christ." A most discriminating and sympathetic view of the Indian Nationals and of the present serious India problems.

A Cloud of Witnesses, by Elsie Singmaster, is made up of biographical sketches of women of India and other lands. These women have been developed under Christian leadership and have now taken their places of leadership in the development of their own lands.

A Course for Leaders, by T. H. P. Sailer, Honorary Secretary, Missionary Education Movement. This pamphlet presents two approaches to the study of India, one course offering opportunity for collateral reading, the other limited to "India Looks to Her Future."

An Indian Approach to India, by a group of nationals. A book of great value to leaders and students, giving clear expression to what Christian Indians are thinking.

Building with India, by Daniel Johnson Fleming, author of "Marks of a World Christian." Although originally published in 1922, this volume still remains one of the finest supplemental books to use in connection with this year's studies.

For Young People and Seniors:

India on the March, by Alden H. Clark, missionary in India. A new and thoroughly revised edition of a very popular book.

Do You Like Our Country? A course on India for leaders, by Ruth Isabel Seabury, author of "Our Japanese Friends." Based primarily upon "India on the March."

Freedom, by Welthy Honsinger Fisher, missionary in India; author of "Through the Moon Gate." A delightful reading book giving the story of two young students, a brother and sister, belonging to a high-caste Hindu family in Bengal.

For Intermediates:

The Star of India, by Isabel Brown Rose, missionary in India; author of "Red Blossoms." A reading book of stories of old India and new.

Out of Yesterday into Tomorrow, a course on India for leaders, by Mary Jenness, intermediate specialist, author of "Meet Your United States." Based on "The Star of India" as the reading book for the group, but the course is not limited to this book.

Going East, by Lilian E. Cox. An interesting book of fiction giving the adventures of Richard Thompson when he sets out to make his fortune in India. Very accurate and valuable in its description.

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For Juniors:

The Treasure Hunt, by Margaret R. Seebach, is an unusual story of how a group of boys and girls went hunting for treasure — not for gold but for good friends. These they found in many lands.

The Golden Sparrow, by Irene Mason Harper, of Moga, India. Contains stories about a group of boys whose families represent the more progressive group in India.

The Wonderland of India, by Helen M. Rockey and Harold B. Hunting. Not a new book but one of real value. Contains many stories of Indian life and missionary work in India. Picture Map of India, decorated with

Picture Map of India, decorated with outline sketches to be cut out, colored and pasted.

For Primary Children:

Bhaskar and His Friends, by Clara G. Labaree, missionary in India. Contains stories and material for the children, and background material with suggestions for use of the teacher.

for use of the teacher. Book of an Indian Baby, by Mary Entwistle, author of "The Call Drum." An attractive little volume of stories about Indian babies.

On the Road, by Mary Entwistle. A charming story of adventures in India by some very interesting children.

Two Picture Sheets, "Boys and Girls in India" and "Everyday India."

For Beginners:

The Three Camels, a story of India by Winifred E. Barnard. One of the popular Nursery Series. A little book with a colored picture opposite each page of text.

Both the home and foreign mission themes are now front page news. While the themes are usually chosen two years in advance of the publication of the texts, it is very interesting to follow the emergence of contributing courses which have brought the countries to be studied into prominence as the new texts have been presented for study. The tense situation in India and Ghandi's stand against the British Government have brought India into the limelight.

HOME MISSIONS-CARIBBEAN ISLANDS

Our home mission theme, "The Caribbean Islands," is no less prominent. The relation of the United States to Cuba, Porto Rico, Haiti and Santo Domingo are matters of great political and national concern these days. The Church will have an opportunity this year to study this situation from the angle of Christian citizenship as well as from the responsibilities of missionary relationships.

The Evangelical Conference held in Havana, Cuba, in June, 1929, has provided a fresh survey of conditions, needs and problems with much new material for our information. That Conference promises to be as significant for missions in the Caribbean area as the Jerusalem Conference was for world missions.

There is no one who knows the situation in Latin American countries as does Dr. Samuel Guy Inman, who has written the text for adults, "Trailing the Conquistadores," nor one who is more understanding and sympathetic.

The home mission books are published jointly by the Council of Women for Home Missions and the Missionary Education Movement.

For Adults and Young People:

Trailing the Conquistadores, by Samuel Guy Inman, Secretary, Committee on Cooperation in Latin America; author of "Problems in Pan-Americanism" and many other books on Latin America. No other recent short book gives to the North American reader such a comprehensive view of the religious, social and political forces of these islands as does this illuminating study.

this illuminating study. Our Caribbean Neighbors, a course for leaders by George W. Hinman, Secretary, American Missionary Association. A pamphlet with two sets of suggestions; one set more advanced treated by topics, the other geographic. Based upon Dr. Inman's book, "Trailing the Conquistadores."

For Young People and Seniors:

Between the Americas, by Jay S. Stowell, author of "Makers of a New World." A short, popular reading book which describes the life of the peoples of Cuba, Haiti, the Dominican Republic and Porto Rico.

A Course for Leaders, by Garfield Evans, missionary in Cuba. Based primarily upon Mr. Stowell's book, "Between the Americas."

For Intermediates:

West Indian Treasures, a reading book by Winifred Hulbert, author of "Cease

Firing and Other Stories." Miss Hulbert made a special journey through the Caribbean Islands to prepare herself for the writing of this book. Planned for general reading and attractively illustrated.

A Manual for Leaders of Intermediate Groups Using West Indian Treasures, by Winifred Hulbert, based on her own book. Aims to cultivate a deeper understanding of the religious heritage we have as Christians and to develop experience in sharing with our West Indian neighbors.

For Juniors:

Sugar Is Sweet, by Dorothy McConnell, Margaret Forsythe, supervisor of field work. Department of Policies work, Department of Religious Educa-tion, Teachers' College, Columbia University. Built around such modern problems as Christian duty towards a governed people.

Porto Rican Neighbors, an illustrated story book by Charles W. St. John, formerly Professor in the University of Porto Rico, and now Professor of Psychology in the New Jersey Law School. A collection of stories about the various types of children in Porto Rico, with an introduction giving a brief history of Porto Rico and its relations to the United States.

A Picture Map of the Caribbean Islands.

For Primary Children:

Children of Sea and Sun, by Mabel Garrett Wagner, author of the leader's material in "Kin Chan and the Crab," with story contributions by Dorothy Mc-Connell, Winifred Hulbert and Mrs. Effie C. Naylor.

A Picture Sheet on the Caribbean Islands.

With such timely, admirable and interesting texts available, this should be banner year in mission study а throughout our evangelical churches. There should be many groups of men, women, young people and children studying, reading, informing themselves of the problems and situations confronting the young churches in these countries, and facing the missionary enterprise and the churches of the United States. The responsibilities and opportunities of the churches in the United States for the extension of the work in these fields should make a new and large appeal, and as an outcome of the year's study, the Christian life of the United States, of India and of the Caribbean Islands should be vastly forwarded.*

UPHOLDING THE PROHIBITION LAW

BY BERTHA GRIMMELL JUDD

President, Council of Women for Home Missions

Wednesday, March 12, was Woman's Day at the hearings on the Eighteenth Amendment conducted by the Judiciary Committee of the House of Representatives at Washington. From many parts of the country representatives of well-known women's organizations cooperating in the Woman's National Committee for Law Enforcement had rallied at the call of their beloved leader, Mrs. Henry W. Peabody, to testify to the benefits resulting from the enactment of the Eighteenth Amendment and to plead for the observance and enforcement of the prohibition laws.

In arranging for the hearing Mrs. Peabody was ably assisted by Mrs. Ellis Yost of the Woman's Christian Temperance Union and by Miss Hilda L. Olson, Treasurer of the committee, At a preliminary meeting on Tuesday thirty delegates presented a statement to be read at the hearing, either on behalf of her organization or purely from her own personal conviction.

Among those who were present to testify for organizations may be mentioned:

Mrs. John F. Sippel, General Federa-tion of Women's Clubs.

Mrs. George H. Prior, International Order of King's Daughters. Mrs. William Tilton, Congress of Par-

ent-Teacher Organizations. Mrs. F. I. Johnson, Federation of

Woman's Boards of Foreign Missions.

Mrs. Orrin R. Judd, Council of Women for Home Missions.

Mrs. Jessie Nicholson, National Wom-Democratic an's Law Enforcement League.

Mrs. Clarence M. Busch, National

League of American Pen Women. Mrs. H. M. Kendrick, National Coun-cil of Federated Church Women.

^{*} The July REVIEW will be a special issue devoted to Home Missions and will contain extended reviews of a number of the books.

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Mrs. A. H. Lippincott, New Jersey Republican Committee. Mrs. C. D. Eulette, Woman's Law En-

forcement Committee of Illinois.

Mrs. Bertha K. Landes spoke from her experience as former mayor of Seattle; Miss Bertha Rembaugh as a lawyer; Mrs. F. C. Porter and Mrs. Lewis J. Johnson as competent witnesses from the college campus.

Prominent women who could not attend responded with messages. Among them were the following, presented by Mrs. Peabody at the hearing:

I stand for the law that has proved a blessing for one station in life and would be an equal blessing to those enjoying greater privileges in this world if they would give the law a fair chance.—Mrs. Thomas A. Edison.

I am heartily in favor of the Eighteenth Amendment without modification. It is a law of the United States and should be observed by all of us. In my opinion it has been of untold benefit to the women as well as men of our country in improved living conditions and a more prosperous nation.—Mrs. Henry Ford.

The great State of Ohio is squarely for prohibition and law enforcement. It will support and honor with high office only those who are willing to do their duty in these important matters.—Mrs. A. Vic Donahey.

Before adjournment on Tuesday the following fourteen points, "We believes," as Mrs. Peabody termed them, were adopted for joint declaration at the hearing:

1. We believe in the government of the United States, based on the Constitution, the supreme law of the land, according to Article VI of the Constitution: "This Constitution, and the laws of the United States which shall be made in pursuance thereof.....shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

- We believe that prohibition of opium, alcohol and other habit-making drugs is a necessary protection in this machine age.
- 3. We believe the Eighteenth Amendment to the Constitution, voted by forty-six out of forty-eight states in the way prescribed, with a greater majority than any other amendment, is binding on all States.
- 4. We believe in the Volstead Act, which has met the test of the Supreme Court, and limits alcoholic content to one-half of 1 per cent. No other standard would be safe for children and those not inoculated with alcohol.
- 5. We believe that under the existing act, the buyer is equally guilty with the seller in illicit transactions in liquor.
- 6. We believe the economic gain resulting from the use of billions of dollars formerly spent in saloons, speakeasies and liquor for private use now used for better homes, clothing, food, washing and sweeping machines, automobiles, radio, life insurance and bank deposits justifies the law.
- 7. We believe the moral issue makes this law obligatory for the individual citizen and the duty of every church member, and that every church should teach respect for this law through its priests and ministers.
- 8. We believe in personal liberty for women who have endured personal slavery through drunken husbands, and we recommend Paul's interpretation of liberty to certain eminent educators and legislators.
- 9. We believe in law observance for the protection of life, property, homes and human rights. Education in law observance, necessary and important, should be supplemented by discipline, the only education for the lawless and criminal found largely among the upper classes and in the underworld.
- 10. We believe since "law breakers must not be lawmakers," lawmaking and enforcement departments of our government should demand that members, sworn to protect and defend the Constitution, either cease attacks on the Constitution leading to contempt for law, or relinquish their office. And since the first duty of the government is to protect the people from violators of the law, we call for immediate and adequate action, whatever the cost.
- 11. We believe, according to the Constitution, Article VI, that courts of justice should be relieved of prejudiced

judges, often responsible for the failure of justice and the breaking down of law, through protecting the criminal rather than the public.

- 12. We believe there is no authority or precedent for submitting the Constitution, as a whole or in part, to a national referendum.
- 13. We believe that the press, which has been in the past and should be now a moral and civic asset, ought without regard to the personal opinion of owner and editor, to give fair representation of the views of the lawabiding people and the government, rather than continue attacks on the law, which will not be repealed and whose enforcement may be weakened by statements leading to crime and disorder.
- 14. We believe that in view of the disloyal and dangerous attitude of men and women of wealth and influence and the failure of officials, there should be law enforcement groups of citizens in town, county, state and nation organized to correct propaganda and safeguard law observance through regular channels, and that regular safety groups of men and women serve without compensation and be recognized and approved by the government.

With a poignant sense of responsibility and in the spirit of earnest prayer the women took the seats reserved for them in the committee room next morning. So great was the interest in the day's program that there were not seats available for even half the people who crowded in to hear. When the meeting was called to order at ten o'clock, Mrs. Peabody requested that the witnesses read their statements in succession, each being allowed from one to five minutes, without interruption for cross-examination. This met with strong objection from several members of the committee, but was finally granted. The rest of the morning was devoted, after an introductory statement by Mrs. Peabody to the reading of testimony, telegrams and letters.

During the noon recess many persons remained in their seats to await the period of cross-examination. This began at two, and was conducted principally by Representatives La Guardia and Cellar, of New York City, both known as determined "wets," who called on each and every one who had testified, prolonging the examination to such an extent that when adjournment was called after five o'clock several witnesses had not yet been called.

It was a day memorable for having seen a convincing demonstration that there is a vast number of women who, aroused by the attacks on the prohibition law, are demanding that it be observed and that only such men be elected to public office as will see that it is enforced. Sincere appreciation was voted the chairman of the Judiciary Committee, Representative Graham, of Philadelphia, who though classified among the opponents of the prohibition enactment was eminently fair and considerate in his treatment of the witnesses. Unbounded admiration for Mrs. Peabody's leadership, her indefatigable labors reflected in the perfect preparation of every detail leading up to the hearing was unanimously voiced by her associates. It was a great piece of work greatly performed.

What the immediate outcome will be no one can tell; of the ultimate success there can be no question. In the meantime, the battle is on, and it is a fierce one. It requires the unanimous support of every one of the millions of women represented by their leaders at the hearing.

No one has more at stake in this issue than the woman who contributes of her life and her substance to the missionary cause at home and abroad. By the patient instruction and devoted living of missionary teachers has the prosperity of thousands of homes in America been established and made secure. In lands across the seas multitudes hope longingly that the Eighteenth Amendment will stand. American women dare not fail. To conserve what has been gained is the task to which every Christian woman is summoned and to its accomplishment she should bring the full exercise of her citizenship and her vote.



AFRICA

Sudan School of Agriculture

HE J. Kelley Giffen School of Agriculture in the Sudan is a development of the Boys' Home in Khartum. Its purpose is to combat the idea that an educated person should not work with his hands and to demonstrate what man can accomplish in cooperation with nature's forces in the plant and animal industry. The fiveyear course includes Mathematics, English, General Science, Animal Husbandry, Soil, Poultry, Dairying, Irrigation. Farm Management and Accounting. A large amount of experimental work is done as of equal importance with technical study.

From the first the school has put forth every effort to pay its own way, to prevent the boys from being estranged from their own people and to emphasize Christian truth. The lessons of science are demonstrated in the laboratory before the student is asked to believe. — Women's Missionary Magazine.

N. M. P. Celebrates Jubilee

THE Nile Mission Press. in Cairo. rejoices at the encouraging success of its Silver Jubilee celebration, March 12. The native pavilion, erected for the occasion, was well filled by representatives of 20 to 30 societies, representing eleven nationalities, over one hundred Egyptians also being present. Many of the messages and speeches referred to the fact that this great publishing house - whose parish extends "westward to the Pacific and eastward to the Pacific"-has never in all its 680 publications lowered the flag of "Loyalty to God's Most Holy Word." Mr. Upson, the director, gave a closing address on the seven principles underlying N. M. P. work: 1. Spiritual men for spiritual work; 2. Spiritual methods for spiritual work; 3. Constant communion with the Unseen One; 4. Shoulder to shoulder upon the Rock of Ages (i. e., cooperation with redeemed souls); 5. "The King's Business requireth haste" (hence evangelistic literature only); 6. "If it die it bringeth forth much fruit"; 7. "Evangelize your limitations."

Abyssinian Empress Dies

MPRESS ZAUDITU, co-ruler of L Abyssinia, and descendant of a line that traced its ancestry to King Solomon and the Queen of Sheba, died at Addis Ababa, April 3, at the age of The empire of Abyssinia, or 54. "Ethiopia," includes four kingdoms, besides many smaller and formerly independent or semi-independent states. It has an estimated area of 350.000 square miles, and a population roughly put at about 10,000,000. Addis Ababa, the capital, has a population of from 60,000 to 70,000 natives, and a foreign population of Greeks, Armenians, British Indians and Arabs of several thousand.

Magna Charta for Africans

THE United States Senate has ratified an international convention designed to secure religious liberty for native Africans under European governments. Rev. Ernest W. Riggs, who, with others, petitioned the Senate for ratification, says:

"This treaty, ratifying the General Act of Berlin and the General Act and Declaration of Brussels, has been called the Magna Charta of religious liberty in Africa, and is the first and only document giving a basis for diplomatic understanding between the United States and Portugal, with regard to religious liberty for the natives of Portuguese colonies in Africa. It is the third treaty ratified recently by the United States which guarantees the welfare of African peoples. The Slavery Convention and the Liquor Traffic Convention were both ratified in the spring of 1929 by the United States, and thus identify our government with international agreements."

Missionaries Appointed

WORK in the Isoko country of the Niger was begun eleven years ago by an African clerk in government service, and there are now numbers of congregations scattered over the area. Because of the unhealthy climate several European missionaries sent to Isoko have died and others have had to leave. But in spite of this the work has grown into a Christian community of some 20,000.

NORTH AMERICA

Illiteracy Decreasing

THE United States Bureau of Edu-L cation claims a reduction of from twenty to six per cent illiteracy in the United States in the fifty years between 1870 and 1920. It quotes Japan as having a 99 per cent enrolment of all children of school age as against 31 per cent who were attending school in that country fifty years ago. Even in Siam a primary education law went into effect in 1923. The mass education movement in China is said to be the most comprehensive plan of deliberately changing a written language and reducing illiteracy ever undertaken. If it succeeds in making 300,000,000 Chinese literate, world illiteracy will have been reduced by something more than one-third.

Trend of Rural Giving

A GENERAL trend of benevolences in rural churches is probably indicated in the figures recently gathered for the Michigan Conference of the Methodist Episcopal Church. Sta-

tistics assembled by Rev. William E. Beckett for all churches in the open country and in villages under 2,500 population (following the definition of "rural" used by the United States Census) show that very significant changes are taking place. "From 1922 to 1928, the total benevolent giving of the rural churches decreased \$69,-850.00, while the total amount paid to pastors increased \$72,652.00. In 1922, the average salary of the rural minister was \$948.00. In 1928, it was \$1.466.00. In addition, the rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by \$110,000.00, or 160 per cent. This has been done while the active membership decreased 8,020, which is 20 per cent; and the per capita giving to all causes increased from \$17.97 to \$23.56 which is 31 per cent." Mr. Beckett thinks that increased giving to missions by rural churches must wait for an improvement in economic conditions.

A Significant Fact

R. FRANK L. CHRISTIAN, superintendent of Elmira Reformatory, said in a recent address: "Few criminals come from Christian homes. During my twenty-nine years at Elmira, approximately 30,000 boys have come under my supervision. They ranged from sixteen to thirty years of age. Only four boys were college graduates. Of these, three have made absolutely good since leav-There was not more than one ing. per cent of high school graduates. Today, out of the 1,500 inmates there is only one high school graduate." Asked concerning the religious influences of those boys before they were sent to Elmira, Dr. Christian said: "About 55 per cent of them came from homes broken by death, desertion or divorce. The responsibility for family support fell on the remaining parent, usually the mother. Dissension, bitterness and the loss of sympathetic understanding had destroyed discipline and made home a good place to get away from. Only two boy scouts were found

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among the 30,000. Very few had been connected regularly with a Sundayschool; fewer still with anything that could be called a Christian home."— Watchman-Examiner.

Hinduism Invades New York

JEW YORK CITY is to have a Hindu Temple on Riverside Drive, the first to be erected in this country. The temple is to have a roof garden where its devotees may worship the There is no congregarising sun. tional worship, and but one man at a time enters. The founder, educated at Benares, arrived in this country penniless, but he is now the editor of an Oriental magazine, and has been encouraged by a group of interested followers to found the India Society, and raise funds for the temple. He claims that the caste system is already being developed in this country.

Chinese Make Gift to American Church

THE congregation of the Church of I Our Saviour (Episcopalian), Hongkew, Shanghai, has sent a gift of \$200 toward the rebuilding of the Church of Our Saviour, Montpelier, Va. The bond between the two congregations arose from the fact that the Rev. Robert Nelson, of Hanover County, Va., one of the earliest missionaries to China, was for many years rector of the Church of Our Saviour in Shanghai, and his ministry is still held in loving memory. Being compelled to return to America he labored in a neglected rural section, organizing a mission congregation which he named the Church of Our Saviour after his church in Shanghai. When the members of his congregation in China heard of his missionary endeavor in Virginia, they sent a generous gift toward the erection of a church, which was destroyed by fire early in 1929. When the Shanghai congregation heard of the burning of the Virginia church, they at once proceeded to secure subscriptions toward its rebuilding. In spite of the fact that the congregation had just been through a campaign that fairly exhausted their resources, a sum amounting to considerably over \$500 in Chinese money was contributed for this object. Owing to the high rate of exchange this sum amounts to \$200 in American money.

American-Japanese Christians

THE largest and most influential organization among the 70,000 Americans of Japanese parentage in the United States is the Young People's Christian Conference, which holds a convocation in Berkeley, Cal., each autumn. At the last session 456 were present, perhaps one-fourth of high school age. The others were largely students and graduates of the various colleges of northern California.

The Christian movement among Japanese in California began in 1877. At first, those reached were very few. Gradually, different denominations have established their respective centers and at present seven denominations have formed churches, 60 in all, with a church membership of 5,000. The children in the Sundayschools number approximately 14,000, and the value of the property is estimated at \$2,000,000.

Negro with a Capital

'N ANNOUNCING that in future it I will capitalize the word Negro, the New York Times says: "Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them..... It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'"

WESTERN ASIA Seed Sowing in Persia

PERSIAN converts from Islam are producing Christian literature. One young man, trained to be a Moslem ecclesiastic and who once wrote a paper "exposing" Christianity, has now written another "exposing" his first paper. In Isfahan, where there is a church of over three hundred converts from Mohammedanism, these converts have carried on house-tohouse visitation, sold Scriptures and preached. They are not paid employees of the mission but self-supporting witnesses.

A striking figure in this indigenous church is Mansur Sang, called "the Christian Dervish." He travels the length and breadth of Persia, doing anything that falls to his hand for a living, but making the preaching of the Gospel his first business. For example, he practices dentistry with a tongs-like forceps. He cannot read or write, but knows much of the New Testament by heart. He carries portions of Scripture and other literature, which he calls his "seed," and one sees him in the bazaar or outside a mosque "sowing." It is probable that many think him mad, and in this way he escapes with his life, but he has been much persecuted .--- S. S. Times.

The Youth Problem

PRINCIPAL KHALIL TOTAH, of the Friends' school for boys at Ram Allah, Palestine, writes in the American Friend concerning the perplexity and confusion among students at Beirut, due to the imposition of conflicting ideas of life and modes of civilization upon their oriental background. This student body (about 1,200) is in process of adjusting itself to modern conditions. It is desperately attempting to reconcile Islam, Christianity, Buddhism, Judaism, with Einstein, Edison, jazz, the moving pictures, free love, and bolshevism. They are constantly comparing the Koran and the Bible with Bernard Shaw, H. G. Wells and John Dewey. One of

them once told me that it would be better to read John Dewey in the morning assembly than Isaiah.

Coffee House Evangelism

▶OFFEE house evangelism is a 🖌 fruitful method in Mesopotamia, according to the Rev. A. G. Edwards, Presbyterian missionary of Hillah, The coffee house is an im-Iraq. portant institution in the Arab's life -a loafing place for the idle, debating club and business center. The missionary has found that to sit quietly here and read the Bible is sufficient. for the Arab has keen curiosity and soon he asks:

"O Father of the Bookbag, what are you reading? Is it Arabic? Let me see it!" Then a portion of Christian literature goes into circulation, for the Arab takes the tract, sits down on another bench in the coffee house, and reads it. Before long, attracted by his interest, others are "listening in." In one coffee house, Mr. Edwards gathered an audience of 60 people, who sat through the reading of six chapters of the Gospel, with explanations and testimony to the power of the Saviour frequently interspersed. As a result of this method of work, seed has been sown throughout the whole Hillah district, and over 20,000 tracts and books have gone into circulation. Many learned what Jesus have Christ claimed to be, and what he claimed to do.

Turkey's Rapid Change

F ALL areas in Asia the rate of progress in Turkey seems to be in a class by itself. The rapidity with which Mustapha Kemal Pasha has swept away age-old customs is amazing. At the beginning of 1929 the new Latin script became law, and within a week it was estimated that not less than half a million adults were attending schools at which the new characters were taught. Other changes involve the abolition of the study of the classical languages, the introduction of the Swiss civil code, the Ger-

man commercial code and the Italian criminal code, together with the abolition of the clause which stated that Islam was the religion of the Turkish State. The policy of the government toward missionary work is that religion cannot be taught in public schools for Turkish children, neither can there be public evangelism. As a part of his ambitious program to westernize his country, Mustapha Kemal has ordered 3,000 typewriters, equipped with a keyboard containing the thirty-one letters and characters of the new Turkish Latinized alphabet,

LATIN AMERICA

to replace the reed pen.

Thirst for the Bible

A BOUT two years ago, in a series of revival meetings but pastor in a suburban Protestant church of Rio de Janeiro, four blind men professed conversion. They had some musical talent and very soon were able to lead a small orchestra and assist in the church music. The congregation took much interest in them, provided a home and secured for them such work as the blind may do. The American Bible Society supplied them with copies of the Gospels of St. Mark and St. John in Portuguese, Braille system, the only books of the Bible in this language for the blind. Soon they were eagerly reading the volumes daily, and began reading to other blind whom they knew.

One of the brightest in the group asked the pastor if he could not teach him English, so that he might be able to read the whole Bible; as he had been told that the Whole Bible in English could be had in Braille. He began studying English in September, made marvelous progress in six months, and is now able to read such portions of books in this system as have been secured for him. As soon as he got a good start, he began teaching others of his companions. Now they are all eager to have a copy of the entire Bible in English.—Bible Society Record. 5

South America's First Junior Church

WHAT is perhaps the first real junior congregation to be organized in the Spanish-speaking world has been functioning for some time with great success in Central Church, Montevideo, Uruguay. This church has one of the best organized Sunday-schools in all South America. Every class uses the graded lessons in Spanish, and a few years ago a special annex to the church was built to house this growing school. It is called the "Doctor Justo Cubilo" school, in memory of the late Secretary of the Supreme Court of Uruguay, who was its superintendent for many years. A desire to link up the older boys and girls more closely with the church led the pastor, the Rev. E. C. Balloch, in collaboration with his assistant, Miss Gilliland, a missionary, to start a morning service immediately following the Sunday-A helpful worship school session. period and appropriate address tend to make the children feel that the church wants them and has a place for them. They have the complete direction of the service, choosing the hymns, reading the Scripture lesson, receiving and administering the offerings. Only the message is given by the pastor or his assistant.

Evangelism in Brazil

M^{R.} F. C. GLASS, of the Evan-gelical Union of South America, who has labored more than 35 years near the equator in Brazil, emphasizes the value of direct evangelistic effort. Under his leadership in 1912, the "Putumayo Expedition" was made to reach the Indians of the upper Amazon with, so far as known, but one convert, Anton Pessoe, a sailor on a Brazilian steamer on the Amazon. He yielded himself to Christ, and began to witness for Him. Mr. Glass kept in touch with him, and eventually he was taken on as a native worker. He has just completed a journey of 5,000 miles, with the Bible, in the heart of the country, with Mr. Gillanders, a New Zealand missionary of the E. U.

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S. A. In such a vast country as Brazil, with its population, apart from the towns, so scattered, one takes every opportunity to get the Word into the hands of the people, so that in traveling by train one keeps a supply at hand to drop at the feet of the lonely signalmen, gatemen, etc., as the train slowly passes by; such people cannot be reached otherwise.

The largest work is being done by the Baptists of the Southern States of the United States of America, and work is also being done by the American Presbyterians. The Scripture Gift Mission supplies many of the Bibles.—*The Christian*.

Missions and Air Mail

THE thirty-second annual Episcopal Council of Southern Brazil was held Feb. 22-24, at Porto Alegre. Ordinarily a month would be required for the report to reach the Church's headquarters in the United States, but in this case the report arrived by air mail in twelve days, the second flight between Porto Alegre and New York. One session of the Council was dedicated to the memory of Bishop Kinsolving, one of the founders of the Mission. A committee was appointed to plan a definite memorial.

"Friendship" Exhibits.

FORTY-NINE cases containing the art work of pupils in industrial schools in Mexico, and also of expert workers in lacquer, pottery and similar objects for which Mexico is celebrated, have arrived in this country, according to an announcement made by the Committee on World Friendship Among Children. The sending of these choice exhibits of Mexican art has been shared in by 1,250,000 children of Mexico as their response to the great expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying goodwill letters, to the Mexican children.

The plan which was followed in the

case of the friendship dolls from Japan, in accordance with which they were sent throughout the country and were made the occasion of more than 1,000 receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The World Committee on Friendship Among Children, 289 Fourth Avenue, New York, is now arranging such an itinerary, and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping-place. The Committee invites correspondence from community organizations interested in arranging for the exhibits.

EUROPE

Mission in Belgium

THE REV. KENNEDY ANET L writes of the Christian Missionary Church of Belgium, a Protestant community that was founded as far back as 1837; "Our work of evangelization is very encouraging, and we would like to spread the Gospel much more extensively among working people by means of literature, tracts and conferences. Colporteurs constantly meet those who hunger for the truth, and often the churches are too small to hold the people to whom Protestantism had been unknown. We have a dozen churches without ministers. During the last year and a half, four have been called home.-The Christian.

Iberian Peninsula Protestants

A^T A recent conference of the Protestant Churches of Spain and Portugal, in Barcelona, one of the Portuguese speakers called attention to the fact that in his country, nominally Roman Catholic, the most influential people are classified in three groups, atheists, agnostics and clerics. Evangelical Christians are in the minority, owing to persecutions during past centuries and continuing at the present time. A similar picture was painted for Spain.

Espana Evangelica gives the follow-

ing figures for religious groups in Portugal as being reported at the conference: spiritualists, 2,000; confessed Protestants, 3,000; Crypto-Jews (Jews outwardly Roman Catholic), 25,000; indifferent and atheists, 750,-000; Roman Catholic in full communion, 750,000, and Romano-pagans (devotees of superstition), 3,000,000.

A Plea for Russian Churches

CONGRESSMAN UNDERHILL, of Massachusetts, has introduced a resolution asking Congress to record itself as deploring the persecution of those in Russia who seek the right to religious worship, and to cooperate with other nations to persuade the Soviet Government to stop its campaign against religious freedom. Congressman Underhil's letter says:

"No one who has not been in close touch with the official news from Russia can appreciate how fierce, despicable and terrible has been war on religion in that country. I am advised that 1370 churches have been closed during the past year. Of these 1119 were Christian churches, 126 synagogues and 125 mosques. Twenty million copies of the Godless, a publication created and financed by the Red Government, operating under the direction of the minister of instruction and backed up by the guns of the soviet army, are scattered about the earth. Thousands of anti-religious clubs are spreading red propaganda, along with unholy and abominable films displayed in sacred places."

Letters from Russia

 $T_{\rm HE}$ FRIEND OF MISSIONS, issued by the Russian Missionary Society, has received many letters from Soviet Russia, from which the following are extracts: A Protestant preacher writes:

"This is the last cry of my soul, and I am afraid it will cost me my life. All preachers are either in prison or banished. During the next days everyone will be forced to join life in the community—or prison, banishment or death. Many people are becoming insane, and parents are killing their children, especially girls, rather than deliver them to the Communists. Spiritual books are burnt on the spot. A wild orgy ensues."

"All the churches in Moscow are closed. Priests and preachers have been arrested and shot. A Mennonite preacher has gone mad, and numbers are committing suicide. A Greek Church priest was arrested and brought to prison. His wife and three little children were driven out of the parsonage into the street in 36 degrees of cold. In despair she threw her children into a hole in the ice, and then threw herself in. Similar things are continually happening."

"I went two days to the city to try and sell a pair of boots (to enable me to buy bread), but could not sell. Many here are dying from hunger and cold. There are others who live well by lying; but I am prepared with my family to die honestly rather than have anything to do with deceit."

Waldensian Church Grows

SR. V. ALBERTO COSTABEL, Moderator of the Waldensian Church, writes that the church has gained rather than lost by the official reconciliation between Italy and the Vatican. The public speeches of ministers in and out of Parliament, the numerous references in newspapers, both friendly and adverse, has drawn the attention of many who ignored the Church or knew her but slightly. There is a feeling of friendliness and respect toward the church more extended and widely expressed than it has ever been, and the civil and state authorities have shown extreme courtesy and a desire to deal fairly.

The main work of the church shows marked increase in attendance at services, while the distribution of Bibles and devotional books has grown appreciably.

GENERAL

Some Jewish Figures

THE world population of Jews is estimated at 15,435,000, of whom 10,121,500 are in Europe, and 4,085,-000 in North America. In New York City there are 1,701,260 Jews; in London, 150,000; in Paris, 100,000; Budapest, 169,000, and Vienna, 147,-000.

There are 120 Jewish colonies in Palestine, and it is reported that there are Jews in every colony who are reading the New Testament.

•The Presbyterian Church in America has in its membership 1,500 converted Jews, of whom sixty-one are ministers.

In the Church of England there are over 300 clergy of the Jewish race.

The Church Missions to the Jews recently held its 121st anniversary, when it was stated that "there is news of 40,000 Jews baptized in Hungary since the war, and tens of thousands in Poland and in America."

The Jewish Lexicon, published in Germany, "estimates the number of Christian Jews who entered existing Christian churches during the nineteenth century at about 224,000." This authority gives the number of 60,000 Jews in Soviet Russia, 40,000 in Poland, and 97,000 in Hungary converted to Christianity since the Great War.

It is said that the Red Army contains only two per cent of Jews, and less than that percentage of Jewesses among woman communists.—Alliance Weekly.

Leprosy News

S INCE 1922, the annual income of the American Mission to Lepers has more than doubled, the receipts for 1929 having been \$228,706.29. The scope of the mission's activity has likewise expanded. It cooperates with all Protestant denominations, and has a connection with 150 centers of leper relief in 40 countries.

There has been new light on the question, "How many lepers are there in the world today?" The prospect of medical treatment has brought into the open large numbers of lepers who formerly concealed their disease. Physicians are able to diagnose cases of leprosy which a few years ago might not have been recognized as such.

Effort has been made to advance along two specific lines: to begin work in districts where no demonstration of leper relief had been made; and to coordinate existing work and keep superintendents in touch with improvements in technique. In this latter connection, there is a significant change in the psychology of the patients, who come voluntarily in the early stages of the disease seeking the treatment which they see has restored others to health. The increasing presence of these incipient cases, amenable to treatment in a relatively short period, and presumably not as infectious as advanced cases, has drawn attention more and more to the Out-Patient system, already in operation under the mission's auspices at the following stations notably: Taiku, Korea; As-siut, Egypt; Taihoku, Formosa; Meshed, Persia; Miraj and Vengurla, India; Sritamarat, Siam; as well as at two points in Portuguese East Africa, and at Elat, Cameroons, where there are said to be fifty thousand lepers needing treatment. To numerous other centers, initial supplies of Chaulmoogra Oil has been sent in order to begin similar projects.

Canon Gairdner of Cairo

THE Archbishop of Canterbury writes as follows regarding the proposed memorial to Canon Gairdner, who died at Cairo May 22, 1928:

"Temple Gairdner was an outstanding personality in the missionary life of the Church. To his lifelong task of commending the Christian faith to Islam he devoted singular gifts of a vigorous mind, a vivid imagination, a chivalrous and enthusiastic spirit, and an ardent and joyous faith. In the creation of an Arabic Christian literature and in the building up of an Egyptian community he did a great work and left the inspiration of a great ideal.

"It is right that some permanent memorial of him should be placed and some provision made for the carrying on of his work in the land which he served in Christ's name for twentynine years."

Church Giving in 1929

THE United Stewardship Council L reports the sum contributed to various church purposes in Protestant denominations, with the average per member. A total membership of 23,-367,360 in the United States and Canada gave, in 1929, \$514,992,105. Of this amount \$406,069,808 was used for congregational expenses; \$79,857.761 for benevolences and included in budgets; and in addition, large amounts for nondenominational and interdenominational activities. The Southern Presbyterian Church holds first rank, giving an average of \$9.01 per member, The United Presbyterian Church stands second, with an average of \$8.49. The United Church of Canada holds third place, its average being \$6.35; the Reformed Church in America (Dutch Reformed), fourth, with \$5.68 per member; and fifth the Presbyterian Church, U. S. A. with \$5.26.

This is for budget contributions only. In per capita gifts for all purposes the Baptists of Ontario and Quebec show the highest average, \$40.10 per member. Next in order is the Protestant Episcopal Church with \$39.72; the Northern Presbyterian, with \$34.89; Reformed Church in America with \$34.42; United Presbyterian with \$33.81 and Southern Presbyterian with \$31.91.

CHINA

Religious Liberty Discussed

A^T THE last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of sixteen denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation and declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed. It was decided to frame a petition to the Government embodying this point of view in order to secure, if possible, a modification of the rigidly prohibitive regulations.

Present government regulations require that "students shall not be compelled or induced to participate" in religious exercises and that "no religious exercises shall be allowed in primary schools." The Ministry of Education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools.

High Cost of War

THE New York Sun calls attention to the cost of China's civil war in terms of human life. The Province of Hupeh is cited as typical. Here statistics show the population to have been diminished by 4.000.000 in three years. This Province has not suffered from famine or pestilence, and there has been no general emigration. Tn 21 of its counties which lie outside the war zones, there was a normal increase of 1,000,000 in the population. Four million lives, at least, have been wiped out of the remaining forty-seven counties, through war and brigands. If the figures could be given for the whole of China during this period, in addition to losses by famine and pestilence, they would be appalling.

China Child Welfare, Inc.

THE West need only fear a "yellow peril" so long as the economic level of China remains below that of the Occident, in the opinion of John W. Mace, national field director of China Child Welfare, Inc., 156 Fifth Avenue, New York. "A weak, undeveloped China is a far greater menace to the world than a strong, well ordered, well nourished population would be."

Millions of children are suffering from disease and hunger as a result of ignorance, famine, lack of doctors and apathy to the situation. These millions of children constitute China's most potential resource, and nothing promises more for the reconstruction of China than a well-devised program in behalf of these children, for it is through them that the public opinion of the future must be created.

Forty Years of the C. L. S.

THE founders of the Christian Literature Society in the year 1887 realized that sooner or later there would be a renaissance in China, that it was impossible permanently to exclude new types of thought, and therefore they decided that Christians should be prepared with literature suitable for such an eventuality.

The Society's program from the beginning included literature for women and children, but its books and magazines were chiefly intended for the literati, of whom 44,036 were selected as the pupils of the new movement. The problem was to produce sufficient variety, and to reach the literati with the material. To this end Mission Boards cooperated, with the resultant increase in production, and a permanent home for the Society. While the fundamental aim remains unchanged. the constituency has been widened to cover all classes, including mothers and children: merchants, laborers, and farmers.

The present catalogue contains 513 titles. An average of thirty new books are added each year, and as many are dropped. In 1907 the volume, "Century of Missions," was published in connection with the Morrison celebration. The Society began in 1910 to issue a Year Book, covering the whole of the mission work in China. The circulation for the first ten years cannot be ascertained, but figures show over 400 million pages issued.—Chinese Christian Student. ISLANDS

Filipinos Make Gift to Religious Education

R ECENTLY at a special recognition service held in the College Chapel at the Agricultural College, Laguna, a young Filipino, on behalf of the church, presented Dr. Ryan with a check for eighty pesos (\$40) as a special gift for the work of the Philippine Council of Religious Education.

This is a splendid demonstration of Christian stewardship. Under Mr. Bousman's leadership, these young men not only are studying Bible and leadership training books but they are also learning to put their teachings into practice. They have adopted two benevolent enterprises. One is the work of the Philippine Council of Religious Education, and the other is a special missionary project in China. Thus they combine both home and foreign work in their giving.—Philippine Presbyterian.

United Church of Manila

'N MARCH, the corner stone of the United Church of Manila was laid. This church, which has in its membership some of the most influential business and professional men of the city, is under the capable ministry of Rev. Enrique C. Sobrepeña, moderator of the general assembly of the Evangelical United Church of the Philippines. At the dedication, those present unitedly recited the lines naming this "the United Church, a House of Prayer for All Nations." The imposing building which will rise on broad Calle Azcarraga will thus become the center of activity of the United Evangelical Church in the Philippines, in which the Congregational, the Presbyterian and the United Brethren Churches are cooperating.—The Christian Century.

Papuan Mission News

T HE large number of languages and varieties of dialects in Papua and the South Seas has made mission work difficult," writes Bishop Newton, of New Guinea. 1930]

The L. M. S. was first in the field. followed by the Methodist and later the Anglican Mission, founded in 1891. A notable achievement has been the successful combat with yaws, a loathsome tropical disease of the skin. The natives formerly believed that all children would get yaws, but now in all the villages near the mission station there is hardly a case of it. The improvement has been brought about by the injection of neo salvarsan. The Government is doing a great deal in providing the missions with neo salvarsan, and in having traveling medical officers to patrol various districts and treat the people. On one occasion a man covered from head to foot with the sores was given two injections. and recovered with no sign of a wound or a scar on his body.

World's Grimmest Missionary Task

THE Salvation Army has undertaken many difficult tasks, but none more so than the opening up of work on Ile du Diable or the "Devil's Isle," the French penal colony to which political prisoners and desperate criminals are exiled for life. Devil's Isle is no misnomer. The horror of life in this prison cannot be imagined, and conditions are terrible beyond description. The new undertaking has been called "the grimmest missionary enterprise in the world."

These little islands lie like green leaves on the surface of the tropical seas off the coast of French Guiana. It was here that Captain Dreyfus spent five years of his life. A more complete isolation it would be impossible to imagine. No ship other than one flying the flag of France may sail nearer to them than a mile and a half, and no visitor is ever allowed to set foot upon their shores without official authorization. There are few doctors and no welfare workers for these human beings, who through inhuman treatment have become, in many cases, closely akin to animals. Statistics have shown that no man has ever returned from Devil's Island sound and healthy; few have ever completed

their sentence before death or insanity has brought their incarceration to an end. The French Government, which in the past has been reluctant to give its consent to any religious order, has at last realized the fact that spiritual forces alone can alter the lives of even the hardest criminals.

Madeira

HERE is an example of practical mission by a mission.

Thirty-two years ago the Methodist Episcopal Church took over an independent mission in the Madeira Islands. Evangelistic services and Sunday-schools were held in Portuguese and a Seaman's Rest maintained. Four other stations were opened later, and a rest home for African missionaries was provided. In view of declining offerings, various plans for discontinuing this mission have been considered, but the Methodist Episcopal Church, South, which has a vigorous work in Brazil, was drawn toward Madeira. A Brazilian layman made it possible for a retired preacher to spend a year in the islands where his evangelistic message found a warm response, and from this came a decision of the Brazil Methodists to send a missionary and support him. An arrangement has therefore been worked out by which Brazil sends a trained worker, and the Methodist Episcopal Board in New York agrees to loan its property for five years free of rent to the Southern Methodists.

Madeira is a beautiful, fertile island, with population of 200,000, and constitutional freedom of worship, although there is still considerable persecution in places.

INDIA

"Sati" Not Yet Outlawed

"SATI," or the burning of widows, has not yet been stamped out in India, in spite of the constant opposition of the British government. The Australian Lutheran states that from the year 1756 to 1829, when "sati" was prohibited in British territory, no fewer than 70,000 widows had been sacrificed on the funeral pyres of their deceased husbands.

In the century which has passed since this custom has been outlawed, countless instances of the sacrificing of widows have been recorded.

A recent instance of "sati" occurred a year ago in November, when a young widow proposed to have herself burned with the corpse of her husband and proceeded with the arrangements despite the protests of the British authorities. Having bathed in the waters of the holy Ganges she took her place on the top of the funeral pyre with the body of her husband stretched out before her, his head resting in her lap. The huge stack of timber was set ablaze, but unable to endure the torture, the woman sprang from the flames and threw herself into the Ganges. Urged by the priest, the crowd threw the corpse into the water after her and advised her to drown herself. Fighting an excited, sympathetic crowd, the police rescued her in a boat and laid her under the shade of a tree while the people brought religious offerings. She refused medical treatment and for two days refused to be moved to a hospital. On the third day she was forcibly carried to prison, where she died. On the spot where she lay under the tree for two days the people have erected a shrine for purposes of worship. The British government has taken action against those persons whom it deems responsible for the woman's state of mind and her death, and sentenced them to varying terms of imprisonment for their part in the proceedings.

Mission-of-Help to Older Churches

IN THE National Christian Council Review for February the Bishop of Dornakal has an account of the invitation from the British Conference of Missionary Societies to the National Christian Council of India to send them a mission-of-help, and its acceptance by the N. C. C. In the words of Bishop Azariah: "The object of the deputation is not to ask for assistance, financial or otherwise, for the work in India, not to advertise India's own need, or India's achievements, but in some humble and true way to share with our parent churches any spiritual gift that the Spirit of God may have bestowed upon ourselves.

"Adoption" in Ceylon

THE Committee of the Anti-Slavery and Aborgines Protection Society urge the abolishing of the "adoption" system, in vogue for centuries in Ceylon. One of the secretaries of the Society wrote Lord Passfield, Secretary of State for the Colonies:

'In one of the foremost British Colonies, children of eight to ten years (and there have been cases of children even of five years) are systematically bought for cash and made to labor, without, apparently, any legislative limit to their hours of labor. The system leads to brutal ill-treatment, and in many cases torture, for alleged neglect of their work. The object of this so-called 'adoption' is not benevolence but exploitation. The Committee feels that adoption is a euphemism for a system closely akin to slavery; and ask that steps should be taken to abolish the system."

In reply to this appeal, Lord Passfield wrote:

"Several cases of cruelty and illtreatment having recently been before the Courts, it was decided to take action to regulate the practice and prevent this abuse, and a bill for the protection of children employed as domestic servants has been prepared for introduction in the Legislature. This bill provides for the registration before a police magistrate of all agreements made between the parents or guardians of the child and would-be employers. It requires the employer to provide proper food and medical attendance, and prohibits overwork, ill-treatment and improper punishment. It further provides for the supervision of these cases of 'adoption' by a prohibition officer or by the police to ensure compliance with the provisions of the law.....The Secretary of State is not aware what progress has been made with regard to the legislation referred to, but an inquiry on the subject is being addressed to the Governor of Ceylon."—The Christian.

JAPAN-KOREA C. L. S. of Korea

THE Christian Literature Society of Seoul, Korea, reports the printing of a new union hymn book as one of its major tasks in 1929. In the absence of music type, each page of music had to be drawn by an artist mechanic, after which the page was photographed and plate made. Over 300 pages have been thus prepared, and the printing progresses. The statistics for 1929 show increases over previous years in nearly every item.

This is a union publication society, established in 1890. Several missions in England, Canada and Australia as well as America contribute to its funds and staff. A publishing fund of \$20,-000 is sought for 1930, and \$2,500 more for Korean editors and writers. Part of the income comes from annual memberships at two yen (a dollar), and life memberships at 20 yen.— *Record of Christian Work.*

Vice on the Defensive

IN SHINSHU, one of the central regions of Japan, a motor truck was needed to carry to the provincial offices the 60,000 signatures in 60 volumes petitioning the legislature to abolish the licensed vice system. One by one the prefectures are voting to cancel all licenses at expiration. There are more women involved in this form of slavery than the number of girls in high schools and colleges of Japan.— *Christian Century*.

St. Luke's International Hospital

THE new St. Luke's Hospital in Tokyo is a Japanese-American enterprise under the supervision of the Protestant Episcopal Church, and is one of the very few medical missionary institutions in Japan. March 26, the corner stone for the first unit was laid. When completed, the hospital will have accommodations for 1,500 patients, and will include a college for nurses, a public health department, and a clinic for the care of the 12,000 school children and 130,000 residents in the Kyobashi quarter of Tokyo. Prince and Princess Chichibu and many other dignitaries of church and state were present at the corner stone ceremony. The Emperor has given \$20,000 toward the Hospital fund.

Women Participate in International Affairs

THE Japan Women's Committee for International Relations was organized in March, 1929, after one year's serious preparation by the Japanese women representing different fields of activities. The object of the committee is, in a word, to secure a better connection between various organizations and individuals in Japan and those in other countries in the world.

Sowing the Seed

BROADCASTING Christian ideas in Japan is being done by many agencies outside the churches. Christopher Noss, missionary at Wakamatsu, tells in *The Outlook of Missions* of a presentation of "The Other Wise Man," under a Government Bureau which concluded with the words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

An interpretative film of "Ben Hur" was adequate and reverent, and in parts much like a sermon. Christian hymns also had a place on this program.

Again, in a shop demonstrating Victor records was heard a chorus of an Oratorio Society of Fukushima, with a translation something like this: "Precious! My Lord was born as a man, and as on the cross He suffered for the world, His holy body was drenched in His blood. Oh, my Lord! In the day of judgment save [us]!"

In the greatest Japanese dailies, too, a "religious column" is becoming a regular feature.



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Religion in Soviet Russia. By William Chauncey Emhardt. 386 pp. \$4. Morehouse Pub. Co., Milwaukee. 1930.

The widespread interest in the antireligious policy of the Soviet Government makes this volume of special timeliness and importance. It is a remarkably thorough and comprehensive account of religious conditions in Russia from the Revolution to 1929. It is indispensable to one who wishes to understand the problems and changes and persecutions and tragedies through which the churches in Russia are passing. The author, as Secretary of Ecclesiastical Relations of the National Council of the Protestant Episcopal Church, has made a special and prolonged study of his subject. He writes without heat or prejudice, taking into due account the character and policies of the former established Church, but presenting indisputable and officially documented facts regarding the ruthless efforts of the Soviet authorities to destroy the Church and the pathetic and yet sublime steadfastness of devoted clergy and people who have refused to forsake Christ. An Introduction by Professor Clarence A. Manning, head of the Slavic Division of Columbia University, and an essay on "The Living Church," by Professor Sergius Troitsky, of Kier, add to the interest and value of this notable volume.

Patteson of Melanesia. By Frank H. L. Paton. 209 pp. \$1.40. Macmillan. New York. 1930.

This is a retelling of a story that has often been told but that may well be brought anew to a generation which, as the author justly observes, sorely needs the spiritual uplift and inspiration which the life of this rare soul never fails to bring to those who read it. A half century has passed since he laid down his life, and his name is on the list of the heroes and saints. Mr. Paton's book merits wide reading.

China, the Land and the People. By L. H. Dudley Buxton. 333 pp. \$4. Oxford University Press. New York. 1930.

In this handsome volume, the author has given the results of his studies in China on an Albert Kahn Fellowship. It is a thesaurus of information regarding the land and people, natural history, topography, agriculture, industries, commerce, trade routes, and climate. Sixteen fine illustrations and 30 maps and text figures add to the attractiveness of the book, and a copious index makes its rich store of material readily available for reference. It is odd that anyone can publish a book about China in these days without reference to the Revolution, civil war, political and social conditions, or Christian missions. These live questions apparently lay outside the scope of his purpose: but on the subjects that he does treat the work is valuable.

A Critical and Exceptical Commentary on the Book of Daniel. By James A. Montgomery. 488 pp. \$4.50. Scribners. New York. 1930.

Those who know the high standing of "The International Critical Commentary on the Bible" need no other commendation of this book than the statement that it is one of the volumes in that series, and that the author is the eminent Professor Montgomery of the University of Pennsylvania and Divinity the Philadelphia School. Many of the numerous footnotes deal with technical questions of translation, grammatical construction and variant readings that are rather technical for the average reader, but they are invaluable to a scholar, and the average reader will find the main body of the book so clear and helpful that he can get along without the footnotes.

A bibliography lists 337 books and articles upon Daniel and the questions involved in it, a fact which significantly indicates the attention that the book has received and the discussions that have centered upon it. Professor Montgomery says that he has "marked with an asterisk those that are not directly known" to him. We counted 37 asterisks, and we therefore infer that he has read or consulted the remaining 300. The footnotes show that he knows the Latin and German works as well as the English, and he has a thorough mastery of Greek and Hebrew. This reviewer stands abashed before such erudition, but it is reassuring to know that the commentator possesses all the knowledge there is on the subject.

Charles Inwood. By his Son-in-law, Archibald M. Hay. 226 pages. 6s. Marshall Brothers, London.

The author of this volume modestly acknowledges that he is lacking in the qualifications of a skilled writer. But he has the compensating advantage of an intimate knowledge of his subject and access to personal journals and an unusual wealth of biographical material. While Charles Inwood is not to be numbered among the greatest preachers of our time, he is revealed as a great Christian and Christian worker. It would be well if we had more of such tributes to sterling character rather than to genius.

Charles Inwood was a representative of that type of discipleship, all too rare, which clearly sees the need of giving the Spirit of God supreme place in Christian life and service, and in this he was willing to go all the way. At each step in his ministry, he made a new covenant with God and took higher spiritual ground. In his early ministry in Ireland, his later world-wide service in the mission field, and his prominent part in the famous Keswick Conference, there is the constant searching of heart lest any form of sin or unworthy motive might interrupt the flow of divine power. There is abundant evidence that his faith and consecration were rewarded. The reader will experience a new kindling of spiritual fires as he traces the steps through which God took the modest gifts of this devoted servant to bring pentecostal blessing to all the continents of the globe. HUGH R. MONRO.

The Autobiography of God. By Ernest R. Trattner. 312 pp. \$2.50. Scribners. New York. 1930.

The author is so confident that he knows the mind of God and that He would repudiate current evangelical ideas, that he portrays the Almighty as objecting, in the first person, and sometimes contemptuously, to evangelical beliefs regarding the Bible, Christ, and related doctrinal teachings of the churches. When a man represents God as characterizing the most sacred truth of religion as "the ghastliness of this appalling doctrine" (p. 231), "the butcherous idea of blood - atonement" (p. 235), (and other statements of like tenor might . be cited) one is reminded of the illiberal dogmatism of some who blandly profess to be liberal. To use such language as one's own is bad enough; to put it into the mouth of God passes all bounds.

F. B. Meyer. By A. Chester Mann. 221 pp. \$2. Revell. 1929.

It is obviously too early to expect an adequate biography of this beloved preacher, the influence of whose ministry extends around the globe. But when this maturer work is undertaken, extensive use will surely be made of the material presented in this volume. One reads it with deepening interest and yet, at many points, is left with an unsatisfied hunger for more details. There is a wealth of instruction for Christian ministers and other Christian workers in the life of this great preacher. At the

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very beginning, he was counseled by the Rev. Charles Birrell of Liverpool to avoid topical preaching and to devote himself to the exposition of Scripture. This became the distinguishing characteristic of his remarkable ministry. Another significant fact was the activity of Dr. Meyer in social and philanthropic movements. While revered for the humility and saintliness of his life, he nevertheless took a militant part in more than one public movement when he felt that moral principles were at stake. Thus, while in his character and teaching he reminds us of Andrew Murray, in his humanitarian and crusading spirit he recalls Lord Shaftesbury. As for his sixty years of indefatigable labor as preacher, writer, and teacher, the only adequate comparison must be John Wesley. HUGH R. MONRO.

Jeremiah the Prophet. By Raymond Calkins. 382 pp. Macmillan. New York. \$2.50.

Most people deem the book of Jeremiah hard reading. They highly prize certain passages, but they find large sections perplexing. The result is that Jeremiah is one of the most misunderstood and neglected parts of the Bible. Dr. Calkins, who is pastor of the First Congregational church of Cambridge, Mass., and who has made a special study of Jeremiah for many years, believes that this is due partly to a failure to take into due account the social, moral and political conditions which occasioned the prophet's warnings and exhortations, and partly to the fact that the book was put in its present form by an editor who did not place the prophet's utterances in logical and chronological order, so that, in some instances, sayings at widely different times and in widely different circumstances during his long ministry appear in close juxtaposition and sometimes even in the same chapter. The result is "it is little short of a tragedy that this extraordinary record of the deepest experience of God to be found in the Old Testament should not be more familiar to the Bible reader."

The author says that this book has for its sole aim to make a straight path through these tangled chapters; to trace the development of the prophet's character and message from the beginning of his life to its end; and to show that "a braver, gentler and more exquisite or more courageous soul has not often walked the earth." He gives a chronological rearrangement of the entire material, a brief commentary on the text, and an interpretation of the spiritual experience of the prophet throughout his career.

This volume will be to many readers a rediscovery of an inspired writer whose message is of permanent and inestimable value, and they will concur in the author's belief that "there is no nobler, more militant or morally more splendid character to be found in the whole range of Scripture,.... one of the great, outstanding personalities of the Bible, a God-controlled, a God-inspired man who more nearly approximated and anticipated the Gospel of Christ than any other teacher in the old dispensation."

Hudson Taylor. The Man Who Believed God. By Marshall Broomhall. 244 pp. 2s. 6d. China Inland Mission. Toronto.

Hudson Taylor is characterized by Professor Latourette, in his "History of Christian Missions in China," as, "judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular." In this small volume, a close associate of Mr. Taylor's vividly interprets his life and character. Enough is given of his relation to the China Inland Mission to show his amazing capacity for inspiration and leadership, but as this has been more fully developed by Dr. and Mrs. Howard Taylor in other books, the essential emphasis here is on the biographical aspects. Mr. Broomhall has been wise to let the great missionary's words and actions speak for themselves, yet where his own contribution is made it is fully sympathetic. The result is an almost living impression of the superb quality of Taylor's sacrificial devotion to the redemptive purpose of God. This is a book that the modern generation of missionary-minded folk in all churches much need to read and that will be found very rewarding.

ERIC M. NORTH.

The Significance of Personality. By Richard M. Vaughn. 302 pp. \$2.50. Macmillan. New Yor.

There is today a general attack along the whole line, not so much upon any particular doctrine or denomination as upon religion itself. The basic ideas of evangelical faith are being challenged. Of course this is not new. There have been many attacks in former centuries, but the present assault is none the less disturbing to this generation. Two methods of reply are being adopted. One is a flat unyielding insistence upon the "old theology in its traditional form: the other is a restatement of its essential ideas in the light of later knowledge of the Bible and the disclosures of modern science.

The latter is the method of this book, by the distinguished professor of Christian theology in the Baptist Newton Theological Seminary. He believes that, in the confusion which marks the intellectual and social changes of the present day, personality is the clue which gives the most promise of leading out of the labyrinth of problems into light and free-He therefore seeks to underdom. stand personality in its historical relationships and inward meaning and to employ it as a principle of interpretation in the wide range of our intellectual and practical interests. He declares that this method best meets the demand of philosophy for a complete synthesis of the facts of life, of religion for a universe friendly to its values, and of ethics for power and guidance in the presence of the tasks of the modern world.

The book is a remarkably able contribution to the literature of religious thinking. The subjects are weighty,

but the argument is so clear and the style is so lucid that the chapters are delightfully easy reading. The discussions of the deity of Christ, of miracles, and of immortality are particularly admirable and convincing. He concludes the chapter on the new appreciation of Jesus with the declaration that morality finds its highest dynamic in fellowship with God, and that a faith which discovers through Christ the Christlike God possesses the secret of spiritual vitality, propagative power, and social transformation. The volume reveals wide theological knowledge, keen spiritual insight, and a wide Christian experience.

Pinnacles of Personality. By Dr. Henry Clay Risner. 344 pp. \$3.50. Putnams. New York. 1930.

gives This book soul-revealing glimpses into the thoughts and aspirations of an unusual number of the greatest men in Europe and America. When the author's work was finished with the Army of Occupation on the Rhine, he traveled in several European countries before his return to America. Later, he returned to Europe and studied the history, culture and postwar conditions in Germany, Austria, Hungary, Russia and England. In doing so, he made a host of friends. It is through his eyes that we see his friends, of whom he had an astonishing number-little children, humble peasants, enlisted soldiers, officers of high rank, and presidents of newly formed republics.

As an ambassador of good will, Dr. Risner was a success. As a writer he has produced one of the most human and interesting books that have appeared this season. The reader lives with him on the Rhine, in London, Paris, Berlin, Vienna, Rome and Petrograd. Lady Astor, President Seitz, President Von Hindenburg, Admiral Horthy, Herbert Hoover, and many others come into the picture. The aftermath of the World War is described in such a way that there is not a trace of war time hatred to mar the beauty of the book. There are wit and humor besides quotations from the classics and instructive bits of history.

Such a book could only be produced from a well stored mind. It is a helpful contribution to the literature of world peace and interesting reading for all thoughtful people.

M. T. SHELFORD.

Cease Firing! By Winifred Hulbert. Illustrated. 12 mo. 127 pp. \$1.50. New York. 1929.

World friendship is based on international and interracial understanding and sympathy and on Christian altruism-not on armaments, not on socialism. communism or international compacts. The time to train men and women in international understanding is in their youth before they become hardened in selfish egotism. Miss Hulbert, in this little volume, has told nine very appealing stories to show the foolishness and evil results of war, the cruelty of industrial oppression; the need to prevent epidemics and hints at the solution of similar world The stories are thrilling problems. and instructive and will interest not only boys and girls but older readers. We need more such stories well told and with a high purpose. The plots are laid in Central Europe, Persia, Japan, America, South America and elsewhere. They will especially appeal to boys.

The Present Crisis in Religion. By W. E. Orchard. 281 pp. \$2.50. Harpers. 1929.

Dr. Orchard is one of the most picturesque and debated figures in English religious life. Minister of a Congregational Church in London and distinctly evangelical in his preaching, he is an ardent advocate of restoring ritualism in the "free" churches. He was a pacifist throughout the World War and is an uncompromising interpreter of the social meaning of the Gospel. In this latest volume, he uses all his power of keen analysis to portray what he believes to be the present state of religion—churches losing their hold, unable to agree on their own message, and multitudes for whom religion seems not to be a living issue. For him no milder word than "crisis" will describe the present condition.

Yet the book breathes a vibrant faith and is a stirring summons to restore religion to its rightful place in life. On this issue the future of humanity is declared to hang. Any rational confidence in life, any genuine brotherhood, will ultimately disappear, Dr. Orchard holds, unless there is a "great recovery of religion." No "reduced Christianity," such as that which gets rid of the Incarnation, is regarded as a solution. The historic Catholic faith and a truly united church are both essential. In the combined genius of the two great branches of Christianity (Protestantism furnishing the more evangelical aspect and the social outlook. Catholicism emphasizing the apologetic and doctrinal and sacramental side) the world would have the church the author declares it needs. The final and central emphasis is on Christian mystical experience and a widespread recourse to SAMUEL MCCREA CAVERT. prayer.

Outfitting the Teacher of Religion. By James H. Snowden. 274 pp. \$2. Macmillan. New York.

This is a popular introduction for the untrained person who in so many communities is called upon to teach in the church school. It is inspirational, easy to read, and contains much common sense. Neither the psychology nor methods represent the most recent standpoint. They may perhaps for this reason be more readily assimilated by those who have known only the older practice. The author refers to a pupil-centered curriculum, but lays more stress on material to be imparted. There is very little about adaptation to different ages and This is not a handbook for grades. one who wishes to master the most recent educational theory and practice. It is a readable general introduction for the beginner who might be only. confused by anything more radical. It will do its best work if it stimulates to further reading. T. H. P. SAILER.

NEW BOOKS

- The Atonement and the Social Process. Dean Shailer Mathews. 212 pp. \$2. Macmillan. New York. 1930.
- The Bible Through the Centuries. Herbert L. Willett. \$3. Willet, Clark & Colby. Chicago. 1930.
- Between the Americas. Jay S. Stowell. 175 pp. 60 cents. Friendship Press. New York. 1930.
- The Commonwealth—Its Foundations and Pillars. Charles Henry Brent. 178 pp. \$2. Appleton. New York. 1930.
- China, the Land and the People. L. H. Dudley Buxton. 333 pp. \$4. Oxford University Press. New York. 1930.
- A Critical and Exceptical Commentary on the Book of Daniel. 488 pp. \$4.50. Scribners. New York. 1930.
- An Emerging Christian Faith. Justin W. Nixon. \$2.50. Harper's. New York. 1930.
- Freedom. Welthy Honsinger Fisher. 109 pp. 85 cents. Friendship Press. New York. 1930.
- India on the March. Alden H. Clark. 194 pp. \$1. M. E. M. New York. 1930.
- The Mormon Way. Claton S. Rice. 87 pp. 55 cents. Pilgrim Press. Chicago. 1930.

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- July 8-18—M. E. M. CONFERENCE, Asilomar, Calif.
- July 22-August 1-M. E. M. Confer-ENCE, Seabeck, Wash.
- August 5-10-World's CHRISTIAN EN-DEAVOR CONVENTION, Berlin, Germany.
- August 11-22—World Conference for International Peace Through Re-Ligion, Basel, Switzerland.
- August 14-25—NATIONAL BAPTIST COnvention, Chicago, Ill.
- August 19-24 GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.
- August 24-27 EVANGELICAL BROTHER-HOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Elmhurst, III.
- August 26-29 CONTINUATION COMMIT-TEE OF LAUSANNE CONFERENCE ON FAITH AND ORDER, MURTEN, Switzerland.
- August 30-September 5-Continuation Committee of Universal Christian Conference on Life and Work, Vevey, Switzerland.
- September 14-17—EVANGELICAL BROTH-ERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Ohio.
- September 16-17 COMMITTEE OF REF-ERENCE AND COUNSEL, FOREIGN MIS-SIONS CONFERENCE OF N. A., New York, N. Y.
- September 17-26 BIENNIAL GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA, London, Ontario.
- September 29-October 1 INTERDENOM-INATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.
- October 7-15-UNITED LUTHERAN CHURCH, Milwaukee, Wis.
- October 9—GENERAL CONFERENCE, EVAN-GELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVEN-TION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23-WORLD CONVENTION, DIS-CIPLES OF CHRIST, Washington, D. C.
- November 30-December 5-North Amer-ICAN HOME MISSIONS CONGRESS, Washington, D. C.

A WORD REGARDING TIBET

TO THE EDITOR OF THE MISSIONARY REVIEW:

In his article on "A Contrast in Conditions in China" in the September number of the REVIEW, the author makes certain statements about Tibet and Dr. A. L. Shelton. Having spent some time in the study of Tibetan missions and six years as a member of the Tibetan Christian Mission in Batang, which Dr. Shelton founded and was a member of until his death, I presume to correct these statements.

Leaving Roman Catholic Missions out of the question, the first Protestant work for Tibet was begun on the Indian border in 1817. Dr. Shelton never reached Lhasa and certainly never treated the Dalai Lama. It might be that his trip to Chamboo is meant. There he met the Galon Lama, but whether he treated him or not I do not know. He did not have an invitation to open a dispensary there but only permission from Dalai Lama to come to Lhasa if there were no foreign treaties to the contrary.

While on his way to the coast with his wife and family, he was captured and held for ransom by Chinese bandits. Later, he returned to America, and after he had arrived back in Batang in December, 1921, he made a preliminary trip of only a few days to see more about his proposed trip into Tibet. It was when he was returning from this trip that he was shot by Tibetan bandits within seven or eight miles of Batang. He was taken home to Batang, but died that night.

It is not quite proper to speak of China and its dependencies being open for many years. Tibet is not open yet.

In the National Geographical Magazine for September, 1921, is an article by Dr. Shelton, "Life Among the People of Eastern Tibet," which will check upon what I have said. Mrs. Shelton is still living, her address being Pamona, California.

Sincerely yours,

R. A. PETERSON.

OBITUARY

MRS. PAUL W. HARRISON, a missionary in Arabia of the Reformed Church in America, who with her husband and children was on her way to America on furlough, died at sea May 5.

* * *

MRS. MARY ANNESLEY CHAMBERLAIN, formerly a Presbyterian missionary to Brazil, died March 10, at the age of ninety. She was the widow of the Rev. George S. W. Chamberlain, and together they founded the San Paolo School, now Mackenzie College.

* *

MR. GEORGE KELLEY, missionary of the Shantymen's Christian Association, whose work was in northern Ontario, died April 8.

MISS JANET M. JOHNSTONE, a Presbyterian missionary to Japan, died May 14 in Buffalo, N. Y., while on furlough. Miss Johnstone was stationed at Shimonoseki, Japan, where she taught in Sturges Seminary. She had been on the foreign field since 1905.

* * *

MR. CHRISTOPHER THURBER, Director of the Athens Area of the Near East Relief, died May 31, from a paralytic stroke. The funeral was conducted in the Cathedral with honors of a retired general, all expenses were paid by the Government. It was the most impressive tribute ever paid to a foreigner by the Church and State. The Government was represented by three cabinet ministers and the president by his secretary. The American Minister and his wife were present officially and as personal friends. The American colony and Athens notables were present and an enormous attendance of children and adults whose lives he had touched.

* * *

PERSONALS

THE REV. CHARLES A. BROOKS, D.D., was elected Executive Secretary of the Board of Home Missions of the Baptist Church to succeed the Rev. Dr. Charles L. White, who retired several months ago.

THE REV. G. E. E. LINDQUIST, missionary-at-large of the Society for Propagating the Gospel Among the Indians, oldest incorporated missionary organization in America, has been appointed by President Hoover as a member of the Board of Indian Commissioners. Mr. Lindquist is the only member of this Board actively engaged in missionary work.

* * *

DR. GEORGE E. HAYNES, Executive Secretary of the Commission on Race Relations of the Federal Council of Churches, sailed April 9 for South Africa in connection with a survey being made of the Young Men's and Young Women's Christian Associations. He will also visit missions in Portuguese Angola and the Belgian Congo.

* * *

DR. E. GRAHAM WILSON, Treasurer of the Presbyterian Board of National Missions, has been elected General Secretary to succeed Dr. John A. Marquis.

* * *

DR. FRANK K. SANDERS, formerly Dean of Yale Divinity School, will attend the fiftieth anniversary of the founding of the American Board Mission in West Africa.

* * *

MR. E. FRANCIS HYDE has resigned as President of the Board of Managers of the American Bible Society because of declining health. Mr. Hyde had served longer than any member of the present Board.

* * *

THE REV. HARRY SMITH LEIPER has resigned the associate editorship of the *Congregationalist* to become Secretary of the Commission on Relations with Churches Abroad and the American Section of the Life and Work Movement, a new department of the Federal Council of Churches.

MR. JAMES W. HAWKES, for fifty years a missionary in Persia, has completed a translation in the Persian language of W. W. Rand's Dictionary of the Bible.

MR. AND MRS. NOBLE C. KING, for many years active in religious work in Chicago, and who recently returned from a long tour of the mission fields in Asia, have offered to help at their own charges in the missionary work in the Philippines, and have been appointed affiliated missionaries of the Presbyterian Board to work at Manila.

THE REV. HUGH T. KERR, D.D., LL.D., pastor of the Shadyside Presbyterian Church, of Pittsburgh, and president of the Presbyterian Board of Christian Education, was elected Moderator of the General Assembly at its meeting in Cincinnati, May 29.

* *

THE REV. ALBERT W. BEAVEN, D.D., President of the Colgate-Rochester Divinity School, and a member of the Board of Managers of the American Baptist Home Mission Society, was elected president of the National Baptist Convention at its recent session.

* *

DR. DAVID YUI, General Secretary Chinese Y. M. C. A., will be Chairman of the next conference of the Institute of Pacific Relations, which will be held in China.

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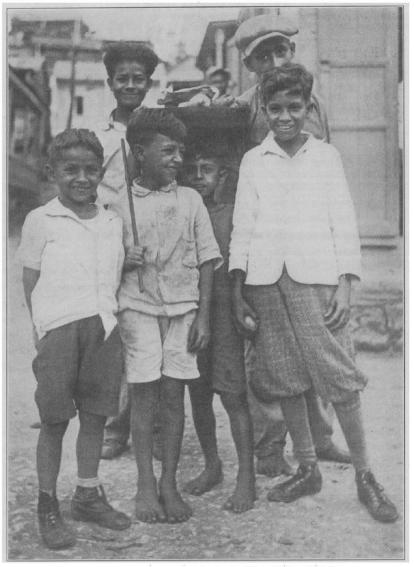
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Paga



ONE OF THE NEW FORCES IN THE WEST INDIES



President Angell, of Yale University, on Our Country's Peril

"I would not paint a picture untrue to the facts, nor one oblivious to the noble and generous qualities widespread among our citizens, both rich and poor. But, in all respect, I do submit that there are abroad in our time tendencies in thought and action which, unchecked and uncorrected, are not less grave in the perils they foreshadow for our people than those which plunged the nation into civil war."—Memorial Day Address, May 30, 1930.

Former President Coolidge on the Remedy

MR. STANLEY HIGH,

419 Fourth Avenue,

New York City.

Dear Sir:

Of course I appreciate the great importance of the celebration which is proposed for the 8th day of June. I have tried to point out a great many times and in a great many different ways the fundamental importance of religion in sustaining our present civilization and government. The whole fabric of society rests upon it. If *The Christian Herald* can do anything to awaken people to the importance of this principle it will serve a most useful purpose. I do not see any method of improving our social and economic relations except through the teachings of religion. In fact, it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success.

With kindest regards, I am

Very truly yours,

May 6, 1930.

CALVIN COOLIDGE.

WOMEN IN HOME MISSIONS

BY MRS. ORRIN R. JUDD

President, Council of Women for Home Missions

COME years ago a painting was on display in the show window of the headquarters office of Telegraph the Western Union Company on lower Broadway. New York, which called the attention of the passerby to the various methods by which through the centuries men have communicated with one another. The scene was a lovely landscape in the foreground of which a severe storm was raging. Driving winds lashed the trees and laid low great fields of ripening grain. Torrents of rain, sweeping toward the earth. beat upon the form of a man at work among the wires of a telegraph pole, and upon his companstanding below holding a ion receiver to his ear in order to catch the first indication of restored connection. In the golden sunlit background beyond the storm was seen, as against a luminous screen. a phantom procession: a runner straining every nerve, a chariot with eager steeds leaping at the master's command, a lone riderthe pony express of a century ago —and the friendly stage coach that succeeded it and was superseded by the mail train. The picture needed only the radio and the airplane to bring it down to date. No less arresting was the paragraph beneath it which read in substance: "In all ages heroic men have defied hardships, dangers, and obstacles of every kind in order that the message entrusted to them might be delivered to those for whom it was intended and who were waiting to receive it."

It is a vividly symbolic representation of the missionary enterprise. All missionary history is the story of heroic messengers who have delivered the message of the Gospel of peace to those to whom they were sent regardless of the hazards to be overcome on the way. It is a story of high adventure, of an infinite variety of methods, of cooperation and partnership and intricate organization which represents steady progress and great advance from the lone figure of pioneer days; but though there are many methods the purpose is always one---to get the message through. In the making of this record home missionaries have had an important part, and many a glowing page has been contributed great-hearted women whose by lives have been devoted to making our country God's country and bringing Christ into every home.

Home mission interest manifested itself soon after the early colonies had become established. The spiritual need of neighboring Indian tribes and the religious destitution of new settlements along a constantly extending frontier aroused sympathy in many Christian homes. Praver and concern resulted in the sending out of preachers and evangelists for service in the remote regions of Vermont and Pennsylvania. Home mission boards of the various communions came into existence, and the women of the churches gave them loyal support. Often the establishment of a school or of a hospital was made possible by substantial contributions from individual women. The interest of the women stimulated the churches to increasing cooperation in the extension of the home mission enterprise.

About the beginning of the second half of the nineteenth century, there arose a demand among women for a greater political and eco-This spirit nomic independence. among the missionary spread women of the churches. The small and widely separated groups which had supported the general mission boards were growing stronger and increasing in numbers year by year. As reports came to them of the abysmal misery caused by ignorance, intemperance and immorality, they took account with grave concern of the need of Indian mothers and children, of the Negroes in the cabins of the South, of the fifteen million Mexicans in the neighboring republic, of the Alaskans at the North, and the multitudes of aliens flocking to America from all parts of the world. They saw in the situation of these groups an opporunity for service which they believed could best be rendered by women working through independent organizations administered by women. The first Women's Home Mission Society was formed in Chicago in 1877, and soon the era of woman's national home mission service was well under way.

In some instances women missionaries had not waited for organized support or assistance, but had set out alone in a courageous venture of faith singing in their hearts, "The Lord will provide." They did not shrink from the lonely task, the solitary road. They gloried in it. Thus one of these pioneers had gone forth thirteen years in advance to share the lot of Negro refugees during the Civil War, receiving only from the United States Government soldier's rations and shelter, from the general Board of her denomination a commission without salary, and from a Bible-school class back home five dollars a month. Her attitude was typical of those who were first on the field.

The early method of these pioneer women was absurdly simple and yet appallingly difficult. It was merely to choose to live, to be at home, with people who needed to become acquainted with the winsomeness of Jesus Christ. It was as simple as that and as hard. It required love, sympathy, understanding, such as is of the nature of God in Christ. How effectively they carried their simple message of living is indicated in the testimony given by an educated Christian Indian, now a pastor, at a missionary conference: "We knew that Americans believed that the only good Indian is a dead Indian. and we had the same feeling toward the Americans. Then came your women missionaries. They came alone and lived among us unafraid and taught us the better way, the way of friendship and goodwill that Christ commands."

The quick response of the women of the churches to their national leaders opened new paths which extended not only to Indians, but also to Negroes, Orientals, Spanish-speaking peoples in the Southwest, and immigrants from a score of countries, and to the underprivileged homes of the older American stock.

Education walked hand in hand with evangelism. Schools manned by devoted Christian teachers marked the advance of the woman's home mission society. Primary schools they were at first, providing most elementary instruction, but advancing the requirements of the courses step by step as the awakened capacities of students demanded, until today they represent the full scope of educational opportunity from kindergarten to university. Sometimes the mission school awakened the public conscience to the obligation of the State to provide educational Christian nurse. Here and there where the need is most appalling or where there would be unjust discrimination against "believers," the Christian hospital stands as a beacon light of hope, not only bringing blessing to the sick but training young girls for service as nurses to their own people. Can one living in a country where there are scores of hospitals in a single city have an adequate idea of the need in a country where there are



THE WOMEN'S WARD AT THE PRESBYTERIAN HOSPITAL IN SAN JUAN, PORTO RICO. THE HOSPITAL SERVES THE NEIGHBORING ISLANDS AS WELL AS DISTANT SANTO DOMINGO AND VENEZUELA

privileges impartially, and so became the pathfinder for free schools open to all children. Some of the finest educational institutions in the country are memorials to the Christian women who served as missionary teachers.

Nor was the ministry to the sick as an evangelizing influence neglected. In clinics, day nurseries and poverty stricken homes the healing hand of the Great Physician is today laid upon thousands otherwise uncared for and sometimes doomed to die save for the scores of cities without one hospital? There are hundreds as poor as the patient in one of these mission hospitals who recently put into the doctor's hands a small paper bag containing two green bananas, two radishes and two carrots, saying: "Will this pay for my treatment?" To such as these has the missionary doctor been sent.

The unique contribution of women's home missions to the Christian Church is the missionary training school, of which the first one was founded fifty years ago.

[July

Shortly after women's mission boards had begun to function, they became convinced that successful missionary work required a certain technique which could be acquired only by specialized training and study. The great number of such training schools now preparing young people for various forms of Christian service bears testimony to the wisdom which originated the idea.

The Spanish-American War brought new opportunities for expansion to all home mission agencies, at the same time putting emphasis on cooperation. The principle of interdenominational cooperation in the missionary occupation of Cuba and Porto Rico effected a better distribution of denominational responsibility than had ever before been worked out. In addition to assuming the care of work in certain separate areas, the several denominations agreed to unite in plans for a hospital, a training school, a theological seminary, and in the publication of a church paper. In all these plans women's boards were concerned.

Twenty years of women's home mission service had drawn the leaders of the several boards into a close fellowship of mutual helpfulness, when in the year 1897 the observance of an interdenominational day of prayer for Home Missions was introduced by regional committees both in the East and Middle West. There was a growing tendency to think and work together in this and several other projects.

In 1908, nine women's boards united to form the Council of Women for Home Missions, which thenceforth became the agent for the annual national observance of an interdenominational day of prayer, for cooperation in interdenominational conferences and schools of missions, for the production of home mission study books and literature, for the cultivation of home mission interest among students, and for closer fellowship and conference.

In February, 1916, a new challenge was issued to the Christian Church. The Congress on Christian Work in Latin America was held in Panama. It brought together leading men and women from many boards to study the needs of South and Central America. Great fields of opportunity and responsibility were visioned in the populous countries of Central America, and from those days the leaders returned to summon the churches to an agressive forward movement. In mission stations and schools since opened in some of the principal cities, women's societies have already reaped the reward of a bountiful harvest in redeemed and redeeming lives that are telling for Christ in the Caribbean area.

A missionary project of outstanding importance was undertaken in Santo Domingo in 1921, when five mission boards, of which two were women's organizations. united in the Board of Christian Missions in Santo Domingo to work as one for the evangelization of the Island. Through this Board as a unit missionaries are sent to carry out a program which comprehends in addition to evangelistic work and the establishment of churches, social service, an industrial school, a hospital, and a nurses' training school.

In ministering to city populations women have found an incomparable field of service. Scores of Christian settlement houses known

community or neighborhood houses or Christian centers are distributed among the more important industrial centers of our country. Sometimes they minister to a single group, such as the Indian, the Negro, the Mexican, or the Chinese: more often a score of nationalities are within reach of their In the staff of the

which conducts the activities of a Christian center women usually constitute the majority workers, but men and women work together to make the center a Christian home for every family in the community. From this gracious ministry among a churchless people who would have feared to enter an American church, have sprung foreign language churches of many nationalities, independent, self-governing, radiant centers of Christian influence. One of the most valuable assets of a Christian center is a group of members from established English-speaking churches who serve as volunteers in making friendly contacts with the mothers in the homes, either teaching English or household arts or simply carrying on friendly intercourse in the spirit of the slogan: "For every American Christian a foreign-speaking friend." There is no other method like it for Christian Americanization.

While the Council of Women for Home Missions serves the twentyfour constituent boards, in which are included three from Canada, as an opportunity for fellowship and conference, it may be charged with certain administrative powers and act as the agent in cooperative or united effort for several or all boards whenever it is agreed that a given object can be better accomplished collectively than individually. Since its organization

the Council has had charge of the production of home mission literature. For years this business was carried on independently. Since 1919, it has been conducted as a business partnership with the Missionary Education Movement. Α Joint Committee on Home Mission Literature is responsible for books and helps for adults, intermediates and other younger groups and for the helps which accompany the textbooks each year. The sales of the adult book for last year totaled nearly 50,000 copies.

Through the years the observance of the Day of Prayer has attracted increasing interest. Women's sympathies were enlarged in the precious fellowship of prayer until the world need was seen as one. In response to a general wish for a united day of prayer, the Council in 1921 began cooperation with the Federation of Woman's Boards of Foreign Missions in the preparation of a program to include both Home and Foreign Missions. This continued until in 1927 the invitation was extended to women round the world, many of whom had for years observed such a day. Since then the first Friday in Lent has been annually observed as a World Day of Prayer. In this World Fellowship of Christian Women thirty-five countries had a share last year.

Ten years ago the Council heard "the cry of the children" through an interpreter of the forlorn condition of the two millions composing the migrant population who follow the crops, gathering fruits, vegetables, nuts and working on farms and in the canneries. A Committee was formed of representatives of the boards which were ready to respond to the appeal to establish a sort of summer

friendly influence.

Christian center, day nursery and playground program wherever suitable places could be found and college girls placed in charge. The work has grown beyond all expectations, growers and canners cooperating to such an extent as to make the work in some places selfsupporting. Fourteen boards now cooperate through the Committee. The income has increased from a single gift of \$25 in 1921 to a budget for 1930 which anticipates receipts of nearly \$15,000. To name the states in which the work is being conducted shows how widely it is distributed and how great is the need. It is for children who would "like to go to school, but not to ten schools in a year" that these stations in California, Oregon, Washington, Ohio, Maryland, New Jersey, Delaware, mean a look into the life that God intended every child to enjoy.

In cooperation with the Home Missions Council, the Council of Women is seeking to provide an adequate program of religious education for Indian boys and girls in Government Indian Schools. For years that field was practically untouched, except for work undertaken at a few points by Presbyterian and Baptist women's boards. About ten years ago the two Councils appointed a Joint Committee to study methods of procedure in this task which it was believed could best be accomplished by the pooling of denominational interests. Two years ago Miss Helen M. Brickman was appointed as Director of this work to unify, deepen and promote as rapidly as possible а religious education program. There are wonderful opportunities for Christian instruction among the 30,000 boys and girls in Government Indian schools, if there

were friends available to provide the very greatly needed Christian leaders to teach them. Up to the present it has been possible to appoint directors to only eight of these nonreservation s c h o o l s. United Protestantism thus has contact with only about 3,000 of these original Americans. The necessity for taking a larger share should burden the heart of every Christian woman in the land until the need is met.

The Council of Women for Home Missions cooperates with other na-



HANDWORK HOUR AT A MIGRANT CENTER

tional organizations such as the Home Missions Council, the Federal Council of the Churches of Christ in America, the Federation of Woman's Boards of Foreign Missions, and the recently organized National Council of Federated Church Women. Sometimes alone. sometimes together with one or more of those named, questions are considered which were heretofore thought to be beyond the recognized spheres of missionary activity and thinking. Such matters as race relations are made subjects not merely of study but of experience, of adventures in mutual understanding and courtesy. It

cooperates with the National Committee on the Cause and Cure of War and with the National Committee on Law Enforcement. Through the Women's Joint Congressional Committee an intelligent interest is maintained in legislation affecting the welfare of women and children and of disadvantaged peoples.

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Cooperative thinking and planning, undreamed of when women's boards came into being, has progressively advanced toward a general adoption of unified denominational programs, in some cases to consolidation of women's boards with the general boards of a denomination and in still other instances toward a union of one denomination with another. That this occasions perplexity among the leaders of women's groups is inevitable. One result established by the years of missionary advance is that the missionary task is no longer considered optional or incumbent upon certain groups within the Church but is recognized as the task of the whole Church. Another lesson learned is that all are members one of another. Independence has to give way to interdependence.

With experience has come enlarged vision of the magnitude and significance of the tasks of Home We know it requires Missions. women of trained minds. broad sympathies, great vision. But that is not enough. Is the vision affecting our lives, changing our conduct, our attitudes? The challenge of today is not to do more so-called great things but to do the apparently little things with the great spirit of devotion that characterized the early messengers. The challenge today is not to the organization but to the individual, to the woman in the local church to do the daily humble service as unto Him. There is no escape from individual responsibility.

LANGUAGES USED IN HOME MISSIONARY WORK

The polyglot character of home missionary work in America and the well-nigh bewildering range and variety of the problems that it presents are graphically indicated in the following list of languages in which home missionary work is conducted.

Syrian Chinese	Hebrew Persian	ASIATIC Korean Japanese	Assyrian Armenian	Total—8	
EUROPEAN					
Welsh Italian German Spanish Norwegian	English French Greek Ukrainian Yiddish	Czech Portuguese Dutch Slovak Magyar	Polish Russian Lithuanian Croatian Serbian	Slovenian Total—21	
	NORTH AMERICAN				
Seneca Thlinget Eskimo Hyda Tsimpshean Pima Maricopa	Papago Apache Mohave Navajo Paiute Hoopa Mono	Nez Perce Quiniaelt Cayuse Umatilla Makah Spokane Shevwits	Shoshone Arapahoe Sioux Ojibway Omaha Ute Tanoan	Cherokee Choctaw Creek Seminole Keresani Yaqin Total—34	
Grand Total of Languages Used 63					

PROBLEMS OF HOME MISSIONS

BY THE REV. E. GRAHAM WILSON*

TOME Missions is the Church in action in America. Christ did not establish the Church merely to provide centers for worship and religious training, important as they are. His purpose was that from the Church there should go out those influences that should establish the Kingdom of God, which is nothing less than the rule of Christ in the hearts of men. And so the Church from the beginning has been a missionary Church, ever seeking to proclaim the Christian message to all men beginning "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

I stand in the place of one of the greatest statesmen and leaders our Church has ever had-John A. Marquis-who after forty years of service has had to lay down his His leadership during the tools. past six years, filled with the most difficult problems, was superb. He was loved by all his associates and by a host of ministers and workers throughout the Church, who saw and felt in him the spirit of his Master and theirs. The work will go on, but it will go farther and it will be easier because of his labors.

We are grateful to God for many things—for the generous support of churches and individuals; for the consecrated service of missionaries; for His watchful care over the staff as they traveled hither and yon, and the strength which He gave as they toiled, often under terrific stress and strain; and for the many other blessings which He has bestowed. This work is of God —otherwise it would not have been possible to have carried the burden and to have achieved the results.

There is a new frontier before the Church in America-a frontier which calls for the same devotion and consecration as was demanded by the frontier of old. This new frontier is the American city and its suburbs. America started as a rural nation; it has become an urban nation. According to the census of 1920, over 52,000,000 people lived in towns and villages with a population of 2.500 or over. There are 68 cities of over 100,000 population, and six metropolitan districts with a population over 450,000. While there are still racial groups and underprivileged people to whom we must take the Gospel, we must increase our efforts to establish the Church in our cities and their suburbs.

A statesmanlike and heroic effort is being made to win for Christ this new frontier. Boards of Church Extension have been organized and are functioning aggressively in many of our large cities. There is not time to speak of the advances which many of them have made and of their plans for the future. Reference can be made to only one-Detroit-which in many respects is similar to A careful survey of the others. city was made by the Council of Churches in 1927 and districts were assigned to the cooperating denominations. Funds were se-

^{*} Mr. Wilson has recently been elected General Secretary of the Presbyterian Board of National Missions, New York, in succession to the Rev. Dr. John A. Marquis who was obliged to resign last year on account of ill health. Mr. Wilson had been the Treasurer of the Board for four years. This article is adapted from his inaugural address to The General Assembly last month.—Editor.

cured in a building campaign to undertake a seven-year program of church building. Church plants have either been newly built or remodeled. New churches have come into existence and are growing satisfactorily. In addition to these church enterprises, new mission Sunday-schools-with attendance ranging from 150 to 300 eachhave been organized. What is being done in Detroit, is being duplicated in other cities, and ought to be done in all our large cities. The America of the future will be a country of cities, and if we are to win our nation for Christ, we must strengthen the Church in the cities.

Other outstanding accomplishments during the past year might be noted. I would like to tell of the progress of the work among the Negroes, the Alaskans, the Porto Ricans, the Orientals, the Indians, the Mormons, the Migrant Groups, the West Indians, the Jews, the Spanish-speaking people of the Southwest and other groups. The story reads like a romance. When several Mexican boys and girls in Southern California were talking about Christmas, one little lad looking at the rough boards of the temporary room in which the religious services were held, exclaimed: "I think the very best present that Santa Claus could give us would be a place where we could feel God." That is the great need of these idealistic people-an opportunity to "feel God."

A visitor, recently returned from Porto Rico, has described the service in one of the new chapels in the district of Chamorro. It is an inspiring sight, reports the visitor, to stand upon the mountain top beside the little chapel and hear the bugle call to service. In a little while lights begin to appear along

the trails leading into the valleys on four sides of the mountain. These lights are lanterns or torches carried by those who are to assemble for worship, and as the hour for service arrives converge from a dozen trails. The visitor asked the missionary why he put the chapel on the hill. "People will go up to God's house," he said. Perhaps the Psalmist had this in mind when he said, "We will lift up our eyes unto the hills." The chapel is far from a public highway and further still from a railroad. Those who visit it must ford a river seven times and climb mountains reaching to a height of four thousand feet. The district is typical of rural Porto Rico. rugged and picturesque. People are found everywhere, and the native church is following them. The Gospel of Christ is still the power of God unto salvation to communities and individuals alike. Great victories have been won. The cause of Christ has been advanced in our country. We are grateful to God for what has been accomplished. But let us not forget to give credit to those to whom it belongs. The churches and individuals have given generously of their means. A few of us have attempted to administer the work. But the real work has been done by the workers. What a group they are! Many are men and women with social graces and large mental capacities-all of them consecrated and loval to their Lordenduring hardships, making untold sacrifices, and counting it a joy to have a share in making America Christian. Their devotion is illustrated in the experience of one of our Sunday-school missionaries in New Mexico. In his rounds among his families, he found a man who had been stricken with an acute

He did what he could for illness. him, but soon realized that he would die unless a physician could be secured. But the nearest doctor was in Albuquerque-118 miles Undaunted, he started at away. nine o'clock in the evening and, after driving over terrible roads, ruts, high centres, stumps and mud, finally reached the doctor's home. When he had told his story, the doctor agreed that he would go back with him to care for the sick man. Taking a nurse with them, everything for operating and food for several meals, they started back at half past three in the morning. Reaching the sick man, they found an operation was nec-The doctor sterilized his essary. instruments, cleared а room. lengthened a library table with a box for an operating table, and used a dining table for his instruments. The operation was successful, and the man made a complete recovery.

There are few missionaries more favorably known than Dirk Lay, who is devoting his life to the Pima Indians in Arizona. He discovered that their greatest economic need was water for irrigation. Proceeding to Washington, he interested certain members of Congress in his problem, and after several years of working and waiting, the Coolidge Dam was finally constructed, and this past winter dedicated by the ex-President. Prayer was said on that occasion by Dirk Lay, and properly so, for he had prayed that dam into existence. The Indian who sat on the platform when the ex-President spoke, an elder in Dr. Lay's church and President of the Society of Indians there assembled, in speaking of Dr. Lay's energy and persistence in securing this water for his people's land, said, with emphasis uncommon in an Indian, "Nothin' stop him! Nothin' stop him!" That is the story of the Coolidge Dam.

We face a new year. The past six years have been a period of adjustment and experimentation. A fine morale and esprit de corps characterize the workers. The time is ripe for a forward movement. There are certain opportunities which must be met.

We should consider anew the place and the relative importance of the various tasks in which we are engaged. New days bring new conditions and new problems, and these in turn require new enterprises and new methods. All of Christendom is recognizing the importance and the strategy of promoting a practical program of religious education, both for the purpose of meeting the present need of the rising generation, and for the purpose of building the Church of the future in a way that will insure its onward march and final conquest. The Church has been too adult-minded in the past. Our program of evangelism, our forms of worship, and our pastoral service are largely suited to the needs of the adult members of the community and the Church. We need to realize the significance of His action when Jesus set a little child in the midst of His disciples, in answer to their question: "Who is the greatest in the Kingdom of Heaven?" The Church spends millions annually in the development of its service to men and women. while hungering children wait without. Yet there can be no growth for the Church of the future if these children are neglected.

The latest statistics in the Annual Report of the International

Council of Religious Education (February, 1930), reveal a situation which must challenge the devotion and missionary spirit of every follower of Christ. Thev show that the population of the United States under twelve years of age only, numbers 27,550,031. The statistics of all religious denominations-Protestant, Catholic and Jewish-indicate a total enrollment in church schools of only 13.848,759—just about one-half of the total. The number of American children, therefore, under twelve years of age, untouched by any religious organization, is 13,681,273. "If," says this report, "notable statesmen and prophets and business men are right in their recent statements that the future of civilization depends upon the development of a consciousness of spiritual values and a willingness to live by them, and if educators are right in their conviction that attitudes and habits are formed in the early years, which give direction to character and to later life, then aggressive effort must be put forth by all evangelical denominations to enlarge their programs to include these unchurched children."

Pete Fomenki was one of this group of boys unreached by any religious influence. Pete is \mathbf{a} miner's boy who lost a leg from trying to hop a freight train, and had to have a new wooden leg last summer, which some of his newfound friends in Ohio bought for They feel that Pete sort of him. belongs to them. A year ago he hobbled five miles along country roads through winter weather, to attend some preaching services conducted by John Sharpe, the "Children's Bishop," and gave his heart to the Lord Jesus. Pete's father was a bootlegger and Pete felt very badly about it. He tried to persuade his father to give it up, but he refused. One day Pete took an axe and smashed his still. His father drove him from the house, and Pete was for some time a kind of homeless waif until a home was found for him with some good Christian people where he could work for his board and go to high-school.

Last fall his friends raised some money, and with what Pete had earned and saved during the summer, it was enough to send him to one of our colleges and pay his expenses for the first semester. Pete was terribly homesick at first, but he has gotten over that now, and is enthusiastic about the college, and is ambitious to make something of himself. At the close of the first semester, he wrote to his friends to tell them the outcome. Four of his final grades for the semester were A and the fifth was B. He made the highest average in the whole college. This is the kind of thing that makes Home Missions worth while.

In the field of comity, much has been accomplished, but there remains much more to be done. The norm of one church for every 1,000 rural population was adopted at the National Church Comity Conference two years ago, and yet there are many communities in this country with populations of 1,000 or less and two and three Instead of struggling churches. one strong church with adequate leadership, there are two or three weak churches, exerting little influence, and the community is bepaganized. We are doing ing everything in our power to discourage this kind of a situation, and will continue to do so. But a board can do very little. The final authority rests with the ecclesiastical bodies, and we hope that during the coming year this matter will be carefully studied and definitely dealt with by the local units which make the appropriations.

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Some progress has been made in this matter during the past year. In Minnesota, a conference was held at which each small church was carefully studied and a definite program worked out. Combinations have been made which have resulted in the saving of missionary funds and increasing the efficiency of the local church. Progress has also been made along this line in Ohio, North Dakota and other synods,

An outstanding illustration of church union is the experience of Trinity Centre in San Francisco. Palm Sunday morning last, a procession led by the Municipal Band marched from Trinity Centre to the Grace Methodist Episcopal Church two blocks distant. There, with a congregation of a thousand, was celebrated the union in one commanding city project of four Protestant city churches, two Congregational, a Methodist and a Presbyterian. Easter Sunday following, 1,700 persons attended the morning service of these federated churches. Each of the four churches maintains its identity and its denominational affiliations. Property vests in the denomination providing it. The control of the general activities is vested in a Board of Control-six members from each denominational group. The pastor of the Methodist Church said not long since: "During the past three years I have become very humble. Several times I have realized that our church program was near defeat, and on each occasion I fought the problem

through on my knees. Finally I came to realize that a divided Protestantism could not maintain itself in this congested cosmopolitan area. It became a religious conviction with me that as Christians we must learn to work side by side in a united program."

Twelve years ago, the Board attempted to advance the minimum salary for pastors of aided churches to \$1.500 and manse. Under present conditions this minimum. as a policy, is too low. Leaving aside the Indian and Negro ministers, 65% of whom receive \$1,000 or less, usually without a manse, the distribution of salaries for 923 ministers under the Board is as follows: 19% receive \$1,200 or less, about one half of these without a manse; 22.6% more receive \$1,500 or less, about one-third of these without a manse: 31.4%more receive \$1,800 or less, about two-thirds of these without a manse; 27% receive over \$1.800, nearly one-half of these without a manse.

Other types of workers, particuteachers and community larly workers, receive less than a reasonable minimum. There are inequalities in the scale of salaries paid between sections of the country, and to a certain extent between units. There are also marked inequalities along racial lines. A genuine advance in the scale of salaries should be initiated. It is our first duty to see to it that our missionaries are paid a living wage. If this is done, however, it will call for increased giving from the churches, or the discontinuance of some of the going work.

The program of a Board of Home Missions is a varied one. It conducts schools, it operates hospitals and dispensaries, it seeks to

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raise the economic life of the people, it provides community centres and houses of neighborly service, it furnishes itinerant missionaries and supplies pastors of established churches. It does many things, but it does them all with one purpose to bring men and women, boys and girls, under the dominion of Jesus Christ. This is the motif that runs through all the work. This is the final test of efficiency.

The Board has sought through evangelistic conferences and conventions to inspire the Church at large to a program of soul-winning. The results, while not what they should have been, are most gratifying. Representatives of churches have gone back from the conventions to their churches and organized programs which, in some cases, have doubled the membership of their churches. But most of the churches that have made these advances are in the cities and towns. The churches in the villages and open country have been least productive evangelistically, and plans should be formulated for reaching these churches from which in the past many of our leaders have come.

We have been considering some of the accomplishments of the past year and some of the advances which ought to be made. But I have been conscious of the inability of the churches to do these things in their own strength. "It is not by might, nor by power, but by the Spirit of God" that these things have been and will be done. Wherever some victory has been won, there you will find a band of praying Christians, led by one

whose life is fully given to his Lord. And if we are to win America for Christ there must be a revival of prayer and consecration on the part of both people and pastors. We are now celebrating the anniversary of Pentecost. Following that experience of 1900 years ago, the disciples went out filled with the Holy Spirit to turn the world upside down for Christ. As they went they were conscious of the presence of the Paraclete-"the One by their side"-inspiring, guiding and strengthening them in their divine task. Our great need today is for the presence of this same Paraclete in our lives, inspiring us to go out and win our blessed land for our Lord and Saviour.

God is the greatest need of America—not gold—the God revealed by His Son, Jesus Christ. He alone can meet our deepest needs. He alone can give us that moral and spiritual foundation without which the material development that has come to America will be our ruin. Let us put Him first in all our thinking and in all our planning—put Him upon the Throne where He belongs. For it's—

- Not by the might of maddened men, Not by the statesman's shrewdest scheme,
- And not by reason's clearest ken, We realize life's golden dream.
- For kings will rise and fall in vain, Exploiting greed still take its gain,
- New knowledge bring increasing pain,
- Till He rules in the hearts of men.
- Then forth, ambassadors of peace, To captive souls the world around;
- Proclaim good tidings of release For men by selfish folly bound.
- For music, poesy and mirth
- In righteousness and truth have birth, And light and love will flood the earth, When He rules in the hearts of men.

RELIGION OF THE CHRISTIAN CENTER

BY THE REV. CHARLES A. BROOKS, D.D.*

W HAT is it we have undertaken to do in some thirty Christian centers across the country? Are we experimenting or demonstrating? What are the objective and program? While we frankly avail ourselves of the best technique of social science our undertaking is at heart religion. But what is the religion of the Christian Center?

Briefly the answer is: It is the religion of Jesus and the early disciples; the religion of Carey and Judson, of Livingstone and Clough. Stated negatively: It is not "another gospel" but an endeavor to interpret intelligibly the Gospel of Jesus. It is not the theory of religion but its practise. It is not the utterance of religious formulas but the release of the spiritual dynamic of the Gospel. It is, frankly, not conventional, institutionalized religion but the free expression of the living spirit of the living and present Lord in any method or through any medium He inspires.

At a meeting of official representatives of general and local missionary organizations and the various Christian Centers the objective and purpose was stated in the following classic paragraph:

The purpose of the Christian Center is so to interpret the Gospel by teaching and service as to make for Jesus Christ a commanding place in the life of the individual, the home and the community; in other words, the regeneration of every life and all of life.

The first spontaneous and radiant faith of the followers of Jesus crystallized into an ecclesiastical institution. It is difficult for any of us and well nigh impossible for most of us to conceive that what we know as conventional religion ever functioned in any other way. We identify Christianity with ecclesiastical architecture, rituals, forms, ceremonies, creeds, stated appointments. In the springtime of Christianity the religion of Jesus was a way of life. Everv Christian home was a Christian Center; every meal was a love feast; the disciples practised for a while a voluntary community of property and the first recorded attempt at organization was for the purpose of welfare and relief. They had no constitution nor bylaws, no rules nor creed. Their life was the spontaneous overflow of a great love, the exuberance of a new birth. It gave birth to a new social life. New social motives and energies were released and love and faith was the social dynamic.

Church history is the record of the tendency, constantly repeated, of the free life of the Spirit to become frozen into rigid forms and institutions, broken up only by revolutions which released again the forces of the abundant life which is in Christ and which can never be conventionalized nor confined in any institution.

A community is a social fact. The church is a factor in the life

^{*}Dr. Brooks has recently been elected Executive Secretary of the Baptist Home Mission Society, New York, in succession to the Rev. Dr. Charles L. White, who retired several months ago. He has had valuable experience in city and home mission work, going from the pastorate to the Secretaryship of the Cleveland Baptist Association and then in 1914 to the Department of City and Foreign-Speaking Missions of the Baptist Home Mission Society. Following a six-years' pastorate in Cheago, he began his present duties May 1, 1930.

of the community and inseparable from it. It is rooted in and grows out of the community. Its character is determined by the type of the community. This is a simple social fact even though we are strangely reluctant to acknowledge it. In our changing cities, typical of our new and more shifting community conditions in America, we are always being confronted by If the community this fact. changes the change affects the church. If the community is prosperous the church is prosperous. If the community is depressed the church is depressed. For some unaccountable reason we persist in a belief that the church as a divine institution is independent of the community, and like the sheet let down from heaven in Peter's vision, the church is conceived of as suspended in the air.

We are familiar with this experience in the case of many of our notable churches where our most gifted preachers once reigned. If they were to return to those same pulpits today they would preach to empty pews. We bewail the decline of religion and the most heroic efforts are put forth to maintain the tradition of family church life in utterly changed communities.

Not only are we confronted with changed conditions in old communities but we are called upon to face the religious and social challenge of hundreds of new communities which have been created by our modern industrial life and peopled by immigrants with utterly different traditions from our own.

What answer have we to make to these perfectly familiar facts in our American life? The answer which we are making is the Christian Center.

In a famous New England city the old First Baptist Church building with a remodeled spire is now occupied by an Italian Catholic church. It is the familiar story of the removal of the membership, the changed community necessitating the changed location of the institution which was created by the membership. Across the corner from the old First Church stood a splendid plant of another Protestant church likewise re-Recently our denominamoved. tional missionary societies united in purchasing the property, which is a combined Christian Center and a home for an Italian Baptist church.

The Christian Center is the mobilization of the best social and religious forces in an intensified program of ministry to the changed and changing community life of American industrial and foreign communities.

The religion of the Christian Center is characterized by reality. It confronts not a theory but a condition and fearlessly faces the facts. It does not demand or wait for favorable circumstances or a ready made situation. It is not the hot-house variety of religion which withers under a change in temperature. It is a brave venture of faith in the face of the circumstances before which conventional and institutional religion has steadily given way in similar American communities. In selecting the site for a Christian Center the one prerequisite is the center of need.

The religion of the Christian Center is Christian Patriotism. I do not refer to that blatant patriotism which finds expression only in the beating of drums and military pomp and insignia. Nor do I mean the conventional "100

per cent Americanism" so called. which is the negation of true American democracy. Democracy is not a political formula but a spirit of brotherhood. May I quote from the introduction of one of my own books, "Through the Second Gate": The Outer Gateway to America has swung wide and free and through it thirty million of human folks have passed in the last one hundred years. Eager, expectant, from everywhere they came with high hopes and bright dreams. To enter was heaven. To be turned back meant black despair.

But this gate is an Iron Gate. It admits these newcomers to industrial America, to her mills and mines, her grind and grime, to her sub-American slums and her ugly foreign colonies. Mutterings and rumblings of subterranean discontent and unrest portend danger and menace to America. Back through this gate have turned millions, disillusioned of their bright dreams, bereft of their high hopes, with enthusiasm and health left behind in what they had once spoken of as the Promised Land.

There is a Second Gate-an Inner Gate. It is a Golden Gate which opens upon the America of our ideal and theirs. It is a land of happy childhood, of playgrounds and schools and libraries and churches: of friendly folk with the love of God in their hearts which is manifest by love for their fellowmen. Within this gate there is toil, but it is toil with courage and hope of a fair share of the reward of honest toil. Here in this America the newcomer is admitted to a share in the making of America and his gifts are not despised. And the secret of this inner, this better America, is a living faith in God,

a belief in the supreme worth of human personality above all material wealth; here is love and sympathy and understanding, and the assurance that the fulness of life which is the purpose of a loving Father is to come from the living Spirit of Christ in the regeneration of every life and all of life. It is our task to keep wide open that Second Gate and highly to resolve that none shall miss the way.

The Christian Center is a Statue of Liberty standing at this second gate as a symbol of the true America. It has become in the experience of thousands a Plymouth Rock, where new Americans have begun their real exploration and discovery of America. The Christian Center is an outpost of American idealism and democracy.

Some of us have no sympathy with forced Americanization any more than compulsory baptism. The Christian Center is to make Americanism winsome and attractive. Its method is not that of the "drive" or the "campaign" but rather that of education and training relying on spiritual processes to achieve what must be a spiritual result if American ideals are to mean anything at all. The workers in our Christian Centers are the **Reception Committee.** They stand in the receiving line to welcome to the inner and better America all who really seek the Promised Land.

The religion of the Christian Center is a religion of interpretation. This is Bunyan's House of the Interpreter. The traditional background of these communities is not the background of evangelical America. The old world environment has been transplanted to American soil, and yet the immigrant does not bring all of his en-

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vironment. The tragedy is he often leaves the best of it behind, its sanctities and world-old traditions, which seem to him as strangely out of place in this garish America as his picturesque costume. But there are old world superstitions and prejudices and hatreds which are out of place here and these he is sure to bring-old world bitterness and hatred of conventional religion as he knows it at home, religion which was in alliance with political reaction and tyranny, intimately allied and strongly buttressing social injustice and inequality. And so we have often a combination of religious and social ultra-radicalism, reënforced often by conditions as they present themselves here to the aspiring and dauntless spirits who make up the best of our immigration.

It is our task in the Christian Center so to interpret the Gospel, not in sectarian terms, but with the great ideas of our heritage in mind, as to bridge the chasm from the old world to the new. If we will be true to our heritage and dare to practise our principles fearlessly in our foreign colonies, without compromise, we can win. I do not mean in competition with other denominations but in competition with false ideas of what religion and American democracy really mean.

The religion of the Christian Center is the religion of the Incarnation. The incarnation of God in Christ, though a unique and unparalleled experience, yet represents a divine method. "The Word became flesh and dwelt among us," I trust I shall not be understood as cheapening those gracious words when I say they are the essence of the religion of the Christian Center. The indispensable prerequisites of this ministry is the presence in residence, and complete identification with the community for better or for worse, ofmen and women who embody the ideals and incarnate the spirit of Jesus. The presence of the foreign missionary and the establishment of a Christian home are indispensable to the evangelization of any foreign field. Like Paul on shipboard, storm-tossed, these workers are identified with those that sail with them and bear the community's need upon their hearts.

The religion of the Christian Center is the religion of the good Samaritan. Love is vicarious. It finds ways of helping that are not conventional. Love asks no questions as to precedents and conventions. It suffers with all suffering and loves on to the end.

A few years ago in New York City when in the bitter winter the water drainage pipes froze in the tenements of the Bowery, the property of one of our Centers was thrown open from early morning until late at night as a refuge and shelter, with warm food for mother and little children. When the coal shortage was at its worst the supply of coal gave out. Any additional allowance was refused on the ground that "churches" might well be closed as useless. When one of our Christian workers appealed for a reconsideration of the decision which meant cutting off this ministry and told the story she had not finished before the man in authority took up the telephone and shouted instructions to send some coal at once. His reply to the remonstrance from the other end of the work was "Yes, I know we are giving no coal to churches, but this isn't a church—they only call it a church. It's a place where they

take care of women and children!"

The religion on which we are relying is an everyday religion: homespun, plain, work-a-day religion, the religion of the Carpenter who was no less divine in the carpenter shop than when he laid aside his tools for the great work to which He was appointed. So natural and simple and practical was His faith that at any moment He might have resumed His tools and been not one whit less "full of grace and truth." Dr. Glover says that some forms of piety involve unusual conditions and a special diet. They seem incompatible with daily life. "The type of holiness which Jesus teaches can be achieved with an ordinary diet and

a wife and five children."

And finally, although we have not had time to tell it all, the religion of which we are thinking is the religion of the gulf stream, which changes the climate of Labrador to that of Ireland and England. The outpouring of the streams of heavenly grace and love, flowing ever deep and full and steadily from the heart of God. alone can change the spiritual climate of the communities of which we are thinking. The secret is just the open secret of the unwearied ministry of redeeming love mediated through men and women who love folks because Jesus loved and who love Jesus because He loved folks.

NEW STANDARDS FOR A NEW DAY

BY MURIEL DAY

Secretary of Education and Personnel, Woman's Home Missionary Society, Methodist Episcopal Church, Cincinnati, Ohio

A FREQUENT question in relation to home missionary personnel or candidate work is whether there are more applicants than positions. The answer must be "yes" and "no." One cannot group all positions or all applicants. They must be considered in terms of vocations. For instance, in some teaching positions, as in English, there are usually more candidates than openings; on the other hand, there is always a greater demand than supply for teachers of home economics.

Strictly speaking, the work of the home missionary is not one vocation; it includes many vocations. There are the vocations of teacher, of nurse, of matron, of club leader, of director of religious education, of superintendent, and so on through a longer list. The fields, too, vary so that in the definition of the term one must consider the denomination and even the board within it. For instance, one home missionary society includes Mexico and Central America, another excludes these but includes all work under the American flag except the Philippines. Within a denomination also, the term varies. One board may emphasize woman's work, another may stress religious education and settlement work.

In our consideration of the work of the home missionary, we shall discuss primarily that of the woman worker in relation to the standards that should be sought today. As we think of standards, we often picture only those standards we should seek in the missionary; there are also standards which the

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worker has a right to expect in the board. We must consider both phases. That new standards are being set for the home missionary is accepted constantly. The world has been moving rapidly. As a girl said to the young man who was driving her in his new highpowered car: "This is a pretty country, wasn't it?" What then, are these standards, (old and new) which we desire in the home missionary?

General Standards

There are first, the general basic standards which always have needed to be maintained. Included in these are good health, ability to cooperate, spiritual purpose and training. We must emphasize each of these as strongly as in the past. I recall an occasion when I asked for suggestions as to the qualifications needed in a home missionary, and many needed spiritual graces were mentioned. I finally said that we could find one with all these qualities, and she might be in a sanitarium. They had failed to mention good health.

As to the ability to cooperate, it seems that nowhere is it more essential than in the life in an institution or in Christian service. Someone has phrased it, "We need less ego and more We-go." In a list of qualifications given by one home missionary board, I find "love of the Word, belief in prayer, a missionary spirit, poise, tact, health, initiative and ability to cooperate."

Educational Standards

We are finding perhaps in the educational standards one of the most noticeable changes. We do not minimize those of the past, for we know that many of the executives and teachers who were pioneers in their day were well trained in every way. Yet we find on the whole that educational standards have risen, and among the reasons are the following:

1. The fields of knowledge are wider. Sociology, psychology and other departments have developed in comparatively recent years.

2. The educational standard of the country is higher. In 1880, the average daily attendance of pupils in the public schools was 40% of the population of those 5 to 17 years; in 1910, 50%; in 1920, 59% and in 1928, 66%. (U. S. Bureau of Education.)

3. This has meant an increasing demand on the part of students to attend accredited institutions.

4. Some educational institutions under missionary boards are gradually dropping grade work, and in some cases the high school department, and becoming Junior and Senior Colleges.

5. The states where home missionary work has been carried on are rapidly raising their educational standards. One state, for instance, has a program extending until 1932, in which each year there is an increasing number of hours required as college preparation for teachers, more specialization and more hours in education.

6. In fields where directors of religious education are needed, the standard is becoming higher than when in earlier days this vocation was combined with other types of work.

One board lists under "educational requirements" the following: "College training if possible; normal training for grade teachers; special training for kindergartners, doctors and nurses; intensive Bible study; methods of work; experience."

Attitudes in a New Day

There are, however, newer attitudes which are essential in the modern home missionary as well as educational training. Again we know that the really effective missionary of the past had these attitudes, but they are so much more clearly defined as to be worthy of special emphasis.

We have said, "New Standards for a New Day." What characterizes this new day? Perhaps we the new educational method—the "learning by doing" process.

These three—the rise of racial consciousness, the attitude of young people, and the emphasis upon "purposeful activity"—have made a new attitude necessary in truly effective missionary service. It is the attitude of fellowship. We have heard the word "sharing" given as the word characteristic of the Jerusalem Conference. This is equally necessary here at home.



MANUAL TRAINING AT THE MITCHELL HOME

could sum it up in the word "democracy." This has led to a desire for self-expression on the part of national groups all over the world; it is shown in the demand for the same self-expression on the part of racial and national groups in the United States. At the same time there has been also a desire on the part of young people to take initiative, to have a measure of responsibility, and to share in decisions affecting student or church life. The third characteristic of today necessitating a new attitude is Especially is this true in work among Negroes, for here the contrast between the present and older conditions is more evident, and we have both the racial and youth problem.

Another newer attitude, especially desired in settlement work though needed in all missionary fields, is the attitude of studying the underlying causes with a view to removing the need for home missionary work, or at least to changing the emphasis if necessary. When Dr. Herbert Gray was here from England, we heard him tell of an insane asylum there where the test given before one was permitted to leave was this: the inmate was shown a large tank of water and the faucet with the running water, given a dipper, and told to empty the tank. If he began to dip and dip, he was returned to the asylum, but if he first turned off the faucet, he was allowed to leave! So we need to work with every agency that will help to remove the causes underlying crime, ignorance, unwise use



A HOME ECONOMICS CLASS

of leisure, disease, poverty, and those other conditions that Home Missions seeks to change. For this reason those fields of sociology, psychology and allied subjects should be carefully studied in preparation for home missionary service. Methods of work would perhaps change to combat the ever present foes of the Christian Way of Life, as racial antipathy, fmaterialism or economic injustices.

Emphasis on Religious Education

The newer emphasis in spiritual fields on religious education means a new standard also from this viewpoint—the attitude of spirit-

ual growth throughout the years rather than a sole emphasis upon evangelistic effort; or when the young person is led definitely to become a Christian, it shall have reality for the teen-age boy or girl and not given in phrases of another generation. We have known of the combination of special emphasis on the spiritual phase of life (although we hold that the spiritual must permeate other phases) and the intellectual understanding of the meaning of the Christian life to be used most effectively in a missionary school through "Religious Emphasis Week." The director of religious education in the school had learned in advance from the students the religious and personal problems confronting them. The special speaker thus brought her messages more intelligently and helpfully. Opportunity was also afforded for personal conferences each day, and intelligence accompanied the decisions made.

Purpose

One emphasis that can hardly be classed under a new standard but which needs to be stressed today is the purpose to enter home missionary work-not necessarily a life work, on the part of a young woman, but certainly not as a stopgap or as a stepping stone to larger salary or other opportunity. Rather do we seek those who see in home missionary service an opportunity to share in building a Christian nation and in molding the character of under-privileged groups of young people. In this day when an understanding of racial groups is necessary, we seek those who see also an opportunity to bring about greater interracial fellowship for the sake of peace within and peace throughout the world. We seek those who see that they may reach out to the entire world, through building a Christian nation here. During the riot in Sherman, Texas, we found on the front page of a New York State newspaper, a paragraph called "London Paper 'Phones Moody About Riots." The correspondent of the London Daily Mail, 5,000 miles away called Governor Moody at Austin, Texas, at five in the morning by 'phone to ask if this was a common occurrence in Texas!

A spiritual purpose, then, interpreted in personal, national and world terms is necessary in the standards desired in the modern home missionary.

Furthermore, in this new day of interdenominational cooperation, those are needed who are willing to work with other institutions and in the city with other churches —to coordinate work and allocate responsibility.

Standards of the Boards

We have been considering the standards which a missionary board may ask for in a home missionary. Let us consider the other side of the lens. What may a home missionary rightfully desire as standards in the board? In vocational guidance studies, one is urged to consider the effect of a vocation from six viewpoints physical, physiological, economic, social, psychological and ethical. What standards in missionary boards should a candidate have a right to expect from these angles?

Physically, if the board expects good health in the candidate, should it not provide those living conditions that will maintain it in the missionary? In teaching, the hours and number of studies

should be adjusted so as to allow for those extra curricular activities so necessary, and for the opportunity for fellowship with faculty and students. Certainly the standard set by the educational associations of 750 pupil hours a week should not be exceeded for the high school teacher. In nursing, or church work, similar consideration of hours of work should be given, and in the children's homes or other institutions of like character, adequate provision for days or hours off should be made, and by some states is required, through the employment of a substitute or supply worker. Yet, as Frank Lowe points out in "Religious Vocations," the "work never stops with the whistle."

It is a matter of encouragement to note the way in which missionary boards are constantly replacing old buildings by new, thus making adequate provision for the living conditions of the worker. We recall one restful home in the southwest, modeled after the idea of a "teacherage," where the teachers reside instead of in the dormitory with the boys.

The question of food in places where the workers live in an institution with the students is often a puzzling one, but it is agreed that this is a condition which the worker should find satisfactory.

While, physiologically, we cannot control the climate, and while a board has many requests to send one where it is "colder," or "higher," or "warmer," or "drier," we can do our best, as boards doubtless do, to meet these requests and to make every adjustment possible for the worker who is satisfactory in other respects.

The third angle is the economic. Opinions vary as to an adequate

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salary in home missionary work. Quoting from Frank Lowe again, in writing of the "limitations in religious vocations," he says, "one never works primarily for money," but again it is encouraging that in many phases of missionary service a rise in salaries is seen. A consideration of the finances and the proportionate expenditures of a board would require a separate discussion, but in considering the need of salary for the worker and the equipment, one is reminded of this statement, made in an educational discussion, "A million dollar teacher in a thousand dollar school is worth more than a thousand dollar teacher in a million dollar school." The crucial question may well be: "What range of salaries will bring to home missionary service that group of workers best trained and most devoted?" Not a salary, to be sure, that is as high as the highest elsewhere, but neither, on the other hand, as low as has sometimes been paid.

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The question of the social opportunities which may rightfully be considered as sufficient is a hard one for mission boards to answer. While isolation of various kinds is usually characteristic of home missionary fields, both city and rural, and among various groups, yet this has, in a measure, been compensated by the very earnest efforts of those in charge of the One institution with which staff. we are familiar, has a Big Sister plan among the sixteen workers on the teaching staff, which has developed fellowship. The use of leisure time—so pressing a question among all groups in our country today—is a question that needs vital consideration and study not only for young people but for workers in all types of home missionary institutions.

Closely related to the social is the question of psychological environment. The effect of worker upon worker, of cooperation on the part of the Board, of placing the young worker with one of experience and more settled ways-all these should be the subject of real psychological study. As the Board wishes a worker to enter the work with the attitude of sharing with others, of no condescension, so the worker may expect a similar attitude of cooperation from other workers and from the board.

The sixth angle—the ethical need not be discussed here, for surely the candidate may here find an opportunity for service equal to any.

Someone may ask, "Why stress these standards, which should be sought in a position, as new?" In a sense they are not, but in this new day it is wise for employing missionary agencies to turn the searchlight upon their own standards. This is necessary because of the turnover in home missionary work, which is often larger than it should be; it is necessary today because other agencies are clamoring for the finest type of person. and especially is it necessary in the case of women, where new and varied channels are opening up constantly. In many of these there is an element of service which provides for the one with the service motive an opportunity for the kind of work she desires.

To offer, then, the highest standards of a vocation to the one seeking a place of Christian service is the high privilege of missionary boards, which must seek also the highest standards in the missionary in this new day.

COOPERATING IN THE WEST INDIES

BY SAMUEL GUY INMAN

Secretary of the Committee on Cooperation in Latin America

ISSIONARY work in the West Indies is not new. The first white man to land on these Islands had it definitely in mind. "What I value in this enterprise of the Indies is not reason, mathematics or world maps; Ι would accomplish the vision of Isaiah." exclaimed Columbus. On his third voyage he wrote: "I have caused a high cross to be fixed upon every headland, and have proclaimed to every nation that I have discovered the lofty estate of your Highnesses and of your court in Spain. I also tell them all I can respecting our holy faith and of the belief in the Holy Mother Church, which has its members in all the world." Padre de las Casas showed the same zeal. He was the first person to be consecrated to the priesthood in the New World. He accepted a repartimiento of Indians in Santo Domingo, and later As he watched the sysin Cuba. tem, however, he became convinced that the Dominican friars, already beginning to protest its cruelties, were right, and until his death Las Casas carried on a terrific struggle against the overwhelming forces, not only economic but ecclesiastical, which were determined to exploit the Indian.

The Moravians sent the first Protestant missionary to the West Indies in 1732. They were so profoundly stirred by the stories of abuses of the slaves in St. Thomas that they walked from their homes 600 miles to Copenhagen to take the boat to their field. Like Las Casas, they were detested by the planters, but they continued their work in the true spirit of Moravian missionaries until it spread to all the English - speaking i s l a n d s. Other European and American Protestant churches gradually followed the Moravians in work among the English and French islands.

It was not until the Spanish-American War in 1898 that mission boards in the United States seriously undertook missionary work in these Spanish-speaking islands. Since the American flag began to float over Porto Rico and the American army occupied Cuba for some time after the war, it was the home missionary societies of the United States that undertook the work there. It was natural for these societies later to extend their work to Santo Domingo and Haiti.

In 1919, a cooperative movement was begun in Santo Domingo which has attracted considerable attention in the missionary world. When it became evident that several mission boards were planning to open work in Santo Domingo. they decided that a united front of Protestantism should be presented. The Secretary of the Committee on Cooperation in Latin America was asked to visit the field, study the situation and report a plan for occupation to all the mission boards doing work in the West Indies. This survey was made and four boards immediately voted to form a joint board for Christian work in Santo Domingo and to enter the field unitedly. A fifth board joined the enterprise a little later. These

boards subscribed to the budget which is expended by the united Committee. Workers are chosen not because of their denominational affiliation but because of their suitability for the work. This not only appealed to people at home who were anxious to go a step further in the development of Christian unity, but it met an immediate response among the Christian churches of Porto Rico. They were so impressed with the needs of Santo Domingo and the opportunities of this united approach that they not only surrendered three of their leading ministers to go to Santo Domingo but also contributed some \$3,000 to purchase a lease and equipment for a hospital, which the board later opened in Santo Domingo City. The boards entering this united program were the general and women's home boards of the Methodist Episcopal Church, the Board of National Missions, Presbyterian Church, U. S. A., and the Foreign Society of the United Brethren.

Porto Rico presents one of the best organized cooperative movements in any mission field. When the Island was awarded to the United States by the terms of the peace treaty with Spain at the close of the Spanish-American War, representatives of the home mission boards decided to enter the Island with a clear division of territorial responsibility. From that day until now, the zoning system has been adhered to by the following denominations: Methodist Episcopal, Presbyterian U. S. A., Congregational, Baptist (Northern), United Brethren, Disciples of Christ, Christian Church. These bodies have formed the Evangelical Union of Porto Rico, with an Executive Secretary allocated by one of the missions giving all his

time to interdenominational work. Congregations are generally known as "La Iglesia Evangelica de....." (the Evangelical Church of), denominational names being little used.

The first large development of this Evangelical Union was the Union Press, paper and book store. Six small denominational papers were gradually merged into one fine weekly which speaks for Evangelical Christianity in Porto Rico with a united voice through Puerto *Rico Evangelico*. This magazine has the largest circulation of any on the Island. It has been especially powerful in advocating social reforms during recent years. There is a strong feeling among Porto Ricans for absolute unity of the Church, and within the last few months an important movement for a united Evangelical Church of Porto Rico has been endorsed by several churches.

The development of the influence of the United States in the Caribbean, and Haiti in particular, is such that this is becoming more and more a home missions' territory. Government officials were eager for the American mission boards to undertake work in Haiti. Considerable evangelistic work has The Episcopalians been done. have a strong work in one section and a good deal of Baptist fruitage remains from the labors of English Baptist missionaries who arrived about 1842 but withdrew about The work has been carried 1900. forward however and has grown to be practically self-supporting. The American Baptist Home Mission Society has been of all possible assistance to these Baptist churches. Except for primary schools in connection with each of the missions, there is practically

no educational work. Such work is greatly needed for secondary education in general and especially for the training of pastors. The Baptist Home Board entered this field with a missionary in 1925. Since then, their interest and support have been continuous.

The Hispanic - American Evangelical Congress, held at Havana in June of 1929, outlined a large strategic program for religious education, literature and the development of an international federation of Evangelical Churches. Some of the details of the religious education program called for are a complete series of graded lessons for Sunday-schools, written especially for Latin America, a manual for new converts, training courses for teachers, textbook on worship, etc. The literature program is very extensive and looks to the establishment of a publishers' and booksellers' association, prizes for special manuscripts, books and pamphlets on the social teachings of Jesus, as well as all types of material for women's work in the churches.

In August of this year, the President, Vice-President and Secretary of the Committee appointed at Havana to develop the Federation of Evangelical Churches are to meet in Porto Rico. In connection with their conference, Dr. Vicente Mendoza, of Mexico, and Dr. Luis Alonso, of Cuba, will lead in an evangelistic campaign, beginning in the Interdenominational Conference at Blanche Kellogg Institute, followed by meetings in churches, theatres and public halls which are expected to stir all Porto Rico.

These are only a few, of course, of the projects in the future program of the Evangelical Churches of the West Indies, as they were outlined at the Havana Congress. Medical and educational services are continuously being pushed in all these fields.

The first building erected exclusively for the headquarters of cooperative work among Evangelicals in Latin America was erected in Ponce, Porto Rico, in 1927, for the office of The Evangelical Union and the union printing plant. The Polytechnic Institute of San German, with an interdenominational Board of Trustees, has a large place in the education of this whole region, with students coming from some dozen near-by countries. The Carnegie Corporation has recently given \$250,000 to this enterprise and a notable institution is rising. The Union Church at San Juan for English-speaking people has its own building and is doing splendid work.

A number of important union enterprises in this territory are at present struggling for support for responsibilities which have come to them with ever-increasing opportunities for service. Among these is the Union Evangelical Seminary at Rio Piedras, Porto Rico. This school has a fine record of achievement and deserves the support of friends in the United States in carrying out its plans for an adequate building program.

In Cuba, union work finds its center in the book store and press known as Heraldo Cristiano. Plans are on foot to develop a Union Theological Seminary and enlarge the union paper already published. This periodical, under the direction of Dr. José Marcial Dorado, has made a remarkable record, now having 6,000 paid subscribers and is self-supporting.

The effort to erect a building for

the Union Church for Englishspeaking people in Havana is another movement that deserves the help of Americans. An excellent site has been secured and funds for a representative building are being sought. Many thousands of Americans visit this beautiful city at all seasons of the year. An impressive. interdenominational church. properly housed, can serve in countless ways to bring Englishspeaking Evangelical Christians into fellowship and common service. The value of their uniting in such strategic centers as Havana is easily understood.

There is also urgent need for an adequate hospital plant in Santo Domingo for the medical work begun by the Board for Christian Work in Santo Domingo in 1920. This work has grown, though since its initiation it has been housed in old, rented, inadequate and even unsanitary quarters. The land for a good site and more than half of the funds needed have been secured and a campaign is now being carried on to raise the balance. It was necessary to proceed with the building despite the fact that all the funds needed were not in hand, as no building could be rented.

Thus the churches have a tremendous program ahead of them in these West Indian Islands so near our shores. The greatest opportunities lie in a still larger unifying of the Christian forces. It is to be hoped that those who believe in Christian unity will aid the cooperative institutions already formed to secure better equipment and will encourage the unity of churches such as that now developing in Porto Rico and Santo Domingo.

OLD FORTS AND NEW FORCES IN THE WEST INDIES

BY THE REV. EDWARD A. ODELL

Director of Department of West Indies, of the Presbyterian Board of National Missions, New York

\HE Spaniards built forts in the West Indies. The requirements of the civilization of the sixteenth and seventeenth centuries included this means of defense against pirates and the too ambitious roaming natives of other nations. The familiar projecting walls of "El Morro" furnish a great romantic appeal in our day to tourists who annually dip into southern seas for a few warm days in winter, but the glory of the forts has passed. However useful they may have been when the contemporaries of Columbus and Ponce de Leon built them, they are now only relics and sym-

It is worthwhile to note bols. that these forts were not built by the natives of the lands they were designed to protect. Foreigners built them and at a great sacrifice. It doubtless never would have occurred to the Caribe and Nahacs to build a fort, even if their resources had been sufficient. Some foreign nation, having discovered the land and possessed its wealth, felt constrained to protect it against some other foreign nation. This day has also passed. The best international thought and procedure at least maintains the right of the natives of the land to possess it.

It is natural that the romance and beauty of the Spanish language and all Spanish customs should be held dear to every son of Spain throughout the West Indies, and the nationals of these Islands, who for four hundred years knew no other flag, conserve in their innermost hearts an affection for the traditions that surrounded the life of their ancestors. Whatever changes may have come in the last few decades among the Islands of the Caribbean, and whatever forces may be directed to bring about a new satisfactory solution to physical and spiritual problems, they must all be considered in the light of the past. But romance and tradition do not feed hungry mouths, do not heal the sick and prepare a people to cope with the requirements of a civilization that has entirely outgrown El Morro, narrow streets, crowded patios and undredged harbors.

New forces are at work. The old mountain trails over which the "peon" trudged at the head of pack trains, bringing coffee to the seashore to be carried on the back of slaves to lighters that in turn bore the cargo to freighters waiting out at sea, have given place to beautiful macadam roads over which modern trucks pass. Great docks have been constructed, and two ferries arrive daily in Havana carrying trains that bear the marks of every railroad in the north. from the Atlantic to the Pacific coast. Splendidly organized school systems and universities, modeling their courses of study after European and American colleges, are preparing not only for the teaching profession but for every other profession. A sense of dependability upon a foreign power has given 3

place to intense patriotism and independent spirit.

International relations with South America. Europe and North America have changed the entire outlook and point of view. It is with the new forces that the evangelical Church is dealing, and it must be recorded that some of the spirit which prompted the construction of these old forts has found its way into the application of the new forces. Consider, for example, the foreign ownership of lands, not as in the days of roaming navies and pirates, but in the new day of foreign banks and corporations. These institutions are equipped for splendid service, but when guided by selfishness and race prejudice they not only threaten the right of the native sons to a just recompense for toil but create international ill-will that leads to even more unfortunate results. This too, it must be admitted, is at times a new force that the Church must take into account. The Church does not assume responsibilities for treaties and trade relations, but where a palpable injustice is committed, the work of peace and reconciliation becomes much more difficult for the representatives of the Prince of Peace, both native and foreign.

Governor Roosevelt sees as his most immediate and greatest responsibility in Porto Rico the solution of the economic, not the "Unemploypolitical problems. ment, either total or partial, is present everywhere. Men and women can find nothing to do and therefore can earn nothing. We cannot offset unemployment, as is often the case in America, by an increase in public work, for the Government has not the money.

Riding through the hills, I have stopped at farm after farm where lean, underfed women and sickly men repeated again and again the same story—little food and no opportunity to get more."

There is great unrest throughout the Spanish West Indies, more noticeable now than at any time since the Spanish-American War. Political ills both real and imaginary have harassed the people as well as statesmen and politicians. The populace places the blame for unemployment at the door of the Government and has faith that a new administration will waive some magic wand over the land and miraculously bring into being a day of abundance. Politicians in turn place the blame at the door of foreign powers and tariff sched-Possibly they are all, in a ules. measure, correct, but there are new forces at work that could, if properly directed and financed, not only obviate much suffering but lay the foundations for prosperity, and in all of these Islands a new generation of men and women is bringing to the solution of these great problems an intelligent leadership.

President Machado has taken definite steps to diversify the crops in Cuba so that a high sugar tariff in the United States might not work so much damage. He has also inaugurated a campaign for the use of Cuban products on the Island, and to this end has constructed a model village near the city of Havana in which all of the materials used are found in Cuba. More rice has been raised in Cuba during the last two years than at any previous time in its history. However, it must be borne in mind that many years are required for a crop readjustment, and during this period even in the presence of great natural resources, a population can suffer hunger. Located high on the old forts now are huge revolving lights sending their welcoming beams far out to sea. This is a fine use for forts. The nations that fought around El Morro and Cabanas now find a cordial welcome in the spacious harbors of San Juan and Havana.

Among the new forces of present-day civilization is the evangelical Church. Let the experience of a friend far back in the hills of Porto Rico tell the story, for in his story lies the romance of the past, the perplexities of the present and the hope of the future. I found him standing on the site where his home had stood before the hurricane of October, 1928, had swept across the Island. About him were the ruins of buildings that represented the accumulated toil and savings of more than fifty years. His children had been born in this house, had been married here, and his grandchildren had loved to play in the great halls of this old Spanish home. It was all gone-not a building was standing. For a half mile down the mountainside the splintered boards were scattered. Standing beside the site and looking out across the hills, nothing but ruin remained. The coffee crop just ready for harvest was destroyed. The coffee trees, requiring almost a decade to produce, were uprooted. Don Francisco had never known another home, but there was no road leading from his plantation to the outer world. His farm had been hidden away in the hills for generations. The Government had provided no schools for his children. the Church no instruction or even a place of worship, and now in the

hour of distress and tragedy the impotence of all the tradition to which he had clung was revealed.

I had visited him only a few months before the hurricane, and he had invited all his neighbors to a service where the claims of the Gospel had been made. Now, in his distress he was recalling the message of hope which Dr. Angel Archilla, the mission superintendent, had delivered with such power at that time. He needed friends, counsel, financial help.

A little more than a year later I saw him again. He had rebuilt his home, and the old plantation was beginning to produce a new harvest. not of coffee (it will take many years to do that), but of other fruits. The financial aid he had received was not great and he was hopeful that in a few more years he could return that. There is a new light in his face, and on the little hill just above his own reconstructed house stands a chapel. During the week it is used as a day school for his grandchildren and the children of neighbors for miles around. Sunday morning the Sunday-school meets. At night the farmers gather, winding their way over the old mountain trails for miles around and, if the missionary can be there, they have a message. If not, a member of the congregation is able to read God's Word. These farmers, who have waited all their lives for a road, are now planning to build one themselves.

We recently visited, in a little town near the center of Cuba, a mission where services are held once a month. A committee from the country met us with horses and asked that we go into the interior and hold services. At noon more than a hundred farmers gathered with their families, and under a thatched roof on the hillside for nearly two hours the missionaries explained the significance of the Gospel message. At night we returned to the town and it seemed like the entire populace gathered for a service. At the close of the sermon I asked if there was not someone who would like to accept Christ as his Lord and Master, whereupon the whole congregation rose.

This experience could be repeat-



A CHAPEL IN THE HILLS

ed over and again, not only in the great cities but in the towns and throughout the rural districts of these Islands that, four centuries ago, were discovered by those who built the forts. No one should desire, much less attempt, to discredit the old traditions so full of beauty and romance. These must be guarded and their æsthetic values conserved. The great need, however, at this hour in the West Indies is the sincere and disinterested friendship of those who are able to help make the new forces effective. The task to be done has grave economic aspects, but after all, in the fullest and highest sense. it is spiritual.

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GETTING ACQUAINTED WITH OUR CARIB-BEAN NEIGHBORS

THE Caribbean world is at our very doors, and yet it is probable that most citizens of the United States, so far as they are informed about conditions in any lands beyond our own, have a broader acquaintance with Europe and the Orient than they do with these Islands whose peoples are our close neighbors. There has long been need for a new literature interpreting to North American readers the cultural and spiritual movements in Caribbean life, past For the most part, and present. newspapers, magazines, and books in handling Caribbean affairs have told of political, diplomatic, military. and commercial developments. We have not heard very much about those deeper things of the spirit that give sympathetic insight and understanding of other peoples and that prepare us for constructive efforts with them in bringing about better conditions. Even within the churches we have faced in no adequate manner the religious situation in the Islands. As a people we know comparatively little of their missions and churches and evangelical leaders.

In an effort to bring home to American Christians the conditions, needs, and opportunities in the Islands, the Council of Women for Home Missions and the Missionary Education Movement have just published a series of new books, study courses, and teachers' accessories for all grades. These materials are being introduced in the summer conferences and will later be widely used in the churches for home mission study

classes and general reading. The following brief reviews will indicate the scope and purpose of these books.

Trailing the Conquistadores. By Dr. Samuel Guy Inman. Cloth, \$1.00; paper, 60 cents.

Dr. Samuel Guy Inman, who is well known for his writings upon Latin American affairs, has just published another volume upon the Caribbean area, entitled "Trailing the Conquistadores." It is not primarily a political discussion. Rather it attempts to set forth the life and the attitudes of the Latin and Negro peoples of Cuba, Haiti and Santo Domingo. Dr. Inman points out that these peoples have suffered grave injury from the conquistadores old and new. He likewise points out that "the Christian forces have not built a single school of college grade in all the West Indies, nor a single outstanding agricultural or trades school, though in all this area the people's happiness so largely depends on progressive farming and on work with their hands."

Altogether the book is perhaps the best one that has come from Dr. Inman's pen. It is written in an attractive style, contains a good deal of new historical material, and will do much toward giving the reader a better understanding of our neighbors in the south. RAYMOND L. BUELLA

Our Caribbean Neighbors. A course for leaders of adult groups studying the Caribbean Islands. By George W. Hinman, Secretary, American Missionary Association. Pamphlet, 25 cents.

This course is based primarily upon *Trailing the Conquistadores* by Samuel Guy Inman, but is so arranged that classes equipped to consult a wider range of reference materials will find help in doing so. Between the Americas. By Jay S. Stowell. 175 pp. Cloth, \$1.00; paper, 60 cents.

This is a Home Mission book for young people. It contains abundant descriptive material of the four fields in the West Indies occupied by American Boards-Porto Rico, Cuba, Santo Domingo and Haiti. The style is journalistic and the contents are made up of the experiences and observations of a missionary-minded traveler through these countries. The author has grasped the main problem of Porto Rico, which is one of over-population and unemployment. With the invasion of American capital and the development of agriculture on a large scale, there is the steady disappearance of small land owners and the conversion of the peasantry into landless day laborers. He has also recognized that, unless careful thought is given to this problem, the same fate will overtake the other Islands. It is a reading rather than a study book. Much useful information is provided in palatable form. C. S. DETWEILER.

A course for leaders of young people's groups studying the Caribbean Islands. By Garfield Evans, missionary in Cuba. Pamphlet, 50 cents.

This course is based primarily upon *Between the Americas* and contains suggestions for worship, discussion, investigation and activity.

West Indian Treasures. By Winifred Hulbert. Illustrated by Margaret Ayer. Cloth, \$1.00; paper, 75 cents.

When a daughter of the manse with international experiences and sympathies looks freshly at the Caribbean Islands from the viewpoint of the Jerusalem Conference, a new kind of missionary book is bound to result. Miss Hulbert, author of "Cease Firing," spent a summer in the Caribbean, read deeply in the history of the Islands before and after the trip, and has now written "West Indian Treasures." While it has been planned for readers of twelve to fifteen years of age, it is a safe prediction that many of their elders will enjoy it, too. The opening of the Pan American Airways route in 1928 makes closer acquaintance with the Islands inevitable. In order to base this acquaintance securely on understanding, Miss Hulbert devotes one chapter to an airplane view and three to a history of the Islands from the earliest times. Columbus' discovery made the Islands a Spanish colony valued chiefly for those "West Indian treasures" which founded Spanish fortunes—gold, cotton, sugar cane and tobacco.

The next five chapters present fascinating, true stories of the differing life of each island or country by itself,-Cuba, Haiti, the Dominican Republic, Porto Rico, and the Virgin The closing chapter deals Islands. not with the treasures of the field valued by the Spanish, nor with the treasures of the mind inherited from African and Spanish forebears, but with those treasures of the spirit now being developed in the Islands by the many men and women of goodwill who are rediscovering them in the name of Christ. MARY JENNESS.

Leader's Manual for "West Indian Treasures." Prepared by the author of the book, Winifred E. Hulbert. Pamphlet, 50 cents.

This is a course on the Caribbean Islands for junior high school groups of approximately twelve to fifteen years of age. It aims to cultivate a deeper understanding of our Christian heritage and to develop experience in sharing it helpfully with our neighbors in the West Indies.

- Porto Rican Neighbors. By Charles W. St. John. \$1.
- Sugar Is Sweet. By Dorothy McConnell and Margaret Forsyth. Cloth, \$1.00; paper, 75 cents.
- Children of Sea and Sun. By Mabel G. Wagner. Cloth, \$1.00; paper, 75 cents.

These three books are not only valuable contributions to the available literature on the Caribbean area, but are also important additions to the growing body of material designed to lead elementary school children into a richer experience of world friendship.

Porto Rican Neighbors is a reading book for boys and girls about nine to twelve years of age. After a descriptive and historical chapter on Porto Rico, the book continues as a collection of interesting stories. It ought to find a place in a church school circulating library for juniors. It is also suitable as a gift for any boy or girl.

The two other books are among the newest course books for children in the well known series of Friendship Texts. These texts have to do with different countries or social or racial They are uniformly bound groups. and attractive in makeup.

Sugar Is Sweet is for juniors. It includes ten stories unusually charming in style and delicate in touch, as for example "The Singing Potter." Stories of this kind can scarcely be pigeonholed as for any one age. They appeal to all of us. Through them one becomes conscious of the economic problems and the problems of racial attitudes so critical in the Caribbean

area. Specific helps are given for the procedure of each session. This is well adapted for a quarter's use in a week-day school and when so used the games and folk tales will prove helpful.

Children of Sea and Sun is a course of study for the primary age. The stories have been collected from various sources and are of difficult levels in value. The leaders' helps are unusually good, being modern in method. varied in suggestion, with ample opportunity for creative work.

In addition to these books, an attractive picture map of the Caribbean Islands (50 cents) has been prepared. It is accompanied by line sketches which can be cut out, colored, and pasted on the map. For posters and class notebooks there is a new number in the Picture Sheet Series, with a useful collection of pictures from the various Caribbean Islands. Price, 25 cents. JOHN L. LOBINGIER.

SALVAGING LITTLE BLACK SOULS

BY LEE MCCRAE, Pasadena, California

F "OUR sole value is what we are worth to others" then an obscure, illiterate Negro farmer on a worn-out plantation has been one of Alabama's chief assets. Yet when, a few years ago, the people of that very State read in a two-line item of their papers that Sam Daly, of Tuscaloosa, was dead they hurriedly glanced on, hunting Who was Sam Daly real news. anyway?

Twenty years before he was flunky-janitor-general factotum to the boys at the State University. But with eyes and ears wide open he was drinking in the inspiration that became the governing power of his life. Seeking how education and religion uplift a race and an individual, the Negro began to cov-

et them, first for himself, then for his people. He was already a devout Christian and, because of his anxiety to read "de good book" for himself some of the students began to teach him in desultory fashion.

While he was laboring at his janitorship and laboring even more strenuously to learn to read and write and figure, Sam was also saving money, enough, by and by, to buy the hack line plying between the town and the university. This proved so successful that some coveted town lots were soon his; then, when a great longing for the country surged over him, he sold them to advantage and bought 500 acres of neglected land fourteen miles from Tuscaloosa.

Right here, according to Dun

and Bradstreet, Sam Daly's history ought to have ended. He was forty years old and well fixed for the rest of his life.

But Sam's vision included others-his own people, particularly little Negroes who, like himself, had been denied much. One day he came across an advertisement in a Birmingham paper in which a prominent judge of the juvenile court asked for country homes for negro boys convicted before his There was no local law for bar. probation at that time, no "bigbrother officers," not even a reform school for colored youth; but the heart and the will of this wise judge were strong enough to be a law unto himself, and he was boldly advertising-""Who will take my little criminals out of jail, out of the swirl of evil in Buzzard's Roost and Scratch Ankle Row to the silence and purity of God's outdoors?"

"I, boss!" cried Sam Daly, holding out his big black hands.

So behold a farm wagon rattling through the dusky woods bearing a smiling colored man and five little wide-eyed negroes who were seeing "real woods" for the first time in their lives.

Chapters and chapters of this story must forever be unwritten. None of the boys could write, "Sam never could spell nothin'," and there were no onlookers. Besides, there was too much to do raising cotton and sufficient food for this suddenly increased family. Yet trip after trip the shackledy wagon made through the woods to meet the train bringing more miserable little derelicts from the crime waves of the city slums. In less than ten years over 300 colored boys had been sent to this farm to "work out" their court sentences

-no, "just come ter lib wid Suella an' me," Sam would say.

And out of the three hundred only ten per cent "went bad."

In other words, this patient, God-loving, boy-loving Negro and his wife saved two hundred and seventy vice-steeped lads and turned them into useful, self-dependent citizens. Where has this ten years' work a duplicate? What was Sam Daly worth to the State of Alabama? to the nation? Would we could follow those 270 and figure a bit of the compound interest accruing to his estate!

How was it done? By love and patience, nature's own teaching, and the Word of God. Kindliness from Sam and his wife first startled the boy: there were three square meals a day served on a table (both unknown before), and there was a bed made for him. Almost invariably it was the first glimpse of home and love that had come into his life. Around the table every morning he heard a verse of Scripture from each boy and was taught one to say with them in his turn. Then there was work to do in the open fields where nature came to him with her own healing and uplift. In the silence of the old wood lot many a boy "came to himself."

Two hours a day, summer and winter, must be spent in an old log schoolhouse where a well trained negro man sent out by the Presbyterian Board at a meager salary did, and still does, his best to teach these chronic truants from the Birmingham schools. It has not been much that they have gotten in "readin', writin' and 'rithmetic," but it has been their fault, not the teacher's. For the Negro education of heart and hands beats education of brains. It has been industry, purity of environment, and the beautiful spirits of the three grown people on this plantation that have worked the charm.

"But how has he fed and clothed and housed this big family?" asks the business man.

By strenuous daily toil. One check of forty dollars and the salary of the teacher have comprised the donations from the Board. Not a cent of public funds went from Birmingham or the State, although he supported their charges. A few individuals, touched by Sam's struggles, gave small sums now and then, and once a bill was put before the State Legislature for an appropriation, in return for which Daly offered to turn over 175 acres of his land. But an inflammatory speech by one man, angered because of a Negro crime in his community, caused the bill to be lost by five votes. The shortsighted statesmen (?) could not see that Sam was working to prevent just such heinous crimes.

So finally, it came about one dark day that Sam had to mortgage his farm to borrow \$1,800. (Do you know any white people that have mortgaged their all for charity's sake?) And that money went into food and clothes, not buildings and furnishings.

When the "sleeping house" became too crowded for comfort, the boys went to the woods, cut down trees, sawed them into mill lengths, and rolled the cuts to the mill where they were sawed on shares, half and half. This precious timber was painstakingly put up by the youngsters into a barnlike structure, until it gave out—there were no more logs or money to be had, and the unroofed shed stood all through the winter in mute appeal. Every inch of it meant toil —toil as yet unrewarded, so far as the writer knows.

"Sam," said the Birmingham judge to him one day, "you are going to lose all you've got taking care of those little negroes."

"De Good Lawd gwine take care ob me s'long as I does His wuk," answered Sam with his radiant smile.

"But you've got a mortgage on the place now," argued the prudent lawyer.

"It ain' fo'closed yet." He was still smiling.

At last, driven by his necessities, he journeyed to Atlanta to lay his needs before churchmen of that city; but before he could make his plea a sudden illness came and Sam was dead. His last conscious words were: "Take care—good care ob mah little niggahs!"

Eleven years have passed. The writer is 2,000 miles away from Alabama. Does any one save the Great Rewarder know what has become of the Sam Daly Farmhome for black boys? Or of any other life that has counted for so much?

A BEAUTIFUL SUGGESTION FROM AFRICA

In a little village nestling in the jungle of West Africa, a little group of Christians covenanted together that each would select a retired spot in the forest to which he would go daily for solitary communion with God. If any member of the little band appeared to be growing cold in his Christian life, one of the others would gently inquire, "Is the grass growing on your path, brother?"

WHAT IS CHANGING INDIA?

BY DELAVAN L. PIERSON

Travel Letter No. 5

7 HAT is the greatest force that is working a change in India today?" During our ten weeks' visit in Indian cities and villages this was the question we asked on many occasions-of college presidents and students, of fellow travelers on railway trains, of Indian pastors and business men, of doctors and lawyers, of women in various ranks of society. of Moslems and Hindus, of Christians and those of no religion. Naturally the answers were many, but none denied that India is changing and will change more radically.

A few years ago, we read much about "The Unchanging East," and there were many who held that caste and customs, tradition and religion were fixed in India and could not be overcome. On the grass of a college campus, I sat talking with a group of studentscoming leaders in India. About half of them were Hindus, and some had caste marks on their foreheads. The other half were "What Moslems and Christians. do you think of caste?" I asked. "It is disappearing," they replied. "Is it found in the College?" "No, not now," was the reply. "Do all students eat together?" "Yes. with very few exceptions." "What has brought about the change?" "Many things," was the reply-"education, athletics, modern transportation and travel, modern industry, the influence of Mahatma Ghandi, but most of all the teachings of Christ."

A few years ago, and even today in some colleges, Hindu, Moslem and Christian students refused to play together, eat together or even study together.

"What do you think of Christ," I continued.

"He is my Saviour," responded a Christian fervently.

"He was a perfect man," said a Hindu.

"He is my ideal," said another Hindu.

A Moslem poet and well-known lecturer of North India, said to me: "All religion is the same. We all worship God and we all honor



MR. AND MRS. PIERSON TRAVELING IN INDIA

Christ. As St. Paul said, we should all be of the same mind." A prominent Moslem editor remarked in my hearing, in an address to Moslem students: "The Koran teaches that all prophets are on the same level; none is above the others. Mohammed, Christ, Buddha and Confucius are equal." A Brahman physician, an official of a recent National Indian Congress, said: "All religion is the same. We all worship God. Caste is fast disappearing. We are all brothers."

sentiments would have Such been considered rank heresy by Hindus and Moslems a few years ago, and would have led to the accusation that he who uttered them was a Christian. Now, the danger is that the dividing line between Christianity and Hinduism, and between Christianity and Islam, will be made indistinct if not obliterated in the minds of adherents of all three religions. Hinduism would be willing to add Christ to its list of gods, if only He did not claim supremacy.

"The great danger today," said a Christian professor in a government college, whom I met casually in a railway train, "The great danger today is that of emphasizing the common ground of the great religions as more important than the differences. The unique features of Christianity are its essential characteristics. The points of divergence must be emphasized rather than the points of agreement."

India is changing—slowly but surely. When we look for outward conversions to Christ on the part of Moslems and educated or caste Hindus, they are few, far too few, but the attitude of Indians toward Christ has changed immeasurably.

One of the forces that is working this change is Christian education. We visited fifty mission schools and colleges, from the Punjab to Tinnevelly and from Bombay to Calcutta, and in most of them we talked with principals, teachers and students. In all of them we found that the Bible is taught, generally daily, devotional services are held, and Christ is uplifted. The results in open conversions are, as a rule, disappointing. A few teachers openly acknowledged fear lest such conversions might break up the work.

On the other hand, more than one questioned the wisdom of employing such a large proportion of non-Christian teachers. "Schools and colleges that employ them on the staff," said one Indian Christian of high standing, "cannot expect very definite results in conversions. A deprecatory shrug of the shoulder, by a popular Hindu professor, will often effectively offset the influence of the testimony of a Christian teacher."

A cultured Indian Christian, two of whose great grandparents were converted under Alexander Duff, said: "One reason why we have such meagre results from Christian education is that greater emphasis is put on intellectual standing and morality than on the necessity of receiving Christ as the source of wisdom and purity and power."

Missionary education is exerting a very wide influence in raising moral standards, breaking down prejudice and creating sympathy with Christ and His teachings. The vast majority of missionary educationalists are, we are convinced, consecrated and earnest men and women who are prayerfully seeking to advance the Kingdom of God. But many of them feel the handicap of trying to maintain government standards and subsidies, of making reports and preparing for examinations, of financial pressure and the influence of non-Christian faculty members. They find it difficult to avoid trying to "serve two masters"-the Government and the Lord.

One Christian member of a mission college faculty remarked that the reason why conversions have fallen off among the students is that formerly the president knew every student and made it a point to present Christ and to urge His claims personally on each student for decision, but that the present president is so busy with lectures, administration and finances that such personal work is lacking, if not impossible. The ministry of Christ suffers through the serving of statistical and financial tables.

The Christian principals and teachers in these schools and colleges need our sympathy and our prayers. The irreligious and skeptical attitude of the West is invading the East, and the Christian forces are seeking to stem the tide. There is a difference in the place that personal evangelism has in the work of different institutions. An Indian Christian lawyer in Poona, who has established his own school, said to me: "The

whole purpose of this work is to present Christ and His Gospel to the pupils so that they will be saved through Him." Can this be truly said of every mission school and college? By example and by teaching the missionary educationalists are seeking to win India for Christ. May their whole program be still more definitely directed to this one end by greater emphasis on personal evangelism. With the increase of secular education, the need for missionary educational work is decreasing—unless the latter is the means of leading students to follow Christ wholly and to prepare them for definite Christian service.

CONTINUED IN THE AUGUST NUMBER.

AMERICAN LUTHERAN FOREIGN MISSIONS* BY THE REV. GEORGE DRACH, D.D., Secretary

ME Church Lutheran in America continues to share actively in the modern missionary movement. Its total annual expenditure for Foreign Missions is now nearly two millions. In more than twenty foreign fields it has 670 missionaries and 6,000 national Christian workers. The total number of baptized Christians in these fields is 226,940, the pupils in the mission schools number 67,260, and the number of treatments of patients in mission hospitals and dispensaries is 235,-522. The value of mission property is nearly \$4,000,000.

These statistics are impressive, and yet, when one considers the strength of the Lutheran Church in America, one must confess that

over three millions of church members, if they really were eager and zealous for the speedy fulfillment of Christ's great commission. should do much better. It is gratifying to observe that during the past ten years there has been a decided increase of foreign missionary interest and effort in practically all synods and, if this increase continues unabated, the American Lutheran Church soon will have a more worthy ranking in foreign mission work. If American Lutherans, instead of being organically divided into 18 parts, were actually and actively united in one great nation-wide Church, our standing as a foreign missionary force would be near the top where we belong.

Fortunately, in the lands in which our foreign fields are located, we cannot and do not per-

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^{*} Extracts from a paper read at the Twelfth Annual Convention of the Lutheran Foreign Missions Conference of America, March 5, 1930, in Minneapolis.

petuate our ancestral differences but work for national Lutheran Churches, as for instance in China, Japan and India, where such national Lutheran Churches already exist. None of us wants and all of us see the absurdity of organizations of Chinese-speaking people into, let us say, a Slovak Lutheran Church, or of Telugu-speaking people in India into a Finnish Lutheran Church. For that matter why should we perpetuate here in America a language distinction as a name for a Church? Why not let the reflex influence from our foreign fields produce among us here in America a national Lutheran church organization? We can make and, I believe, we are making through our Lutheran Foreign Missions Conference a real contribution toward the unification of American Lutheranism.

In closing, permit me to refer briefly to the effect of the Jerusalem meeting of the International Missionary Council upon our Lutheran boards and societies. Undoubtedly the reports of that meeting constitute a remarkable presentation of the united experience, thought and vision of mission workers in all the principal fields and phases of the vast and complex enterprise of world-wide Christian missions. Especially to be commended is the Message of the Jerusalem meeting with its clear note of evangelical doctrine and its emphasis on the missionary purpose of Christianity. But you could hardly expect the Jerusalem meeting to make a deep and widespread impression on our American Lutheran Church in view of our limited representation at that meeting. Only one Lutheran from America attended the meeting, and

a negligible number from Europe.

Furthermore there has come from the Jerusalem meeting an assertion that the chief foe of Christian missions is modern secular-Now secularism is nothing ism. new either in its essential materialism or in its antagonism to Christianity. It always has had a baneful effect upon the promotion of the foreign mission cause at home and upon the progress of the Gospel in foreign fields. But the designation of secularism as the principal foe of Christian missions tends to confuse the issue. The chief foe still is non-Christianity and the primary purpose of our missionary work still is the conversion of unbelievers to faith in Jesus Christ and to service in His kingdom of grace and truth. Too often have distinctly foreign missionary movements suffered loss and even shipwreck by diverting attention from their primary purpose to some subsidiary objective.

The Laymen's Missionary Movement began as a distinctly foreign missionary movement and then was diverted into other channels of effort until it lost itself in the multiplicity of its ramifications. The Student Volunteer Movement began as a distinctly foreign missionmovement for recruiting arv young men and women for service in the spread of the Gospel and then was diverted into lines of discussion and interest related to world-peace, race relations and other international problems. If this continues its future is uncer-A similar danger threatens tain. foreign the entire missionary movement at present by diverting its energies from the positive purpose of making Christian converts to the negative activity of combating secularism.



Missionary Information

Readers of the Symposium on the causes and remedies of decline in missionary contributions, in the April number of THE REVIEW, and the editorial on the subject in the May number, will doubtless recall the emphasis that many writers placed upon the vital necessity of more adequately acquainting the churches with information on Home and Foreign Missions. Prominent among the causes assigned for the decline were the fact that the general adoption of an inclusive budget for all benevolences has resulted in far fewer missionary sermons and addresses in the churches. As many churches do not observe the Week of Prayer for missions and have dropped the monthly missionary concert. Christian people do not have the information and inspiration that they formerly had. Representatives of boards complain that pulpits are not open to them as they were a dozen Secretaries and missionyears ago. aries who have a reputation for effective public speaking are still welcomed to many pulpits, but it is physically impossible for them to reach ninetenths of the churches. It is safe to say that thousands of congregations never hear a missionary address from one year's end to another, so that they do not know what missionary work their donomination is doing or what its special needs are. This situation manifestly calls for a special effort to persuade churches to combine the inclusive budget with supplementary offerings for Home and Foreign Missions, presented either by pastors or invited speakers.

Cooperation of Religious Press

Meantime the situation brings into new prominence the value of the week-

ly and monthly religious newspapers and magazines as a means of disseminating missionary information. But here the startling fact confronts one that these periodicals have comparatively small circulations, so small indeed that, according to a report to the meeting of The Editorial Council of the Religious Press in Washington, April 29-30, "less than one in twenty is self-sustaining." We gladly pay our tribute to the generosity of their editors in publishing material sent to them by the missionary boards, and we gladly pay our tribute, too, to the high quality of the denominational missionary magazines. We see nearly all of them every month, and we are invariably impressed by their interest and value. Why do not more Christians subscribe for them?

Place of the "Missionary Review"

We venture to believe that THE MIS-SIONARY REVIEW meets a need that cannot be met by denominational periodicals, which, from the nature of the case, must specialize on their own distinctive work and needs. "A denominational paper must be a denominational paper," reads one of the findings of The Editorial Council of the Religious Press referred to above.

THE MISSIONARY REVIEW, however, deals with the home and foreign missionary work of all denominations. It enables the readers in a given denomiation to know about the work of other denominations. It gives a world outlook. It promotes interdenominational knowledge and interdenominational interest and fellowship. This is particularly important in this period when the movement for closer cooperation of the people of God is making such notable advances. The editor for this year can say without personal embarrassment, for to Mr. Pierson

the absent editor belongs the credit. that THE MISSIONARY REVIEW OF THE WORLD is an indispensable supplement to the denominational periodical in the broad view that it gives of the whole work of the churches at home and The subscription price is abroad. kept at so low a figure, \$2.50, that it is not surprising that the income from this source does not cover the cost of publication. Several of the missionary boards, home and foreign, deem the service rendered by THE REVIEW to the common cause so important that they gladly make annual contributions toward its budget, but these have to be supplemented by the special gifts of interested individuals. Since THE **REVIEW** cannot make a denominational appeal and does not have the benefit of special agents in the churches, may we not again urge our readers to cooperate by interesting pastors, missionary societies, teachers and personal friends in it. THE REVIEW has no other effective means of enlarging its circulation and influence except through the interest and cooperation of its readers. Will you not help to A. J. B. this end?

A Business Man's Letter

The appended letter from the President of The Coleman Lamp and Stove Company of Wichita, Kansas, an active member of the Baptist Church, arrived too late for the Symposium on "Why Have Missionary Contributions Declined," in the April number of THE REVIEW. It is so excellent that we now gladly publish it.—EDITOR.

DEAR DR. BROWN:

Some three months ago you addressed to me a questionnaire concerning the decline in missionary giving during the last seven or eight years. It seems to me that the three outstanding causes of this decline are as follows:

First: Lack of direct appeal for specific work that the giver can visualize. Many men say to me, "I want to give my money where I have some personal contact; otherwise I get no kick out of it."

Second: There are so many intensive campaigns using pressure methods for the raising of money that most givers have formed the habit of giving only when they are seen personally by strong solicitors. Our churches have failed to do this as effectively as other organizations.

Third: As a nation, we have become too much of a pleasure seeking people, and have mortgaged future income to satisfy present desires by means of the prevailing installment system of buying. During the last five years we have spent about six years income, and many families now find forced economies necessary to meet outstanding obligations. Church and missionary giving is often the first to suffer in this necessary retrenchment. As to remedies, I think the best possible program is the larger emphasis

As to remedies, I think the best possible program is the larger emphasis being placed upon the separated portion which shall first be set aside as one's Christian obligation. Acceptance of this principle must be placed at the very heart of the Christian life and performance.

In the second place, a better understanding of the strategy of Christ's program as a whole, whereby the necessity for an increased ratio of contributions can be made for world uses as compared with local expenditures. I believe much progress is being made along this line of more equitable standards of missionary giving as compared with local giving, which is more selfish in nature.

Sincerely, W. C. Coleman.

Articles On Home Missions

When the present editor assumed charge of THE REVIEW for the year of Mr. Delavan L. Pierson's absence in Asia, he gladly recognized that THE REVIEW represents Home as well as Foreign Missions. We venture to believe that readers have been impressed by the fine articles on various phases of Home Missions that have appeared in former issues, and we are glad to call attention to the special number of such articles in this issue.

We have, however, experienced far more difficulty in securing home missionary material than foreign. Over nine-tenths of the unsolicited articles that come to our office relate to Foreign Missions. We have more on hand now than we can use for months to come. We do not have to solicit articles, except when there is a special subject or country that is not covered by any of the articles on hand. But a surprising number of the men and women to whom we write beg to be excused for one reason or another, usually of course pressure of other duties.

We shall be grateful if secretaries of boards of Home Missions members of women's missionary societies, home missionaries, and others who are especially interested in Home Missions will take the hint. As THE REVIEW is the only interdenominational missionary periodical in America, it is the channel through which an author in one denomination can reach a broadly representative constituency. The editor gladly gives personal attention to every manuscript. Of course we cannot obligate ourselves to publish every one that is sent. We must reserve the editorial privilege of determining whether a given manuscript is suitable for THE REVIEW, or, if it is, whether it duplicates other articles on the same subject. If an article cannot be used it will be promptly returned with a letter of explanation. A. J. B.

Chaos in China and India

Political and military conditions in these two great mission fields are more rather than less ominous at this writing. Friends of the many thousands of missionaries and supporters of their work have been watching developments with mingled hope and anxiety; but anxiety is deepening. In China, war between the Northern and Nationalist forces threatens to reopen on a large scale. In India, the British police arrested Gandhi, May 5, and turbulence prevails in many parts of that distracted country.

It would be useless for a monthly magazine to discuss detailed events. Cable dispatches to the daily newspapers do that. The kaleidoscope in both countries shifts so rapidly that it is impossible to forecast what the situation will be in either when these pages are read. We can only say that the British Government appears to be perplexed between its obligation to maintain law and order, and its desire to deal as patiently and tactfully as possible with Gandhi and his supporters. There has never been an administration more desirous of dealing fairly with India, and it may be trusted to do the best it can in circumstances of extraordinary difficulty and delicacy.

As for China, readers of history who recall the many centuries in which Europe was literally torn to pieces by turbulent feudal lords, who remember the One Hundred Years War on the Continent, the War of the Roses in England, the period that elapsed before the thirteen American colonies settled down under the Constitution, and the aftermath of the revolutions in France and Russia, and the World War, will not be surprised that a nation of over 400,000,000 non-Christian people. only recently emerged from the stagnation of many centuries, is taking the time that white and alleged Christian nations took to develop orderly and stable government. We repeat the opinion that we expressed in the February number of THE REVIEW that the Chinese are a strong people who will in time work out their problem, and that the period of unrest is not the time for the Christian Church to stand aloof, but that it should labor with renewed zeal and devotion to communicate to China the principles of the Gospel of Christ which form the most enduring basis for the character of men and nations.

A. J. B.

I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor.—*President Hoover*.



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York President of the Federation of Woman's Boards of Foreign Missions

At the request of the Hymn Society, a national organization of hymn writers and composers, Mr. William W. Reid has submitted to the MIS-SIONARY REVIEW for publication the accompanying missionary hymn and tune which have been awarded prizes of \$100 each in contests conducted by the Society.

The hymn was written by Dr. Henry Hallam Tweedy, professor in Yale Divinity School, and the tune by Rhye Thomas, a composer in London, England. More than a thousand manuscripts were submitted in the contests for the hymn and 1,300 persons from all parts of the world submitted original tunes.

Some new hymns are greatly needed. As leaders of mission study classes or of any other mission groups, we should avail ourselves of the usable music material which has been appearing in the Methods Department. Practically all of it is brand new and also contains the desired spiritual content.

SUMMER SUGGESTIONS FOR LIGHT BRIGADE MEETINGS

But May Easily Be Adapted to Junior Meetings of Other Groups

With the first signs of summer heat, lassitude and langor become evident. We cannot expect the long-drawn-out attention or application the boys and girls have given during the winter months. Meetings, should be held out of doors from now on if possible. When indoors, instruction should be given as much as possible through play. Games, pantomines, dramatizations and handwork now play their part. The older boys and girls may enjoy writing games, especially on rainy days. Try a "What do you know game." There are several ways of doing this, as follows:

1. Leader prepares slips of paper beforehand with typed or written sentences containing a blank space for a left out word. Each sentence should be about something very recently studied. It may be a review of a story or a page from the Quiz Book, or a recent program as:

A young and gayly dressed boy once went to help his father sell, in a bazaar.

While he was selling a fine piece, a came into the shop.

The boy ran all through the bazaar to find the, and give him help.

This boy later became a world famous missionary called

Or,

We have industrial homes in India.

They care for Christian and poor women.

The women learn to make, to help them earn their living.

Or,

In the Philippine Islands there are still some people known as

They live in villages.

The houses are set upon

If the "What do you know game" is discussed before being tried, boys and girls may be allowed to suggest subjects to be used. Some may wish to make out and bring copies of sentences to be filled out. The older boys and girls may be asked to do this.

Another "What do you know game" may be played without writing.



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- 2 O God of love, whose spirit wakes In every human breast, Whom love, and love alone can know, In whom all hearts find rest, Help us to spread Thy gracious reign
 - Till greed and hate shall cease, And kindness dwell in human hearts, And all the earth find peace!
- 3 O God of truth, whom science seeks And reverent souls adore,
 Who lightest every earnest mind Of every clime and shore,
 Dispel the gloom of error's night, Of ignorance and fear,
 Until true wisdom from above Shall make life's pathway clear!
 4
- 4 O God of beauty, oft revealed In dreams of human art,
 - In speech that flows to melody, In holiness of heart,
 - Teach us to ban all ugliness That blinds our eyes to Thee, Till all shall know the loveliness
 - Of lives made fair and free.
- 5 O God of righteousness and grace, Seen in the Christ, Thy Son,
 - Whose life and death reveal Thy face, By whom Thy will was done, Inspire Thy heralds of good news
 - To live Thy life divine, Till Christ is formed in all mankind Ard every land is Thine !

The leader says "What do you know about" and writes India, Africa, The Philippines, Rizzal, or something else on the blackboard. Anyone who cares to tell something stands up. Or leader may point to someone after saying, "What do you know about." The person pointed to must at once name some subject, or person, which is then discussed by all.

A guessing game sometimes proves interesting. Leader or someone of group may describe some country, mission field, mission station or hero and all guess who it is.

The game, "I'm thinking of," is also good, as, "I'm thinking of a land made up of islands. The people are small and brown. They raise rice and tea." The others guess the name of the place and talk of our work there. If the big boys are clever with cardboard or wood and can construct a large window frame, or if an old window frame is available, "the near look and the far look game" can be played. Someone stands for a moment in the frame and says "I am an African," or, "I am a Hindu."

All on the other side tell what they can see. "He is black. He worships idols." The frame is then turned around to give the near look. Leader explains the faithfulness and courtesy of the Japanese, the wisdom and loyalty of the Chinese or the kindness and simple heartedness of the African. This game demands preparation and insight. If the older boys desire carpenter work for the summer, try having them make pencil boxes for mission schools.

As India is one of our studies for the coming year, the following demonstration is being suggested for use in a public program. It has been given before large audiences and has been effective.

The two songs found on pages 955 and 956 of the December, 1929, "Review" will fit this special program nicely.

THE LAND OF THE OUTSTRETCHED HAND

A small mud-plastered room with mud floor. In left corner, back, a rough rope bed on which is a faded, much worn cotton quilt. A small blue cotton rug forms the only mattress. Above the bed is one small window with wooden shutter tightly barred for the night. In right corner, back, a rough wooden table on which are an Urdu Bible, a much worn Urdu Hymnal (both carefully covered with newspaper covers), an ink pot, a few bamboo pens, a small account book, and a bundle of gay blue and orange tracts.

In the window sill and on the narrow shelf above the fireplace at right are brass cooking vessels, and clay water jars. On left, towards front, a door leads into a bedroom. Between door and bed a rough wooden box, with hasp and miller lock, in which the family food supply is kept. Between bed and table, a door leads outdoors. Low fire smokes in the fireplace. Blue, bitter smoke from the dung cakes fills the room. A dim lantern with smoked chimney burns on the corner of the table. On the wall above the mantle, dimly seen, is a Sunday-school chart picture of Jesus blessing the little children.

Time: About ten at night.

Padre Ram Lall is sitting on edge of bed with baby in his arms. Baby is about three months old, wizened and fretful. It is wrapped in an old shawl and wears a grotesque woolen hood of red material, several sizes too large.

Piyari kneels at fire warming some milk in a brass *lota*.

RAM LALL:

There! There!

Hush thee, Moonface, art thou a rajah then

To order us about? Enough! Enough! Enough! Weep not! (to Piyari) Not warm enough? In truth, I think

It is a little tyrant we have found-

A tyrant and a thief. See how he waves

In wrath pink fists clasped like two lotus buds.

- And you he robs of sleep. I fear for you
- The fever hath so eaten up your strength.
- Were not Yamima now of age to help This extra mite-(to babe) Hush! hush!

PIYARI:

Coming,

- My sweet, there drink. Go slow, I say. (Takes babe and sits on bed with her feet drawn up under her. Babe empties bottle and sleeps.)
- Nay, say no more, my husband, well I know
- The babyfold is meant for such as he, But God hath made a better babyfold For him upon my breast. The mother-
- heart Knows naught of mine and thine.
- Since first I saw
- Him in your arms at noon and heard you tell
- How piteously he cried upon the road;
- And since I felt him nestle in my arms, I have thanked God for giving me this

day Another son....I will not let him go. RAM LALL:

- So be it as you wish. Small is our home
- But large enough for love. He is our son.

(Stirs fire and throws on another cake) Saw you the Sahib?

Nay, I only heard PIYARI: The clatter when he rode through the hazaar.

What does he here?

- He write a book. Yaqub, RAM LALL: The tanner's son, talked with his groom last night.
 - He is a learned man. These three months past
 - He has been touring through our Hindustan;
 - From Bengal to Kashmir he rides. Today
 - Among our hills he feasts his eyes, so said
 - The groom; and in a book for all the world
 - To read he writes the glories of our Motherland.

He is our guest tonight. YARI: When goes he hence? PIYARI:

RAM LALL:

- When this same night hath opened into dawn.
- (Takes baby from Piyari's lap and tucks it tenderly in bed.)
- When our new son awakes, he will be gone.
- Get thee to bed. 'Tis late.
- What hast thou there? PIYARI:

- RAM LALL:
 - Where? Here? (takes paper from pocket) ah, this I quite forgot. It is a leaf the Sahib threw away. His servant filched it from the trash.
- PIYARI: A leaf?
 - Meanst thou a page from this great Sahib's book?
- RAM LALL: 'Tis written in the Sahib's The same. tongue.
 - The servant carried it to Chhote Lall. He could but read one word and that the name
 - We love — our Motherland - Poor Chhote Lall
 - Is like a child who knows a single word

But that the best.

PIYARI: Hast thou deciphered it? RAM LALL:

- Nay, when I found the babe all other thoughts
- Rivers of tears washed from my weeping heart.
- Hold thou the lantern. I will read it now.
- (Piyari holds lantern. Both bend over the paper. Padre Sahib interprets as he reads.)
- They are-unspeak-unspeakably dirty-beggars-India is the-land of the-out-outstretched hand -begging always-lazy-poor -vicious-cruel to women and children-no homelife-
- (Crumples paper angrily and throws it on fire.)
- To bed and sleep-The dawn will soon be here.
- (Piyari takes last look at babe-hesitates-and goes out through door to bedroom.)
- RAM LALL: (Settles quilt more closely about the babe and seats himself on the box which he has dragged to the foot of the bed.)
 - Dirty? 'Tis true. Our village stank today
 - rotting filth; With and beggars swarmed like flies.
 - Old blind Nihal knelt in the road and whined
 - For *pice*, knocking his forehead in the dust
 - Before the Sahib's horse. The centipede
 - That loosens not its grip till it is seared
 - With a red coal clings not more stubbornly
 - Than old Nihal. Ah, well, he felt the coal;
 - The stranger's whip bit in his flesh and rolled
 - Him from the road.
 - (Goes to stir fire again. Stands gazing in flames.)

Beggars and flies and dirt!

- 'Twas all he saw; tonight he writes his book;
- Tomorrow goes his way. (glancing at babe) I'll take my rest.
- (Wraps old shawl about him and sits down. Quiet for a time until babe stirs and moans. Ram Lall starts up with a guilty look as though afraid.)
- Moonface, thy hands are cold. There tuck them down.
- Hush, hush, I'll warm them in my palms.
- Thy little feet how cold! I'll warm again
- The milk thy mother left.
- (Warms milk at fire while babe whimpers softly. Takes babe up and sits with it by fire.)
 - Drink, little one,
- And thou shalt soon grow warm and sleep again.
- (As babe quiets he cuddles it and sings.)
- Safe as a bee in a jasmine flower, Sleep little Moonface, sleep!
- Drowsily swaying for hour on hour,

Sleep little Moonface, sleep!

- (Gazes uneasily at babe.)
- Blue are thy lips and cold thy body, too,
- Like doors ajar upon an empty room Thy eyelids hang. Canst thou no longer hold
- Thy little fingers curled about my
- thumb? (Frightened.)

RAM LALL

- I'll call thy mother then—(hesitates) Nay, she will weep.
- So softly hast thou crept into her heart,
- She....I....In this raw air of night The fever phantom stalks, and she is frail.
- It is not long till morn.
- (Sits again and cuddles babe.)
- Ah, Christ I fear The Evil One is here. (Gazing at picture.)
 - Beloved Jesus!

Take Thy little one. He was Thy gift;

I give him back. See here, I consecrate Him first. (Pours water into bowl and

- touches it to baby's brow.)
 - Moonface, I thee baptize,
- The Father, Son, and Holy Ghost receive

Thy little soul, in Jesus' name. Amen.

- (Sits again weeping and kissing babe. Babe dies. He tucks it back warmly in bed.)
- Sleep on, Moonface, the night is wellnigh past.
- Tomorrow we will make for thee a bed Beneath the hillside where the maiden hair
- Will weave its cosy blanket over thee.

Thy tiny hands shall hold the pink begonias

- By their roots and feel the sunshine
- throb their pulse. RAM LALL: Ah, Christ, the little one Is old tonight, and I, filled full of years,
 - Am weary as a babe.
 - (Wrapping shawl around him again, he sits on box, with head on foot of bed and sleeps exhausted.)
- PIYARI enters. (Looks at babe in alarm. Touches Ram Lall's bowed head.) My son! My son!

PIYARI:

- Husband, awake! awake!
- RAM LALL: (Starting in fright and cowering behind uplifted hands) Have mercy, Lord.
 - (Confused.)
 - Ah, you, Mother of Moonface, is it you?
- PIYARI:
 - The little one has gone!
- RAM LALL: In Jesus' arms He lies. Weep not for him. The tender hand
 - Of death has brushed away the scars of grief;
 - So seamed with hunger was the little face,
 - The full round moon had shrunk to half its size;
 - All day my heart within me wept to see
 - How the hot sun had shriveled the loose skin
 - Upon his bones. So small and parched he was,
 - And there in that cruel blaze not e'en a sprig
 - Of nettle cast a bit of grateful shade.
 - Grieve not; the babe is safe; But I, I, Wife,
 - Am stricken dumb with fear. On me the Lord,
 - Hath poured His anger out. See you no mark
 - Upon my brow? It burns between my eyes.
 - It was the Christ who came. Our humble room

Blazed with His....

PIYARI:

Husband, thou didst dream. It was My hand upon your brow.

- No! No! RAM LALL: It was in very truth the Lord. I dared Not lift my eyes to gaze a second time Upon His countenance. Like the blue star
 - Above Himalaya shone the radiance
 - Upon His brow; His face was like the glow
 - Of fading day upon Chaukamba's crest
 - Before the sun sinks to its rest behind The barren western hills.
 - The pierced hand....

- Alas! That this frail body Alas! should
- Have bound my spirit with the chains of sleep.
- One little hour more could I have watched.
- I had not failed the trust He laid on me.
- The flesh was weak; I am undone, undone!
- PIYARI:
- IYARI: (Awed by his excitement.) And if it were the Lord, why dost thou fear?
 - Is all thy preaching vain? Dost thou indeed,
 - Proclaim to other men a God of Love Yet shrink faint-hearted when He speaks to thee?

What fearest thou?

- RAM LALL: I have betrayed my trust; Had I not slept perchance the babe had yet
 - Smiled with the dawn. I am akin to those
 - Three faithless friends who could not watch one hour.
- PIYARI:
 - Thou art beside thyself. The weariness and grief
 - Have filched the jewel of thy peace away.
 - (Half scornfully.)
- PIYARI:
 - Where now has fled the balm thy Gos-
 - pel gives? But three days since I saw thee stand Here in this room with Rachel while
 - she wept To see the children round the Saviour's knee.
 - Thy gentle words rained dews of comfort on
 - Her burning heart and quenched its fiery grief.
 - Poor blinded one, canst thou for others pray

And for thyself no consolation find?

- What says thy Book? (Hands him the Bible.)
- RAM LALL: (Without opening Book.) "Unprofitable servant."

PIYARI:

- "Faithful and good" it reads and truly so.
- Didst thou not tramp at noon the dusty way
- To save the little one whom wicked hands
- Had cast aside to die? Didst thou not bring
- Him sheltered on thy breast and over him
- Thy folded turban lay to shield him from
- The scorching rays that seared thy naked head?
- Didst thou not hear my pleading; grant my prayer

To keep the babe?

- RAM LALL:
 - Thy words are true and fall
 - Like blessed balm upon my troubled soul.
 - This I have done and yet how small it seems!
 - I know not why my heart within me faints.
 - Truly I love Him and await the day When He shall come in glory for His
 - own; Yet when I saw His sudden presence
 - gleam,
 - Fear struck me down; I did not hear His voice
 - Nor understand the light upon His brow.

What thinkst thou it meant?

PIYARI: Open thy Book; How readest thou? "Whoso receiveth one

Such little one of mine"-

RAM LALL: AM LALL: (Reverently and joyfully) "Receiveth me."

PIYARI:

- Oft in disguise, I do believe our Lord Walks in our midst, had we the eyes to see;
- Upon the lepers even in our streets,
- Sometimes I catch the semblance of His grace.
- And always in the little children's eyes,
- His Presence smiles behind a thin disguise.

RAM LALL:

Why deemest thou the vision came to me?

PIVARE

- He did but stoop to take thy offering And leave a blessing in its empty place.
- His promise cannot fail. When thou didst give
- Thy heart's best love to this His little one.
- "The least of these" it was to Him, and He

Came in thy dreams to bless thee.

- God be thanked, RAM LALL: For such a wife whose lightest word brings peace. I do believe, forgive my unbelief.

 - (Goes over to stand before picture in Sudden clatter heard adoration. outside. Piyari goes to door.)
- PIYARI:
 - The Sahib rides at sunrise from the town.
 - Begging for *pice*, the sons of Blind Nihal

Run after him.

RAM LALL: (Before picture.) Suffer the little ones to come!

PIYARI:

Though it is early beggars are abroad Seeking for food.

RAM LALL:

When saw we Thee an hungered; Gave Thee food?

PIYARI:

Oh, shame! The Sahib lays

His whip across their naked backs. RAM LALL: Naked

- And clothed Thee?
- PIYARI:
 - "Vicious-cruel-poor-" in truth;
 - They are but little children that he strikes!
 - Just little children, scarcely more than babes!

PADRE SAHIB:

Unto the least of these, as unto Thee. (He turns to stand by *Piyari* in center

- of room, facing the little window.) 'Tis true, Piyari; thou hast spoken truth;
- Poor though it was and grudgingly bestowed.
- Our Lord accepts our humble sacrifice. The fragile little hands stretched out
- to us
- Were filled with tokens of our father's love.
- (A sudden ray of sunshine, as the sun rises above the horizon, floods the room with light.)
- Light breaks, and we have much to do today;
- Let us not waste the precious morning hours.
- (He takes a crude pick from the corner and goes outdoors. *Piyari* moves over to bed and stands looking at the baby.)

CURTAIN.

A HELPFUL TOOL

Have you read Commander Evangeline Booth's article, Japan Turns Toward a New Day? If not, you may secure it by sending five cents to Christian Herald, 419 Fourth Ave., New York, N. Y., and asking that you be sent the April 19, 1930 issue. You cannot afford to miss the thrill of it.

A REQUEST

The following is one of many such letters coming to the desk of this department. These requests give a degree of guidance to the editor. In every case all possible help is given from this office.

Mrs. F. I. Johnson,

New York, N. Y.

Dear Mrs. Johnson:

I am an interested reader of your department, Methods for Workers, in the MISSIONARY REVIEW OF THE WORLD.

If it is not too much to ask I should like to have your suggestion as to a demonstration that will effectively present the value of mission study. As mission study chairman of Baptist women in Missouri I am quite anxious to use this plan at our annual state meeting in June, and have not been able to find a demonstration that fits my needs and desires.

Any suggestions as to names of such demonstrations and places where they may be secured will be greatly appreciated. I am

Sincerely,

MRS. GEORGE MCWILLIAMS.

NEW YEAR'S DREAMS

- "Say that we dream! Our dreams have woven
- Truths that outface the burning sun; The lightnings that we dreamed have cloven
- Time, space, and linked all lands in one!
- Dreams! But their swift celestial fingers
 - Have knit the world with threads of steel,

Till no remotest island lingers

- Outside the world's great Commonweal.
- "Dreams are they? But ye cannot stay them,

Or thrust the dawn back for one hour! Truth, Love, and Justice, if ye slay them,

- Return with more than earthly power: Strive, if ye will to seal the fountains
- That send the Spring through leaf and spray:
- Drive back the sun from the Eastern mountains,
 - Then bid this mightier movement stay.
- "It is the Dawn! The Dawn! The nations
 - From East to West have heard a cry-
- Through all earth's blood-red generations,
- By hate and slaughter, climbed thus high,
- Here. on this height, still to aspire,
- Only one path remains untrod, One path of Love and Peace climbs higher,—
 - Make straight that highway for our God."

-Alfred Noyes, The Wine-Press,

WOMAN'S HOME AND FOREIGN BULLETIN

FLORENCE G. TYLER and FLORENCE E. QUINLAN, Editors

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions

EVA CLARK WAID MEMORIAL FUND FOR WORLD PEACE



EVA CLARK WAID JANUARY 10, 1869-JUNE 11, 1929

Mrs. Dan Everett Waid, a charter member of the Council of Women for Home Missions, continued in active membership until her death, a year ago in June. Her logical mind, quick insight into cause and effect, her good judgment, linked with unusual resource in the matter of working through problems presented, made her a valuable member of the many committees on which she served, while her tact and keen sense of humor won many friends for herself and the cause she presented.

In no work of the Council was she more interested than in the great movement for peace among the nations and to this she gave herself wholeheartedly. Because of her enthusiasm on the subject the Council of Women for Home Missions is setting up the Eva Clark Waid Memorial Fund for World Peace. It is planned to raise, among her friends and admirers, a fund of at least \$10,000, the interest on which will be used to further the work of international relations. At present this will be largely through the National Committee on the Cause and Cure of War.

Mrs. Waid's many friends will be glad of the opportunity to express in this Memorial their appreciation of her life and devotion to the causes of righteousness. It is planned to complete the Memorial by December 31, 1930.

Those interested should send clearly designated contributions, large or small, to the Council of Women for Home Missions, 105 East 22d Street, New York, N. Y. --C. S. W.

ALICE M. KYLE

In thinking of Alice Kyle—now among the "saints who from their labors rest"—memory goes back over fifty years to a slender young girl in Portland, Maine. She had recently become a Christian, and her ardent sensitive nature made her relation to Christ, as it was to her human friends, most real and vital. She loved to speak of Him as Master, and later when the call to service came, she heard it as from the beloved Master of her life.

Those who knew her in later years, as the able, well-poised and ready speaker for missions would perhaps wonder that in the early days of Christian Endeavor she wrote to a former pastor in deep anxiety over the possible pledging herself to speak in public—even a few words. But the fact that she did so, and became willing to do what was hard for her may explain the secret of her years of usefulness. She sometimes, when asked to speak before clerical gatherings, laughingly recalled her early fears.

Miss Kyle began her work with the Woman's Board of Missions of the Congregational Church in 1892, coming from Portland, where she had been teaching. She had become deeply interested in missions, and had thought of the foreign field as a place for her work. Instead of that she acted as Field Secretary for years, traveling through the country and making many friends for herself as well as for missions. Later she was made Editorial Secretary, serving until 1924 as Editor of *Life and Light*.

She was the first Chairman of the Committee on Christian Literature for Women and Children in Mission Fields and gave years of enthusiastic service to that work. She became a Secretary Emeritus of the American Board in 1924, but continued her work as treasurer of the Committee on Christian Literature to the time of her death. Through many of these years she bore the burden of impaired eyesight.

One cannot think of Alice Kyle without recognizing her wonderful capacity for friendship. Faithful and loyal to Christ and to her earthly friends, she rejoiced in their joys and sorrowed in their griefs. Her pen was always ready for loving words at anniversaries or birthdays, even in the stress of her busy life. Her own poems often bore these greetings. She loved her work, and one of the hard trials of her life was to lay it down.

The severe experience of her long illness was most keenly felt but courageously met. For one whose years had been given to public speaking it was a peculiar trial to be limited as she was. On her 1914 Christmas card the closing words are these:

Or if amid the joyous throng,

Thou walkest lonely, missing much That used to fill thy life with song,

I crave for thee the heavenly touch To keep thy spirit strong. That heavenly touch kept her spirit strong even with the body failing, and now fullness of life and joy are hers, and we rejoice that her new service has begun for the Master she loved. —M. H. G.

THE WILL TO COOPERATE-PLUS BY SUE WEDDELL

Secretary of the Joint Committee on Leadership Training

It is a day not only of international and interdenominational but of interorganizational activity as well. Cooperation is the word of the hour. It has been wisely stated that organizations as well as persons need more than the will to cooperate, they need to set up the mechanics for cooperation. With the very best will in the world toward each other it is possible for organizations of similar purpose to stand in each other's way and thus check progress in the very work they are organized to support. But when we link to a cooperative spirit, actual lines of cooperative endeavor we find ourselves moving forward steadily and constructively.

Such a step toward cooperative endeavor in the field of missionary education was taken this year by the Council of Women for Home Missions. the Federation of Woman's Boards of Foreign Missions and the Missionary Education Movement and representatives of the International Council of Religious Education. It is known as the Joint Committee on Leadership Training. If one were to search through the correspondence and reports of these organizations for months back it would be easy to pick out such phrases as 'acutely feeling the need of leadership development in the local church," and "on all sides the church is calling for more leaders."

Why set up conferences and schools of missions if there are few trained teachers for them? Why write study books if leaders are not forthcoming to put them before our churches? Such questions, striking deep into the very heart of the programs of each organization, were ever-present at executive meetings. Various committees had from time to time been appointed to study the subject; plans to meet the need had been discussed and tried out in the separate headquarters. The time was ripe for taking a forward step; so when, at the Annual Meetings held in January, 1930, at Atlantic City, it was proposed to work jointly on this great problem, the project was entered into with eagerness.

"To explore the whole field of leadership training in the missionary enterprise and to initiate the best plans and methods for training leaders for the missionary cause," is the expressed purpose of the committee. Three representatives, each, from the Council, Federation and Movement, the Chairman of the Joint Committee on Conferences and Schools of Missions of these three bodies, and representatives of \mathbf{the} International Council is the basis of committee membership. At the first meeting of this joint group held on March fourth, Mrs. Orrin R. Judd was chosen Chairman.

The committee has set itself as main tasks for the present: 1, holding of training institutes for leaders in conferences and schools of missions and teachers of mission study books in places already conscious of this need; 2, surveying the entire country to discover points where such institutes might be held in the future and 3, seeking to stimulate interest and discover needs for this type of training in many sections of the country.

Two institutes have already been held with results that justify them; the first at Indianapolis, Indiana, May 5-6; and the other at Englewood, New Jersey, May 8-10. The Indianapolis Institute had been partly set up by a state group and the Committee helped in suggesting program and leadership. The Englewood Institute was entirely in the hands of the Joint Committee.

It is hoped that the committee will be looked upon not so much as an organizer and promoter of individual institutes, but as a counselling group and an assembler of experience in this line, standing ready at all times to be of service in setting up training institutes.

A very careful analysis of leadership needs throughout the country has led the committee to recommend that all Training Institutes include classes or discussion groups for three types of need.

1. For *inspiration* or missionary conviction, presenting the importance of missionary training, a survey of the literature available, and ways in which the missionary attitude can be developed in summer camps, Vacation Bible Schools, and various summer conferences.

2. For background *information* on subjects with which otherwise experienced leaders are unfamiliar. Textbook courses would be amplified by survey address, and question and answer periods led by persons well posted on the various mission fields.

3. For specific *methods* in teaching missions to adults, young people and children, very practical sessions including actual laboratory work in preparation for teaching the textbooks to all ages.

"To inspire, to inform, to prepare, to empower" was the slogan of the Indianapolis Institute. These are key words of leadership training. May the record of Indianapolis and Englewood, added to the valuable experiences of past years serve to unlock doors all over our land and to point the way to larger effort and increased enthusiasm in this important part of our missionary enterprise.

The Indianapolis Institute BY JOY F. TAYLOR

It is amazing and gratifying to note the eagerness with which workers in religious and missionary education yearn to see their two programs so separated until now, become one with no sacrifice of values in either program. Another evidence of this was manifest in a coaching institute held in Indianapolis, Indiana, on May 5th and 6th, in which the missionary education department of the United Christian Missionary Society (Disciples of Christ) had a significant part.

At the annual meeting of the International Council of Religious Education held in Chicago, last February, a discussion of the needs of the leaders of the two groups to know each other's program, aims and curricula, gave birth to the suggestion that there be held Institutes of Missionary Education to coach summer conference teachers and leaders, and teachers in the local churches responsible for seeing that the proper elements of a Christian curriculum are balanced in the curricula projected. There are already four excellent summer conferences of ten days in lengths held under the auspices of the Missionary Education Movement which represents twenty-seven home and foreign mission boards of thirteen communions. There are also the score or more of conferences and schools of missions affiliated with the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions which are conducted by local committees of women. But due to the rapidly increasing program of denominational summer conferences, it was felt that there was a place for coaching institutes for the administrators and teachers of the denominational conferences.

The Baptists and the Disciples took the responsibility for trying to initiate a Mid-Central Institute for those communions whose constituencies are strong in the states within easy reach of Indianapolis. They called together state representatives of six communions and of the Missionary Social Union (interdenominational group of women's missionary societies), the Church Federation of Indianapolis, the Indiana Council of Religious Education, and the Y. W. C. A. A local committee was formed and the result was a successful Institute, plans for annual recurrence of which were voted at the last session.

Miss Grace McGavran of the Dis-

ciples missionary education department taught the course, "How to Teach Missions to Children"; Floyd Carr (Baptist), "How to Teach Missions to Intermediates"; Roy E. Burt (Methodist), "to Seniors"; Mrs. Huldah Mossberg Phipps, "to Young Peo-Dr. T. H. P. Sailer, honorary ple." secretary of the Missionary Education Movement, Mrs. Dan B. Brummit representing the Council of Women for Home Missions and Miss Edith Eberle (Disciples) in a total of sixteen hours of class work presented "How to Teach Missions to Adults." Dr. Walter Getty, Leadership Training Secretary of the Missionary Education Movement taught, "How to Put Missions into the Whole Program of the Local Church."

There were 110 registrants representing sixteen Indiana cities besides sixteen persons who came from five states outside of Indiana. Ohio had representatives from Columbus, Dayton, Cincinnati and Logan. Eleven denominations were represented. It is hoped that in the Institute to be held in 1931 there will be as large a per cent of pastors present from all communions as the Baptists had—nineteen out of forty delegates. All agreed that the minister was the key to the situation in the effort to "marry" religious and missionary education.

The Englewood Institute

BY FLORENCE G. TYLER

Forty-two mission study leaders gathered at the First Presbyterian Church of Englewood, New Jersey, May 8, 9 and 10th, for information and training for summer conferences and fall institutes. The delegates were entertained Harvard plan, in the homes of Englewood, and given moderate priced luncheons and dinners at the church, thus reducing the cost of attendance to the minimum and putting but slight strain on the community.

The training was brief but intensive. The morning consisted of two two-hour periods as did also the afternoon, while the two evenings were given to authorities on India and The Caribbean Area. Dr. Oscar Buck spoke on India with one hour of questions, and Dr. Samuel Guy Inman on the Caribbean Area, also answering a wide array of questions. Under this plan eight hours were given to each of the five study books taught, and eight hours to methods for juniors and the same to methods for intermediates. It was possible for each attendant to take two classes, in addition to the benefit received from the evening question hours.

Among the teachers were Miss Elizabeth Harris of the Missionary Education Movement; Dr. T. H. P. Sailer, Presbyterian; Miss Ina Burton of the Baptist Board, Dr. D. J. Fleming of Union Theological Seminary; Miss Margaret Marston of the Episcopal Board; Dr. George W. Hinman of the American Missionary Association (Congregational); and Mr. Walter Getty of the Missionary Education Movement.

This conference, put on under the leadership of the Missionary Education Movement, Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions, was pronounced a success by all attending and it is hoped that this effort will be duplicated in many sections of the country.

MISSIONS AT CHAUTAUQUA Home Missions Institute August 10-15

The twentieth annual Home Missions Institute conducted by the Council of Women for Home Missions in cooperation with the Chautauqua Institution at Lake Chautauqua, New York, will be held August 10-15.

The program provides many attractive features. The opening address of the Institute will be made in the Amphitheater on Sunday afternoon by Dr. Cleland B. McAfee, moderator during the year 1929-1930 of the General Assembly of the Presbyterian Church, U. S. A. Other speakers include Dr. C. S. Detweiler who will draw upon his intimate acquaintance

with Latin American countries to tell of present conditions and problems in Haiti and Porto Rico; Professor Irving Fisher, nationally known for his understanding of one of the most vital issues affecting our country today, who will discuss the prohibition question: Miss Florence E. Quinlan, Executive Secretary of the Council of Women for Home Missions, who will call attention to certain present-day emphases of home missions; Miss Katherine Gardner, Secretary of the Church Women's Committee on Race Relations who will tell of the progress being made in the direction of better understanding between Negroes and their white neighbors.

The home mission theme for the year is "The Caribbean Area." No more important problems face our country today than those that are involved in its relations with the West Indies, Central America and Mexico. Mrs. Dan B. Brummit will conduct the regular morning class, using as the study basis the textbook, Trailing the Conquistadores by Dr. Samuel Guy Inman. The Story Hour will again be led by Mrs. Herbert E. Munsey. In addition there will be a methods class and in the afternoon open forum hours giving opportunity for free discussion and conference.

Missionaries will be heard in messages from various stations in home mission fields. A local committee chosen from women residents on the grounds and representative of all denominations will be constantly on the lookout to secure for the Institute the best talent available during the week. At the literature booth, there will be an interesting display of posters and publications issued on home missions by the several denominational boards. For further details and printed announcement, write to Mrs. Orrin R. Judd, Council of Women for Home Missions, 105 East 22d Street, New York, N. Y.

The Institute presents an admirable opportunity for the training of leaders for the local church, making vacation days truly worthwhile. Play, rest, study, fellowship, inspiration combine in a well-balanced program. A week in the summer may count for little or it may be of priceless value, effecting the enlistment of an individual in definite Christian service, or the revitalization of an entire church for the accomplishment of its divinelyordained mission.

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Every church should be concerned to avail itself of the abundant facilities offered by conferences such as the Institute for training those of its membership who shall make possible an increasingly effective program of missionary education. The women's organization in the church is peculiarly adapted to cultivate that concern until leadership training is recognized as an integral part of the life and work of every local church.

The Home Missions Institute at Chautauqua, therefore, invites both for itself and for all similar schools of missions the largest possible support of the women of the churches.

Foreign Missions Institute August 17-23

The Chautauqua Institute of Foreign Missions which is to be held at Chautauqua, New York, August 17-23, has one of the strongest programs in its history. Last year there was an enrolment of approximately fourteen hundred.

Those wishing local information may secure it from Miss Laura Shotwell, Chautauqua, New York. For program information write to Mrs. F. I. Johnson, Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York, N. Y.

The study book A Cloud of Witnesses will be taught by Mrs. W. T. Elmore who has had missionary experience in India. Mrs. C. K. Lippard, Department of Junior Work of the United Lutheran Church in America, is to have charge of all junior work. As an authority on junior methods she probably has no superior. Workers in other departments, as well as in the missionary department of their church, should hear Mrs. Lippard. General, study book and personal methods will be taught by Mrs. F. I. Johnson who has had this work in the Chautauqua Institute for four successive years. Mrs. Georgia McAdams Clifford, President of the American Association of Story Tellers, is to give a course in story telling, covering a series of new stories, as well as technique. This course is free to those attending the Institute; a rare opportunity.

Addresses will be given by Dr. Kumetaro Sasao, Dean of Meiji Gakuin University, Toyko, Japan. Dr. Sasao will probably participate in the Monday forum which is to deal with the question of Japanese women in the realms of culture, industry and religion as related to the "new Japan."

Dr. J. W. R. Netram, Canadian Mission, Indore, C. I., and author of that unusual book just off the press *Will India Become Christian?* is to give one address, and to help in the India forum. Mr. Netram is India's own Stanley Jones.

Surely those who attend the Institute will find the work of the coming year easier and more productive.

LEADERSHIP THROUGH SERVICE

I would like to see the missionary societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffatt's translation of the Epistles, St. Paul writes to his converts: "Don't be called fathers. know, and you don't. Don't be called leaders — I lead, and you follow — but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way." If you train up young people to be leaders and half a dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot train people to be leaders. You can only train people to be servants. Leadership is a by-product; and renunciation is the path by which true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning. -E. Stanley Jones.



NORTH AMERICA

New Atlanta University

NE of the most significant movements in the field of higher education for the Negro is the affiliation of three colleges, located in the same section of Atlanta, Georgia, and the establishment of a university for postgraduate work. The three are Atlanta University, founded by the American Missionary Association, Morehouse and Spelman Colleges, the last two under Baptist direction. It has been felt that Atlanta had too many Negro colleges, and thereby failed to secure gifts from educational foundations. It was decided to discontinue undergraduate work at Atlanta University and make the school a real university for postgraduate study.

Growth of Small Cities

THE decade of the twenties was a period of substantial growth to the mid-sized city. Associated Press compilations, covering about 800 cities already announced by census supervisors, showed marked increases in cities of 25,000 to 50,000 in most cases.

Especially noticeable was the rise of the suburbs of the great metropolitan centers. This trend continued on down into cities of lesser populations.

High Schools and Prohibition

AFTER a year's investigation, the Presbyterian Board of Christian Education asserts that high school students endorse the dry law and observe it. "An overwhelming majority of the students, 78.7 per cent," the report states, "claim they do not drink any intoxicants. None admit frequent drinking; 21.3 occasional drinking; 19.2 per cent state that their parents drink. Asked if it is necessary to drink to win popularity, 96.2 per cent replied no. Belief that the Eighteenth Amendment has benefited the United States was expressed by 70 per cent. Parents are rated at 60.8 per cent as the chief influence in shaping the views of youth on temperance and Prohibition." The data were obtained from widely separated cities and towns in the country.

Congregationalists Approve Missionary Program for South

MISSIONARY work among Negroes of the South, culminating in the proposed establishment of Dillard University in New Orleans, will continue as an important part of the American Missionary Association program, it was indicated at the annual sessions of the Congregational Home Boards at Plymouth Institute, Brooklyn. The delegates represented 5,000 Congregational churches in the United States

The next convention will be held at Seattle in conjunction with the first meeting of the General Council of Congregational and Christian Churches in July, 1931. This meeting will merge the two churches formally, with a membership of more than 1,000,000.

Religious Training and Crime

JUDGE LEWIS L. FAWCETT, Justice of New York State Supreme Court, states that his experience of 23 years on the bench, during which time only three of the more than 4,000 boys convicted of crime before him were members of a Sunday-school, has satisfied him that the Sunday-school is the only effective means of stemming crime among youth. He further states that in 1,902 cases of suspended sentence, where a minister, priest or rabbi had taken an interest at his request, only 62 boys were brought back for violation of parol.

The U. S. Marshal at Centralia, Wash., has similar ideas. Three boys of 14 to 16 years, convicted of robbery, were sentenced to spend 30 days in custody of the marshal. Four hours a day they must write out passages from the Scriptures which the marshal selects, and four hours daily they spend in memorizing the U. S. Constitution.

Visitation Evangelism

THE result of the campaign of visitation evangelism, carried on by the Chicago Church Federation, is about 15,000 new members won to Chicago churches. At a jubilee service, held at the Auditorium Theater, 3,000 Christian men and women, representing 179 congregations' of seventeen different denominations, who had taken an active part in the visitation program, came together to express their gratitude for the privilege of such an unusual service.

The bulletin of the Chicago Church Federation says that the campaign shows that it is possible for the Protestant churches of Chicago to work together when a common workable program is presented. "We somehow feel that if 179 churches, banded together in eighteen communities, could by united effort gather in 15,000 souls, after having made a preliminary survey of 500,000, there is no limit to what a thousand Protestant churches in Chicago would be able to do."

Plans for Missionary Support

REPRESENTATIVES of the promotional departments of fifteen denominations met in Philadelphia, April 10, under the auspices of the Federal Council of Churches to consider plans for developing stronger support for missionary and benevolent programs. The keynote was sounded by the Rev. C. C. Merrill, Secretary of the Congregational Commission on Missions, who deplored the tendency to think of church work in terms of salesmanship, and urged that giving should be stimulated by placing a more pronounced emphasis on the enrichment of spiritual life.

The so-called unified church budget, which would group all the finances of the local church, including current expenses and missionary support, in a single fund, called forth much discussion and led to a decision to make this a major subject for discussion at the conference next year.

April 11, the promotional representatives met in joint session with the Religious Publicity Council, a new organization. There was a general feeling that the constructive values of publicity had not been sufficiently recognized by the churches or given adequate support.

Lutheran Student Association

THE Lutheran Student Association of America, established in 1922 for the purpose of bringing together for worship, study and service Lutheran college and university students, has taken as its objectives for this year, (1) the strengthening of local groups on campuses, (2) the strengthening of religious life of Lutheran students through study of the Augsburg Confession, (3) the continuing of the support of the Indian scholarship of \$120, and, (4) the continuing of the support of the Lutheran Theological Seminary at Leningrad, Russia. The Association is divided into 6 regional groups which hold annual conventions. Each region sends two delegates to constitute the Lutheran Student Council of America, which is a representative body meeting twice a year. The official organ of the Association is the American Lutheran Student, issued four times a year and featuring editorials, stories and news items about the activities of Lutheran students.

China Institute in America

AN INSTITUTE was founded in May, 1926, by the China Foundation for the Promotion of Education and Culture. The Institute has proven its usefulness in various ways, particularly as a center for the dissemination of information concerning China, and for the promotion of closer relationships between China and America. Its services have been appreciated by both Chinese and Americans. In January, 1930, the Institute was incorporated as an independent organization, with a Board of Trustees and Board of Advisors, consisting of representative Chinese and Americans.—*Chinese Christian Student.*

On the Honor Roll

THE Federal Council's Commission on Race Relations records that 43 states were free from lynching in 1929. In 1921, the Commission began an annual "Honor Roll" for states with a clean record in this respect. According to the 1929 records of Dr. Monroe N. Work of Tuskegee Institute, there were ten lynchings during that year; and twenty-seven instances in which officers of the law prevented lynchings.

WESTERN ASIA

Freedom for Women

FRESHMEN of the American Junior College for Women, Beirut, Syria, recently handed in some themes expressing their ideas on "The Freedom of Women." They are quoted to illustrate how these girls think:

"When we say 'freedom of women,' we immediately think that the East is in great need of it. It is true; but had these religions which play a great part in debasing the position of women sprung up in the West, the same thing would have been true for the West."

"The world is looking for women, not for copies of men! She already has enough of that. May she be able to find them!"

"From the East the oriental woman peeped at her sister in the West, and she wished to follow at her heels. But before such an attempt could be undertaken, she must study and see what things have helped the Western woman to become what she is today. She should ask for higher education which is still rare in the East. She should not adopt blindly all that her Western sister is taking without any regard as to whether they fit her, and suit the place she lives in."

Youth in Turkey

N EW headquarters for the Turkish Hearth Society were opened in Angora last April. The building, dedicated to Turkish youth, was the outgrowth of a fund established about four years ago by the late "Golden Rule" Nash of Cincinnati. Dedication of the building was one of the features of Child Welfare Week, another feature being the opening of a children's playground. Half the money for this enterprise was raised in the United States by a group known as the American Friends of Turkey.

This is the second year that Child Welfare Week has been observed in Turkey. The program was directed by the Child Protection Society, or Himayei Etfal, which annually expends about \$125,000 in clinics, infants' clothing, milk distribution, mother's care, provision of baths for children and sending them to schools and orphanages. Himayei Etfal is the only large self-supporting philanthropic movement in Turkey.

Cooperation in the Balkans

AN INTER-MISSION Conference held in Sofia last March shows that progress has been made in mutual understanding between Western Protestantism and the Eastern Orthodox Church. The following resolution was unanimously adopted:

"We appreciate heartily the response with which representatives of the great Eastern Orthodox churches have met sympathetic approaches on our part; and we gladly recognize the historic service rendered by these churches in preserving the Christian doctrines and organizations during centuries of hostility, persecution and oppression:

"We recommend that the individuals here present, and so far as feasible

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the agencies represented, seek additional means of coming to fuller mutual understanding with members of the Orthodox churches; and particularly aim to discover definite Christian and social tasks which may be usefully undertaken jointly by Orthodox and Evangelicals:

"In the conviction that cooperation must be partly learned by the practice of cooperating, we recommend that part of the next Inter-Mission Conference be devoted to reports on such experiments undertaken during the year."-Congregationalist.

Healing Ministry in Arabia

R. PAUL W. HARRISON of Arabia, reports that the second year of medical work in Muttrah has doubled in volume over the first year. On a two months' tour along the coast almost as much medical work was done as in all the rest of the year. Four invitations were received to visit Hassa, one to treat the son of King Ibn Saoud and heir to the throne: another to treat the Governor of Hassa.

In Kuweit, Bedouins, wounded in desert battles, have almost swamped the hospital, and surprisingly little fanaticism has been seen.

EUROPE

Poland's Protestants

N POLAND'S population of 30,000,-1 000, there are about a million Protestants; and in the Polish army of 250,000 men, are 7,000 Protestants, mostly Lutherans. There is an allowance of 10 Protestant chaplains, but due to lack of funds only five are in actual service. These chaplains visit the garrisons and conduct services in Polish and German. The Polish Government has printed 20,000 copies of a devotional book comprising hymns. prayers and Scripture passages for the use of Protestant soldiers.

In the Cause of Buddha

FRANCE has a Buddhist Society, *Les Amis de Bouddhism*, on which the British Buddhist makes the following comment:

"Miss G. Constant Lounsbery and her coworkers are to be congratulated upon the success of their efforts to organize an association for the purpose of working in the interest of the cause of Buddhism in France." In addition to the dissemination of Buddha's teachings the Society aims at bringing about, through the medium of the Buddhist religion, a better understanding between the peoples of the West and the East.

Colombo has decided to send three priests to London, which is said to have 500 Buddhists. A wealthy Ceylonese is meeting the expense.-Baptist Missionary Review.

Aid for French Seminary

THE Paris Protestant Theological L Seminary has been a bulwark for French Protestantism in training leaders for French churches. A drive made in America for funds for this Seminary has completed its goal of \$50,000. An effort is now being made on behalf of the Protestant Fover of Belleville, Paris. This projected Protestant community center is located in the heart of a very squalid industrial district, and has wonderful potentialities for Christian service to the French people, especially to the children in that section of the city.

Poland and Baltic States

POLAND with a population of some thirty million people, consisting of Jews, Ukrainians, Germans, White Russians, Lithuanians, Czechs, as well as Poles, is one of the greatest missionary problems in Europe today. Evangelical work is called for in at least six languages, to cope with the variety of religious conceptions. Tn the Baltic states to the north, the religious situation presents many problems. Poverty is acute, and churches are maintained with the greatest difficulty. In Latvia, Christian education is promoted by the Sunday-school Union, which is interdenominational in character. There are embraced in the Union 153 Sunday-schools, representing some 8,000 young people and

700 teachers. In Esthonia, the greatest need is for Christian literature for the young. The country is now being flooded with blasphemous reading matter from Russia. Very few missionaries, either from Britain or America, go to these states.—The Christian.

INDIA

Forward Step in Missions

WHEN the International Missionary Council at Jerusalem adopted its report on "The Christian Message," the following paragraph seemed theoretical to many:

We urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come.

Although the Jerusalem gathering is only two years in the past, the British Conference of Missionary Societies, in accordance with the suggestion of the Jerusalem report, has sent an invitation to the National Christian Council of India to send a "mission-of-help" to Great Britain in the near future, and the National Christian Council of India has voted to accept the invitation. Bishop Azariah, President of the Council, speaks of it as "a call to Indian Christianity to crystallize its own experience" in order that its representatives in the West may have a clear message to give.

Some Comparisons

W HILE the proportion of pupils in the primary schools of India to the general population is 2.5, it is 7.3 for Christians; and nearly all Christian schools are in rural areas. While 226 per thousand of the Christian Santalis can read, only 3 per thousand non-Christian Santalis come up to this standard. The number of literate Telugus is almost nil, but 15% of the Christians can read. Bibles, hymn books, leaflets on health, sanitation, epidemics, etc., are in evidence in every Christian village. The Census Superintendent of the Mysore State, a Hindu, says:

The enlightening influence of Christianity is patent in the higher standard of comfort of the converts and their sober, disciplined and busy lives. To take education, for instance, we find that, among Indian Christians, no less than 11,523 persons, or 25 per cent, are returned as literate, while for the total population of the State the percentage is only 6.

--- National Missionary Intelligencer.

Rural Problems

I NDIA has fewer trained agriculturists than any other civilized country, and most of these are foreigners. The percentage of India's population engaged in agriculture is estimated at from 70 to 90%. Most farmers have holdings of less than $2\frac{1}{2}$ acres.

The Jerusalem Conference gave impetus to the reappraisal of rural prob-Fourteen schools heretofore lems. purely literary are now developing the vocational side. All use the "project" method. One stresses teacher-training or training of leaders; another the application of Christianity to the social life of an Indian village, with creative activity as the atmosphere; another self-support; and another homemaking which has the cottage system, self-government and a garden. Simplicity and comparative lack of expense are fundamental features. About twenty years ago, the Government established agricultural depots and cooperative credit societies. At present, there are government agricultural colleges in all but three prov-Credit is given students who inces. utilize their vacation by working in fields. — Woman's the Missionary Friend.

Pariahs and Hindus Riot

SERIOUS rioting, unconnected with the independence campaign of the Indian nationalists, broke out at Masik, about 100 miles northeast of Bombay. The fight was between caste Hindus and "untouchables" who are not allowed to enter the temples or participate in any Hindu religious ceremonies. The caste men took from the temples two chariots containing images which were to be drawn in procession by 5,000 devotees. The "untouchables," who also have gathered in thousands, rushed to pull on the ropes alongside the caste men. The latter resisted and a fight developed. Many stones were thrown and police finally charged with batons to disperse the mob. No one was killed but more than a hundred suffered injuries.

About 50,000 pilgrims had gathered in Masik for a fair.

N. M. S. in Telugu Villages

TISSIONARY T. M. THOMAS W writes in the National Missionary Intelligencer that forty-five men, women and children, drawn from the Mala community, were baptized early in the year at Chinnakodipa, Parkal Taluk. Among them were some leading men of the community. This field is a recent sphere of work undertaken by National Missionary Society. the Splendid missionary work is being done by the good Bishop of Dornakal and the missionaries under him. Bishop Azariah reports that on a single occasion during December last he administered the Sacrament of baptism to 220 souls, over half of whom were drawn from the caste people.

Where Is Nawabganj?

NAWABGANJ is a town of about 10,000 souls, situated on the borders of the Tarabganj and Hariya Tahsils. These two Tahsils contain 698,-794 persons, living in about 3,140 towns and villages. There are at present two missionaries residing in these two Tahsils. It would take them over two years to visit each village once, if they visited two each a day. The whole district is living in superstition and idolatry, very few people can read and write, and being so near Ajodhya, the great religious center, the people are firm in their religion and their hearts are very hard.

ISLANDS

Solomon Islander Enters Ministry

THE first Solomon Islander, Belshazzar Gina, to train for the ministry was this year received by the Methodist Mission. Gina is well fitted for this office. His training at Wesley College and his three years' residence in the Dominion have given him an excellent knowledge of English, thus opening theological and other literature. This is but the beginning of the establishment of a native ministry in these Islands.—The Open Door.

South Sea Youth

"YOUTH MOVEMENT" in the A South Sea Islands, independent of mission origin, plans to raise \$50,-000 for education. The movement is reported by Rev. George C. Lockwood of Jaluit, who says that the remarkable thing about the movement is the belief on the part of these youths that other peoples have something that they do not have, and a confidence that they, too, can have these things if they make up their minds to have them. A young chief, who seemed to be a leader, told Mr. Lockwood that they wished to support the mission schools, and that they had not consulted the missionaries because they did not want the Japanese to get the idea that the mission was back of this movement.

World's Oldest Parliament

THE Iceland Parliament, known as the "Althing" began its existence in 930, due to the influence of early Christian missionaries, who assisted the people in forming a stable government and codifying their laws. It is said to be the world's oldest parliament, and this year is celebrating its one thousandth anniversary.

"Mother" Hoppin

MISS JESSIE R. HOPPIN, American Board missionary in the Marshall Islands, first went to the Caroline Islands in 1890. She is known throughout the South Sea Islands as "Mother." In his privately published volume, "Taking One's Ship Around the World," Mr. William K. Vanderbilt tells of his farewell to Miss Hoppin:

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"She looked tired. She had begun her merciful service among these people in her early twenties; she is still carrying on at the age of seventy. She devoted herself to them, looked after their interests and ministered to their sick, for which she is famed throughout the Marshall Islands. When the good Lord finally takes her these people will mourn for their 'Mother' with heavy hearts. We asked her on board the yacht for dinner, but she refused because a boy she was nursing had reached the crisis in his illness. Natives look to her for help and she is there, bless her heart."

New Zealand Affairs

RECENT analysis of the reli-1 gious affiliation of native New Zealanders gives the following interesting figures: Anglican Maoris, 25,-11,567; Roman 200: Ratanaists, Catholics, 8.524: Ringatu, 4,539; Mormons, 3,454; Methodists, 4,043; Presbyterians, 638; other miscellaneous religious registrations, 1,406. New Zealand has 60,000 Maoris. It has a distinctive contribution to make to the industrial life of the world, and possesses a standard of living and working conditions that are highly commendable. A Child Welfare Association and a Youth Movement in the churches have a growing influence. The Y. M. C. A. has inaugurated a scheme for taking care of delinquent boys under a "Big Brother" organization, whereby young men of Christian character "adopt" one or more boys, meeting them at least once a week.

CHINA

Mr. Ding Still Active

MANY will remember the Rev. Ding Li Mei, evangelist of Shantung Province, who has won so many for Christ. He is now devoting his time and strength largely to the task of training Christian leaders in the North China Theological Seminary at Tenghsien, Shantung Province. Mr. R. C. Wells, Chairman of the China Council of Presbyterian Missions, recently attended a meeting of the combined chapel of the North China Theological Seminary and Mateer Memorial Institute, and writes:

"It was a pleasure to hear my old friend, the famous evangelist, speak This remarkable to the students. Christian worker still has his old earnestness and winning smile. Tt. was an inspiring sight to see this chapel filled with students who are planning to give their lives to some form of Christian work. There are eighty-five men and thirty-five young women in the regular seminary, and about sixty-five theological preparatory students in Mateer Memorial Institute."

Religious Status Since 1922

R. CHENG CHING YI, moderator of the Church of Christ in China, in the yearbook of the Christian movement in China, points out that the anti-Christian outburst, which began in 1922, has resulted in at least four positive benefits to the Chinese church: 1. The spirit of self-complacency has been reduced. 2. There has been a fresh stimulus to make new adjustments and formulate new policies, as indicated, in the rapid growth of emphasis on an indigenous church. 3. Christians have been forced to think for themselves and to reexamine their own faith. 4. The time of testing has sifted out from the church those whose membership in it did not rest upon any deep spiritual basis.-Christian Century.

Chekiang Farmers Colonize

FARMERS in the province of Chekiang, between the ages of 15 to 40, who wish to emigrate to Manchuria for colonization and cultivation purposes will each be given a tract of arable land about 7 mow in area at an annual rental of four to eight dollars, according to the location and

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fertility of the land. Cultivators and modern farming implements will be supplied at a nominal rental. Those not in a position immediately to start homesteads will be recommended by the Colonization Bureau for employment as farm hands by established farmers for one year. After this they will be provided with facilities for starting their own farms.

Latest statistics from the Immigration Bureau disclose the fact that as a result of the recent Sino-Soviet dispute, the number of immigrants to Manchuria from various provinces in North China has been reduced by almost one million, as compared with records for the corresponding period in previous years. A large number of refugees returned to their native homes in the interior, those remaining in the border districts constituting scarcely half of the usual number of settlers.—*Chinese Affairs*.

Christian Factory

A VISITOR to Harbin, Manchuria, saw a cloth factory in a low, long building where the workers operated the looms with their feet. In a windowless loft the roof was so low that the boy workers had to sit on the floor. But near this factory is one famous as "The Christian Factory," Tung Chi.

It is a new and excellent building, three stories high. Three-fourths of the outside wall space is in windows. Fresh air is plentiful, and the light is adequate. The workers make the finest coats and dresses. Thousands of pairs of ladies' patent leather shoes are also made and sold at twenty-five shillings a pair. On the top of the factory is a well-equipped playroom and large auditorium with raised seats and an The facexcellent theatre platform. tory also owns fine athletic grounds in Harbin, has a complete Y. M. C. A. organization, and a small hospital and a doctor trained in the West.

Program for Higher Education

THE Protestant Christian Movement maintains some twenty institutions of college or university grade in China,

with about 4,000 students. These institutions are organized under the Council of Higher Education, which is a part of the China Christian Educational Association. This Council for the last four and a half years has been engaged in reorganizing Christian higher education so as to make it more Chinese, more Christian and more efficient. In January a definite program was adopted by the Council to improve equipment and strengthen faculties. Only two of the colleges will exceed 400 students. It was agreed that there should be one faculty member to every twelve students: sixty per cent of the faculties to be in the upper rank, i. e., professor or associate professor, and sixty per cent of the total budget to be for instructional salaries. This program does not become official until approved by the Boards of the institutions involved. However, the findings of the Council have been based on exhaustive statistical studies and it is expected that the recommendations will be adopted.

Experiment in Mass Education

A^N EXPERIMENT conducted by the American Board Station at Paotingfu reports 20,000 illiterates enrolled in evening classes in five years, over 5,000 of these graduating. Church membership has been increased 50%. Acknowledged leadership of the Christian Church in the social reconstruction of the area has thus been developed.

The first step in the experiment was to select a group of villages, interview a few key men and "sell" the idea of teaching illiterates. Then followed organization of classes, selection of teachers and the securing of a room. Often a well-to-do villager will offer a room or two in his home. Recruiting the students and inducing faithful attendance was left in the hands of local school directors.

The average cost to the church per student was about 25 cents, and the first year's total cost was nearly \$1,400. After the first year the value of the work was so proven that this item was

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put into the regular annual budget. Inspiration and execution in the experiment is largely due to Dr. James Yen and his colleagues in the National Association of Mass Education. Their "thousand character" system was used, which Dr. Yen calls "the maximum of practical vocabulary, within a minimum of time at a minimum cost."

GENERAL

To Cultivate World Friendship

LIST of "Material Suggested for Religious Programs Emphasizing Peace and World Friendship" has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania Branch, in response to widespread requests for help in making up exercises for Sunday-schools, churches, clubs, schools, etc., which would carry the spirit of international goodwill. The list includes groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference and general material easily available at the source and price stated for each item. Single copies of the leaflet may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania Headquarters, 1924 Chestnut Street, Philadelphia.

Leprosy Serum Found?

EPROSY still grips between two L and three million sufferers, most of these are herded into colonies which dot the globe. There they are treated, often cured. Last month Bacteriologist Hermann Dostal, of Vienna, announced that he had isolated the leprosy bacillus and developed a serum. One problem which has always confronted scientists attempting to isolate the bacillus has been a means of keeping it alive once it was removed from the human body. Dr. Dostal's success lay in developing a culture medium. Another difficulty: animals not being susceptible to leprosy, it is necessary to experiment with humans.

His serum, he announced, has been used with "gratifying" results in the Bari Clinic. Some of his patients showed marked improvement, others were definitely cured.

Recently the Leonard Wood Hospital was opened at Cebu, Philippine Islands. Built of concrete and bamboo, it is a 26-building hospital, big enough for 700 patients.—*Time*.

The Mission Personnel

WHILE the number of new missionaries sailing in 1929 was a 24% increase over that for 1928, and 48% over the number for 1927 — a trend in the right direction — this gain does not offset the yearly loss due to retirement, ill health or death. It is estimated that the mission boards of North America need to send out approximately 1,000 new missionaries annually to maintain the present staffs.

Thirty per cent of the number sailing in 1929 are men, 18% are married women and 52% are single women. Sixteen per cent completed seminary training, 10% were physicians and surgeons, and 9% nurses. Nineteen per cent are going out from Bible or Missionary Training Schools, some of these are also college or university graduates, and 46% have had college or university training plus some experience. Only 7% went to the field under a short-term appointment. It is interesting to note that the average age of these new missionaries is a little over twenty-eight years - actually four-tenths of a year older than the average of those sailing in 1928, revealing that the Boards, for the most part, are accepting those with more training and experience. — Student Volunteer Movement Bulletin.

Baptists Have Semi-Jubilee

THE Baptist World Alliance this year completes its first quarter century. Conventions, unions and missions in more than 65 countries are now in affiliation with the Alliance. It has strengthened the sense of Baptist fellowship throughout the world. It was able even before the War to do something for religious liberty in Russia, and to assist in other Continental lands. Since the War it has accomplished much more. The London Conference of 1920, which initiated relief work and missionary cooperation in Europe, marked a new era. Rumania is a notable instance of its success in advocating the cause of freedom of conscience. In South America the first Latin-American Baptist Congress was held at Rio de Janeiro in June, 1930, when Dr. Rushbrooke. General Secretary, was present. In Europe, the President, Dr. John MacNeill, will, with the General Secretary, undertake during August, September and October an extended tour, in order to participate in a number of regional conferences.

LATIN AMERICA Neglected Paraguay

THE Inland South America Missionary Union has had work in Paraguay for 25 years. It has six organized churches and a Bible School at Villarica. Dr. J. Nairn Hay, born in Paraguay of missionary parents, has been assigned to medical work in this field. Because of Paraguayan birth, his name can be entered in the National Medical Register without examination.

Paraguay has only 16 missionaries, of whom 7 are in Asuncion, the largest city. About 600,000 of the people are of Indian descent.

Mexico Desires Peace

THE Rector of the University of Mexico recently sent a message to the University of Guatemala, advocating the establishment of international or Pan-American universities, with instructors and students drawn from all countries. These universities should study pacific means of solving international problems; inquire into the methods now used by the mighty to exploit the humble; study a plan of economic exchanges based on cooperation, and not on exploitation of foreign markets; preach that exploitation of man by man is contrary to the principles of humanity, and that materialism as a fundamental means of power never has been a durable base for great democracies.— Latin American Evangelist.

Turning Over Control

WO fields of the United Christian L Missionary Society have adopted plans for self-support. Following Jamaica, which last year worked out a plan for self-support within six years, Porto Rican churches will attempt to reach this goal in ten years. It is understood that the current expense budget will be reduced each year ten per cent of the present year's budget, and that appropriations, instead of being made to the pastor, will now be made to the churches. Churches will be able to make their own programs, decide what their pastor's salary shall be, and after they have made provisions for the ten per cent reduction, they will work out as large a program as they can undertake. The territory includes about 300 square miles on the north central side of the Island, the population of which is about 130,000, an average of 438 people to the square mile. There are 28 churches, with a combined membership of 1,379, and 16 well-trained native pastors.-World Call.

Instituto Christao

THE South Brazil Mission of the Presbyterian Church organized the Instituto Christao in 1915, and it has developed to such an extent that a reconstruction program is under way to meet the needs of the present student body, which has grown from forty-two to more than eighty-five boarding students. The school is organized on the self-help plan, but there is an increasing number of students who pay more and work less. The Institute's most important work has been the development of students for Christian leadership. Students are given opportunities to direct worship and teach Sunday-schools in near-by communities. They take the initiative in Christian Endeavor meetings, expressing themselves in their own way.—Women and Missions.

"Indian America"

SECTION of Central and South America has been called "the greatest stretch of unevangelized territory in the world." It might fittingly be called "Indian America." In 1924 the Commission on Indian Work in Latin America was organized to study and promote missionary work being done by the denominational boards among these neglected people. The Commission is now making an extensive survey of the evangelistic work carried on by thirty-four mission boards and philanthropic agencies. Dr. W. E. Browning says: "Although the work being done for Indians is tragically inadequate, in one country there are now fourteen stations where three years ago there was but one."

The recent intellectual and spiritual awakening in Latin America has a bearing upon the Indian. Says Dr. "South America is John Mackay: probably the only great region of the world in which there is no deep-rooted racial prejudice. It is today the world's largest crucible of race fusion. from which no race is excluded. Since the war, South America is developing a new sense of humanity and of human values, and feels that a destiny awaits her. She is thus in a position to show a new conception of brotherhood."

JAPAN-KOREA

Kingdom of God Movement Goes Forward

REV. AKIRA EBISAWA, General Secretary of the National Christian Council of Japan, writes regarding further progress of the Kingdom of God Movement:

"God is doing wonderful work among us these days. Sixty district committees are already organized, and we have held meetings in forty places during three months. We shall further press forward to help organized local committees and are expecting the organization will practically cover all the country before summer. We feel the Campaign has taken root, and we trust that God will use this wonderful opportunity to spread His Kingdom in this nation. It is encouraging to see almost all the churches united in this Campaign and our ambition to mobilize all the Christian forces now seems practicable. We increasingly realize that God has his own plan to Christianize this country. I have visited the annual conferences of various denominations this spring, and was warmly received everywhere. In the coming three years the Movement will surely bring the churches to more close cooperation and mutual understanding."

Growth of Press Evangelism

TEWSPAPER evangelism was begun in Oita by Dr. Albertus Pieters about fifteen years ago. Since then over 100,000 people have applied for further information about Christianity as a result of articles in daily papers. Limited finances alone have prevented this total from being much higher. The average number of applications from a single newspaper article is about one hundred, though it has been four times that number. and the rate shows but little sign of falling off. In recognition of this, several papers have established a religious column as a regular feature. Editors consider it good "copy." Whereas in the past, the newspaper evangelist has had to pay advertising rates, he is going to be able to fix terms for articles which the press demands.

At present newspaper work is carried on in different centers, by denominational offices, united in an organization called the Japan Christian Press Agency, with headquarters in Tokyo. A step further has been an experiment tried in connection with mentholatum. The agency for its distribution is in the hands of a Christian firm, and an arrangement has been made with them by which every packet sold contains a short notice about Christianity, inviting the purchaser to apply to the offices of the Agency for further information. Already some thousands of such applications have been received.

Seventy Years' Growth

SEVENTEEN hundred churches, 300 of them self-supporting, a combined membership of 172,000 is the accomplishment of Protestant missions in 70 years. But there are more non-Christians in Japan today than when the first missionaries came. Then the population was 30,000,000, today it exceeds 60,000,000. Among the practically untouched groups are to be classified 36,000,000 farmers, 2,500,000 fisher folk, 400,000 seamen, 500,000 miners, of whom 83,000 are women, 500,000 maid-servants and waitresses and added millions in other groups.

Japan is the most adult of all the eastern nations in the record of development. More than 99% of her youth attend school. She wishes to stand high in the respect of other nations. Although the number of publicly professed Christians is comparatively small, Christianity is now definitely recognized as one of the religions of Japan, and holds an equal place with Shintoism and Buddhism.

Prevent Mission "Cut"

THE missionaries of the Methodist L Episcopal Church in annual session in Tokyo recently faced the unpleasant task of adjusting their budget so as to suffer least from an approximate 19 per cent cut in funds from America. Economize as they might in a budget which had already been greatly reduced during the past few years, they saw no possibility of making ends meet without dropping work undertaken years ago, when suddenly the representatives of the Japan Methodist Church, who had been admitted with some misgivings to mission administrative councils, volunteered to return part of the annual mission grant to their church for purposes of their own development and expansion. The mission budget was balanced, no missionaries need drop native pastors or other

evangelistic work, and one more assurance is given that missionaries are needed and most earnestly wanted in Japan for genuine labors of love and cooperation.—*Christian Century*.

Hostility Gives Way

MISSIONARY in Syenchun A writes: "Some of the difficulties which used to take the joy out of life in Chosen have all but disappeared. Chief among these is the former hostile attitude of the educational authorities. The regulations are still exceedingly difficult to comply with at times and the red tape annoying, but the personal hostility of the officials has been replaced by a most encouraging and friendly attitude. They seem really to want to help us and to see our school succeed. I was astonished about two weeks ago to receive notice of a subsidy from the Government, a very small sum to be sure, but significant in what it implies of recognition. I was invited to accompany a Japanese school inspector and one of the Japanese teachers of the local goverment common school on a tour of inspection of the schools of the provincial capital at Wi-ju. At all of the schools which we visited I was treated most courteously. Visitors, other than officials whose duty it is to inspect us, come to us frequently from the Japanese schools. Our new building gives us more confidence in meeting them."

AFRICA

New Church in French Guinea

LAST January the cornerstone — in this case, a brick — was laid at Kissidougou for the first native church of French Guinea. Evangelistic work in the area is only four years old. This church is being built entirely by the native Christians and promises to be not only an inspiration to the immediate vicinity but to other sections of French Guinea as well. The need among such a people is always for a native leader, and such a leader was developed during the past year, Kelawa, whose life had been a wild one, brutal to those who were in his power, and wicked in his influence everywhere. Victory came when he accepted Christ. Others have asked for baptism. The women have organized their own prayer-meeting and have chosen their leader.

American Board Jubilee

IN BAILUNDO, May 16 to 25, a great celebration marked a half century of work by the American Board in West Central Africa. From America, a group of twenty represented the interests of friends, with Dr. F. K. Sanders as special envoy of the Board. Five goals, adopted five years ago in anticipation of this Jubilee, have been practically fulfilled.

1. A deepening of the spiritual life of the church.

2. An ordained ministry—one pastor for each station to receive ordination, thus laying the responsibility upon the native church itself.

3. The whole Bible translated.

4. The consecration of many young lives, both African and American. Several young African couples have gone out to different tribes to make a beginning, and it is hoped that from America there will be this year two or three new missionaries.

5. Consecrated gifts. The gifts of the African Church have greatly increased. On the American side this was to take the form of \$100,000 as a Jubilee Fund of which about \$75,000 has been received in gifts and pledges.

Dr. Butterfield on South Africa

THE time has arrived when the missionary forces in South Africa should be mobilized and united on all the larger issues. Only so can the greatest usefulness of missionary work be realized," says Dr. Kenyon L. Butterfield, member of the International Missionary Council and Vice-President of the American Board of Commissioners for Foreign Missions, who was appointed early in 1929, by the Carnegie Corporation of New York, as a visitor to South Africa to study sociological and rural life problems. "Each mission, to a great degree," continues Dr. Butterfield in a report issued by the Corporation, "does 'that which is right in its own eyes,' and this is all but true of individual missionaries. Personal freedom and initiative must be maintained, but the enterprise is losing headway because of the lack of coordinated approach to the problem.

"It is particularly noticeable that there is an insufficient amount of common ground of activity between the missionary forces and indigenous European churches. They should pull together for the one task of Christian leadership in the highest measure of development of the country as a whole. Nor is there a sufficiently close understanding between missionaries and the Government in regard to desirable activities on behalf of the natives. These elements of the situation are clearly recognized by many missionaries who fondly hope that in the early future these larger issues of the missionary enterprise may be not only recognized, but acted upon.'

Links With Livingstone

ATTHEW WELLINGTON, one of the faithful band who embalmed Livingstone's body and carried it to the coast to lie at rest among the great missionary's own people, was found to be living in poverty in Mombasa, an old man of 85 years. Although appeals from many guarters were made to the government of Kenya Colony, they failed to secure a pension for the aged servant, who was formerly foreman in the public works department of that colony. A general appeal was therefore issued in behalf of this loyal man, and his old age has been amply provided for.

Lazarus Raikane, a native of Africa, 104 years old, has been discovered living in the Transvaal. When he was fifteen years old, Livingstone engaged him as a herd boy and later made him his personal servant. As such he was with Livingstone when he discovered Victoria Falls, and he tells how the latter fell on his knees and praved.



Any books mentioned in these columns will be forwarded by us on receipt of price.—The Review.

The Saviours of Mankind. By William R. VanBuskirk. 527 pp. \$3.00. Macmillan. New York.

The title of this interesting book will attract some people and arouse the misgiving of others who believe that there is only One to whom the term Saviour should be applied. In justice to the author, however, who acceptably ministers to a conservative Presbyterian Church in Marshall, Missouri. it should be said that his object is not to discuss the founders of Christianity and the ethnic faiths as if they belonged in the same category, but to consider the part that each of the historic religions has played in the life of mankind, the contribution that it has made to the development of humanity, and the degree to which it was influenced by the conditions amid which The chapters on Lao-Tze, it arose. Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah, Socrates, Saul of Tarsus, and Mohammed are admirably done, showing careful study, a sympathetic recognition of these remarkable men, their mental and spiritual reaction to the evils of their time, the measure of good in their teachings, and the failure of their systems to effect any real salvation of society.

The chapter on Jesus contains some sentences, which, if taken by themselves, we deem unfortunate, but it is only fair to interpret them in the light of such statements as these: "To bring this life and immortality to light Jesus taught and suffered death on Calvary. Without him this door of hope would not have been opened to a fearful and hungering world..... This is that way and truth and life which overcomes and saves the world." The book reveals extensive reading, ripe scholarship, deep and yet clear thinking on a wide range of historical, biographical and religious subjects.

Pioneers of Goodwill. By Harold B. Hunting. 142 pp. Illustrated. \$1 cloth. 75c paper. Friendship Press. New York. 1929.

This attractive little book tells the stories of twelve men and women who have lived remarkable lives of service for others in the United States. John Eliot, Henry Muhlenberg, Junipera Serra, Bishop Whipple, General Armstrong, Lucy Laney, Sheldon Jackson, Hudson Stuck, Frank Higgins, Cora Stewart, Roswell Bates, Arthur Nash. The early history of New England and California, the pioneer days in the West, the southern mountains, the opening of Alaska, and the great cities with their slums and industrial problems give the varied backgrounds. The stories begin with interesting incidents which win the attention, and the interest never flags. In this age of emphasis on material success, this book presents another ideal in fascinating stories of heroism, adventure and self sacrifice with remarkable achievements that will make such lives seem worth while to young people. To champion the Indians, to start a school for Negroes just out of slavery, to introduce reindeer into Alaska, to be a sky pilot to lumberjacks, to found moonlight schools, to apply the Golden Rule to business—are not such things enough to kindle the desire to serve others in young hearts!

MRS. S. G. WILSON.

Tiger! Tiger! The Life Story of John B. Gough. By Honoré W. Morrow. 296 pp. \$2.50. Wm. Morrow & Co. New York.

This is one of the most absorbing life stories that we have ever read.

It is trite to say of an interesting book that, once begun, the reader cannot lay it down until it is finished, but it is literally true of this book. Mrs. Morrow has a genius for making her characters lifelike. The figure of the great temperance reformer stands vividly before us in the pages of this volume; his childhood, his home in England, his voyage to America, his varied experiences in trying to make a living, his temptations and falls, his terrific struggles against an imperious appetite for drink, his final victory. and the magnificent eloquence of his speeches on thousands of platforms to vast audiences of spellbound hearersthese and other facts and incidents of his life are protrayed with masterly skill. Mrs. Morrow has rendered a great service in her biographical story of this rarely gifted man. Her narrative throbs with a human interest that stirs one's soul.

Johnson of the Mohawks, by Arthur Pound in Collaberation with Richard E. Day, Litt.D.; 555 pp. \$5.00. Macmillan. New York.

This is a biographical and historical work of large value. It rescues from near oblivion one of the most remarkable men in early American history. A few biographies and magazine articles have been published. But few, if any, have dealt adequately with his achievements or set him in his proper historical perspective. Without injustice to other writers, it is not too much to say that Mr. Pound has now done this for the first time.

He had exceptional facilities in the cooperation of Dr. Richard E. Day, Editor in the State Historian's Office, New York, who "for nearly twentyfive years worked steadily on the Johnson papers and is the acknowledged authority on the life of William Johnson." The volume shows that these sources were thoroughly used and the statements of fact are documented in a way that begets confidence in their reliability.

To Johnson more than to any other man belongs the credit for saving the northern colonies from France in the

French and Indian War. It was this Irishman who held the powerful Iroquois tribes in hand for the English when their alliance with the French would have meant ruin for the colo-In his extensive commercial, nies. political and military operations, he was singularly upright in an era when graft and corruption were notoriously common. The Indians trusted him as they did no other man. There is something fascinating about the life of this extraordinary man, who, in a stormy frontier period of struggles and tragedies, ruled like a great feudal lord over a vast and turbulent region, the most potent figure in the prerevolutionary history of our country. Mr. Pound has told the story well. His style is occasionally rather flippant, a little beneath the dignity that one expecets in the biography of a great man; but he clothes his subject with human interest and his narrative is easy reading.

Ways of Sharing with Other Faiths. By Daniel J. Fleming. 268 pp. \$2.50. Association Press. New York. 1929.

This book presents along modern educational lines a comprehensive evaluation of the methods of missionary activity in its contacts with other religions. It is a companion volume to the author's recently published book, "Attitudes Toward Other Faiths." Professor Fleming presents his subject under three main divisions: ways differing in aggressiveness, in inducements, and in educational emphasis, with a final summary from the view-"Such a study," point of ethics. rightly observes the author, "ought to clarify our positions, give us deeper sympathy with other peoples' objectives, and possibly show us unexpected ways of God's working."

From a wide experience Professor Fleming approaches the problems and opportunities created by the increasing contacts of Christian workers with those of other faiths, and from a comprehensive study of actual situations builds up a technique for sharing our Christian faith in which the emphasis is upon goodwill and respect for personality in the spirit of Him who said, "He that is not against us is for us."

While the book will challenge thought and provoke discussion as to the validity of certain missionary methods, and also as to the measure of zeal which a conviction as to the supremacy and sufficiency of Christian revelation necessarily creates, the object is constructive. Professor Fleming makes his own position clear: "If any Christian cannot see other faiths at their best and still believe that he has something priceless to give, he is not adequately equipped in experience to be a Christian missionary." The book should interest all Christian workers and should be carefully studied by those contemplating work on the foreign field.

The Virgin Birth of Christ. By J. Gresham Machen. 415 pp. \$5. Harpers. New York. 1930.

Professor Machen is by temperament a controversialist. Some good people regard him as the most valiant defender of orthodoxy in this generation. Others deem him too belligerent in advocating his views and too severe in denouncing fellow Christians who, equally loyal to Christ, consider his methods unwise. But however opinions may differ as to his general course, we are inclined to think that his critics, as well as his supporters, should welcome this volume and give it high rating. No equally able advocacy of the historic belief of the church in the virgin birth of our Lord has appeared since the late Professor James Orr's classic work which was published twenty-three years ago. It shows thorough familiarity with the history and literature of the subject. Its argument is closely reasoned and lucidly expressed. The various theories and objections are stated and helpfully analyzed. Not every evangelical believer will concur in some of his statements, or regard some of his arguments as sound. But all must recognize the ability and learning of the discussion, its wide range of thought, and the solid foundation on which he bases his belief in the virgin birth. Could anything be finer than the following splendid passage on page 381:

The story of the virgin birth is the story of a stupendous miracle, and against any such thing there is an enormous presumption drawn from the long experience of the race. As it is, however, that presumption can be overcome when the tradition of the virgin birth is removed from its isolation and taken in connection with the whole glorious picture of the One who in this tradition is said to be virgin-born. It is a fact of history, which no serious historian can deny, that in the first century of our era there walked upon this earth One who was like none other among the children of men. Reduce the sources of information all you will, and still that mysterious figure remains, that figure who is attested in the Epistles of Paul, that figure who walks before us in lifelike, self-evidencing fashion in the Gospels, that figure upon whom the Christian Church was built. Many have been the efforts to explain Him in terms of what is common to mankind, to explain Him as a product of forces elsewhere operative in the world. Those explanations may satisfy the man who treats the evidence, in pedantic fashion, bit by bit; but they will never satisfy the man who can view the whole. View Jesus in the light of God and against the dark background of sin, view him as the satisfac-tion of man's deepest need, as the One who alone can lead into all glory and all truth, and you will come, despite all, to the stupendous conviction that the New Testament is true, that God walked here upon the earth, that the eternal Son, because He loved us, came into this world to die for our sins upon the cross. When you have arrived at that conviction, you will turn with very different eyes to the story of the virgin and her child. Wonders will no longer repel you. Rather will you say: "So and so only did it behoove this One, as distinguished from all others, to be born."

The Mormon Way. By Claton S. Rice. 87 pp. Paper. 55c. Pilgrim Press. Chicago.

This is a remarkably clear and able statement by the Superintendent of the Montana Congregational Conference. Dr. Rice has thoroughly informed himself regarding the Mormon problem, has been in direct contact with it for many years, and is a dependable authority on the subject. How Came Our Constitution? By Mary Clark Barnes. 98 pp. \$1. Revell. New York.

Americans are being exhorted to honor and obey the Constitution but one wonders how many have really read it or know its history. Out of curiosity, we recently inquired for a copy at a public library and several book stores. None of them had it! This little book surely meets a "felt need," for it gives the full text of the Constitution and just the information about it that everyone ought to know.

The Jesus Road and the Red Man. By G. E. E. Linquist. 155 pp. \$1.50. Revell. New York. 1929.

Mr. Linquist, a missionary of the Society for Propagating the Gospel Among the Indians in North America and author of "The Red Man in the United States," has gathered into this volume a series of Bible studies used in discussion groups while he was Director of Religious Education in Haskell (Indian) Institute. He uses a vocabulary readily understood bv youth of whatever color. He speaks of the Bible as "The Wayfarer's Guide-Book" and of Christ as the "Great Pathfinder." Practical illustrations are drawn from the experiences of missionaries among the Indians. He shows how cruel fighters became transformed by the love of Christ. At the end of each chapter he gives readers "Something to Think About" by employing questions to develop original thinking. Teen-age and young peoples' groups will welcome his direct and forceful method of presenting Bible truths. COE HAYNE.

Prohibition and Prosperity. By Samuel Crowther. 81 pp. \$1. The John Day Company. New York.

Most discussions of prohibition deal with it as a moral issue. This small but effective book deals with it as an economic issue. The author undertook the study at the instance of the *Ladies' Home Journal*, whose editor highly commends his findings. He casts up a balance sheet of prohibition in terms of savings accounts and owned homes, of motor cars, radios, washing machines, and the entire list of home conveniences and comforts. He concludes that prohibition is an unqualified economic success, the source of that new kind of prosperity and richer order of living that have distinguished America during the past decade.

BRIEF MENTION

Space limits permit only brief mention of several small books whose interest is out of proportion to their size.

HIS GOSPEL OF LIFE, LOVE AND LIGHT is a deeply spiritual account of the Gospel and First Epistle of John by the Rev. Dr. Norman B. Harrison, published by the Bible Institute Colportage Association of Chicago, 75c. WHOSOEVER SHALL RECEIVE . . . is an illustrated English book by Mary Warburton Booth, from the press of Marshall, Morgan and Scott, Ltd. The author is a missionary of the Zenana Bible and Medical Mission, and she writes in a charmingly attractive way about the children of India.

REUBEN ARCHER TORREY, by Robert Harkness, who was long associated with Dr. Torrey as musical associate, gives a fine account of the man who mightily stirred vast audiences in Europe and America by his remarkably able evangelistic appeals. The book will be of special interest to Christian workers everywhere. It is published at \$1. by the Bible Institute Colportage Association, Chicago.

PILGRIM'S PROGRESS IN PAGEANT, by Bernard C. Clausen and Florence L. Purington (American Tract Society, New York, 60c), presents a series of seven effective pageants taken from Bunyan's immortal allegory. It is admirably adapted to the use of churches and young peoples societies.

ON THE THRESHOLD OF THE CEN-TURY is a historical sketch of the Karen Mission by Harry T. and Emma W. Marshall, which was prepared in connection with the recent centennial celebration of the splendid missionary work in Burma. This paper covered booklet includes such good material that it ought to be expanded into a volume.

EAST AFRICA is an illustrated pamphlet of 67 pages in the Africa and the East Series issued by the Church Missionary Society, London. Like the other booklets of this series, it is exceedingly interesting.

LEPROSY IN THE FAR EAST is a pamphlet monograph of 67 pages by Dr. Robert G. Cochrane of the World Dominion Press, London. It presents a wide range of valuable facts from one who was formerly a medical missionary in China, who has made a special study of leprosy, and is one of the first living authorities on the subject.

THE CHRISTMAS TREE AND OTHER NATURE POEMS is an attractive pamphlet in which Elizabeth M. Bruen of Belvedere, New Jersey, has gathered some of her poems which have been published in various newspapers and have elicited the appreciation of many readers.

MISSIONS OUR MISSION. By M. E. Dodd, D.D. is a textbook for mission study classes prepared by the pastor of the First Baptist Church and the President of Dodd College of Shreveport, La., and published by the Sunday-school Board of the Southern Convention at Nashville (60c). It presents in a graphic way the missionary work of that great denomination and the reasons for giving it more adequate support.

SHEEP OF THE OUTER FOLD is a series of stories of neighborhood house work in a great city by Florence H. Towne, Superintendent of Erie Chapel Institute, Chicago, and published by the Fleming H. Revell Co., New York (\$1). This little book throbs with human interest.

A TOUR IN THE NEAR EAST is the title of a well written and illustrated little book of travel in Bible lands by James Hunter. Marshall, Morgan & Scott, London (\$1.40).

THE CHANGING SUDAN, by W. Wilson Cash, (40c, paper C. M. S., London) is a small but an interesting and authoritative book. The author had made a careful study of the Sudan and the fact that his account has the endorsement of the Church Missionary Society of the Church of England is guarantee of its character and value.

INDIA ON THE MARCH, by Alden H. Clark, (\$1. M. E. M., New York) is a new edition of a book originally published in 1922 by a secretary of the A. B. C. F. M., who was formerly a missionary in India. When a book published eight years ago has proved so acceptable that a new edition is called for, the prospective purchaser may wisely conclude that it is one of permanent value that he ought to have.

FREEDOM, by Welthy Honsinger Fisher, (85c. Friendship Press, New York), is a charmingly told illustrated story of "Young India" by an author whose former books have been widely read. It is just the kind of a book to put into the hands of young people and it will interest them both in India and in missionary work.

BAHINABAI. This is a translation of the autobiography of a Hindu woman of 300 years ago, by the Rev. Justin E. Abbott who has made a specialty of the Maharashtra saints and who turns their writings into excellent English. The verses contain thoughts on religion, philosophy, and the practical duties of life. The volume is published in India, but obtainable from the translator, at Summit, New Jersey. \$1.25.

BOOKS FOR CHILDREN AND YOUNG PEOPLE

A delightfully interesting series of missionary books for children is being issued by the Friendship Press, New York. Five of them are before us, Little Kin Chan, by Berthæ Harris Converse; The Story of Musa, by Mary Entwistler; Rafæl and Consuelo, by Florence Crannell Means and Harriet L. Fuller; Filipino Playmates, by Jean Moore Cavell; and Jewels the Giant Dropped, by Edith Eberle and Grace McGavran. The first is \$1.25, the others are \$1 each. To these we may add Trophies from the Missionary Museum, by Clementina Butler, published at \$1 by the Fleming H. Revell Company, New York. These attractive little books present stories and incidents graphically told. We cannot imagine more charming books for parents to read to their children. One may be confident of the keen interest of the children and the information regarding missionary work and Christians in other lands which they will receive.

Two other attractive books for Juniors are "The Golden Sparrow," by Irene Mason Harper (Friendship Press, \$1), an interesting course on India for Junior boys and girls, written out of the experiences of a missionary in India where she assists her husband, the Rev. Arthur Edwin Harper, in the famous school at Moga; and "Adventuring in Peace and Goodwill," by Annie Sills Brooks (Pilgrim Press, \$1), a ten-day Junior vacation school course admirably adapted to develop among children the spirit of appreciation for peoples in other countries.

Everyland Children. By Lucy W. Peabody. The Central Committee on The United Study of Foreign Missions. Cambridge, Mass. 1929.

It would be difficult to imagine a more charming collection of "Just Like You Stories" for little girls and boys than this series of six illustrated booklets. They have been prepared by the well-known Mrs. Henry W. Peabody, for twenty-five years Chairman of the Central Committee, and President of the Federation of Women's Boards of Foreign Missions. Each story is short, told in a simple graphic way, abounding in picturesque incidents, breathing a spirit of sympathetic understanding of child life, and adorned with pictures delightful to the eye and suggestive to the mind. We are sure that parents and teachers who read these stories to their children and teach them the short prayers which accompany them will not only entrance the little ones but find their own sympathies deeply moved.

Between the Desert and the Sea. By I. Lilias Trotter. Illustrated in colors. 63 pp. 6s. London. 1929.

Miss Trotter was an artist with brush and pen and used her art to picture scenes related to the field and work to which she devoted her life as a Christian missionary in Algiers. These ten brief sketches, with sixteen pages of beautiful illustrations from Miss Trotter's own paintings describe Algiers, the ancient pirate city and its modern inhabitants as seen by one who has the Spirit of Christ. Then there pass in view scenes from villages and mountains with glimpses of the people, their ideas, their homes. their customs and religion. Much information in charming style is given about Algiers, its people and history.

Pickering and Inglis, London, publish the following seven books:

- Her Husband's Home. By E. Everett Green, \$1.
- Neta Lyall. By Berry. 80 cents.
- For Coronet or Crown. By Tettman. 60 cents.
- Herself and Her Boy. By Amy Le Feuvre. \$1.
- Eldwyth's Choice. By L. A. Barter Snow. \$1.

Here are stories for young people who are facing life's tragedies and emerging victorious with Christ's help. One feels throughout the pulse of human, normal living, with daily problems that are always new and yet poignant. There is romance, too, in clean, invigorating surroundings.

Tales of Modern Missionaries. By Jeanne M. Serrell. 155 pp. \$1.50. Revell, New York. 1929.

The author "affectionately" dedicates her book "to all boys and girls of teen age who desire to make their lives count." Its five biographical chapters describe Lewis Esselstyn, of Persia; Barbrooke Grubb, of South America; Albert L. Shelton, of Tibet; Ida Scudder, of India, and John Henry House of Salonica. The Rev. Philip Smead Bird, Pastor of the Church of the Covenant, Cleveland, writes the Foreword in which he says that "these fascinating stories by Miss Serrell are not homilies; they are stirring reports of astounding events. They are not pious, long-faced ramblings; they are healthy, happy adventures.....! You can accomplish splendid things for Him now and every day of your life, if you'll catch the spirit of high climbing in these five tales which sound so clearly the call to the sort of living that really matters!"

The Magic Doll of Roumania. By Queen Marie. 319 pp. \$3. F. A. Stokes Co., New York.

It would be difficult to mention a more intriguing combination than such a title and such an author. The book is dedicated to the boys and girls of America as "a token that I have not forgotten your welcome, your friendship" during a visit to the United States. It is a charmingly interesting story, told in a vivid and picturesque manner, just the kind of a book to delight young readers. Nor is the interest confined to the young for, as Queen Marie justly says, "romance joins together all people who are young in heart, whatever their ages, wherever their homes." She pictures a little American girl who is "magiced" over the sea to Roumania, prances delightedly among the villages and over the countryside, has a wonderful adventure with the Queen herself in an old summer castle by the sea, and is then whisked back to Amer-The book is beautifully illusica. trated and would make a delightful gift for children.

Under Syrian Stars. By Princess Rahme Haidar. 192 pp. \$2. Revell, New York. 1929.

This is an altogether delightful book. The author, a graduate of a mission college in Beirut, is a Syrian princess, able to trace her lineage back to the Arab tribe of Beni-Ghassan which ruled in Damascus nearly two thousand years ago. Her book is the product of personal knowledge, sympathetic understanding, and unusual facilities for interpreting the best in Syrian culture and civilization. The book is beautifully illustrated, and is characterized by literary grace as well as charming description.

The White House Gang. By Earle Looker. 12 mo. 244 pp. \$3. Illustrated. Revell. New York. 1929.

This is one of the jolliest books imaginable. It teams with accounts of boyish pranks and rollicking fun in about the last place where one would expect to find such hilarity-the White House in Washington. The numerous people who stood in awe of President Roosevelt in his lifetime and who, since his death, have placed him on a pedestal of fame as one of the immortals, might regard this volume as lése-majesté, but inasmuch as his widow is guoted as having written to the author "of the pleasure which you have given me," we may chuckle unabashed over these pages. Incidentally, the book throws a vivid sidelight upon the personality of a President who was a good deal of a boy himself as well as a great President. A touch of pathos is added by the thought that Quentin Roosevelt, who is the chief figure in the book, was killed in the World War. Several illustrations add to the attractiveness of the volume.

A New Era in Missions. By Homer E. Wark. 187 pp. \$1.50. Revell. New York. 1929.

This is a book that should be read by every student of Foreign Missions at home and every missionary on the foreign field. It is a searching reexamination of the validity of the missionary idea in religion, its motives and aims. Many readers will find in it welcome confirmation of their views. Others, who have not kept pace with the changes in missionary thinking, will be startled; and still others, who concur in the author's general position. will find some statements which they challenge. All alike, however, will be benefited by a perusal of this volume. Bishop Herbert Welsh, formerly Methodist Episcopal Bishop in Korea, writes the Foreword in which he says that "Dr. Wark has lived and

COMING EVENTS

- August 5-10—World's Christian En-DEAVOR CONVENTION, Berlin, Germany.
- August 11-22—WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RE-LIGION, Basel, Switzerland.
- August 14-25—NATIONAL BAPTIST CON-VENTION, Chicago, Ill.
- August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.
- August 24-27—EVANGELICAL BROTHER-HOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Elmhurst, Ill.
- August 26-29 CONTINUATION COMMIT-TEE OF LAUSANNE CONFERENCE ON FAITH AND ORDER, MURTEN, Switzerland.
- August 30-September 5—CONTINUATION COMMITTEE OF UNIVERSAL CHRIS-TIAN CONFERENCE ON LIFE AND WORK, Vevey, Switzerland.
- September 16-17 COMMITTEE OF REF-ERENCE AND COUNSEL, FOREIGN MIS-SIONS CONFERENCE OF N. A., New York, N. Y.
- September 29-October 1 INTERDENOM-INATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.
- October 7-15—UNITED LUTHERAN CHURCH, Milwaukee, Wis.
- October 9-GENERAL CONFERENCE, EVAN-GELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVEN-TION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23—WORLD CONVENTION, DIS-CIPLES OF CHRIST, Washington, D. C.
- November 30-December 5-NORTH AMER-ICAN HOME MISSIONS CONGRESS, Washington, D. C.

PERSONALS

DR. W. J. McGLOTHLIN, President of Furman University, Greenville, South Carolina, has been elected president of the Southern Baptist Convention.

REV. HOMER MCMILLAN, D.D. has been elected Executive Secretary of Board of Home Missions of the Presbyterian Church in the U. S., succeeding Dr. S. L. Morris.

* *

REV. MOTOZO AKAZAWA, recently elected Bishop by the Japan Methodist Church in succession to Bishop Uzaki, who died suddenly on April 2, has been for many years one of the leading preachers of the Methodist Church in Japan. He was trained in the Southern branch of the

Methodist Church in the early days. He was very active during the Centenary Movement in the Japan Methodist Church, and had been prominently before the Church for several quadrenniums. When Bishop Uzaki was elected for the third time in 1927, Dr. Akazawa received 18 votes out of the 63 on the first ballot, only 11 votes less than were received by Bishop Uzaki on that ballot. Akazawa San was for several years President of the Lambuth Bible Training School in Osaka. He is a man of unusual evangelistic fervor. On the day after the re-election of Bishop Uzaki in 1927, Dr. Akazawa was elected Secretary of the Board of Missions of the Japan Methodist Church, and has served the Church in that position until his recent election to the episcopacy.

Probably no man in the history of Japan Methodism has been more universally beloved, or more influential for his deep evangelical piety than the man who comes now to the first place of leadership in the Church.—Missionary Voice.

* *

DR. FREDERICK B. FISHER, who has been resident Methodist Episcopal Bishop at Calcutta, India, since his election in 1920, notified the Board of Bishops of his intention to "cease from traveling at large among the people," as he purposed to accept a call to the pastorate of First Church, Ann Arbor, Mich.

* * *

DR. CHENG CHING-YI, Moderator of the Church of Christ in China, and an outstanding Christian leader in that great land, is spending the early part of the summer in England. Other visitors from China this summer are Bishop Roots of Hankow and Dr. E. C. Lobenstine, both of whom have done yeoman service for the National Christian Council of China.

* * *

MR. BASIL MATHEWS has rejoined the group of workers of the International Missionary Council at Edinburgh House, London. He will not be a member of any of the existing staffs, but he has been set apart, without executive duties, for literary work, with youth especially in view. He is at work on a companion volume to "The Clash of Colour," dealing not with race, but with nationalism.

* *

MR. W. CAMERON FORBES has been chosen by President Hoover as Ambassador to Japan. Mr. Forbes has been interested for many years in the Far East. Not only was he Governor General of the Philippines, but he has made frequent visits to the Orient. He inherited from both his grandfathers traditions of active interest in matters Oriental. His mother's father was Ralph Waldo Emerson. His paternal grandfather was J. M. Forbes, one of the leading bankers of Boston, who was closely associated with the families of Perkins, Russell and Sturgis in trading with the Philippines, China and Japan.

The Rev. Dr. Cleland B. McAfee, professor of systematic theology for the last eighteen years at the Presbyterian Theological Seminary, Chicago, has been elected a secretary of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City. He will begin the duties of his new office on September 1st. Dr. McAfee will succeed the Rev. Dr. Arthur J. Brown who retired in May, 1929.

Dr. McAfee is widely known for his missionary knowledge and interest, hav-ing been a member of the Presbyterian Board of Foreign Missions, New York, for many years; having traveled widely throughout the mission field in Asia, and written several missionary books and many missionary articles. In 1924 he many missionary articles. In 1924 he was the lecturer in the Joseph Cook Foundation.

OBITUARY

MR. E. Y. SCARLETT, of the L. M. S., was wantonly shot by Chinese bandits April 2d, while on his way from Tientsin to Peitaiho.

DR. CLIFFORD MORGAN STUBBS was fatally wounded by a Chinese at Chengtu, Szechwan early in June. He went to China in 1913 for the Friends Foreign Mission Association and was Dean of the Faculty of Science in the West China Union University. Dr. Stubbs was an outstanding friend of the Chinese and it is particularly tragic that he should have lost his life at the hand of some fanatic. He was one of the leaders of the group of missionaries in China who protested against British military protection being afforded them, for he believed that missionaries should take every risk in the countries in which they felt called upon to work. When he returned to China in 1927 he refused to travel on a British gunboat on his way back to Chengtu.

MISS MARION SCOTT STEVENSON of the Church of Scotland Mission at Tumutumu, Nyeri, Kenya Colony, Africa, died at Glasgow. Her name will be partic-ularly remembered for the development of work for women and girls of the Tumutumu mission. To many she was known as the "Mary Slessor" of East Africa, and in recent years she specially devoted herself to traveling about in the Kikuyu country. Just prior to her last illness she spent 483 out of 583 days under canvas, while visiting the women-folk of scores of villages. The work in which Miss Stevenson was engaged won the especial praise of the Phelps Stokes Educational Commission to East Africa.



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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor Arthur J. Brown, Editor for 1930

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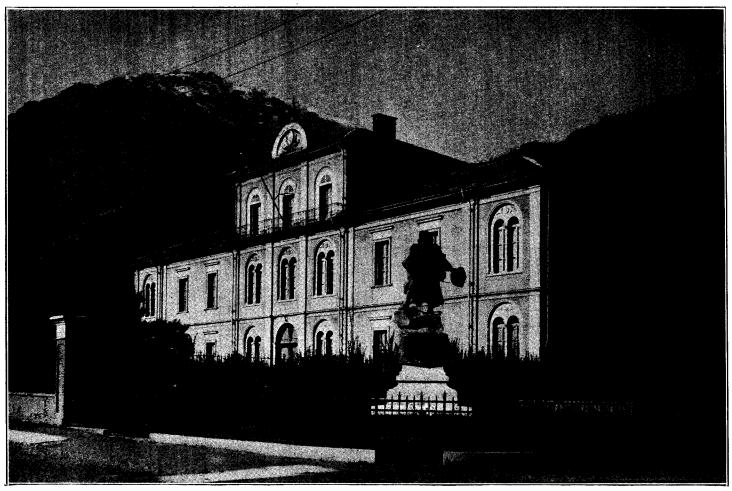
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TORRE PELLICE

The Synod of the Waldensian Church meets here each September to commemorate the "Glorious Return" of the Waldensians, headed by Henri Arnaud, in 1689 to the Valleys. The statue of Henri Arnaud was unveiled September, 1926. Vol. LIII. No. 8

August, 1930



FAITHFUL WITNESS OF THE WALDENSIANS

BY TERTIUS VAN DYKE

Pastor Congregational Church, Washington, Conn., and Director of the American Waldensian Aid Society

THE Waldensian Church is the oldest extant Protestant body in the world. It is true that the claim that it can be traced back to the primitive Church has been disposed of, notably by Emilio Comba one of its own historians, more than thirty years ago. Nevertheless its clearly discernible origin in the twelfth century easily assigns to the Waldensians the honor of being the earliest of those bodies known today as Protestants.

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The twelfth century in Europe was a time of social change. The clergy in general were becoming objects of distrust because of their frequent abuse of privilege and their often corrupt manner of life. Much of the Christianity of the people was degenerating into a thinly veiled polytheism and superstition. The feudalistic system, with which the Church was closely identified, was coming to the end of its usefulness. Trade guilds were rising on the basis of mutual helpfulness and a fellowship understandable to the ordinary man. And the troubadours by their romantic ballads and no less romantic wanderings were adding their emotional strength to the current of social change.

In these circumstances the Waldensians and other forerunners of the Reformation had their rise. It was a time of many new movements in the Church. most of which, as historic entities, passed away or were absorbed in later movements. The Cathari, the Humiliati, the Albigenses (so-called from the town of Albi in Languedoc), the Patarini (whose name is derived perhaps from their trade in old linen or from the street in Milan called Pataria where they first congregated)—all these were expressions of a religious renascence among the people them-From the mountains of selves. northern Spain across the southern provinces of France and into Lombardy and Tuscany stretched a line of "heretics" from which branches went forth and found root in Bohemia and in the Low Countries. As already intimated these movements cannot be exclusively traced to reforming zeal within the Church. Undoubtedly they were motived by political and economic objectives as well as by strictly religious purposes. Perhaps they can be most adequately described in terms of the resurgence of the common man in protest against the

luxury and tyranny of his masters and in assertion of his own understanding of life.

Peter Waldo, of Lyons, is commonly credited with being the founder of the Waldensian movement, though some historians also call attention to the influence of Peter of Bruges, Henry of Cluny, and Arnold of Brescia. Waldo was a rich merchant of Lyons who came to his conviction about the right of individuals to read and interpret the Bible for themselves as the result of reading the New Testament during a period of great sorrow at the sudden death of a friend. Gradually there assembled about him a group of people interested in living a simple and charitable life and eager to read and interpret the Bible among themselves and with others. At first they did not anticipate opposition from the Church. In fact Waldo went to Rome to gain papal approval for his plans. But it was not to be. Where St. Francis succeeded in a somewhat similar request, Peter Waldo failed, perhaps because of the place that the use of the Bible held in the latter's proposals.

Yet it ought not to be said that the Church's opposition was entirely a blind and obstinate opposition. That it eventually proved to be a policy of reaction and therefore a mistaken policy is certainly the verdict of history. And undoubtedly the means employed to oppose private Scriptural reading and interpretation and teaching by laymen were often unjust and tyrannical. Nevertheless, it is well in the name of truth and justice to remember the situation. The early twelfth century had been a time of tolerance in the Church. The sudden change of this temper at the end of the century may be explained, though I do not agree that it was justified, by three things: First, the Church as an institution was entering upon a life and death struggle with the Empire; second, the new orders of the Friars, as zealous champions of the Church in a rough and passionate age, were exerting an overwhelming pressure in the formulation of policies; third, within the Church there was a life and death struggle in the realm of doctrine between Orthodoxy and Catharism.

But whatever may have been the motive and the explanation, the facts are that in 1179 the Third Lateran Council specifically forbade private Scriptural interpretation and teaching by laymen; that in 1183 the Waldensians together with the Cathari, Arnaldists, etc., were excommunicated: and that from then on the opposition of the Church was for many centuries implacable. Between 1208 and 1687 there are said to have been more than thirty organized persecutions of the Waldensians. They were not only anathematized. they were evicted from their homes and slain. In 1393 one hundred and fifty were burned in one day at Grenoble. In 1487 Innocent VIII preached a crusade against them. In 1545 the Emperor had four thousand people massacred amid the burning of a score of villages. In 1655 several thousand Waldensians were slain at the fearful Piedmontese Easter. But these people were not of the stuff to be cowed by persecution. Their "heresy" was too much a part of themselves. Besides, Europe was full of the heresy in secret places, so that it was said that in the fourteenth and fifteenth centuries a Waldensian could travel from Antwerp to Rome and stop

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every night in the house of a fellow believer.

It is, of course, impossible to review Waldensian history in the space here at my command. Let me therefore select for brief mention six dates which may illustrate in outline the course and significance of that history.

First is the transfer of the Waldensian headquarters at the time of the persecution of 1207 to the valleys of Piedmont. Here in caves and fastnesses they rallied themselves, here they settled down to nourish the life of the Spirit within themselves and to endure heroically the constant persecutions of their enemies, and hence they went forth when occasion offered as missionaries of their faith. Today, the annual Synod of the Waldensian Church meets in Torre Pellice, and from this ancestral home directs the life and work of this oldest of all Protestant Churches.

The second date in Waldensian history which I will mention is 1532, when, on the visit of Farel, Saunier, and Olivetan at the Synod in the vale of Angrogna, the Waldensians became officially a part of the Reformation which had arisen in the wake of their own earlier witness. This decision drew upon them fresh persecutions, but it also marked a time when their whole movement took on new life. Then it was that the first church buildings were erected in the valleys, a new impetus was given to Scriptural knowledge through Olivetan's translations, and some missionary advances were made, notably in Calabria.

A third great date is 1655, when occurred the fearful massacre well known as the Piedmontese Easter. The horror of this event reached England and drew Cromwell's threat to the guilty Duke of Savoy and occasioned Milton's famous sonnet beginning, "Avenge O Lord, thy slaughtered saints." It is interesting to note that Cromwell raised a relief fund of £40,000, a noble example of human sympathy as well as an illustration of world statesmanship.

In 1687 a determined effort to root out the Waldensians from their mountain citadels resulted in the exile of practically all of them to the friendly refuge of Switzerland, and led to another notable event in Waldensian history. This was the astonishing feat of about seven hundred men under Henri Arnaud, pastor and soldier, who, on the night of August 15, 1689, crossed the Lake of Geneva and, repulsing the forces of Marshall Catinat, won a way back through the Alps into Piedmont-a notable military manœuver which won the unbounded praise of Napoleon Bonaparte. Ten days later, before the only church building which had not been destroyed, that at Ghigo, in the parish of Prali, Henri Arnaud preached, and on the following Sunday the whole band took an oath of loyalty at Sibaud (now marked with a monument), among the chestnut trees.

The fifth date I shall mention is that of the publication of Canon Gilly's book, "Researches Among the Waldensians, etc.," in 1831. This book may be said to mark the beginning of the spread of knowledge about the Waldensians as not only a people who had greatly suffered, but who are religiously important in their own right. It is worth while to note his tribute to Waldensian character:

Their morals correspond with their faith; and their lives and conversation

testify that the doctrines they profess are those of the truth; for nothing short of a firm persuasion that they are burning and shining lights, which are not to be put out, could have given them courage and perseverance sufficient to withstand the temptations to which their spiritual integrity has been exposed, or to restrain the strong hand which has been lifted up against them for more than ten (sic) centuries.

I had opportunities of observing the conduct of individuals of this little community, at different times and under various circumstances, at home and abroad, in the transactions of business and the kindly courtesies of life, and in their hours of devotion and festivity, and I am impressed with the belief that there is nothing exaggerated, either in the favorable representations made bv their own historians, or in the eulogies of strangers.

Among others who were attracted to the Waldensians at this time and became their friends were General Beckwith and Count Walburg Truches.

The final date I shall mention is February 17, 1848, when Charles Albert, King of Piedmont, at the instigation of Cavour issued the Edict of Emancipation which put an end to the disabilities which confined the work of the Waldensians to the valleys. From this time on the story of the Waldensians is that of the establishment of new institutions and the spread of the work.

It is not my purpose to describe these various institutions which of course include schools, orphanages, homes for the aged, Sunday-schools and missions as well as churches. What I wish to emphasize is that immediately upon the removal of disabilities the Waldensians moved out into a larger sphere of activity.

The first Protestant Church in Italy outside the valleys was that \mathbf{at} Turin. where Meille first preached in 1851. When Garabaldi entered Rome in 1870 the first civilian to enter by the Porta Pia was Commendatore Matteo Prochet. Moderator of the Waldensian Church, who bore a Bible in his hand and shortly afterwards preached there. Today two fine churches and the theological seminary bear witness to the industry and strength of the Waldensians in the capital city of their nation.

There are now nearly sixty churches in Italy and Sicily in addition to the seventeen churches in the valleys, with a total membership of something over 20,000. The chief statistical advances-I emphasize the word *statistical* for though it is important it is by no means the sole mark of a successful church—are being made today in Sicily. Here a beautiful new church was dedicated three years ago, and a new church has more recently been founded at Piazza But though the mem-Armerina. bership of the Waldensian Church is admittedly small, the constituency which it is influencing is by no means inconsiderable and. as Dr. Giovanni Luzzi, former Dean of the Theological School and translator of the "Fides et Amor" version of the Bible, has said: "The development of the mustard seed is not susceptible to any numerical valuation: and there is no human or mechanical dynamometer able to measure the mysterious process by which the leaven of the Kingdom slowly but radically transforms an individual, a family, or a country."

In Uruguay and Argentina there are colonies of Waldensians numbering about four thousand people with eight self-supporting 1

churches, and there are a number of such colonies in the United States, chief of which is that at Valdese, North Carolina, numbering about fifteen hundred people and with a strong church affiliated with the Southern Presbyterians. A number of Protestant Italian-American churches in this country have Waldensian pastors or missionaries, and the origin of not a

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Two criticisms are sometimes made of the Waldensian Church. The first is that it lives by antagonism to the Roman Catholic Church. The falseness of this accusation seems to me to be adequately shown both by the history of times past and by the activities of today. As a Director of the American Waldensian Aid Society for nine years my experience with



THE REFUGIO OF CARLO ALBERTO AT LUSERNA SAN GIOVANNI

few of these churches can be traced back to the Waldensian Church in Italy.

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Waldensian concern in education is proverbial. Berard has pointed out that it was a striking fact in the Middle Ages that every Vaudois had a rudimentary education; and that concern is still one of the guiding lights of Waldensian policy. It is reflected not only in the work of the schools in various places but in the college at Torre Pellice, and most notably in the distinguished culture of the leaders of the Church. the policies of the Waldensian Church and my relations with its representatives lead me to be confident that the prevailing spirit is that so beautifully and clearly expressed by Carlo Lupo, of Turin, who recently said:

As to the character of our work, we hold that a polemic against the Roman Church is sinful. These days are too serious; no human organization has the right to boast, over against another, the monopoly of the truth when this truth is not lived out in the daily practice of life . . . Many are the difficulties arising from bigotry of every shade, but realizing that we are called to be as leaven in the meal, we seek to perform that sacred function.

The second criticism of the Waldensian Church is that which concerns money matters. It is sometimes said that if it were not for the support of misguided foreigners the Waldensians could not continue their work. What are the facts? I quote from the report of Fred S. Goodman (until recently Executive Secretary of the American Waldensian Aid Society) on his return from the last meeting of the Waldensian Synod in September, 1929:

While the total cost of all phases of the work of the churches, schools, hospitals, asylums, publication, repairs, new buildings, etc., was only Lire 4,-850,000 (about \$225,263), threefourths was given in Italy by the Waldensians. England, Scotland, Holland, Denmark, Switzerland, Norway, Sweden, France, and the United States gave \$56,842, or less than twenty-three per cent.

If we make the common mistake of our day and think that big institutions and crowds and work done in the spotlight and to the accompaniment of the tom-toms of a peculiar kind of publicity are the only important things, we may well disregard the Waldensians. But if we are interested in Isaiah's conception of the remnant, and in Jesus' teaching under the metaphors of leaven and salt, if we are interested in history and find something to be treasured in the story of heroism, both in its everyday as well as its occasional dress, if we are interested in hardy folk and in the stern yet essentially cheerful principles of Protestantism—then the Waldensians may well occupy a large and generous place in our minds and hearts.

In spite of the extraordinary revolutions in our intellectual world Jesus still captivates the human race with the splendor of the divine that radiates from Him. His image has become brighter and more vivid-that is all. Still He waits with a welcome all His own for those who seek God, waits for those who seek the true humanity. A discovery without parallel is in store for him who, in some hour of calm, penetrates all the theories of the centuries and comes out face to face with the human glory of This Man once did live here! This Man once did walk Jesus. our earth! There is a thought with substance enough to grip us our whole life long. But none the less overwhelming is the reaction accompanying that other discovery that God was in Jesus. In Him we behold God living right down among us, powerfully active in our behalf; God as He is willing also to live in us, and bear, and struggle, and conquer. Here is the life of God, clothing itself in a human form; and conversely, a unit of human nature transfigured by the presence of God.....Freely and royally we may take from Him what we can and receive from Him yet today, as we can obtain them from no other source-renewal of life for ourselves, fulfillment of our ideals for our world, and ultimate union with God.—From "Behold the Man," by Friedrich Rittelmeyer.

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PROTESTANTISM IN EUROPE

BY HARRY JEFFS

Secretary of the Evangelical Continental Society, London

ANY of the Protestant churches of the Continent are struggling heroically to hold their own in the face of great difficulties—poverty, the disorganization of strong churches by the breaking up of the old Empires for the creation of new States, and in some cases by the oppressive treatment of Protestant national minorities that have been incorporated in new States.

On the other side these churches of the Continent are threatened, along with the Roman Catholic Church itself, by a widely spread atheistic Communism, which scoffs at all religion, and would destroy all churches and religious institutions in the interest of a class-hating "Proletariat." The source of this bitter relentless atheism, with its destruction of all moral standards, is Soviet Russia, where the partial tolerance, for a time accertain Evangelical corded to bodies, has been withdrawn and conditions have been imposed that make it almost impossible for a religious community to worship at all, and absolutely impossible for any evangelistic work to be done. A "League of the Godless," formed to attack all religion, to bring young people up in the starkest atheism, and to scoff at all the and spiritual standards moral created by the Christian faith, has enrolled in Soviet Russia alone more than a million members. But this movement is not confined to Russia. In the new working class suburbs of Paris, for instance, there are something like two mil-

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lions of people strongly under Communist anti-religious influence. The young men and women who will be the citizens and the workers of the future are being brought up "without hope and without God in the world," their minds poisoned at the source, and prepared to be easy victims to every temptation that will beset them and a danger to the stability of society and the State.

France

The Protestant churches of France are striving bravely to adapt themselves to the new conditions and to play, as they have always played in the past, a part greatly in excess of their numerical strength, which is not more than a million in a forty millions population. The French Protestant budget for Foreign Missions exceeds by $\pounds 20,000$ the budget for the home churches. Those churches have taken over in a friendly way a number of the former London Missionary Society's stations in Madagascar, the stations of the German Mission in the Cameroons, and also maintain missions on the Congo and in Cochin-China.

At the present time the French churches are confronted with a new and difficult problem in the migration of young men and women from agricultural areas to the growing industrial areas where better wages can be earned, and to Paris and other cities. This means that once flourishing and self-supporting small churches are finding it difficult to keep their heads above water, and that the migrating

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young people find themselves for the most part without a Protestant church within reasonable reach in their new settlement and exposed to influences that may speedily lead to their being lost to the churches altogether. This has led to measures being taken to follow them up in some way by a "Ministry of the Dispersion." "We must evangelize or perish" was the note struck at the Biennial Synod of the Evangelical Free Churches of France at Moncoutant.

Spain

compared with France, \mathbf{As} where the Protestant churches suffer no hindrances from the government and have equal rights with the Roman Catholic Church, the Evangelicals of Spain carry on their mission of preaching and teaching a pure Gospel faith, in the face of bitter repressive activities. Every obstacle is put in the way of evangelists and colporteurs, and every pretext is used to stop their work, even fines and imprisonment are inflicted for alleged breaches of regulations. Last September an Evangelical Congress was held at Barcelona, to which came delegates from many countries, including Cuba, and other ex-Spanish countries of Central and Southern America. The delegates numbered 700, and there was no evangelical church or hall in the city large enough for the sessions to be held in. Application to the Governor of the Province and the city authorities to hire a hall large enough was refused. And yet among the delegates were leading men of the ex-Spanish West Indian and American dominions, and there were petitions from those Republics asking that the same liberties should be granted to Evangelical communities in Spain as are conceded to Evangelicals in Cuba and the other Spanish-American Republics. Ĩn the end the sessions had to be held in a church hall that seated only 400, the remaining 300 having to listen in other places to broadcasted transmission by means of loud speakers. Rigorous censorship of the press was exercised to prevent even mention of the Congress in the papers. The most liberal-minded Spaniards, and their number is growing, are hoping that in the new Constitution that is being shaped there will be at least some steps taken to give Evangelicals reasonable liberty of worship and evangelization. In spite of all the difficulties, good work is being carried on by these Spanish Evangelical Churches.

Belgium

The 10,000 or so Protestants, in a population of 7,000,000, are, as the million Protestants of France and the small minorities in other Roman Catholic countries, a very worthy remnant. There are two sections of the Protestants. One, the Union of the Evangelical Churches of Belgium, receiving concurrent endowment from the State, is known as "The National Church." The other, relying entirely on the voluntary contributions of its members, supplemented by contributions from Protestants where Protestants are in a much stronger position, is the Christian Missionary Church of Belgium. The two Churches are on the best of terms, linked in a Federation, and are united in missionary work on the Belgian Congo.

Italy

In Italy the Waldensian Church, with its long and noble history, is doing successful mission work, not

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only in the north, but in the south of Italy and in Sicily. The Evangelical Continental Society has for many years helped its work. The Italian Government gives full liberty to the Protestant churches, and is not at all disposed to allow the schools to be captured by the Vatican, in spite of the recent restoration of the nominal temporal power of the Pope.

Eastern Europe

The German churches have become a most important factor in saving religion in the East of Europe. They are alive to the need and the opportunity and work with the Central European Bureau for Inter-Church Aid, of which Dr. Adolf Keller, of Geneva, is the untiring and inspiring Director. An astonishing spiritual revival is spreading like wildfire through the thirty millions of Ukrainians in the new Poland and in Soviet Russia. The revival began with Ukrainian prisoners of war in German camps, who came under the influence of the camp chaplains. On their return they began to preach and read the Scriptures, with results such as those that followed the preachings and readings of Wiclif's "Poor Preachers" and the preachers sent out by Luther. Dr. Zoeckler, of Stanislaw, Poland, who has much of the evangelistic and organizing genius of John Wesley, has built up at Stanislaw a great institution for spiritual training and benevolent work.

Mr. Bychinsky, of Lemberg, Poland, has proved to be a tireless and capable organizer of the communities being created by the converts of the Revival. The country people flock to the meetings from the whole district around. Meetings are held in farm buildings and often in cottages. The people devour ravenously the Bible readings and the simple Gospel messages. They are for the most part so poor that Mr. Bychinsky said few tasted meat more than three or four times a year. "We are prepared to suffer," he said, "as you suffered in past generations, but we do need and ask for your sympathy and help. We are organizing a Church in which the Lutheran and Reformed sections are forgetting their differences and uniting. We do ask that no attempt will be made to come into our country with the intention of starting new divisive sects."

Evangelical Continental Society

In addition to its nearly eighty years encouragement of Evangelical Churches, the Evangelical Continental Society is associated with the Central European Bureau and. therefore, takes an active sympathetic interest in the support of Evangelical Churches in the whole The Society, by its of Europe. booklets, has already done much to inform the minds and enlist the sympathy of British Evangelicals in the concerns of the Continental Churches. It acts as a bureau of information and has given much information asked for by correspondents with regard to Englishspeaking services on the Continent. Protestant educational institutions and the like. Its committee and council include leaders of most of the Evangelical Free Churches and Evangelicals of the Church of England. It aims solely at assisting the indigenous historic churches of the Continent, with no thought of proselytising in the interest of any British denomination.

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PROTESTANTISM IN FRANCE

BY THE REV. CH. MERLE D'AUBIGNE, D.D. President, Société Centrale Evangélique, Paris

THE conditions in which we are pursuing our work in France are rapidly changing. In fact we have seen since the War. in the spiritual and religious realm. a complete transformation. The materialistic and agnostic philosophy, which, with Taine and Renan, had reigned supreme during fifty years, has been replaced by another infinitely more respectful of the tenets of the Christian faith and mindful of the spiritual nature The Roman Catholic of man. Church, which had lost its hold on the mass of the French people, is developing a remarkable activity in all spheres of human enterprise: social, political, scientific and more than all literary, and by the zeal of its priests, its work among the young, its schools and colleges, its missions and "retreats." the strengthening of its sacramental action, it is endeavoring and has, in a great measure, succeeded in retrieving the losses it had made during the last half century. The working classes and peasantry are still generally indifferent or hostile. but the well-to-do and educated are being won back rapidly to the influence of the Church.

This change of atmosphere is naturally affecting our own work. The days are past when mass movements towards Protestantism took place among the Roman Catholic population and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new conditions and our enrolment of converts has to be made one by one. But there is no wavering among us of the conviction that our duty and our privilege is to bring the Gospel of Jesus to our people. And it is being brought to them, deliberately and perseveringly, by our general evangelistic agencies: the Société Centrale Evangélique, the Cause, the McAll Mission as well as by the various home mission committees working in connection with our regional Synods and Presbyteries.

In our Reformed Evangelical Church a great deal of attention has been given to the deepening of the spiritual life among our members and to a more devout appreciation of the Sacrament of the Lord's Supper. An effort to raise the minimum salary of all our pastors and evangelists from £70 to $\pounds 104$ a year, has been the means of increasing considerably the liberality of our people, but has weighed heavily upon the finances of all our churches and societies. It is encouraging to note that, in spite of the very low amount of these emoluments, the number of young men who are offering themselves for the ministry is steadily increasing. Not for many years have we had as many fresh theological students entering our colleges: 17 in Montpellier, 13 in Paris, 12 in Strasburg. Our Paris Missionary College has been transformed, our future missionaries will henceforth be prepared in our Divinity Halls and after graduation will spend a year at the Missionary House for special training.

Our Paris Missionary Society in spite of grievous financial difficulties, is going ahead in its nine fields of work in Africa, Madagascar and the Pacific Islands, and is contemplating a forward move in Soudan from Senegal.

On the whole, and notwithstanding our deficiencies, we have rea-

HELP FOR EUROPEAN CHURCHES

BY THE EXECUTIVE COMMITTEE OF THE BUREAU

AHE Central Bureau for Relief was instituted in 1922 as the relief agency of Protestant churches for helping their sister churches in Europe which were stricken by the War and its after-Up to the close of 1928, effects. the American office raised \$637,-382. The European churches collected \$301.024 during the same period. The American office took \$62,500 as its goal for the year 1929, and went over the top, receiving \$62,922.71, in spite of the current financial depression.

A far greater achievement, however, lies in what this sum accomplished. During the years 1923 and 1924 the bureau kept hundreds of pastors and religious workers from actual starvation. More than 75 Protestant orphanages and old peoples' homes were saved from having to close their doors. More than a hundred others received grants which enabled them to make absolutely necessary repairs or to

tide over a temporary shortage of food and clothing. About 200 theological students were enabled to finish the studies that poverty would have compelled them to abandon, and a new ministry is being built up for the religious life of the Continent. Promising evangelical movements in various parts of Eastern Europe have received support. The reconstruction of the French Protestant churches destroyed by shell-fire was completed. Above all, a bond of sympathy has been created between the churches here and those abroad, which has greatly increased their sense of world-wide Protestant solidarity.

After an earnest plea by the European churches at an international conference at Basle, Switzerland, in August, 1929, the American Executive Committee voted to continue for another five years. The Bureau looks toward an annual goal of \$50,000, or a total of \$250,000 for the five-year period.

JOHN H. HILL, MISSIONARY AND EDUCATOR

BY E. J. CODY, NEW YORK

THIS year marks the centennial of the Episcopal Mission to Greece. Missions are usually sent to those to whom the Gospel is unknown and obviously it has been known in Greece since the time of Christ; but there is still another Christian duty, that of aiding our fellow men, and if any land ever needed help it was the Greece of that day. Ground under the heel of Turkish oppression for four centuries, the urge of a free people for their rights culminated in the Seven Years War and continued until the combined fleets of Eng-

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son to be thankful for the spirit of enterprise manifested in our various schemes, and we are hopeful for the future of the Lord's work in our fair land of France.

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Peace was declared in 1829, and many governments aided Greece in her efforts to achieve self government and economic independence. With a knowledge of the needs of these people and a belief that Christians were more responsible for the welfare of their fellow men than governments, the Board of the Protestant Episcopal Missionary Society appointed the Rev. John Henry Hill, D.D., LL.D., as missionary to Greece. Although born in England, he was educated in this country, both at Columbia College and the Theological Seminary at Alexandria, Virginia. Shortly after Sailhis ordination he married. ing from Boston, they landed at Syra, one of the islands of the Grecian archipelago, Dec. 7, 1830. The conditions they found were ap-Poverty, misery, ignorpalling. ance and superstition were on every hand. Schools and churches had been prohibited by the Turkish Government and the amount of illiteracy was matched only by the perverted religious tradition which resulted from the attempt of the Turks to graft Mohammedanism on the Greek Christian faith of the people.

The Hills spent several months inspecting their new territory and in analyzing the needs of the people. They decided that more could be accomplished by educating children than in any other manner, so

on July 18, 1831, they opened the doors of their own home in Athens to all poor children of the city. Four years later their daily attendance had risen to over 750 That their work was appupils. preciated is shown by the manner in which the parents rushed to the defense of the school when several influential papers attacked them for teaching religion. These people, high in governmental, administrative and commercial circles, quickly defeated this attack, but it served to bring the good work of Dr. Hill to the notice of the Government.

The Hills had been content up to this time to teach all those who came to their doors, but a peculiar combination of circumstances developed which resulted in Dr. Hill introducing and establishing modern education in Greece. Kapodistrias headed the Government at that time and had little sympathy with education. He had been trained at the Russian court and believed that educated masses were too inflammable and had too much tendency to revolt, so he took no steps to supply the badly needed schools until public opinion definitely forced him. When confronted with this necessity, he decided to import several Bavarian educators, having been impressed by their autocratic attitude and contempt for the peasant class. The superior bearing of these men alienated the students, while their methods and discipline eventually caused an open rebellion. This revolt of the students was so strongly supported by the people that the system was abolished.

Mystoxides, the Minister of Education, knowing the position of esteem and affection in which Dr. Hill was held by all classes, finally

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asked him to open a teacher's college where native Greeks might fit themselves to fill positions in the various schools and universities which were being established. Dr. Hill agreed on the condition that he was to select half of the pupils for the school and defray half of the expense, the Government bearing the remainder of the cost and selecting the other pupils. Mystoxides agreed to this and the new school was opened. Due to the small number of teachers available, only twenty-five students were admitted the first year. As time went on this class became larger and after an intensive course in pedagogic methods, the graduates gradually filled the various schools and universities of the country. This class continued until the various schools were able to train their own pupils as teachers.

In 1835, the many weary months overwork and nerve strain of threatened Mrs. Hill with a nervous breakdown and she returned to America for a rest. On the day she sailed, King Otho wrote, expressing his pleasure and gratitude for her work and conferred on her a gold medal as a lasting token of his appreciation. Dr. Hill ardently desired to accompany and care for her on that long trip, but his work in connection with the newly opened school held him in Mrs. Hill arrived in the Greece. United States in the summer of 1835.Under the care of friends she quickly recovered, held numerous conferences with other educators, and by appeals to friends and others interested in the work being done, was able to return to Greece with several thousand dollars for further improvements.

Dr. Hill remained in Greece all his life, coming to this country only 2 at long intervals. His few remaining relatives still smile when they remember his embarrassment at having to relearn English upon his arrival. In the school and in their own household the Hills used the Greek tongue. In 1869, he resigned as active head of the school, feeling that his advanced age unfitted him for further efficient direction, turning the school over to Miss Bessie Masson, his wife's niece. He remained on the advisory board, however, until his death on July 1, 1882.

He was buried in the mission cemetary at Athens at public expense, with the honors of a Grand Commander, before a great crowd of people representing every class of society. The city council of Athens voted to erect a monument commemorating his services with the love and gratitude of the Demos of Athens, an honor never before accorded to anyone. Two years later, in 1884, Mrs. Hill joined her husband in his last rest.

A century has elapsed since the foundation of this school and thousands of children have passed into its doors to emerge as cultured women. Not only in Greece but all up and down the Mediterranean, Greek women living far from Athens send their daughters to it.

That the high cultural, intellectual and spiritual level Dr. Hill visioned lives after him is shown by a letter from the Honorable C. Gondicas, Minister of Education and Religion, dated December 18, 1928, wherein he writes: "I am glad to tell you that the Hill School is very wellknown to this Ministry as one of the best schools in Greece; as much for its regular and efficient work, as for the really great services which it has rendered to female education."

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SAILING PEACEFULLY ON THE YANGTZE

BY THE REV. GEORGE H. TRULL

Secretary of the Presbyterian Board of Foreign Missions, New York*

MID wars and rumors of wars, charges and counter-charges of General Yen Hsi Shan and of President Chiang Kai Shek, I am sailing peacefully up the Yangtze toward Hankow, China's Pittsburgh or smoky mill city. On the left is the fading outline of beautiful Purple Mountain, sloping gracefully 1,300 feet skyward back of Nanking. On the right is a level plain in the foreground, green to the very river's edge with growing reeds. A few cattle are grazing in Back of them are the distance. trees and rising ground. A house here and there, or a collection of them in a small village, peeks out in the landscape. Back of them on an elevation of the foothills I see a temple, and on beyond a pagoda rises from the top of a higher hill as protection from evil for the dwellers in village and countryside. Against the sky, in the background of this picture there rises a range of higher hills or lower mountain peaks in graceful undulation. Their sides are not bare and barren, as I had expected to see all of China's mountains, but clad from base to summit with verdure. They are not completely forested it is true, but neither are their slopes barren and sunbaked. The range parallels the river and over it are resting banks of stationary clouds — the whole an area of quietness and peace in the countryside such as is found in many a spot of our own America. Yet this is war-torn, distraught China!

Quite probably, lurking in or beyond the hills I see, there may be roving bands of bandits. A man was kidnapped during the week within 13 miles of Nanking. As I walked along the streets of Soochow three days ago, my companion pointed out to me a poster that was still wet with the paste that attached it to the pillar. "Do you see that character?" he said. I looked and saw. It was as strange to my foreign eyes as any other of the many thousands of written characters our Chinese friends use for the conveyance of ideas. "Well," said my friend, "That character means 'man.' It is placed upside down and that means a 'lost man' or a man who is out of place. He has probably been kidnapped and this poster relates to him." Yesterday evening's paper records the fact that two days ago in Shanghai, Mr. Tong Tzezeu, one of the compradores (highly paid and trusted employee) of the Bank of Communications, was kidnapped by a band of four armed men as he was leaving his front door for his office and was about to enter his private automobile at the curb. The chauffeur was shot in the shoulder as he attempted to aid his employer. The bandits put Mr. Tong into his own car and drove away before bystanders realized what was happening. This was before office hours in the morning. At five p.m. Mr. Tong's car was found on Ping Tsi Lee Road in the French Concession, but he was not

^{*} Mr. Trull is visiting the missions in Asia. His "Travel Letters" are so interesting that we wish they could be printed in full. Space limits, however, permit us to cite only a few portions. We hope to give extracts from other letters in subsequent issues.—EDITOR.

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in it. The technique reads like that of American bandits making off with bank deposits or registered mail pouches. The Shanghai police are investigating the case.

Monday morning Chinese soldiers arrested two armed robbers in the act of holding up a shroff (business agent) aboard a Shanghai-Hangchow train as it was passing through Lunghwa Station, about half an hour out of Shanghai. We were over this line last week and we noticed that when the conductor passed through the train to collect tickets, four soldiers accompanied him. Such a procedure on the Philadelphia and Reading Express or the Santa Fe Chief would be regarded by the passengers as a bit unusual. But in China "there's a reason," and no one questions the logic of it.

Further south on the coast below Hongkong dwell the descendants. as far as trade is concerned, of the buccaneers of the old Spanish Main. They are men of a different race from those who roamed the Caribbean Sea years ago, but they are akin to them in purpose, dar-They have ing and adventure. terrorized small coastal shipping, the countryside, and up the Pearl River to Canton and beyond. They boast that some day they will board a large liner, pilot it to one of their lairs and strip it of such booty as they want. This seems an idle threat, however. The intelligent among the pirates, who alone might stage such a performance, know well that wealthy travellers carry their money in checks and not cash, and that booty in a liner's hold is too bulky to remove quickly and could not be readily handled or converted into coin. So let world travelers and others on the liners rest easy on their pillows as they

steam past the danger zone of South China.

A friend who made a visit to the missions some time ago, traveling westward, told me that by the time he reached Canton he looked at things with a glassy stare. Impressions failed to register. We have come eastward to Canton and beyond, a longer route, and we no longer feel for the camera when a donkey appears on the sidewalk, nor exclaim with surprise when his hoarse and strange bray rends the still air. We do still thrill, however, at the sight of a Chinese junk on river or canal with its broad picturesque sails set to the breeze, and at the beauty of the camel back bridges over canals with gently rising steps from either end to the middle, shaped underneath to a semi-circular arch from the two banks. We rejoice, too, in the curved lines of the Chinese roofs, their figured decorations and their China has for us a color tones. charm peculiarly its own, and is registering impressions on memory which we trust may linger with us long.

Our boat to Hankow, six hundred miles up the Yangtze from Shanghai, the "Kutwo," is a comfortable river craft, with large sleeping cabins, a combined dining room and lounge, wide decks with steamer and other comfortable chairs in which to recline and enjoy relexation as the eye rests on the changing scenery. I was told that the trip to Hankow was one of the most restful in China, and the first few hours of the experience supports this claim. It is different from another boat trip that we have had along China's shores and I would recommend this one as others have to me.

Yesterday my host pointed out

to me on a map the region in which he and the other evangelistic missionaries at Nanking itinerate. It is their country field. Miss Jane Hyde is out there now. He showed me the two points between which she was traveling yesterday. "What is the mode of conveyance?" I asked. "Wheelbarrow or donkey's back" was the reply. Neither is as restful as my present trip on the "Kutwo." There is no other way, however, by which to go through some parts of the country field in China today, unless one walks or is carried in a sedan chair. Roads are being constructed in and near the large cities for use by motor cars, and within the next few years thousands of miles of highways will connect all parts of China with one another. This era of wide roads is just beginning, however. For centuries one of the most traveled highways in China, hundreds of miles long, was but twenty-seven inches wide, sufficient for chair bearers to walk on. It has now been widened part of the way for the use of the automobile.

Perhaps in no other land than China will one see today so many different modes of transportation and travel, the most primitive in contrast with the most modern. For years to come there will be many a hamlet far removed from train, steamer or highway. Into these places, as well as into the large centers, will still go the messengers of good tidings of salvation, as they are now going and as they have gone since the beginning of the missionary enterprise in China. Miss Hyde and other evangelistic missionaries think little of the discomfort of a wheelbarrow or of a donkey's back. They use them as means for a message because of a motive. All honor to our heralds of the News!

The scheduled time for the upriver boat to leave Nanking for Hankow is six a.m. and inquiries of the line's agents confirmed this report. Folks told us that boats often do not get away until noon or later. Who wants to take the chance, however, when a set itinerary up-country is dependent on the steamer? Why not phone the dock before getting up and find out when the "Kutwo" will arrive? There are three objections to so sensible a thing; there is no telephone in the home where you are staying: there is no connection in the office of the steamer on the hulk of a discarded boat tied to the river bank; the office on said hulk opens at nine a.m.

In the circumstances, would you rise early and go down to the dock on the supposition that the "Kutwo" might be waiting there for you, or would you roll over and take another nap? Well, we rose early and drove nearly six miles to the river. We reached the dock at 6:30 a.m., as we knew the boat would hardly leave within half an hour if she should chance to arrive on time. We boarded the hulk already mentioned. No benches were in sight. An iron capstan or two were visible but not inviting, so we looked in the cabin windows and saw the desks and chairs of the company's office. An obliging employee, who we discovered was a member of one of our churches, told us we might use the office for writing purposes. So we brought our portable into action. About ten o'clock, smoke on the eastern horizon indicated the approach of the "Kutwo." There was guite a bit of loading to be done, and by

2:15 p.m. she loosed her moorings and set her prow up-river for Hankow.

Impressions of China's Millions

Massed multitudes, living and dead! This is one of the very distinct impressions of my first days on Chinese soil. It is one thing to read the figures 400,000,000; it is another to come in direct contact with this vast multitude of human beings, a fourth of the human race. the former, the deposit of the coffin on the ground might be only a temporary location, until removal to the permanent tomb. In locating the proper spot for the final resting place, the soothsayer is ordinarily consulted by the superstitious. He also advises as to the lucky day for the final rites. If a person dies far from the ancestral home and there is a family burial plot, effort will be made by his survivors to place his body with the



THE BOAT POPULATION AT CANTON

Many times 400,000,000 have finished their struggle for existence. In the fields, on the hillsides everywhere, one sees mounds covering the mortal remains of the dead. In parts of China it is not the custom to inter, but to place the coffins on the top of the ground. We saw them there without any cover whatever, the lids deteriorating from the effects of the weather. Some have a covering of straw matting: on others earth is heaped or there is a brick covering or a stone or concrete mausoleum. In the latter cases, these were the final resting places of the departed. In

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ancestors even though it may be years before this is accomplished.

Regard for ancestors is one of the characteristics of the Chinese. It is a worthy trait, serving oftentimes as a restraint from evil doing and as an incentive to good. Children are early taught filial piety and they respect old age. The dead are not forgotten by the living. In many cases, there is evidently fear as to what the departed may do if their spirits are not properly respected; but mingled with this is also filial regard and a deep feeling of unity with those who have gone on before. I was in South China

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in early April when people visit the graves, bringing food and paper money. They burn the money so that the souls of the departed may have in the spirit world provision for existence there. Incense is also burned as an offering, and a paper streamer, attached to a stick, or a branch of a willow tree, is stuck into the ground to keep away evil spirits. The significance of these rites doubtless differs with the individuals engaging in them. Common to all is belief in the existence of the departed in the spirit world and a desire to pay tribute to them. Among the boat population of Canton I saw willow branches attached to the bows of most of the sampans, "slipper" boats and junks as tribute to the ancestors whose bodies rest not under any mound on land but beneath the waters of the river.

It was my first sight of the boat dwellers on the river at Canton, thousands huddled together like sardines in a tin, that gave me a novel impression of China's massed multitudes. I have seen large crowds on shore many a time. But never before have I seen little "slipper" boats, about four feet wide by fifteen or twenty feet long, some bigger, crowded side by side in one great mass. The breadth of life for these river folk is well typified by the size of their craft. They are born, live and die within cramped quarters. Life to them is meager in its content. Years spent within eighty square feet of space is a narrow range for existence.

On shore, there are also multitudes, swarming in and out of the narrow streets, dodging rickshas, heavily laden drays pulled by men, carriages, automobiles, buses and trucks. If a foreigner stops, even for a moment, on the sidewalk or

roadway, he is surrounded by a curious yet friendly throng who simply stare, evidently wondering why the stranger stops instead of proceeding. There must be some cause, so "Let's stop too and find out," reasons the bystander. If you are inclined to shop, the entire neighborhood of the store is interested. Some brass locks attracted my attention one day as I walked down a narrow street. The fact that I was interested in locks aroused the interest of passersby in me, as a possible purchaser. So they stopped to watch the foreigner negotiate a purchase of about thirty cents value. Thev wanted to see my selection and hear the bargaining. One attracted another and soon there was quite a group in front of the shop opening on the street, blocking the sidewalk. A Chinese might have bought that lock without attracting notice, but for the foreigner to do it caused a traffic jam. If New York's majority resident population were black-haired, yellowskinned, with almond-shaped black eyes, they too would linger for a "sight see" of a barbarian with light hair, white skin, and round blue eyes buying radio material from a sidewalk store on Cortlandt Street. Human nature is about the same whether in Canton, China, or Canton, Ohio. It is not a man's race but his human nature that makes him curious and eager to see the strange and novel. I was looking for what was to me strange and novel in China. The Chinese were looking at what was to them strange and novel, myself. We were therefore both alike. The only difference was that there happened to be more of them than of me, and so they jammed the street in front of the shop.

AMERICA AND THE CHINESE FAMINE

BY T. A. BISSON

Research Department of the Foreign Policy Association

HE question has been repeatedly raised in recent months why various groups in the United States that should be cooperating whole-heartedly toward relief of the Chinese famine are quite evidently working at cross purposes. The American people have not been deaf to the call for relief; well over \$1,000,-000 has been contributed in the last two years. But the appeal has not been unanimous, and the response has therefore not been adequate to the need. Mr. Grover Clark, former editor of the *Peking Leader*, recently returned from the famine district, has estimated that at least 5,000,000 people have already died as a direct result of this famine in northwest China, and that at least another 2,000,000 will be dead before the next crops come in. In other words, before the famine is ended it will have killed more than half as many people as the World War killed in Europe. Why has there been no effective nationwide mobilization of the resources of the United States on a scale sufficient to meet this need?

It is no secret that those who are genuinely interested in relieving the situation in China have found it impossible to stir the controlling business interests of the United States into activity. A number of American banking firms have been approached with the proposition of setting up a Chinese credit for the purchase of food supplies. These firms replied that they could not assume the responsibility for new credits while previous loans made

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to China were in default, and while China still lacked a stable government to underwrite the new issues. The attitude prevailing in American business circles was officially sanctioned by the report of a Red Cross delegation that visited China during the summer of 1929. Acting on this report, the central committee of the American Red Cross in September, 1929, decided against entering upon famine relief.

The positions adopted by these influential groups in the United States rest upon three contentions: 1. That the famine is not a natural calamity but the result of internal political dissensions; 2. That the existing political disorder renders relief aid from the outside ineffective and impracticable; 3. That foreign aid in relief work lessens the sense of responsibility of the Chinese for dealing with the famine problem.

The answer to the first of these contentions is unequivocal. For three consecutive growing seasons very small crops or no crops at all have been harvested in China's vast northwest, owing to the scarcity of rainfall. Mr. Grover Clark writes:

This long continued drought is the basic cause of the famine.....Military disturbances, incidental to the quarreling of the various chieftains for self-preservation or power, unquestionably contributed to the severity of the effects of the drought. But they were not the primary cause—as is sufficiently demonstrated by the fact that, while military disturbances have been considerably worse in the Yangtze valley and southern China than in the north, there has been no famine there because there has been no drought.

The second contention—that political disorder renders relief aid from the outside impracticable—is contradicted by the experience of the China International Famine Relief Commission, unquestionably the ablest and most experienced body now dealing with famine prevention and relief in China. In a statement issued November 6, 1929, the executive committee of this organization stated:

In its actual administration of relief, the China International Famine Relief Commission has received the cooperation of the Chinese authorities to the fullest extent. In spite of the disturbed conditions, the relief work has gone forward without interference by bandits or others. The total losses even indirectly chargeable to the disturbed conditions have amounted to less than Mex. \$800 (Gold \$400) in a total of relief supplies and money distributed of over Mex. \$2,000,000 (Gold \$1,000,000).

The third contention—that foreign aid lessens the sense of responsibility of the Chinese—is also controverted in the November statement of the China International Famine Relief Commission. This body states that the Chinese have taken

proportionately and actually a much larger share in the relief work during this present famine than they did in the famine of 1920-1921. The nongovernmental Chinese gifts so far in the present famine have been nearly twice the total from the same source in 1920-21, even though the period of the famine appeal has not been so long.....Relief supplies were moved without charge on government railways, and all taxes were remitted on such materials. The famine relief loan of 1929 did directly affect current and future income of the government which floated the loan. This loan, made by the present Government, was therefore definitely more of a sacrifice for relief than anything which the Government did in 1920-21.

In other words, the Chinese, both as private citizens and governmentally, have shown in this famine a much greater sense of responsibility for meeting the relief needs of their own people than they did in the last big famine.

This statement was penned before the catastrophe of the past winter had occurred. The most conclusive proof that relief from the outside can be effectively administered has been afforded in the past three months. At the request of the Federal Council of Churches. the Foreign Missions Conference and the National Christian Council of China, a campaign for \$2,-000,000 has been conducted in the United States. Since February 1. 1930. the China Famine Relief has cabled \$525,000 to the National Christian Council of China, which is supervising the administration of funds. In May food was being distributed in twenty-two counties on the Shensi plateau. Seed beans to the amount of 300 tons have also been delivered into Shensi for planting. This relief has been administered despite the fighting that has been taking place in the neighboring provinces. The military and civil authorities in north China have cooperated to the utmost; and no seizures by bandits or soldiers have occurred.

The campaign of the China Famine Relief has demonstrated without possibility of cavil the practicability of relief. It is time for the creation of a unanimity of public opinion in the United States that will meet the basic challenge presented by the Chinese famine.

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WHAT IS CHANGING INDIA?

BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 5, PART 2*

THE medical arm of missions is another great force that is transforming India and changing the Indian attitude toward Christ. We visited eleven mission hospitals and dispensaries, besides a number of leper asylums and some government hospitals and Indian medical institutions. There was a great contrast in staffs and equipment from those with most modern buildings, electric lights and appliances, and a full quota of doctors and nurses, to the hospitals housed in old unsanitary buildings, using oil lamps, makeshift apparatus and very limited staff. It seemed evident, however, that efficiency was not dependent on the quantity or quality of the equipment.

In one city, where the mission hospital has mud floors, poor lighting, and much improvised apparatus, the government hospital has more beds, better equipment, electric lights and a larger staff. The mission hospital charges fees for operations and medicines, while service and medicines at the government hospital are free. Notwithstanding this contrast, the mission hospital had more patients last year than was shown in the report of the government institution. There is the *plus* of sympathy, loving care, and the Spirit of Christ shown by the missionaries that the patients have learned to value even more than medicine and free beds.

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Christian medical work is also

helping to transform Indian homes by teaching sanitation, the laws of health, the care of children, and the prevention of diseases. It is difficult up-hill work, but there are a spirit and power in the ministries of healing that have done much to break down prejudice, open homes and open hearts.

Practically all the mission hospitals employ Christian catechists and Bible women to work among the patients. Those who come to the dispensaries and clinics hear the Gospel and carry away Christian tracts and Gospel portions. Many doctors and nurses-would that it were true of all-do personal work among the patients in the hospitals and villages, hold Bible classes, and seek to win to Christ those whose hearts have been made tender through suffering and sympathetic help. From Ambala, we went with Dr. Elizabeth Lewis and a Biblewoman, to hold a Gospel meeting in a neighboring village. How attentively the women and children listened to the story of the Great Physician who heals the soul as well as the body!

A wonderful medical missionary center has been built up at Vellore, Arcot District, where Dr. Ida Scudder has been enabled to establish a hospital, a training school for nurses, and a medical college for women. From this center, she and her fellow doctors go out weekly to minister healing to villages for seventy miles around.

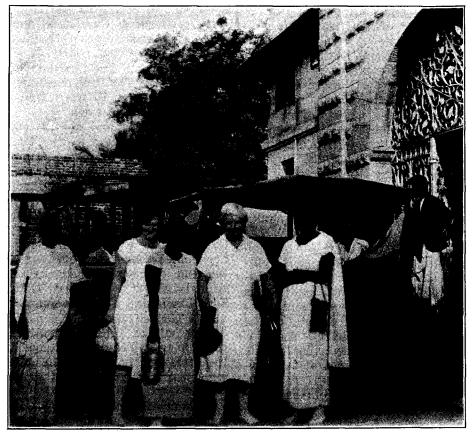
Work for lepers is also carried on at sixty-eight mission centers, besides that conducted by doctors in their regular practice. This is

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^{*} On account of pressure upon the space in the Home Mission Number in July, only the first part of Mr. Pierson's Travel Letter No. 5 was published in that issue. The second section is now given herewith.

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a wonderful Christian object lesson. Formerly, these poor unfortunates were considered cursed by the gods and were left to suffer and die. Today, thousands are tenderly cared for and are given new hope for a cure, or find in Christ the joy and life that leprosy cannot touch. The homes for untainted children show what can be done to prevent the spread of leprosy, and many of these children become Christian workers. The medical and the rescue work are helping to change India—and the change is needed. Men must learn how to treat their wives with considera-



DR. IDA SCUDDER AND NURSES AT VELLORE HOSPITAL READY TO GO ON A VISIT TO THE DISTRICT TOWNS

As we passed through the leper ward at Naini, we saw an old man whose disfigured face was transfigured by the light of Christ as he answered our question in regard to his health: "I am well, thank God, but my wife is suffering." In reality his body was racked with pain and fever, but his heart was at rest. tion; women must learn that babies should not be quieted with opiates; that children should not be married; and all sorely need to learn that cleanliness and sexual purity promote health of body and soul.

There are some able Indian physicians and surgeons, like Dr. Mittra Das of Moga, and the need for Christian hospitals will doubtless decrease; but there will always be a need for the physician and nurse who minister to both body and soul—for the life that now is and for that which is to come.

There are many other Christian forces at work to transform India -the industrial, agricultural, and other vocational work teaching the dignity of all manual labor and that self-support, character building and usefulness go hand in hand. The distribution of Scripture portions and Christian literature carries the Gospel to those on railway trains, in bazaars, and in villages where living witnesses would not be welcome. At Kedgaon we saw an elderly missionary lady, seventy-five years of age, who daily visits the railway station as each train comes in, distributing tracts and Gospels. "A verse may find him who a sermon flees."

"What do you consider the greatest force for bringing the people of India to Christ," I asked a group of Indian Christians, including "The perpastors and teachers. sonal testimony Christians of whose lives commend their words," was the answer. This will no doubt be found to have been the most fruitful source of conversions in the past. Some have been converted through reading the Bible or Christian books, and many have been attracted to Christ by the healing ministries of physicians. Great numbers of children have received Christian education, but the preaching of the Word of God in sermon or in personal testimony has been most fruitful-according to these Indian Christian brethren. It has been through this method that the "mass movements" in Indian villages have been carried

forward and the work of Christian pastors, colporteurs and Biblewomen built up the Church of Christ.

"Why do you come to a Christian college rather than go to a free government college," I asked a group of non-Christian students. "Because we find a greater character-building influence here," was the reply. "What are the most helpful influences you find in this college that might be lacking elsewhere?" "Higher moral standards, better companions, Bible study, college chapel services, Christ, the influence of Christian masters in the hostels," were some of the replies.

This means personal ministry, and it would be difficult to estimate the amount of work done or the results of such testimony at melas, in district work, in bazaars, in connection with church work, and in the visits to homes by zenana workers and others.

One thing obviously troubled many missionaries and Indian Christians-the fact that when cuts to budgets are found necessary, the evangelistic work is the first and greatest sufferer. The large institutions, with their expensive buildings, regular staff and students or patients, can be closed only with great difficulty and loss. It does not seem so damaging to dismiss a few pastors or other mission agents, or to reduce their salaries. But the missionaries feel it, and many contribute from their meagre salaries to prevent such loss.

Those who preach the full and vital Gospel in India have exerted an untold influence in transforming the ideas of India's masses, establishing family life on a new basis, and building up the Church

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of Christ in cities and villages.

But the concensus of Christian opinion in India seems to be that the hope for a new India lies in the proper training of the children in the way of Christ. This was the belief of Pandita Ramabai, who gathered thousands of girls into her home at Kedgaon. Many of these have gone out to teach elsewhere and to establish Christian homes. Today, this work is continued by the Christian and Missionary Alliance, and 600 girls are trained in the doctrines of Christ and in methods of self support.

One of the most impressive sights in India is the Christian village of 400 children and youth girls rescued from temple service and boys from the life of the theatre. In this clean and beautiful village, the children learn to know and love Christ as their Saviour and Lord.

The "Place of Heavenly Health" is on the outskirts of this village, ministered to by Christian physicians and nurses. Here many come for the healing of the body and find new life for the soul. But the center of the village is the "House of Prayer," and at the center of the life in all its departments is God. Prayer is the natural and constant means of access to Him. Between the care of body and of soul comes the school for the training of the mind; but here too God, as revealed in Christ, is the center of all study. As a result, beauty and joy and health abound. What a contrast to the sordid, limited life of the ordinary Indian village and to the degrading religious influences of a Hindu mela or temple! If the coming generations of India can be brought to know and India will be follow Christ. changed indeed.

During our ten weeks tour in India, we learned many things including the danger of general conclusions. We visited the work of over sixteen denominations and societies, from the Salvation Army to the Anglican High Church, and we listened carefully to many diverse views of missionaries and Indian Christians. Some questions were raised and some convictions expressed that should be shared with the Church at home.

1. Adequate equipment and financial support are important to our missionaries at the front, but spiritual fruitage is not in proportion to physical equipment or even to the size of the staff. The spiritual equipment of each worker is the one great essential for spiritual results. Therefore the careful selection of workers is more important than the filling of vacancies.

2. The one great objective in all Christian mission work is the bringing of individuals to Christ and their training for intelligent and consecrated life and service. The physical, the intellectual, the industrial and the social work are important, but unless the personal relation of the individual is kept first, the work which Christ commissioned us to do is not done for this life or for eternity.

3. There is great danger in overemphasizing institutional workhospitals, schools, colleges, and industrial work-and allowing them to absorb too large a proportion of time, men and money. The Indian Church could not maintain them, and too many foreign institutions develop tasks and habits which unfit the Indians for their normal life.

4. The study of science, history, economics, psychology and comparative religion may be and is

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important, but for the work of Christ these must be subordinate to the "Word of God." It is only as we see God in all His works and take His revealed Word as of supreme authority that we become strong, intelligent Christians. "They know God; they know their Bible; and they know man's greatest need is for Christ and His salvation," said an intelligent Indian Christian railway official to me on commending the work of a certain missionary group.

5. There is danger lest we feel such sympathy with Indians who are persecuted for Christ's sake, that we fear to urge upon them the necessity of open confession and of following Him at any cost. "There would be no Christian Church in India today," said an Indian pastor to me, "if the Christian missionaries and early converts had been as hesitant as some are today to accept persecution and privation as the lot of the convert from Islam or Hinduism." Many believers in Christ are today trying to satisfy themselves by being "secret disciples."

"Why cannot I be a follower of Christ and remain a Hindu?" said a student to me. For answer he was pointed to the words of Christ about discipleship, persecution, separation and confession. Christ must answer such inquirers if they are to be satisfied.

A prominent Indian Christian, an ardent nationalist and believer in a Church in India independent of foreign control, in answer to the question: "What would you Indians recommend as the program for the Church in such an event?" said:

First, greater concentration rather than diffusion; giving up fields and work that cannot be properly carried on.

Second, greater unity; the dropping of denominational titles and differences and the formation of a Church of Christ in India.

Third, greater spirituality; the more widespread adoption of the Ashram idea with its development of prayer life, Bible study and meditation, sacrificial service, and the spirit of brotherhood.

6. All Christian workers, Indian and foreign, need to stress and keep in the foreground the essential unity of Christ's Church and the oneness of His work. A caste spirit has been perpetuated in the Church in India—at least in some sections—and this has also separated foreign and Indian Christians. Many Indian Christians expressed the hope that the Church of Christ might soon be one both in spirit and in name. This can only be brought about as the followers of Christ sink their differences and draw closer to Him.

7. Through all these convictions and hopes runs the need for a greater dependence on God and a more constant vital fellowship with Him through prayer. The most precious times of fellowship with missionaries and with Indian Christians were times of prayer; but too often the air seemed to be so charged with executive duties, committees, business, social amenities or other occupations that no time was left for quiet, vital prayer. When we realize that we cannot change India but that God can, we will be more dependent on Him and less on money, men, organizations and equipment.

India is changing. But He who wrought miracles in the past is working today. Our confidence is in Him.

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THE RURAL CHURCH VOLUNTEERS

BY THE REV. WARREN H. WILSON, D.D.

Director, Town and Country Department, Presbyterian Church in the U.S.A.

HAVE found the study of the country church a lesson in religion as a whole; it has compelled me to view the world as no previous studies did. In this I am sure I speak for the men who have served the Protestant denominations in the United States as Directors of Country Church Work. We have found ourselves in an international and in a religious theater with a spectacle before our eyes wider than America, and as long as time. Now the country church in America has begun to influence Foreign Missions. The reason is the same; that the American country church for the past twenty-two years has been conceived of as an economic-social institution. This conception we owe to President Roosevelt in the later years he spent in the White House. He received it from Sir Horace Plunkett, the Irish agrarian reformer, and he, I suppose, from the Danes. Dean Liberty Hyde Bailey, of Cornell College of Agriculture, was the mouthpiece of this group. President Kenyon L. Butterfield, now visiting foreign mission stations in this interest, representing foreign mission conferences, has been for years the best exponent of the economic-social religious doctrine; which goes under the title "The Rural Church."

Social surveys of rural populations were begun in 1909 by myself, under the impulse of Dean Bailey, using methods of Professor Giddings in Columbia and Professor Henderson in Chicago Universities. These were continued in the Interchurch World Movement and

are administered now by the Institute of Social and Religious Research. They discover solid ground of fact for our understanding of rural processes. Before these surveys we argued and differed hopelessly, but by their findings, with the data supplied in other research likewise directed by Dean Bailey. we know about country life at home and abroad facts vital to the church. This research is only in its beginnings, but the prosecuting of it is a wholesome experience. It puts rural religion in an intellectual form, and curiously the result is inspiring, its effect on the mind is optimistic. Instead of adding to the discouragements of those who love the country church, research has stiffened their backs and glad-The contribudened their faces. tions of the Institute, through Dr. Edmund DeS. Brunner as Editor and as Director, are of priceless value to the country pastors and to the board secretaries.

The third effect of the country church as a volunteer for world service is seen in the discussion of rural missions at the Jerusalem Conference in Holy Week, 1928. That discussion had American leaders. It enabled the representatives of mission lands to acquire in a week what American leaders have slowly learned in two decades. This learning is stated in Volume VI of the Report of the Conference. Briefly it is this: That there are. as Dr. Thomas Jesse Jones says, "five essentials of civilization." To put it otherwise, benevolent and Christian people can give freely and without fear in five directions:

or to restate it, religion works safely in five channels — education, health, play and beauty, agriculture, and home making. To help people in these ways does not make In the United them mendicants. States we have learned to call these five the essentials of "the country church program." Every conference on the country church assents to them, and they are found in every book on the country church, including the textbook by Father O'Hara, the Roman Catholic representative of rural churches.

The fourth influence of the rural church upon large affairs is the recognition of a distinction between "old work" and "new work" on a mission field. The boards support pastors and they send missionaries. but until the rural church was understood we saw no distinction. Until the past twenty vears missions were "out West" or "abroad"; but now it is evident that nearly all the activities of our churches "at home" and some of those "abroad" are expended in the support of pastors. The recognition of this fact that the boards are attaining the likeness of central funds came from country experience. church The Free Churches in European countries base their administration upon a Central Fund for the securing to pastors of a living; they also do mission work in new territory, and for the very poor.

The country church demands therefore of our denominations that they support their pastors upon a minimum wage through an administration district from the work of missions. This will relieve the boards of missions at home and abroad of that whole cluster of troubles that go by the name of "self-support."

The greatest country church movement was in Scotland 87 years ago when in the Free Church, newly separated from the establishment, a "Sustentation Fund" was established to secure to the rural pastors a minimum living. From this experience descended is through many changes the plan by which every pastor in the Church of Scotland is to receive at least \$2,000 and a house, and the authority of the whole Church is used to secure it for him. This plan is called "Maintenance of the Ministry." Many of the Free Churches of western Europe are administering their work upon plans of this character. A Central Fund suited to the maintenance of the country church is the key to the plan, and its operation is so designed as to maintain scattered rural congregations and churches among the poor in the downtown and congested parts of the city.

Another service of the rural church in large affairs is its usefulness as basis of national church policies. In the union of the churches of Canada the reasons for union were found in the condition of country churches. When the Scotch were inclined to unite the Free and State churches they found their reasons in the condition of small town and rural communities, so that the country church furnishes an exhibit and a laboratory suitable to the understanding of national religious problems.

These are some of the impacts of the rural church on large affairs. I wish to confess that I went into the service of the country church without any foresight of its importance. Indeed, I accepted assignment to "The Church and Country Life," at Charles L. Thompson's request, reluctantly. I

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did not expect to find this humble and "decadent" institution, a wise mother, or a sophisticated teacher of world interests; but that is just what I found, and so have the other men who form the "rural sociological group" among scholars and administrators.

What is the rural church in itself? It is an exacting institution; it must have a resident pastor. But rural congregations in all lands, except those in Western Europe, are commanded to get on with an absentee preacher. Now country people are in all lands skeptical of words, they value the deed. They are pragmatical and utilitarian, to the degree of drabness. The commonplace and common sense are exalted to a genius in rural China and dusky Africa, and no less on the prairies of America. Hamlin Garland, an artist, recoiled from the mud and manure of the farmyards of the middle West, and stated his revolt in "Main Traveled Roads." Just because he was an artist, he could not endure them and they could not interest him. This is the reason for the captious parody "East is East and West is West: but the Middle West is terrible." The meaning of it for the rural church is that it requires a ministry of the deed, the pastor must live there, and must perform in their medium of mud and machinery and chores lest he and his Gospel be but lightly regarded.

It must be a personal ministry. Country people are said to be individualists. Really they are the most socialized of men. Every action is stereotyped; every opinion is standardized; every change is resisted because it requires painful adjustments of organic society, in which country people are imbedded.

So that the individualism of the

countryman is a sort of egotism of revolt, his ideals are stated in terms of persons because he relishes every salty detail of independence, where all are enslaved to the local Jacob was an individual society. because he successfully outwitted Isaac and shrewdly deceived Laban, but he had to plan a getaway each time he was thus independent and to go at peril of his life. The same personal bondage prevails in all rustic societies in all lands; it is only in cities that persons are really free for daily self expression.

This is the reason, a bunch of reasons, why the rural church requires a resident pastor. The country people need to see a minister of God perform the vital acts of Christian living in their social medium. He and his family are their religious demonstration. A pastor is the show case of the Sermon on the Mount, but an itinerant preacher is just an advertising sheet of the Gospel to be glanced at, admired and dismissed. The "demonstration method" is essential to agricultural progress, so that at home and abroad the rural church awaits the resident pastor as an agent of solid religious growth.

In rural churches religion is a matter of universal concern. One of the first revelations in our surveys twenty years ago was that churches in a community side by side share the same fate. They are characterized by a common set of causes. I had expected to find one church by competition getting the better of the other. A study showed that in a given community all the churches "are handled alike." The concept of the "larger parish" grows out of this discovery, it includes an area of land with a social population dwelling on it, rather than a selected list of confessing

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members. The minister's task is bound not by assent to doctrines but by neighborhood association. In the Larger Parish religion is a public matter, not a private hope. It is an experience of the population, not a special privilege. So our Lord ministered to the people of his time, making no distinction between good and bad. He had no preference for the saints.

The Larger Parish has been accepted by the Protestant churches in this country and it is advocated by the Roman Catholic. It is not the same as the old country parish of an established church, though the comparison has truth; but it is a program, a direction of energy, a limitation put upon the work of the pastor and his people. It is religion for all the people.

None but a resident pastor can be a minister of a Larger Parish, indeed the exactions of this work upon the minister are extreme. Ι would go so far as to say that none but a gentleman and a man of good breeding can be pastor of a Larger Parish. If a man is unable to interpret Christianity gently and peaceably he cannot so serve. If he is contentious, or if his wife is fond of gossip, if he can be caught in a feud or a neighborhood brawl, he cannot be the pastor of a Larger Parish. He must in such case be confined in his ministry to a denominational and sectarian work where contentions and oppositions are possible.

Is it not obvious that I spoke truth when I said that the country church is an exacting institution? Now permit me to say that the program of the rural church endorsed by the Jerusalem Conference is the mature fruit of years of religious and social work. It is as notable for what it omits as for what it in-3

For instance, it includes cludes. the organization of play and recreation with their correlated development of things of beauty, but it omits all mention of the relation of the church to government and law. It is curious that with the tendency of American Protestant churches of the present time to advise the legislatures in the making of law, and with the tendency of foreign missionaries to commend those of their number who are advisers of government or of rulers, the Jeru-Conference should salem have omitted the mention of all civic and legalistic activities of a church. It was not surprising that the delegates at Jerusalem included in the program of a pastor activities in the way of recreation and play. The whole experience of the Y. M. C. A. and the Y. W. C. A. is ripely harvested in that doctrine that the church should promote play.

But the program includes also the improvement of health, that is, medical missions; the promotion of education, which involves religious education and all suitable work in schools and colleges.

The program includes also the promotion of better agriculture. Here is the weakest point in our church program, and this is the most exacting requirement of the country church. If we were to tell what country pastors do well and to stop at that point we would omit agricultural missions. But we are commanded by the wisest minds to include agriculture in concerns of the church, and for twenty years at least the country churches in America have been teaching and praying for the spiritual influence that will sanctify the soil. "The Holy Earth" is a book written by Dean Bailey about twenty years ago; the phrase is like seed planted

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in the mind of every rural pastor at home and abroad. Until the Christian religion can make the farmer a better farmer, indeed an adequate farmer, contented, industrious and productive, it has not evangelized the world up to the measure of its power.

Yet we have over 100 agricultural missionaries and their number is increasing in the foreign field. Not all of them, though the most, are clear eyed and aware of their duty to consecrate the soil and the skill of their people on the land to the Lord. In this country are many more, among the rural pastors and the missionaries on the frontier: but their number cannot easily be stated, for many a man who seems to have no farmers' institute manners is doing a potent work in the homely task of agricultural missions. There are great instances. I visited last month the Pima Indians in Arizona. They have always been agricultural and never military, except in defending their soil which they have held against Indians and white men for many hundreds of years. Now the Gila River has been dammed in their interest and its waters may be used for irrigating these ancient farmlands now owned by the Indians in severalty. The huge task rests upon our missionaries there, Drs. Lay, Ellis and Walker, of teaching these Indians the white man's technique, of selling to them the white man's machinery, and borrowing for them the white man's money that they may quickly learn to earn enough, so that they may retain the ownership of their land; for just as soon as the water runs over the Coolidge Dam the land of the Indian will be taxed to pay for it, and just so soon he must earn enough in the white man's

market to pay his taxes and keep his land. If he retains his land then our churches among the Pimas will be retained, but if he loses his land our churches will be destroyed because the Indians will be scattered. This is a great missionary, agricultural project, so great that one trembles for its success.

A little instance is the development of a handful of mountaineers in a remote valley to whom a woman, Miss Mary Jane Rankin, came twenty years ago as a missionary. She taught them to pray for a crop in the spring and give thanks for a harvest in the fall, and she has kept them contented and made them fairly well to do by prayer, with a good deal of common sense and agricultural science thrown in.

However it is done, the ultimate victory of the country church depends upon land ownership, scientific treatment of the soil, and a competent agricultural skill such as will bring an income in the markets of the world. This is just as true in Africa or in China as it is in America. The changes are common over the whole world. The markets are international. The food supply and the supply of raw materials for the world are now The markets are soon to be one. coordinated. The price in one market affects that in another from Shanghai to Baltimore. But the local situation is always sufficiently unique, and the minister, to provide the local motives for those who at great toil cultivate the land. is a necessary guide to agricultural success.

There is a utilitarian appearance about the country church program. It appears as though the church in the country was just a place in which men learn how to prosper. I daresay that some people believe

this, especially those who look on and read what I have said and what has been written even in Volume VI of the Jerusalem Report. But The in experience it is not so. church cannot be measured by its usefulness, and in fact these toilsome expressions of religion in the way of schools maintained, playgrounds and hospitals administered, agricultural demonstrations wisely timed and placed, are all infinitely wearisome. The church is to be something more than a utility, or it is a failure. To state it briefly, the country church must be a place for worship of God; and worship is not a utility. There is nothing pragmatical about it. You cannot find what it is good for; or if you do discover uses of worship they are minor and accidental. Worship is an offering to God. Now the wisest churches in the country are offering the opportunity for worship as a means of rest and renewal of the soul. Of course there are many kinds of worship, not all of them are beautiful or ornate, but all are serious and fear-They all have awe and loveliful. ness with much to appeal to the worshiper. It is my conviction that the worship of God goes with the

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administration of religion in the country. Indeed, I would go so far as to say that I believe only those who can worship can possess the land.

I think that our eager evangelizing by itinerant preachers cannot long maintain a country church. It is an institution too exacting and too important to be made a stopping place of a wandering preach-There must be a pastor, and er. he must have a program by which his religion will be interpreted to all in the community and shared alike by all, pagan and professor, sinner and saint. And this church must swiftly turn from confessing the gains of Christianity to offering its tributes to God in worship. Among country people it is necessary quickly to connect the processes of life with God Almighty. If the business of tilling the soil is done for human gains it is soon abandoned. The only motive for the toilsome and sacrificial life of the tiller of the soil is a religious motive, and the ends of it must be an offering to God and a tribute to The highest form of this God. tribute is in the solemn worship in the house of God.

"EVERY DAY IN EVERY WAY"

BY FRANCES L. GARSIDE, Y. W. C. A., New York

E VERY day in every way, the world is growing better and better as a place in which to live, to work, to play, and to enjoy. There are people in spots who will deny it, for they are not looking over the edge of the spot called their home town. Those who look over, and back over the road the world has come, know better. Improvements are particularly noticeable in working conditions. This means contentment, good health, happiness, and progress. There remain in some manufacturing towns in the United States huge buildings falling into decay. There are few windows; the location is bleak; there are no signs that there were ever any sanitary conveniences. These were the work places where our forebears earned a precarious living.

Today, factory buildings are

large and airy; there are many windows; a grassplot surrounds the building with beds of flowers. There are rest rooms, toilet conveniences, first aid hospitals, with nurse and doctor in attendance. Of course, there are exceptions. There always will be, but the majority are showing a steady improvement. This is evidenced in the reports made annually by a group of college girls who go forth from the Y. W. C. A. Center in Chicago every July to storm factories and mills, seeking employment at unskilled labor. This might be called an adventure in human relations, for the sole object of the girls who engage is that they may learn through living them, the economic conditions which govern the working girl's life. Only through understanding, will they ever be able to help, and the desire to help others is the foundation of the thinking of more of the girls of today than credited.

These girls who forego pleasant vacations to work in factories and mills for six weeks in the hottest part of the year are either graduates, or in the higher classes in universities. colleges and They pack bacon, load and unload trucks, work in laundries, and do whatever their hands find to do for six long weeks, living in stuffy boarding houses, going without any recreation since their incomes will permit none, and making their wages meet every demand.

The six weeks ended, they make a report of conditions as they found them, and as they lived them. The girls going adventuring in this fashion in the July of 1930 are the tenth group so to engage. The reports may not show a great improvement in two succeeding years, but they show that the gains are steady. With much to be hoped for, much has already been done.

Conditions are not as good in other countries. In oriental countries, girls work seven days a week, ten and twelve hours a day, with only every other Sunday off. Wages are poor. Since lack of opportunity for gaining an education prevents promotion, the future is hopeless for thousands of girls and women. In China, the girl begins earning her rice almost as soon as she can toddle. She is not born in a mill, but she is literally brought up there, sleeping on rags at the feet of the machines at which her mother works, and being put to work herself as soon as she is tall enough to turn the cocoons in boiling water. Obviously, such a girl has little chance for the education which will improve her condition, but she takes advantage of that little. Hundreds of girls throughout China work in mills all day long, and then hasten, without supper, to a class in the Y. W. C. A.

The difference a little learning makes in one's chances are plainly apparent in Japan, where girls who earn their living are divided into three classes. Those with college training who are doctors, lawyers, dentists; those with common school education who are clerks and stenographers, who work long hours with insufficient pay; and those without any learning who work longer hours at less pay.

But from every one of the more than forty foreign lands in which the Y. W. C. A. is engaged this word comes: As more girls go from home to earn their living, the conditions under which they work, and the pay received for such work, show marked improvement.

PROFESSOR LUZZI'S TRANSLATION

A work of extraordinary character and value is nearing completion in Professor Giovanni Luzzi's translation of the Bible into the Italian language in twelve volumes, eleven of which have now been published. The volumes are beautifully printed, and we believe that the translation will rank among the notable Bible translations of history. The generosity of that good friend of the Waldensian Church, and of many other enterprises, Mrs. John S. Kennedy, of New York, has made this monumental work possible. The following extract from a recent letter of Professor Luzzi will interest our readers:

Poschiavo, Grisons, Switzerland. May 13, 1930.

DEAR MRS. KENNEDY:

You have received the twelfth volume of our Bible. Only one volume is now yet wanting to complete the series -the tenth, which I have left for the last and which contains the Apocrypha. In this country especially, to leave the Apocrypha out of a translation of the Bible would be a great mistake. On the other hand, the faithful translation of it, accompanied by good notes and clear introductions, is more than sufficient to show a reader the enormous distance that separates these Apocrypha from the canonical books of the Bible. You will be glad to hear that last week I was able to send the printer in Florence the last pages of the manuscript of this volume also. and that at about the end of June the Apocrypha will be launched.

Now that the work is practically finished, and even those who in the past had a very faint hope that such a colossal undertaking would ever be completed need no longer fear. I am receiving from all quarters letters of congratulation — from Protestants. Roman Catholics, and Jews. They are all of one accord in acknowledging that my work is done in a serene, impartial spirit and in a scientific and at the same time popular form. If I did not already know how far from the ideal my work still remains, all these good people who are continually writing to me or publishing in the newspapers their praises and appreciation, would make me uplifted.

Meanwhile our Bible is being spread abroad in Italy. We have made it accessible to all by lowering its price and allowing the payment to be made by instalments. The hour could not be more favorable for our work than the present is. The best men in the Government not only do not oppose our undertaking but are in sympathy with it and encourage it.

During the last year, while I was completing my translation. I prepared a popular edition of the New Testament with the Psalms. It will be issued in a few weeks, and you will receive the first copy of the volume as soon as issued. It will be a magnificent bound volume of about 1,700 pages, in large print, with 92 plates, and sold under cost at a nominal price. We want it to be in the hands of the greatest number, and I have a plan, which I am sure you will approve of. As soon as this volume is ready, I shall make a present of five hundred or a thousand copies to Premier Mussolini to be distributed among the Directors of the Italian Communal Schools, who have charge of the religious instruction of the youth of the country.

You will not be surprised when I tell you that my heart is full of gratitude toward God, who has so evidently helped me day after day from the beginning to the end of my work; toward you who have been so steadfastly at my right hand and have so generously given me the means of realizing my great ideal; and toward my wife who has so perseveringly and beautifully typed my volumes so that their correction in the proof sheets sent me by the printer has always been easy and speedy. For twenty-five years have I been working at this translation, and God has allowed me to complete it on the fiftieth year of my work in the ministry; for this is my jubilee year.

With warmest regards, in which my wife joins,

I remain, gratefully yours, GIOVANNI LUZZI.

FIRST CHURCH CONFERENCE ON SOCIAL WORK

BY AMELIA WYCKOFF Conference Secretary

NOTABLE event of the curyear was rent \mathbf{the} first Church Conference on Social Work which was held in Boston, June 9-14, under the auspices of the Federal Council of the Churches of Christ in America with the status of a Special Group of the National Conference of Social A cable from Dr. Adolf Work. Keller extended the greetings of the Geneva International Christian Social Institute to the Church Conference and hailed it as an important contribution to the international cooperation of churches. The Executive Committee of the Conference was authorized to make contacts looking toward participation in the new movement for an "International Conference of Protestant Social Work," a beginning of which is being made this year at the Inner Mission meeting at Upsala, Sweden, in August.

At this, the first meeting of the Church Conference, several fellowship luncheon, afternoon and dinner meetings were held jointly with the National Conference on Social Service of the Protestant Episcopal Church, which has been meeting with the National Conference of Social Work for the past ten years.

The Wednesday joint luncheon dealt with the better relating of the various communions to social work, the Rev. Harold Holt, formerly of the Department of Christian Social Service of The National Council of the Protestant Episcopal Church, giving the experience and methodology of the Episcopal Church and the Rev. Charles R. Zahniser, Lecturer on Interchurch Cooperation at Boston University. presenting a study on the social programs of councils of churches. At the Fellowship Dinner, Thursday evening, the Rev. Russell H. Stafford, pastor of Old South Church, Boston, presiding, addresses were given by Bishop Francis J. McConnell, President of the Federal Council of Churches. and the Rt. Rev. Hugh L. Burleson. representing the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Protestant Episcopal Church, who was detained by ill-The venerable Father Ganess. visk of St. John's Roman Catholic parish, Indianapolis, a former President of the National Conference, was welcomed to the speaker's table and addressed the group informally.

The program of the Conference for the week centered mainly around the theme of the Church and family adjustment. Professor Frank J. Bruno, of Washington University, St. Louis, speaking to the ministers of Greater Boston at the Twentieth Century Club at the opening session, Monday, on the subject, "The Pastor's Use of Case Work Methods in Family Adjustment," pointed out that motive disassociated from skill may be among the most destructive of social forces and that there is great advantage to the pastor in a knowledge of techniques of social case work; but he warned that such 1

technique developed to the neglect of spiritual leadership was often harmful. Thursday afternoon, the Rev. M. R. Lovell, pastor of the Pleasant Congregational Mount Church, Washington, D. C., reported on the as yet unique work of the Washington "Life Adjustment Center," and Robert C. Dexter, Ph.D., Secretary of the Department of Social Relations of the American Unitarian Association, gave a preliminary report on a study of the relation of ministers to family life. Friday afternoon, the Rev. John Rathbone Oliver, M.D., of Baltimore, addressed a large audience on "The Spiritual Viewpoint in Social Work," and Miss Mary S. Brisley, Secretary of the Church Mission of Help, Diocese of New York, spoke on the "Spiritual Values of the Family."

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Thursday noon, Professor Henry W. Thurston presiding, Miss Myrtle Louise Evans of the Methodist Orphans' Home Association, St. Louis, addressed a group especially interested in child dependency, on the subject of "Dependency of Children Resulting from Industrial Problems." She drew upon a study of the cases coming under her own observation, resulting from industrial conditions found in the area surrounding St. Louis.

The Tuesday luncheon period was devoted to denominational sectional meetings. A large group attended the Congregational section, where addresses were given by Professor Graham Taylor, Miss Jane Addams and Dr. Hastings H. Hart. Other sectional meetings were those of the Universalist General Convention, Baptist (Northern), and the National Council of Federated Church Women, with representation from those having responsibility for social service work of various local and regional federations of church women.

Dr. Richard C. Cabot, of the Harvard Theological School, addressed a group of theological institution representatives Tuesday morning on the subject, "A Clinical Year for Ministers," and Dr. Gaylord S. White, of Union Theological Seminary, New York, read the study made by Dr. Albert Z. Mann, of Garrett Biblical Institute. Evanston, Ill., on training in social work, offered in theological institutions and the methods employed.

At the final organizational session. it was voted to continue the Conference under the direction of the Commission on the Church and Social Service of the Federal Council and its constituent denominations: to create an Executive Committee of the Conference with direct responsibility for its activities: to apply to the National Conference of Social Work for status as an "Associate Group"; to fix membership dues at one dollar annually: and to convene in Minneapolis in 1931 a day or two in advance of the opening session of the National Conference.

There were 172 registrations at this first Church Conference, representing the clergy, denominational social service officials, executive secretaries and social workers from councils of churches, reprefrom federations sentatives of workers church women. from church institutions-especially orphanages — professors of social ethics in theological seminaries, and interested lay people. It is hoped that next year there may be larger representation from these various groups, and that headway will be made on the objectives of the Conference, which have been

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stated by Dr. Worth M. Tippy, the Chairman, as follows:

- 1. To contribute to the development of scientific social work by the Protestant churches and councils of churches of the United States;
- 2. To bring church social workers together for acquaintance and discussion of common problems;
- 3. To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;
- 4. To develop understanding and co-

operation between churches and social agencies in communities;

5. To make religion a greater redemptive force in all social work.

It should also be said that the Conference was made possible by a contribution of \$500 from Mr. Chester D. Pugsley, of Peekskill, New York, supplementing the staff organization of the Federal Council's Commission on the Church and Social Service. Mr. Pugsley has generously pledged a similar amount for next year.

A RIVAL OF CONFUCIUS

BY REV. S. H. CHESTER, D.D., Montreat, North Carolina

M OH-TI (sometimes written Meh-tse) was a contemporary and rival of Confucius. In the opinion of some he was much more of a sage than Confucius. Indeed, in some of his views and teachings he anticipated the highest political wisdom and moral philosophy of this advanced stage of our Christian era.

Mankind may be described under the threefold classification of conservatives, radicals and those who keep to the middle of the road. To which class anyone may be assigned depends on the point of view of the age and country in which he lives. In China the great outstanding representative of conservatism is Confucius. He was perhaps the world's greatest champion of the status quo and of the divine right of privilege. His doctrine of filial piety applied not only to the relation of parents and children, but to all existing classes and authorities, those below owing unquestioning deference and subordination to those above. The question was not what was reasonable and right and fair as between man and

man, but what was the established order. That was to be maintained at all costs and all disturbers of it were to be suppressed.

Moh-ti, in his day, was called a radical because he repudiated this form of conservatism. He created a great stir and was beginning to have a large following, until that other great conservative, a sort of second Confucius named Mencius arose, and by denouncing Moh-ti as radical and revolutionary, succeeded in discrediting him and remanding him to 2,000 years of obscurity and forgetfulness. An ancient Confuciun writer said "Moh-ti was blocking up the way of truth when Mencius refuted him, and scattered his delusions without difficulty."

Some of his "delusions" have recently been brought to light. A few of them sound as if they might have been quoted from some of Woodrow Wilson's great state papers, in which he tried to bring for the first time into modern diplomacy the principles of the Gospel of Christ. Think of a man 450 years before the Christian era speaking as he does about social and international morality.

What are the conditions really harmful to a country? There are many aggressions of powerful states against small; oppressions of the poor by the wealthy, of the weak by the strong, of minorities by majorities; contempt of the great for the humble; lack of good will on the part of governments; and the corruptions of ministers.

But princes bearing good will toward their fellows would fight no more battles; heads of families, loving others, would not bear grudges against them; men would love their neighbors and would neither steal nor do harm to them; officials and ministers would be benevolent and loval: fathers and sons with love between them would be governed by a filial spirit; brothers, loving each other, would find themselves in harmony and would be easily reconciled if there were a quarrel. Then, when there is good will among men, the strong will not harm the weak; majorities will not oppress minorities; the rich will not be arrogant toward the poor; the noble-born will not be contemptuous toward the man of humble birth; and the charlatan will not dupe the simpleminded Misery, injustice, jealousies, and hatred may be kept from society by the practice of universal good will.

When a man practices good will toward others they respond by loving him; when a man helps others, they aid him; when a man does wrong by others, they do wrong to him; when a man hates others they reciprocate by hating him.

It sounds as if he might have been reading by anticipation the 25th chapter of Matthew when he says: "He who accepts the principle of universal love, when he sees his fellow man hungry he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him."

Moh-ti also had an idea of God which approaches that expressed in the Old Testament. He uses the common term "Heaven" in speaking of the Deity, but unquestionably he conceived of Heaven as a personal being, to whom he attributes not only omniscence and omnipresence, but also righteousness and love. He declared that Heaven loves all and is good to all. and argued from this the duty of men to love one another. In reading some of his sayings on this subject one wonders if he might not have somehow come in touch with Ezra and Nehemiah who were his contemporaries in Palestine. He nowhere inculcated in so many words love to God (Heaven) and love to one's neighbor as one's self. but he does recommend the practice of those virtues of which only such love could be the inspiration. "If," he says, "people regard the property of other people as they do their own, who will steal? If they regard other men as they do themselves, who will rob? And if they regard other countries as they do their own, who will go to war?"

Only a few years ago a Chinese scholar, hearing a missionary's sermon, said to him: "You are preaching the doctrines of Moh-ti. Go read Mencius, the great advocate of Confucianism, by whom the teachings of Moh-ti were refuted."

Modern science and general enlightenment and the leaven of the Gospel of Christ are refuting the materialistic and selfish philosophy of life of Confucius and Mencius, and the teachings of Moh-ti are being revived; and where they are received will not the way be made easier for the teaching of Christianity which in some respects they so closely resemble?

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BRITISH MISSIONARY SOCIETIES IN CONFERENCE

BY MR. H. W. PEET

HERE is perhaps no better example of Christian unity without uniformity than the Conference of British Missionary Societies, the nineteenth gathering of which was held at High Leigh. June 11-14. Practically every Protestant organization in the British Isles was represented among the 130 delegates. As the Rev. W. W. Cash, Secretary of the Church Missionary Society and the new Chairman of the Standing Committee of the Conference, said at the opening session, "No single church has monopolized the creative life of the spirit of God. Christ will even indwell these people who will not shake hands with one another. These facts make fellowship possible." There is no reluctance of Anglo-Catholic to shake hands with Baptist, or of Quakers "cutting" Broad Churchmen or Methodists at Hoddesdon. Despite difficulties all willingly work together for the spread of the Kingdom.

The leading subjects before this year's Conference were Christian Literature in China and Africa, due to the realization that literature must today be a major and not a minor instrument in the work of the Church; the rural problem in India; the situation in South Africa; and the relation of governments and missions. Missionary work at home also occupied attention, both from the point of view of substituting a real knowledge among laymen of what missions are really doing today, to supplant the "smoke room" versions as one speaker termed it. and the care of

foreign students in Great Britain.

Canon Tissington Tatlow, who retired last year from his thirty years' association with the Student Christian Movement, gave a deeply moving account of the perils and difficulties which beset most of the 3.200 Oriental and African students in Britain; half of them to be found in London. The women students found good friends, but most of the men suffered from desperate loneliness. He knew one fine Indian student who during five years in England never once had the opportunity of crossing the threshold of an English home and was typical. this The Church should have a stricken conscience that it has done so little for these visitors. Special pleas were made for a hostel for African students on the lines of the Indian Students Hostel in Gower Street. London.

The initiation of a "Five Years Movement" of progress in China was outlined by Dr. Cheng Ching-Yi. Moderator of the Church of Christ in China, a union movement representing a third of the Protestant community. He mentioned also the sister "Kingdom of God Movement" in Japan, led by Mr. Toyohiko Kagawa, the Christian social reformer, and said that they were looking forward to his personal help to them in China next year. Dr. Cheng stressed the special need of a literary campaign, for even among Chinese Christians 60% are still illiterate. The necessity for literature for those who are learning to read and the coordination of existing literature

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agencies in China were emphasized by the Rev. C. E. Wilson, Secretary of the Baptist Missionary Society.

The same need of books in Africa was dealt with by Miss Margaret Wrong, Secretary of the International Committee for Chris-"The tian Literature in Africa. production of literature is not treated as seriously as the production of literates," she said. There is a growing feeling too, that it is not wise to make the New Testament the chief school reader. Further, class books are needed in school, and other literature as well as the Bible are needed outside. One tribe had for reading matter only the Gospel of Mark and a small-pox handbook. The value of fiction must not be overlooked, both in the vernacular and in English. She had just heard from the Scottish Mission Bookshop on the Gold Coast that the novel most in demand there was "The Sorrows of Satan."

Very outspoken criticism of conditions in South Africa, whence he had just returned, were made by the Rev. W. J. Noble, of the Wesleyan Methodist Missionary Society. "If we had tried to do in India the things done in open day in South Africa," he said, "India would have been running with blood years ago. The new civilization which has crashed into the old order of things there is substituting a worship of the dynamo for the worship of the witch doctor and of the whiskey bottle for the beer calabash. The Christian Church must stand for the sacred right of personality, irrespective of color. A sinister situation is developing in consequence of legislation founded on fear. The Church must protest, but it must not seek to gain a victory over white or black.

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The hopeful signs are the movement in the Dutch Reformed Church and the Joint Council Movements of Natives and Europeans."

Reference was made by two speakers to the situation in Northern Nigeria, where for the past thirty years the Government has allowed no Christian missionary work in a Moslem area. Mr. J. H. Oldham, one of the Secretaries of the International Missionary Council, said that we must see that the South African condition of affairs does not spread throughout Africa. On the contrary, if a right system, not based on domination were evolved for East Africa, it should have a great effect in South Africa.

"The partnership of government and missions in Africa," Mr. Oldham said, "is working out defectively. This is not due to government but to the fact that the missions there have not a common mind. A boat won't go straight if rowed by an Oxford Blue and a preparatory school boy!"

Dr. Kenyon L. Butterfield, former President of the Michigan State Agricultural College, who has just returned from an examination into rural work in India said: "Much attention is being given rural reconstruction. to Many Indians are keen on it, and work at Tagore's school is a valuable example of what may be done. The government is doing what it can, and the missions and the Y. M. C. A., which was the pioneer, carefully considering proare grams. Education, however, tends to make the student look away from the village, while what is wanted is rural leadership.

The Conference devoted a large part of one session to prayer for India in the present crisis.



Unemployment

Unemployment has become a serious factor in the maintenance of home and foreign missionary work as well as in the support of many local churches and other religious, educational and philanthropic agencies. One department store in New York is reported to have dropped 600 employees and another has dropped 400. A luncheon club, maintained by one of the New York churches for employed young women, reports that over 100 of its usual patrons have lost their positions and are no longer able to pay even the cost price at which the luncheons are served. One of the great milk companies reports that its earnings have decreased 30% because people are economizing as they have not economized hitherto. Fifty-four railroads reported in June that their earnings had fallen off 32.8% because fewer people can afford to travel. Two hundred corporations conducting a wide variety of business report that their combined net profits for three months of this year showed a decline of \$69,-000,000, or 19%.

Startling Figures

The Secretary of Commerce stated June 26 that there were 2,298,588 unemployed in the United States. Mr. William Green, however, President of the American Federation of Labor, stated that this was an underestimate and that the inquiries of the Federation showed that there were 3,600,000 men out of employment, or 20% of the wage earners of the country, and that "this figure does not include office workers or farm laborers." The figures of the Secretary of Commerce were also challenged by Miss Frances Perkins, State Industrial Commissioner of New York, who said that the

method of gathering the unemployment census could not give a true picture as a person who might have been out of work for six months and had had a casual job the day before he was enumerated, had been put down on the employed list. Darwin J. Meserole, President of the National Unemployment League, declared, June 29, that "estimates of unemployment figures in the United States today should begin at 6,600,000." Such wide variations show the need of more accurate information. But whatever the exact figure may be, it is clear that the total number of unemployed in the countryat-large, including clerks, stenographers and all other persons on wages or salaries, is distressingly large.

In 1921, Mr. Hoover, as Chairman of the President's Conference on Unemployment, said:

There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life in which numbers, willing and anxious to work, are deprived of these necessities. It simply cannot be if our moral and economic system is to survive..... What our people wish is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find a solution. Without it our whole system is open to serious charges of failure.

These words are even more applicable today than when they were spoken nine years ago.

Proposed Remedies

How the problem can be effectively dealt with is a perplexing question on which experts differ. Senator Wagner of New York, has introduced three bills in Congress. The first provides for the systematic planning of public works by Federal Government, and the means by which new construction may promptly be undertaken in periods of increasing unemployment; the second for the establishment of an efficient public employment service through Federal State cooperation, with competent management and adequate support; the third for the collection of more adequate information by the Federal Bureau of Labor Statistics as essential to plans for stabilization.

All three of these bills were passed by the Senate and favorably reported by the Judiciary Committee of the House, but not acted upon when Congress adjourned.

Hampered Missionary Work

Meantime, the situation has serious religious as well as industrial and social repercussions. Many people economize first not on luxuries but on benevolences, and so the home and foreign missionary work of the churches is sorely straitened. Some boards have been forced to cut down their appropriations; others are making ends meet by leaving vacancies unfilled and postponing repairs and replacements of antiquated buildings. Practically all are obliged to neglect opportunities for advance at a time when doors are open on every side and calls to go forward are urgent. It is not a time for discouragement, but for stronger faith, renewed consecration and more earnest prayer to the end that the lines may be firmly held until a better day dawns, as it surely will. "The come-back will be slow," the Secretary of Commerce said June 28th, "but we can look for reasonable prosperity within the next year." A. J. B.

Editors of Religious Press Confer

For several years the editors of the religious weeklies of various denominations have been accustomed to meet for conference regarding their common problems. The conference this year was held April 29-30 in Washington, D. C. Twenty-eight editors

were present and three others, who were unable to be present on account of illness, sent papers that were read. The difficulties with which religious newspapers have to deal were frankly stated and carefully discussed. Emphasis was laid upon the importance of increasing the devotional element in their columns. The following points were suggested as essential to successful editorship:

The editor must be enthusiastic about his job; sincere and not be sidetracked from honest expression of his opinion; not take letters of criticism too seriously; keep smiling; read his own paper critically after two weeks; compare his own paper with others.

The findings included the following:

A new approach to the circulation job involves getting away from the inferiority complex.

An educational campaign over a period of at least five years, bringing before church members the value of having and reading the paper, is suggested. This is to change the mental attitude toward the church paper.

To make an interesting paper demands an editor of intelligence, industry and technical skill.

A denominational paper must be a denominational paper.

To hold official support, give absolute loyalty to the denominational policies. Thus is secured freedom editorially. Everything depends upon the spirit of the editor.

Editing a religious paper does not involve keeping an eye on an advertising page.

It is a privilege and inspiration to be a part of building up a Christian conscience in the world.

A. J. B.

Conference for Outgoing Missionaries

Among the few things which the acting editor can remember with any degree of satisfaction in a secretarial service of 34 years is his suggestion, in 1897, that the Presbyterian Board of Foreign Missions bring its newly appointed missionaries to the headquarters in New York for a conference of eight or ten days. He had been impressed by the fact that many new missionaries, particularly those for

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the great mission fields in the Far East, came from the middle and farwestern states and sailed from Pacific coast ports, so that no secretary or member of the board ever saw them before going to the field. As most of the older missionaries arrived at San Francisco on their furloughs and spent them at or near their former homes. there were missionaries of a dozen or more years of service who had never met their board or its secretaries. There were indeed some personal contacts. Whenever practicable, a given candidate was interviewed by a secretary, and farewell meetings were held for departing missionaries who sailed from New York-or Boston. But such interviews and meetings were usually brief and seldom dealt with questions of missionary policies and methods. Candidates for medical and educational work, having received their training in medical colleges and normal schools, had received no adequate instruction regarding missionary problems and conditions, and some of the ordained men had received little in their theological seminaries. They went out with a consecrated motive to give the Gospel to the unevangelized millions in non-Christian lands, but they had no clear idea of how it was to be made operative.

The First Conference

The result was that there were comparatively few personal contacts between the board and the missionaries under its care. Correspondence indeed was free and sympathetic, but it was usually between personal strangers. Young men and women not only went to the foreign field without the special information that they needed before going but without that contact with the supporting board and its policies that would enable them to work in best relations with it.

The proposal that this situation should be met by bringing newly appointed missionaries to the board's headquarters for eight or ten days of special conference aroused some misgiving in the minds of the older secretaries, who doubted its value and feared its expense. However, they acquiesced in having the experiment tried for one year, and the first conference met in New York in June. 1898. It was such an instant and overwhelming success that no question was ever afterward raised, and it became an annual event in the Presbyterian and other boards. Not least among its advantages has been the opportunity for a final physical check up by the medical examiners of the boards. More than once this has resulted in the discovery of defects which the local medical examiners at the missionaries' homes had failed to find, and which, if carried to the foreign field, would have caused serious trouble.

Union Conferences

A few years ago, the question naturally arose why boards having headquarters in the same general region should not hold these conferences in common, inasmuch as most of the necessary subjects have no denominational character, as the few subjects that have such character could be easily treated after the union conference, and as there would be large value in having missionaries of various denominations meet one another, form friendships that would be prized by them in later years, and see the worldwide work of the whole Church from a common viewpoint. Union conferences were therefore inaugurated and have now become definitely established. The one this year was held in the fine new buildings of the Kennedy School of Missions at Hartford, Connecticut, and was attended by the newly appointed missionaries of six denominations-Baptist, Congregational, Episcopal, Methodist, Presbyterian and Reformed.

Enrollment was 175, of whom 140 were new missionaries. The finest possible spirit of fellowship prevailed. The sessions were pervaded by a warm devotional and evangelical feeling, and all felt they were on a mountaintop of spiritual experience never to be forgotten by those who enjoyed them. A. J. B.



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York President of the Federation of Woman's Boards of Foreign Missions

The whole matter of Negro slavery looms large in our home missionary study for 1930. With the younger groups the following may be used to advantage especially in connection with the study of Haiti and Santo Domingo.

AFRICA-THE CARIBBEANS AND "U. S."

ADAPTED FROM A METHOD

BY MISS CLEMENTINA BUTLER

Our young people may not at first wish to consider the historic side. The following suggestions are for programs to capture their imagination and interest. Follow with more serious study.

Africa is the continent of mystery. Use the attraction of mystery in your plans. Announce your first meeting as a forum for discussion of current questions. Pledge each participant to secrecy as to her topic but give it as much publicity as possible.

Program

1. Two Famous Flappers.

2. Beads and Necklaces.

3. Talcum Powder.

4. Length of Skirt.

5. Solitaires.

(For an older group add:)

6. What Calendar?

7. The Compass; Where Shall It Point?

8. Jurisprudence? Materia Medica? Transportation?

9. "Mr. Rameses, Meet Mr. Moses."

10. Shall It Be the Crescent or the Star—the Spear or the Book?

11. Was She Justified?

12. The Good Old Scout. Three Scouts.

For both groups use as a finish the Scout's Message.

Hints

No. 1. Select two of the liveliest girls you know and give to one the task of bringing the story of Cleopatra, the woman of a black race, so beautiful, however, that she "vamped" one of the noblest Romans of them all! Provide the girl with a picture of Cleopatra in her gorgeous barge on the Nile.

To the second girl give the Queen of Sheba, also a black woman—who took leap year privileges with Solomon. Help her to bring the thought around to Abyssinia, where the royal family claims kinship, through this episode, to the House of Judah.

No. 2. Choose a girl with a pretty complexion and take the beads of today back to the ancient Egyptians. Have her get from the library some book with pictures of the exquisite necklaces found on the mummies of ancient Egypt.

No. 3. Let one of your girls look up the use of cosmetics and show that our fancy of today goes back to ancient days in Africa, but bring her down to modern missions by providing her with a picture of an African widow with her face heavily coated with white as a badge of mourning.

No. 4. Take a girl with skirt sixteen inches from the ground. Find pictures of ancient Egyptians with their knee-length skirts and also Zulu and Sulanese women with skirts anywhere from ten to two inches—not from the ground but from their bodies!

No. 5. Bring in a girl who is engaged. Let her tell that the popular sign of the selection of the bride all over the modern world is the diamond from the mines of the dark continent. Have her tell of the cost of the gem in money and also in the girlhood of Africa. Ask the women and girls present to show how many carry a bit of Africa on their hands.

No. 6. Discuss the present date of the world. For the Moslem the year is 1346; for the Jew, 5688; for the Japanese, 2587; for the Byzantine, 7,436.

Discuss the proposed new thirteen months plan. Mention Turkish acceptance of our calendar Anno Domini —the year of our Lord Jesus Christ. Business necessity brings this about.

No. 7. Stores are giving away compasses. They are indispensable to scouts. The Moslem compass points to Mecca. What shall be the spiritual compass for Africa—Christ or Mohammed?

No. 8. Under Jurisprudence show our debt to Africa; modern laws as administered in our courts are based on the laws of Moses. Or take Materia Medica. Give the daughter of a physician this topic. Picture the danger to the world of sleeping sickness imported from Africa. Bring in the sleeping sickness of Christians, as to the need. Or have a railroad man use Transportation. Take the Cairo railroad; where does it touch mission stations?

No. 9. Find somebody with imagination to picture the meeting of Moses with the great Pharaoh. Get a picture of the mummy of Rameses as found in the Boulak Museum and look into the face of the man who talked with Moses.

No. 10. Bring in a politician to study the crescent as a symbol of the world power. Bring a hammer to picture Charles Martell when Europe was threatened by the domination of Islam; a spear to symbolize African warfare; the book, the means to the allegiance of her people.

For women's meetings use the following: Give out the topic "Eugenics." Was the Queen of Sheba its first student? Was she justified according to the morals of her time in her effort to secure elevation for her nation? What is the result today?*

No. 11. Who was the first woman to be a foreign missionary? Dramatize the princess of a great nation stooping to save Moses—the child of an alien race, of a slave—and giving him a chance to learn "all the wisdom of the Egyptians." Imagine the first lady of our land, in pre-Civil War times, fishing a little Negro baby out of the Potomac and bringing him to the White House for education and adoption!

No. 12. The good old scout, the man who gave himself to a continent-David Livingstone. On his grave in Westminster Abbey is the following, taken from his dying words: "Blessings on any man, true Christian or Turk, who will help to heal the open sore of the world." Use this as a specimen of internationalism. Shall we change it a little: "Blessings on any woman of any faith who gives herself to the healing of the sin and suffering and ignorance of those who know not our Christ."

HOW FINANCE BREAKFASTS HELP

BY REV. HOMER L. GLECKLER

Pastor of the First Methodist Episcopal Church of Dodge City, Kansas

For the past two years we have employed the successful method to be described to raise finances needed for the support of the local budget and for missions. A large factor of the success is simply a breakfast table. Here is the method of procedure:

Preparation

1. A strong finance committee of seven representative men is selected. About them a group of thirty-five workers from the membership of the official board and others is gathered. The workers are divided into three

^{*} After the above was written a stranger came to me saying that she was a missionary in Aintab in 1913 when the Queen of Abyssinia came seeking a Christian wife for her son and bringing a full trousseau, great trunks and bales. This modern Queen of Sheba found an Armenian girl who is now in the royal palace.

companies, each company being headed by a captain. (The selection of the captains is most important.)

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2. The budget of the church, including all the local needs and the World Service askings, together with conference causes, is worked out by the finance committee and approved by the official board. The budget is printed in detail in the church bulletin.

3. The date for the canvas, which is called "Loyalty Week," is set. This should be at least a month in advance of the first announcement.

4. Two letters are sent to every member of the church. One is signed by the finance committee setting forth the needs of the church, calling attention to the dates of the canvass and urging every member to be loyal to the church. The other signed by the pastor, calls attention to the fact that the church has no other means of support except the voluntary gifts of the people. He also urges the need of all the people supporting, by direct contribution, the World Service work which the church is pledged to carry on.

5. The name and address of each prospective giver is listed on a card. This card is a subscription form card for both the local budget and the World Service. Subscribers may indicate their subscriptions on the card as being payable annually, monthly or weekly, but all persons are urged to pay weekly.

6. During all this period of preparation the pastor gives a series of Sunday morning sermons on Christian stewardship. Opportunity is given for members of the congregation to sign Christian stewardship cards.

The Breakfasts

1. Arrangements are made with the women of the church to serve breakfast in the church on four consecutive mornings beginning on Monday of "Loyalty Week." Three tables are arranged—one for each captain and his company of workers.

2. Previous to the breakfast cards of prospective givers have been dis-

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tributed among the captains, care being exercised that each group of cards represents about as great financial possibilities as the other.

3. During the first morning's breakfast a careful statement is made by the chairman of finances or the pastor about the financial needs of the church. the importance of doing the work of setting up the finances at this particular time, and of canvassing every member of the church for both local needs and for World Service. Opportunity is given for questions Each captain then places four or five cards (a very limited number) of prospective givers in the hands of each team, being careful to give out to the members of some other team than the one on which he works the names of each worker present. All workers are urged to make their pledges before starting out on the first day's work. Prayer is then offered by the pastor. All are asked to see the persons whose cards have been given them and be ready to report the work of the day at the breakfast the following morning.

4. As members of the team come in for the breakfast the following morning the captains assemble the reports and are ready to report the work of the various companies according to the form in the accompanying chart. (The chart accompanying this article is an exact copy of the results for the 1929 campaign.)

5. It is good to have a little friendly competition between the companies. We recognized the company whose report at the end of the first day showed up the best as "the bunch who brought home the bacon," so we presented them with a pound of bacon. (The bacon, by the way, was served at the Another day the next breakfast.) company with the best report was spoken of as "walking long and hard and wearing out the soles of their shoes." This company was given a pair of half soles. One day the company having the least to report was urged to "dig in"-and the men were presented a shovel and pick. These

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little incidents add to the enjoyment.

6. Of course there is no report made at the Monday breakfast, but on each of the following mornings the reports are made and recorded on the blackboard. On Thursday morning all the remaining cards of prospects are given out to the workers. The final report is made at the meeting of the official board Friday night. On this night we have been able to report the entire budget subscribed.

The success of the plan is determined to a large degree by these features: the steps of preparation made for the canvass; the good fellowship among the workers at the breakfast hours; not assigning too much to be done each day; and the fact of doing the work *now* and expecting a daily report. decided to accept this singular invitation and so, in the stormy atmosphere of the Paris Commune, he began to oppose the doctrine of social warfare and class hatred by preaching the gospel of Christian love and brotherhood. It was at once a venture in faith and an international experiment.

An Astonishing Growth

Planted in that hard soil. La Mission Populaire (McAll Mission) has had an astonishing growth. Today it includes thirty large Fraternités and smaller halls, in twelve centers in Paris and in fifteen other cities, from the factory towns of the north of France to the Mediterranean, including Amiens, Lille, Marseilles, Nantes. Nemours, Nice, Roubaix, Rouen, and St. Quentin. The work also includes

	First Day			Second Day			Third Day			Fourth Day		
	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged	No. of Teams Working	No. of Pledges Taken	Amount Pledged
Company A	5	32	\$1513.40	5	31	\$916.60	5	49	\$1064.60	5	24	\$575.20
Company B	5	34	1287.17	5	56	1477.82	5	29	509,90	5	17	336.80
Company C	5	62	1740.40	5	53	1086.16	5	46	1785.32	5	22	629.04
Totals	15	128	\$4541.57	15	140	\$3487.50	15	124	\$3359.32	15	63	\$1541.51

Church Budget

Dodge City, Kansas Amount Needed—1929-30—\$12,666.00

HOW A VENTURE IN FRIENDSHIP IS BEING ACCOMPLISHED

On the night of August 18, 1871, an English clergyman, Dr. Robert W. McAll, was distributing tracts along the Boulevard de Belleville, in Paris, when he was challenged by a Communard.

"Come," cried the radical workingman, "come and preach to us a gospel of reality and liberty."

Almost on the instant Dr. McAll

the evangelization of river towns and villages by means of chapel boats and of inland towns by means of portable halls and motor cars. In addition there are seven Vacation Colonies and Bible Schools in the mountains and by the sea, to which children are sent during the summer months. An enumeration of the activities carried on in the larger Fraternités would mount up to twenty-five or more organizations in each.

The Fraternité is a Christian social center, unique and comprehensive in scope. It is a headquarters for religious services, social gatherings, club meetings, medical clinics, and is always a place where man, woman or child may find moral and spiritual help and wholesome recreation. It maintains recreation and club rooms in Paris for younger working girls.

The work of La Mission Populaire is carried on in its entirety by the devoted French people themselves.

America's Part

The American McAll Association is an immediate outgrowth of extraordinary circumstances, just as the founding of the McAll Mission in Paris was the unanticipated result of the visit of the English clergyman, Dr. McAll, to the French capital immediately after the Commune in 1871.

Six years later, Miss Elizabeth Rogers Beach of Andover Academy, went to Paris for the continuance of her language studies. One day as she was walking home, feeling lonely and a bit homesick, she saw over the top of the doorway of a small shop this lettering:

TO WORKINGMEN

Some English friends desire to speak to you of the love of Jesus Christ

Entrance Free

Her curiosity impelled her to enter and here she met Dr. and Mrs. McAll. The next year she taught in the Mission. Miss Beach returned to the United States, not to accept the Chair of Modern Language at Smith College, but to go from city to city urging Christian women to organize auxiliaries to aid the work. Miss Beach met an untimely death in a shipwreck two years later. But as the result of her earnest endeavors, the American McAll Association was incorporated in 1883 and today counts some sixty auxiliaries plus twenty young people's auxiliaries in cities reaching from Boston to Minneapolis and from Minneapolis to Washington. These auxiliaries are organized on interdenominational

lines, a dozen or twenty ecclesiastical units being represented in their membership. For example, at the annual meeting of the Buffalo McAll Auxiliary, the roll call is a competition of representatives from various local churches. The Delaware Avenue Baptist Church will be called by the President and perhaps twenty-five members will stand, the North Presbyterian Church perhaps thirty, and so on until the roll call is completed and three hundred women will have been on their feet as the delegates from a score of churches.

Each auxiliary is a law unto itself as to its method of procedure. In some instances, it will be a monthly meeting of the executive committee of the local auxiliary, supplemented by public meetings alternate months and the Annual Meeting in May of all auxiliaries at which some distinguished outsider is asked to speak. The methods of donations are either by individual representatives or by means of grants from church budgets. Rummage sales, lecture courses, musicals, most attractive Christmas cards sold each year for the benefit of mission orphans, social gatherings of one sort or another, are successful ways of spreading interest and information to increase the treasury, as do life, honorary and other memberships.

Sewing

During the War there were daily sewing meetings at which thousands of garments were prepared for shipment to help women and children. Now two shipments each year are sent over through the courtesy of the French Line on April first and October first. Patterns and finished samples will be sent, on request, by Miss Elizabeth Congdon, c/o Mrs. James C. Colgate, 270 Park Avenue, New York City.

Vacation Colonies

During the World War the Mission purchased its first Vacation Colony which cared for orphans. This was a challenge to the young people of the

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Protestant churches. The young people's groups are devising special plans for awakening interest in the new generation and in raising contributions for the Vacation Colonies, seven in number:

Chateau de Coqueréaumont, near Rouen.

- Bellevue, La Bernerie, in Brittany. La Villa Bonne Humeur, Châtillon-sur-Seine.
- Les Vallées, Fondettes, near Tours.

La Rayée, Gérardmer, Vosges Mountains.

Stade Coligny, St. Quentin. Rayon de Soleil, Fresnes-l'Archevêque, in Normandy.

Interesting financial reports of these Colonies in tabulated form come from France-first, the amount in francs which the French Mission children give for their own holiday; the proceeds of their own fetes; that given by the parents and French Protestants, and the contributions from Protestants in England, Scotland, Canada, and America.

Each summer increasing hundreds of children anticipate their holiday. The Vacation Colonies are at the same time Daily Vacation Bible Schools. They not only hold the children during the summer months, when otherwise they would be left on the streets of Paris and other crowded cities, but gain recruits for the Bible Schools, Mission Girl Scouts, Y. W. C. A. Cadets, and the winter schools of the Mission.

Young People's Auxiliaries

Over twenty young people's auxiliaries are now organized in the United States and increasingly the Protestant denominational and interdenominational groups are sponsoring and supporting the Vacation Colonies.

These are some of the benefit methgarden parties, lectures, book ods: reviews, luncheons, coin calendars, department store sales, rummage sales, sale of old gold and silver, of French goods on commission, individual sales of books, candy, jam, etc.

Interesting programs are carried on by these groups. Histories of the Vacation Colonies with attractive photographs will be sent to any person or group wishing to plan a McAll program. Movies showing the children of the Mission in action and attractively colored slides can be obtained from Miss Elizabeth Congdon, Associate Representative (Young People's Activities), c/o Mrs. James C. Colgate, 270 Park Avenue, New York City.

A program of friendship is carried out between the young people of France and the young people's auxiliaries here. We welcome your letters to send across the sea. For information concerning the work of the young people's groups in all its phases requests should be addressed to Miss Congdon.

American Students in Paris

Because American students in Paris have shown such deep interest, the Junior Paris Auxiliary of the American McAll Association has been established with Mlle. Jeanne Merle d'Aubigné as liaison officer. Its object is to interest young American visitors and students in the social, religious and philanthropic work of La Mission Populaire, and to establish a closer relationship between the American and French young people.

Mlle. Merle d'Aubigné, daughter of La Pasteur Henri Merle d'Aubigné and granddaughter of the noted French historian, extends a cordial invitation to all visitors to call at her headquarters, 46 Boulevard des Invalides, Paris V11, France. She will arrange a tour of McAll stations and other points of interest in Paris, as well as trips to certain of the Vacation Colonies. Mlle. Merle d' Aubigné is at home on Tuesdays after four o'clock. She will make plans for special evening trips, for those who cannot go during the afternoon, to La Bienvenue, Maison Verte, Salle Centrale, then through the picturesque Italie section and ending with a visit to the Latin Quarter.

National Children's Auxiliary

AIM—Friendship. To interest the American children in the French children. To encourage our children who l

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are friendly to love the children who are friendless.

PURPOSE-Service. Making simple gifts for French children. Writing letters and sending snapshots to Sending gifts of French children. toys, games, scrapbooks, pictures, and clothes.

MEMBERSHIP. Children are eligible for membership from the cradle to fourteen years of age. The yearly dues of one dollar entitle a child to become a member of the "FR-AM"-France-America. Membership cards must be signed by child and countersigned by parent or guardian, who as-



sumes responsibility for the keeping of this pledge. Quarterly letters giving news of our children in both France and America will be sent to each member.

Programs for children's parties, including French games, French songs, French stories, tableaux, etc., can be obtained from Miss Elizabeth Congdon.

WHAT IS THE BIBLE?—AN EXERCISE FOR DEVO-TIONAL SERVICE

(Slips to be cut apart and given to different readers)

Leader asks the question, "What is the Bible?" Readers answer the question.

- 1. It is God's Highway to Paradise.
- 2. It crowns womanhood with beauty and manhood with strength.
- 3. It furnishes adequate motives for self-sacrifice.
- 4. Children grow in character under its influence.

- 5. Youth is vitalized by its teachings.
- 6. The commonest work of life is glorified by it.
- 7. It contains the finest poetry and the greatest eloquence.
- 8. It is light on the pathway in the darkest night.
- 9. It is a sun that never sets and it shines for all.
- 10. Its jewels of promise never lose their lustre.
- 11. The presses on which it is printed are never silent.
- 12. It leads business men to integrity and uprightness.
- 13. It is the great consoler in bereavement.
- 14. It drives clouds from the sky and shelters from the storm.
- 15. It breaks the chains of the prisoner.
- 16. It is a fountain whose waters are sweet and sufficient.
- 17. It answers every great question of the soul.
- 18. It solves every great problem of life.
- 19. It is a fortress often attacked but never falling.
- 20. Its wisdom is commanding and its logic convincing.
- 21. It blazes trails through trackless forests.
- 22. It civilizes barbarous peoples.
- 23. It is the garden of beauty and fragrance.
- 24. It disappoints no hopes.
- 25. Its love is a burning passion and abiding principle.
- 26. It amplifies and ennobles every soul obedient to its truths.
- 27. Salvation is its watchward. Eternal life is its goal.
- 28. It heightens every joy of life.
- 29. It leads to the only worthwhile self-expression.
- 30. It guides to self-mastery and insures victory.
- 31. It gives life the upward incline.
- 32. It punctuates all pretense.

(From "The Secret of the Life Sublime," by Dr. A. Z. Conrad, published by Fleming H. Revell Company at \$1.50. This chapter is used with permission of the publishers.) For sale by M. H. Leavis, North Cambridge, Mass. Prices: 2 for 5 cents; 12 for 25 cents; 50 for \$2 cents

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⁵⁰ for 75 cents; 100 for \$1.25.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK, AND FLORENCE E. QUINLAN, 105 EAST 22D STREET, NEW YORK

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions

THE CHURCH IN THE CHANGING CITY

Findings of Conference held in Detroit, February 17-19, 1930, under auspices of Home Missions Council and Council of Women for Home Missions. (Slightly adapted.)

The conference brought together representative executives of denominational or church City Societies, national Home Mission Boards, the Home Missions Council, city Church Federations, the Federal Council, the Institute of Social and Religious Research, teachers, pastors, directors of Religious Education, and important laymen and lay women. It was unusually free from any officialism. The point of view, as well as the point of approach, was not that of societies or organizations, but of Christian men and women who are all alike deeply concerned for the saving of the city. The program represented a fresh approach to the city and a Christian realism of a very high order. It brought to every mind a serious consideration of the titanic and compelling factors with which inevitably the city church must cope.

While much of the material presented in papers, addresses and discussions had for background the larger metropolitan areas, it was not lost sight of that these problems, so aggravated in the larger city, are all present in germ in the smaller cities.

The outstanding thought in almost every discussion, was the influence of the city on *personality*, family life and neighborhood groups.

Factors and Forces in City Life

The city brings together the extremes of every sort. Every culture of the world is there. Every religious faith of the world is there. Every kind of skilled and unskilled labor is there. It is a case of the old story of who will come out on top.

The city is characterized by peculiar attitudes, if not by a *city mind*.

Among characteristic city attitudes are the following: aggressiveness, self-assertion with defense attitudes, emotional repressions, the "everybody's-doing-it" philosophy (yielding to collective behavior) with an increased tendency toward superficiality in thinking and in morals.

These attitudes—city mindedness grow out of conditions of city life. The breakdown or weakening of the old social foundation-the family group, neighborhood group, racial group—tends to social disintegration. Mobility, the shifting of trade groups, population groups and population centers on the one hand; and fluidity, the the daily ebb and flow of the city's population on the other, tends to the anonymity of the individual. A sense of individual helplessness follows this individual isolation. One must find out how to save himself from being just a jostled sort of nonentity in the city where he encounters that peculiar kind of being lost, by being alone, and by not "belonging." Moral restraints are seriously weakened when contacts become impersonal and relations indirect.

On the other hand, the city is the most highly organized of human communities. It does not end in disintegration. There are great constructive forces in the city which offer potentially a means to the freer and finer realization of personality. These possible gains are undoubtedly conditional, but that should not lead us to deny their real promise. The city is an adventure, full of perils, but it cannot be condemned as wholly bad. ſ.

The Gospel for the City Mind

The Gospel for the city mind is a Gospel for the individual as well as for society. For the most part the folks we are attempting to reach are the "un-theologically minded." We need to regard that fact. The man in the city wants to know how Christ can come into his life, into the midst of his moral entanglement and confusion, domestic strain, the tediousness of his labor; and how he can renew his life, make it large enough to overcome social insignificance and inspire its expression until he is really living the fulfillment of his ideal.

Our industrial and commercial civilization has overshadowed individuality. The individual becomes merely the representation of the social mass factory worker number 5093, the chain store clerk, the floor walker in the department store. In the midst of circumstances of industrial standardization, mass production, economic instability and business mergers, the depersonalization process goes on.

We cannot meet this problem with an impersonal expression of Christianity—a church absorbed in self perpetuation; or a message of hypothesis or abstraction will not meet the difficulty. The Gospel must be addressed to the person. "The key to the mass is the individual," says Bishop Freeman. The primary need in the city is to rescue man from depersonalization and to empower him to divine fulfillment. To do this the Christian religion must interpret itself in personal terms. Sin and suffering are personal conditions. This does not imply that the church should ignore the group. Group characteristics may furnish the key to the moral problems of the individual. There can be a group approach to the individual.

Essential Requirements. To make the Gospel effective to the city mind the following are especially needed:

- 1. A knowledge of psychological mechanism operative in personal confusions and frustrations.
- 2. A conception of evangelism as a "one to one" task, continuous through the

spiritual rebuilding of the individual. Personality is spiritual. The church must become spiritually minded.

- 3. A ministry trained in the knowledge of the moral basis of human nature, and qualified to give spiritual guidance to people who have lost the way of life.
- 4. Churches that will provide a personal fellowship, a helpful atmosphere which will rebuild character, remove from the soul the deposits and corrosions of the world, and bring to sin-sick humanity the healing ministries of Christ. The Gospel for the city mind must tell the forlorn, distraught, timid, sinful, bankrupt life that there are hearts that care, that will go the whole way, bearing the burden as partners in the venture of man's redemption.
- 5. Churches that, while conscious of the disintegrating and degenerating influences of the modern city, will shake off their fear reactions and with a confident faith in the transforming and directing power of the spirit of God, will preach a Gospel of Hope.
- 6. Churches that will make common cause with the wholesome and constructive interests, social groupings and purposes of city people, helping them along, putting a deeper note into them and enabling these social contacts to create a genuine urbanity, to cultivate the amenities of life and to enrich human fellowship.

City Areas in Church Groups

Certain groupings of people arise in cities, which challenge special consideration by the churches:

- 1. The Negro population of more than three and a half million in northern cities, concentrated in certain areas, calls for the recognition of Christian brotherhood, and requires the Christian cooperation of their white brethren to secure adequate church properties and to guarantee to them equality of religious privilege and equal opportunity with all other citizens for making a livelihood.
- 2. The foreign language groups in our cities, brought hither by the great immigration of former years, now presents new challenges to the church.
 - (a) The restricted immigration has allowed the forces of Americanization to make great advances in qualifying these new comers for an understanding of American ideals and for citizenship.

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- (b) The foreign language church has been the essential means of bringing the Gospel in the foreign language; but with the increasing familiarity with the English language these churches will take on more and more the characteristics of A merican churches, serve the people of these localities, regardless of races or languages, and American churches in foreign language sections will be sought by and will serve the foreign language groups.
- (c) The migration of the foreign language groups from city centers to suburban areas presents an opportunity that can be met only by the broadening outreach of the suburban American church to include these people in its fellowship.
- 3. Commerce and industry are among the chief factors in the making of a city. But the great ranks of the industrially employed are outside the church. We believe in the preaching and the practice of the Social Ideals of the Churches as adopted by the Federal Council as a means of expressing to the industrial groups that the church is concerned with all classes of people, and that it stands for social justice and an equal opportunity for all as an essential part of its Gospel.

Church Adaptation

The response of the church to the needs of the changing city must be a varied one.

Downtown Churches. In the great central areas of the city's life there should be a few well-staffed, wellequipped churches, suppleme, ting each other by their differing ministeries. Such churches should render a definite service to the surrounding neighbor-They should also serve as hoods. centers of church life and religious thinking for the entire metropolitan region. Their institutional service and their prophetic utterances are of basic importance to the entire life of the city. Just what churches are most fit to perform such a dual and difficult role should be a matter of cooperative among the Protestant agreement forces of the city.

In the areas slightly removed from the central business focus of the city there should be churches only less highly organized. Near the sub-centers of business and entertainment there should be similar coordination of effort among churches most fit to supplement one another in a varied ministry.

Residential Churches. In the residential sections of the city proper there should be churches of such size and distribution as can render the type of service and conduct the sort of programs demanded by a variety of constituencies. No longer is it necessary to proceed by rule of thumb in locating such enterprises or in the budgeting of their expenditures. Case studies of successful churches in residential as well as in more central areas now suggest the main lines of achievement, though standardization in any rigid sense is both impossible and undesirable.

Suburban Churches. On the suburban fringe of every urban area there is found a zone alike of privilege and responsibility. Statesmanlike occupation of industrial suburbs and cooperative strategy to avoid overchurching in the better residential suburbs is imperative.

Gradually the home base of urban Protestantism tends to shift from the oldest churches at the heart of the city to the great new churches in the more fortunate suburbs. Such a trend causes constant loss by transfer from the churches nearer the center to the churches nearer the circumference of the urban area. Whether any given church member or family should continue membership in a more central church or should become a part of some newer enterprise, is one of the most difficult problems of the urban church. Since the more central churches cannot survive without active lay leadership, the rule of behavior seems to be that working and supporting members who are willing to retain vigorous partnership in the old churches should by all means do so, while those who are able to render more willing and more competent service in the newer churches should

be encouraged to do this. Increasingly it becomes evident that none of the churches of a metropolitan area exists alone. From central urban area to suburban fringe the problem of the city is one problem, and the interests of all are bound up together. A new and intimate partnership of these concentric circles of city church life is imperative.

It is obvious that under contemporary conditions, with varied denominational traditions and cultural inclinations, the geographical distribution of churches must be supplemented by the specialized appeal of certain churches which represent the organization of particular interests, through a new principle of selective parish distribution. This principle is greatly reënforced by the wise use of the automobile. Strategic location and functional specialization alike are required of the city church if it is to deploy its forces for an adequate occupation of the modern urban region. The changing city emphasizes anew the necessity laid upon the church to save the community and not to save itself. The city church must be a nucleus for the integrating process for the community. It must think in terms of service and not desert a field because of difficulties.

Religious Education

Religious Education in all its wider range of activity and projects is one of the greatest factors in a well-balanced program of a church seeking to minister to the city community-especially in the underprivileged sections. Its concern is the development of personality and the integration of the individual life with the world in which one must live. It is our great hope for the future in the development of an adequate church leadership trained for its difficult tasks in a complex city, a clear direction as to how to meet our Christian goal.

Church City Planning and Comity

Justly to evaluate the local denominational church we need to consider

the original occasions, motives and achievements of our Protestant divisions to assess the gains and losses due to these divisions, and to evaluate the vital issues that are represented by these divisions as they exist today. Such an evaluation should be honestly made in the interest of the conservation of the values of the denominations and the largest possible service on the part of Protestant religion in these times.

In facing the problems of city conditions it is our persuasion that the functioning of the denominations in the highest degree depends upon the largest possible interdenominational cooperation. We therefore urge the denominations:

- 1. To undertake cooperatively a study of the cities upon a scientific basis with a view to the discovery of the actual conditions that prevail and the status of all the churches.
- 2. To affirm or reaffirm their allegiance to principles of comity that have been developed in the course of the progress of cooperative Christianity, and steadfastly support the same in the occupancy of new fields within the city areas, and in the adjustments that must be made in over-churched and inadequately churched sections, if the full responsibility of Protestant religion is to be assumed and discharged under prevailing conditions.
- 3. To consider seriously the necessity of a vital service to the down-town sections of our large cities, and the challenge to consolidate churches where inadequately supporting con-stituencies prevent them from rendering the type and quality of service these communities require and the Kingdom of God demands.
- 4. To undertake at once to equalize religious privilege by a thoroughgoing church city planning, vigorously prosecuted, comprehending the city and its environs, the city and its future, the city and its past, all in terms of need and interrelation both denominationally and interdenominationally.
- 5. To recognize and use the denominational City Society or Church Ex-Board as \mathbf{the} tension suitable agency working towards the equalizing of religious privileges within our larger fellowship.
- 6. To recognize and use the City Federation or Council of Churches as the

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agency for unifying the religious forces of the entire city. Without such unification we shall fail in our task.

The Larger Statesmanship

The Conference recorded profound conviction that the fundamental question confronting organized religion in our large cities is: Shall the church seek to maintain and extend itself as an institution, or shall it seek, at whatever cost, to build the Kingdom of God and adequately to serve human needs. The conference recorded belief that the time has come when local churches in many downtown districts should be willing, should the interest of the Kingdom require, to give up their lives for the larger life of the community and the greater interests of the Kingdom. "He that would save his life shall lose it, and he that would lose his life for my sake and the Gospel's shall save it," is just as applicable to churches as to individuals. Denominationalism, local church pride of history and tradition, mere personal attachments to buildings and locations, should no longer stand in the way of the larger statesmanship demanded by the changing city.

The conference was convinced that the abiding church in the changing city will be the church that changes its policies, methods, programs, and if need be its location, to meet the demands of the times, without forsaking or compromising the eternal truths of the changeless Gospel which are "the same yesterday, today and forever."

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task; the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; a church that inspires courage for this life and hope for the life to come; a church of all good men, the Church of the Living God.—John M. Moore.

SUMMER READING LIST

The following list of books will be found really worthwhile summer reading. You will thoroughly enjoy the time you spend on them, and they will make a fine background for the work of the coming year.

- East Wind, West Wind, by Pearl S. Buck. Published by John Day; \$2.50. A novel of modern problems in China.
- Portrait of a Chinese Lady, by Lady Hosie. Published by Morrow; \$5.00. If you liked "A Daughter of the Samurai" you will enjoy this.
- Wednesdays and Other Stories, by Annie B. Kerr. Published by The Womans Press; Gift edition, \$1.50. A charming little book of true stories of foreign-born people.
- A Cloud of Witnesses by Elsie Singmaster. Published by Central Committee; paper 50c, cloth 75c. Collected biography in its most palatable form a group of Christian Nationals from different countries.
- The Trader's Wife, by Jean Mackenzie. Published by Farrar and Rhinehard; \$2.00. African journal-most interesting.
- Splendor of God, by Honoré Willsie Morrow. Published by Morrow; \$2.50. Thrilling biography of Adoniram Judson of Burma.
- Laughing Boy, by Oliver La Farge. Published by Houghton Mifflin; \$2.50. Pulitzer prize novel portraying the life of present-day Navajo Indian youth.
- Cimmaron, by Edna Ferber. Published by Doubleday Doran; \$2.50. Early days in Oklahoma—not a dull moment.
- A Lantern in Her Hand, by Bess Streeter Aldrich. Published by D. Appleton; \$2.00. A novel on pioneer life.
- The Great Meadow, by Elizabeth Maddox Roberts. Published by Viking Press; \$2.50. The settling of Kentucky—a novel.
- The Land of Saddle-Bags, by James Watt Raine. Published jointly by Council of Women for Home Missions and Missionary Education Movement; \$1.50. Full of the thrill of mountain

adventure and the delicious humor of Appalachian folk.

- Freedom, by Welthy Honsinger Fisher. Published by Friendship Press; 85c. Story of high caste Indian students, and present-day problems in India.
- Aggrey of Africa, by Edwin W. Smith. Published by Richard R. Smith; \$2.50. A remarkable biography—an appeal for the Christian way of life in race relations.

A BOOK-AND LIBERTY

He ate and drank the precious words, His spirit grew robust;

He knew no more that he was poor, Nor that his frame was dust

Nor that his frame was dust. He danced along the dingy days,

And this bequest of wings Was but a book. What liberty

A loosened spirit brings!

-Emily Dickinson.

MILITARISM IN EDUCATION

One of the specific objectives which the Fifth Conference on the Cause and Cure of War approved last January for presentation to groups interested in working for permanent peace was the following¹:

To study the extent and effects of military training in schools and colleges.

Two recent utterances will be of interest in this connection.

Iowa

We, the undersigned students of the State University of Iowa at Iowa City, do hereby certify that we have each taken military drill in the past or are taking it at the present time.

That we protest against said military drill being made compulsory upon male students of the State University of Iowa, for the following reasons among others:

We have found it by experience to be time wasting, irksome, and detrimental to proper scholarship.

We deem it an invasion of academic freedom.

We emphatically declare that we have no personal desire to take military drill and that we have only done so or are doing so under compulsion. THEREFORE, we, the undersigned, appeal to the Legislature of the State of Iowa to consider this protest and to grant redress from our grievances, and we call upon all citizens, churches, clubs and organizations of all sorts, and the men and women of Iowa who believe in education free from military compulsion to sustain us in this protest, by all means within their power, so as to convey to the Legislature of the State and those charged with authority that they are not in sympathy with the continuance of this policy.²

North Carolina

To find in a college catalog a statement such as the following----

All physically acceptable freshmen and sophomores are required to take military training, except those excused by the president of the college or the professor of Military Science and Tactics—

rne need not go to Germany, Austria, Bulgaria or Turkey, but to the 1929-1930 Annual Catalog of North Carolina State College of Agriculture and Engineering. This State institution is one of the land-grant colleges in a nation which fought a "War to End War," and which signed the Kellogg Peace Pact. The land-grant colleges were established for the primary purpose of teaching agriculture and mechanics, the useful arts of peace.³

ULTIMATELY-PEACE

The Naval Parley? It is only another form of war agreements. However, it does some sort of good to the world, because it does make people think about the seriousness of these things. We cannot do away with navy and army unless the people want it, and as to when the people want such a thing is a matter of ideals and desires for peace, and ideals and desires for real peace for everybody in the world are slow things to get to the minds of the people.

t Resolutions and program for 1930-1931 adopted by the Conference are quoted in full in the April REVIEW.

² Petition signed by 2,000 students at the University of Iowa in the spring of 1930.

³ From The Wataugan, May, 1930, published by the student body at North Carolina State College, Raleigh, N. C.



EUROPE

Patriotism Pulls Women Together

THE importance of women in public life and their devotion and zeal in service to their new Republic of Estonia is given by Miss Clara Roe, of New York, as an outstanding impression of the visitor.

"Between her home, her job and her public duties, the time of an educated woman in Estonia is severely taxed. Many such women have two or three public duties, a job as homemaker, wife and mother, and another as wage-earner. These Estonian women are carrying heavy responsibilities. All are public spirited and their country is using them to the utmost. Estonia lost its men heavily in the World War, and in its struggle for independence women must now help to do the work of their nation. Women also work in the fields, repair roads, streets and railroad tracks, work in brickyards, lumber yards and in building construction and perform other laborious tasks. If they sought to use their political power to the fullest, they could out-vote the men. Every one is public spirited, carrying two or three jobs, with pride instead of complaint." Tuberculosis is widely prevalent among young women as a result of undernourishment as children. congested housing, long winters and lack of fruits and vegetables. Lectures and demonstrations are given on food and food values. -Y. W. C. A.

Church of Scotland Assembly

THERE is only one Church of Scotland now. The first assembly after the great assembly, when the union was accepted last year, was held in May. Mr. James Brown was the High Commissioner once more, as he was during the short life of the previous labor government. He was a miner in his boyhood, and won his way, as so many of his countrymen have done. by living laborious days and nights. The way of promotion lay through the secretaryship of his union to membership in Parliament. Like so many other labor men he is a devoted member of his church, the Church of Scotland, and he fills the part of High Commissioner both with dignity and whole-hearted sincerity. Among other discussions there was one upon Foreign Missions which had its own session. Dr. John R. Mott gave a weighty speech and Sir D. Y. Cameron, the great Scottish artist, spoke upon the report with a passionate concern for this task, the crown of all Christian service. It is significant of the place which the church has in Scotland, that its artists and writers come so heartily to its service. — Edward Shillito, in "The Christian Century."

Call of Knights of St. John

THE order of the Knights of St. John L has issued an appeal to the sons of German noblemen of the Lutheran faith to consider the calling of the ministry. The Order stresses the need of the churches for young men of education and training in the places of leadership. It points out that nearly a thousand years ago the ancestors of the present nobility took up the Cross in an attempt to break the power of the infidels who ruled the Holv Land. Today, it continues, the call is for a new crusade to fight the unbelief which has asserted its power throughout all sections of the country .--- Congregationalist.

Evangelical Movements in Ukraine

THE new evangelical movements in the Polish Ukraine are highly encouraging. A quiet investigation last

summer revealed the fact that no less than seven evangelical groups have sprung up in this section of Poland as a result of Polish immigrants to America returning to their native country, imbued with the desire to spread the Gospel among their coracials. Most of them have developed on the strength of gifts received from American agencies or individuals, which, like the Central Bureau for Relief, have become interested in this new growth of the evangelical faith in unpropitious surroundings. In 1929, a beginning was made for an "inter-group" conference over here in America, in the hope of coordinating the supporters of these various fields of work and eliminating the overlapping which is already manifesting itself in some areas.

The Central Bureau for Relief has taken special interest in this work. Some effort should be made to bring these new movements into cooperative relations with the old Polish Evangelical Church in Silesia, and in general to consolidate the Protestant elements in Poland, transforming the numerically negligible separate groups into a recognized and potent factor in the population.—*Report of the Rev. J. Ross Stevenson, D.D.*

Anti-Religious Communism

THE "red menace" has so often been used as a spectacular bugaboo in political circles that it has come to be regarded as a myth by liberal people. It has been more of a stern reality in Europe than we like to admit over here. Toward the end of 1929 evidence in abundance was provided to the world that the trend of communistic thought is not merely atheistic but definitely anti-religious. Communistic ideas find willing listeners among the ignorant working classes of Europe, half of whose earnings are swallowed by reparation payments or interest on national indebtedness. Atheism, more aggressive than merely negative, accompanies this trend. A local Socialist children's center in Berlin recently had the effrontery to invite the school

children of the district to a marionette show at which the Ten Commandments were derided in a manner so obscene that the police finally intervened.

Such conditions are symptomatic for a large part of Europe, and it is no wonder that the European churches feel very strongly the need of Protestant support from overseas. The practical expression of the sympathy felt by the American churches for their European coreligionists has been channeled, for a number of years, through the Central Bureau for Relief of the Evangelical Churches of Europe. instituted late in 1922 as an interdenominational and international relief agency, its European office being in Geneva under the direction of Dr. Adolf Keller, and its American office located in New York, directed by an American Executive Committee composed of church representatives.—Report of the Rev. J. Ross Stevenson, D.D.

Unemployment in Europe

HRONIC for ten years, unemploy $igside{}$ ment has taken a decided turn for the worse. The enrolment of workers for insurance of every kind is 16,000,-000. Of these about 12,000,000 are insured against unemployment. Before the War normal unemployment was put at an average of 4 per cent of the employed, which, for registered industries, would work out at 500,000 or thereabouts. In June, 1920, the number of registered unemployed was 1,130,000, or more than double the normal.

In January, 1930, it was found that unemployment had increased to 1,475,-000. During the Spring, when trade might have been expected to pick up, the number increased yet further by as many as 28,000 in a single week, and now the total exceeds 1,750,000, while it is keenly prophesied that the peak will rise beyond 2,000,000, or one in six of registered workers.

The figures are not inclusive. Farm labor, domestic service and other oc-

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cupations are not insured against unemployment. In the agricultural areas there is reported considerable loss of work.

Nonemployment, even in Great Britain, is an element in a world-wide situation. In Germany, so it is stated, the total has risen to 3,000,000. In Italy there is mention of 1,000,000. Even in Russia, where the workers are assured of Communism, there is evidence of acute distress.—*P. W. Wilson*, *in "New York Times."*

Italian Crown Prince Greets Waldensian

THE Waldensian church in Italy has gained rather than lost by the official reconciliation of Italy and the Vatican. It has received publicity of a helpful kind. There is a feeling of friendliness and respect toward the Waldensians which was not known before.

"During the summer maneuvers of the 92d Infantry Regiment in our valleys its colonel, our Crown Prince Umberto, had an opportunity of making himself known to our people, who were enthusiastic in their admiration for his gentleness and affability."

One day in the Charcoal-Burners' Glen he met an old Waldensian and stopped to talk to him. He learned that the old man was quite proud of having seen three kings of Italy— Victor Emanuel II, Humbert, and Victor Emanuel III.

"One of my remaining wishes would be to see also our young prince, who is a nice fellow, they tell me, but I am too old and shall never have the chance. I keep his picture with me. Here it is!"

"Don't you think I look a good deal like him?" asked the prince.

"Why, you are the prince, and I have spoken to you as if you had been only an officer! But I am glad to have seen you before dying."

"Well, so am I," said the prince, and with a hearty handshake he crowned the old man's happiness.

A little girl at Bobbio having been bitten by a viper, the prince lent his own automobile to the pastor's wife to take the child to Pinerolo, where she was put out of danger. — *Record of Christian Work*.

Lutheran Churches in Russia

FAITH and hope in the face of adversity are the keynote of a letter of the Rt. Rev. Theodore Meyer, of Moscow, Bishop of the Lutheran Church of Russia, written April 26, to a Lutheran leader in the United States. In describing the reaction of the Church in Russia to conditions imposed from without, Bishop Meyer says in part:

In the great need which hangs heavy upon us it is a great consolation to us that you are not growing weary in remembering us in your prayers and supporting us with your gifts..... The situation of the church becomes more difficult with each day..... The need of the pastors who are still in service is very great because the congregations are impoverished and in spite of their willingness to help are scarcely able to contribute anything toward the expenses of the church and the pastors. Further, extremely high taxes have been imposed this year upon a great number of the pastors. Especially in the cities are the congregations unable any longer to guarantee their livelihood. In consequence of this condition in many cities and towns, the congregations have united into one district parish but in spite of this they are scarcely able to continue existence. In the villages, too, the state of the congregations and the pastors is very precarious.

GENERAL

Dr. Mott Finds World Open to Christianity

NEVER were the doors of entry into other lands so wide open to Christianity as at present, Dr. John R. Mott told the evangelism group of the Federal Council of the Churches of Christ in America which met at East Northfield in June.

Having recently returned from a trip around the world, Dr. Mott told of the spirit of inquiry which was creating conditions ripe for the message of Christ. Even the Mohammedan world is open to evangelization, he said.

Dr. Mott gave a most encouraging

outline of conditions in other countries from the point of view of the Christian work. As an illustration he told of the resolve of Mr. Chang Singyee, speaking in behalf of the native church of China, that within five years the Christian Church of China was to be doubled, and this in the face of the cataclysmic conditions prevailing in China now. In India, Dr. Mott said, Christianity is on the threshold of a most far-reaching influence.

"I have never been so impressed before by the tide of inquiry that is sweeping over all countries." Dr. Mott said, "We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian Church are all that is necessary for the evangelization of the world."

International Congregational Council

THIS notable annual event in the congregational churches of the world was held this year, July 1-8, in Bournemouth, England. Six hundred Congregationalists from America sailed from New York, June 14, to attend this great meeting. Delegations were also en route from many other countries.

The International Council is composed of 450 voting delegates, of whom 150 are from the United States. It represents 24,275 churches with a constituency of 6,000,000 in the United States, Canada, Great Britain and twenty-eight other countries on all continents. In several countries, notably Canada, North India and South India, the representation in the Council is from recently formed United Churches in which the Congregationalists have merged. The Japanese delegation was from the Kumiai Riji, or Association of Independent Churches. The General Convention of the Christian Church in the United States was represented this year for the first time. The Rev. J. V. Chelliah, Moderator of the United Church of South India, who has recently been in the United States, sailed with the American pilgrimage. The International Council was organized at London, England, 1891.

Bournemouth offers not only a beautiful, but in many respects an appropriate, setting for the present Council. It is a strong Congregational center.— *Congregationalist.*

Christian Endeavor

THE officers of the International Society of Christian Endeavor in their last meeting before leaving for the World's Christian Endeavor Convention in Berlin gave thoughtful consideration to the general status of the work throughout North America.

The report of the General Secretary, Mr. Gates, noted a number of important elements of progress. The recent concurrent statement from the denominational leaders concerning the present place of the young people's society in the present program of Christian education indicates an increasingly cooperative attitude among the denominations. The International Society has been cooperating heartily with the American Bible Society in Bible-study work and the distribution of the Scriptures. Several hundred delegates are attending the World's Christian Endeavor Convention in Berlin from the United States. Active work has been started in connection with plans for the fiftieth anniversary of the founding of Christian Endeavor.

Mr. Paul Shoup, President of the Southern Pacific Railroad, is general chairman of the Fiftieth Anniversary International Convention committee, which is planning the Convention to be held in San Francisco in 1931. In this connection plans are being made by the International Society for the celebration of the fiftieth anniversary

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at the time of Christian Endeavor Week in February, 1931. Plans are being made for the proposed Transpacific Convention in Australia in September or October of 1931.

Dr. Poling indicated that he was to give a generous portion of his time next year to special Christian Endeavor visitation in important centres throughout this country. A plan was adopted which calls for a series of twoday institutes in approximately two hundred and fifty strategic centres during the fall, winter, and spring of 1930-31.—Christian Endeavor World.

Home Missions Congress

W HAT the now famous Jerusalem meeting of the International Missionary Council accomplished in the thinking and planning for the foreign missionary movement of the future the North American Home Missions Congress, to be held in Washington, D. C., November 30-December 5, will do in some measure for the missionary cause at home, if the hopes of its leaders are fulfilled. For nearly two years, three large commissions have been at work, gathering preparatory data which will serve as a basis for the deliberations of the Congress. Commission I is studying the task and administration of home missions; Commission II the promotion of home missions and Commission III cooperation in home missions. The primary purpose is thoroughly to evaluate the home missionary enterprise in the light of present-day conditions in the Church and in the Nation at large, and to reach as full agreement as possible on the best methods for advance. The membership of the Congress is to be limited to about five hundred members who will be carefully selected by the participating denominations.— Presbyterian Survey.

Anniversary of Augsburg Confession

THE great event of the year in the widely extended Lutheran communion is the commemoration of the adoption of one of the notable creeds

of Christendom, the Augsburg Confession.

Four hundred years ago — at three o'clock Saturday afternoon, June 25, 1530, to be precise—the Saxon Chancellor, Dr. Beyer, began the reading of the Augsburg Confession to the Emperor Charles V at a private session of the Diet in the chapter room of the bishop's palace. Two hours later he had finished the reading and handed to the Emperor both the Latin original, which had been read, and the German translation. The Emperor forbade the publication of either.

The Augsburg Confession is one of the great historic documents of Protestantism and its adoption was a major step in the development of Protestant thought. Elaborate plans for the commemoration of the four hundredth anniversary have been made at Augsburg, and the American churches have been invited to be represented through the Federal Council of Churches.

CHINA

Methodist Bishops Consecrated in China

THE Foochow News, April, 1930, prints a colorful story of the Central Conference at Nanking, which elected Bishops Gowdy and Wang:

The consecration service was most impressive. Bishop Nuelsen preached a wonderful sermon, after which Bishop Birney took charge of the consecration service. Bishops-elect Gowdy and Wang came forward, and with them came the assisting elders, the Rev. H. R. Caldwell, the Rev. Liu Fang, the Rev. Lincoln Dsang, Dr. Uong Gang Huo, and Dr. C. A. Felt.

As the consecration service was read in both English and Chinese (so that each bishop-elect received his charge in his native language) a great hush fell over the congregation. It was a historic moment, a moment full of possibilities and promise for the extension of Christ's Kingdom. Although Bishop Gowdy had been elected first, Bishop Birney first consecrated Bishop Wang, a breaking of precedent which met with general approval. —The Christian Advocate.

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Heroic Service in Shantung

THE Williams Porter Hospital, in I Tehchow, Shantung, with all the disturbances and alarms of the past year has carried on unflinchingly, treating 761 in-patients and 8,908 dispensary patients, performing 306 major operations and 745 minor operations, training twenty-five nurses, and giving laboratory examinations to 2,785 cases. More revealing of what last year's life meant there at the hospital are some of the words from the accounts of Drs. Tucker:

Famine and want have continued to stalk in the land, and Dr. Francis Tucker, helping in the relief work in Shantung and southern Hopei provinces, aided in giving out some \$300,000-mostly used as loans for some two thousand irriga-tion wells (to combat future drought), or in repair of roads to facilitate trans-portation, or in the conservation of waterways. Food and medical supplies have saved the lives of many men, women and children. One county lost nearly half its inhabitants by death and emigration. We shall never forget the cartloads of girls (less often boys) crawling their long journey to new and far distant homes-sold for from three to fifty dollars each. As the world over, they were loved by their parents, but these could no longer feed them. Now the destitution is less, but there are areas in other parts of China even more seriously affected than were ours a year ago. Fighting has not been serious in our region, though soldiers a-plenty there are in the hospital—wounded in attempts to suppress bandits. Dr. Emma Tucker was beaten, maltreated and robbed in her the thieves doubless being unpaid soldiers. Dr. Francis Tucker was twice captured while on relief trips. The relief auto was in captivity fifteen hours in one instance, some persons captured at the same time being robbed of all they possessed, including their clothing, which they had to exchange for the bandits' garments. The bandit chief, one of the heads of the gang of 250 or so, said, "I know you. I was in the hospital last year. See that scar-and that one! Besides, we respect what you are now doing for the famine sufferers. I do not like my occupation, but my family has to You shall lose nothing. We will live. place our own guard over your 'gas buggy' and contents. Nothing shall be touched." He was as good as his word.

---Congregationalist.

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China Questions Tradition

THE REV. E. M. NORTON, of the C. M. S. in Fukien Province, says that in religious, social and political life, what cannot stand the test of reason is condemned and abolished. He believes that this is why temples are being destroyed or transformed into schools or museums, idols are being beheaded and burned; in short, all old customs and traditions are in the melting pot. Fourteen years ago, it was almost impossible to get boys to ask questions; they accepted everything the teacher said. Now whether the subject be English grammar or spelling, mathematics or science, astronomy or religion, they ask "Why? Is it really true? How do you know?"

Bible Class in Shantung

DR. C. E. SCOTT, of Tsinan, writes of a class for rural leaders at Yu Cheng, a walled city, where elders and deacons met for a month of hard study. The effort was the more commendable in view of the suffering in this region, soldier-ridden and infested with bandits. Time was taken to organize a new church in this harried section.

On market days class members preached to the crowds and sold gospel portions, the most advantageous point of vantage being the platform in front of the chapel. Saturday and Sunday afternoons the group was divided into bands, and went preaching through the villages surrounding the city. The last Sunday evening, by the light of candles and lanterns, communion service was held, and each delegate returned to his village resolved to serve as never before.

Peanuts Given China by Missionary

THE Rev. George H. Trull, of the Presbyterian Board of Foreign Missions, New York, writes from China:

At lunch today, Chinese-grown peanuts like the American variety were on the table. My missionary companion, Mr. S. J. Mills, said: "Father (Rev. Charles R. Mills) introduced these nuts to China at Tengcho about fifty years ago. He received them first from Archdeacon Thompson of the American Church Mission. Years before the introduction of oil from abroad, China depended for its lights chiefly upon oil derived from native peanuts and other vegetable seeds. The ordinary Chinese peanut is quite small. Its oil was extracted by compressing the nut in the shell which was very thin and absorbed only a little of the oil.

"Father divided the American peanuts between two Chinese Christians, advising them to plant the nuts and replant the crop each year for three years. One of them gave up the experiment shortly because the old method of compressing the nuts in the shells yielded less oil than the American variety on account of their thick shells which absorbed most of the oil. The other man persevered, and discovered that by first removing the nuts from the shells and then compressing them he got an abundance of oil. He therefore continued to replant his crop and made a great success. Today thousands of tons of peanuts are exported annually from China." Enough peanuts fifty years ago to fill one's hands was an insignificant number from which to secure the bountiful crops of today. Rather big results from small beginnings! It has life and when planted it multiplies. Christianity has taken firm root in China's soil. Already there is a harvest but only the first fruits of a larger one which faith claims.

Further Steps Against Opium

TNNOVATIONS of considerable importance with reference to the handling of the opium problem were made by the Council of the League of Nations at its meeting in May. It decided to add to the Advisory Committee on Opium, as representatives of non-manufacturing states, Austria, Egypt. Mexico, Poland, Belgium. Spain, and Uruguay. Furthermore, the Council decided to convene a conference on limitation of drug manufacture on or about December 1, 1930, which may possibly be preceded by a preliminary conference, of representatives of manufacturing countries only.

In conjunction with the initiation of the League's program of public health development in China it was recommended that an inquiry should be instituted by the Chinese Government "with or without the cooperation of the treaty powers." The far-reaching Chinese public health program of the League gave rise to speeches of congratulation from the Chinese permanent representative at Geneva, Mr. Woo Kaiseng, as well as from several members of the Council.

A Chinese General Visits Mission

G EN. CHANG CHIH CHIANG, one of the leaders of the Chinese Government, visited the Central Conference of the Methodist Church at Nanking and addressed the delegates with the energy and insight of a prophet. The China Christian Advocate describes it as "the thrill of the Conference." He and his wife brought their two children to the Sunday morning service, where they were christened Mary and Samuel.—*The Christian Advocate*.

Chinese Want Missionaries

THE Canton Missionary Conference, representing missionaries belonging to American, British and German missions, was addressed by Dr. C. Y. Cheng, Moderator of the Church of Christ in China and General Secretary of the National Christian Council of China, on "The Forward-Looking Church." Dr. Cheng especially requested the missionaries to make articulate the voice of the Chinese Church in seeking for more missionary helpers. The Conference, therefore, adopted the following resolution:

That we, as a Missionary Conference, appeal to our home constituencies and to the youth of our homelands for the continued and increased cooperative support of the Christian Movement in China. The call from China is for men and women who are willing to work with the Chinese as fellow workers, they should be men and women of large vision and spiritual power. The problems that will confront them may be great but the challenge is to the big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by varied experiences, into spiritual greatness.

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ISLANDS

Senate Committee Favors Free Philippines

A FAVORABLE report to the Senate on the Hawes-Cutting Philippine independence bill, which would give the islands complete independence, if, after a period of five years a plebiscite should reveal them to be in favor of it, was ordered by the Senate Committee on Territories by a vote of 8 to 4.

The Filipino people would take over the management of their government during the five-year period and would decide on the basis of the experience of these five years whether they would accept independence as a permanent possession.

They would receive tariff autonomy, with the result that they would be deprived of exporting their products to the United States free of duty.

Opposition to Philippine independence either immediately, or after a stated period of years, was expressed by Secretary of State Stimson, former Governor General of the Philippines.

He opposed immediate independence on three grounds: That it would be disastrous to the Filipino people, disastrous also to the interests of the United States, both in the Islands and the Far East, and inevitably cause such a general disturbance of affairs in the Far East as to undo the present stabilized conditions with respect to the interests of various countries in that region.

Secretary Stimson told the Committee he believed "the Filipino people are quite unprepared for independence either politically or economically," and that severance of the Islands from the leadership or control of America "would destroy self-government in the Philippines, and the result would either be a condition of anarchy or a condition of oligarchy."

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The masses, he declared, would be at the mercy of politicians and money lenders. If sudden independence were given, the Islands would be overrun by the Chinese, and the result would be a "submerging of Malay civilization with another race, the Chinese. It would be a result as inevitable as the rise of the tide on the seashore."

The bill was not pressed at that session of Congress and goes over to the session next winter.—New York Times.

Virgin Islands

B ECAUSE of the seriousness of the economic situation in the Virgin Islands, Herbert D. Brown, chief of the United States Bureau of Efficiency, has left Washington to return to the Islands.

In his report to Congress the efficiency expert went into every phase of the social and economic activities of the Islands and said that few of them were without need of substantial and immediate relief.

Since the purchase of the Islands from Denmark in 1917 for \$25,000,000 the economic situation has grown constantly worse until at present not enough is derived from taxes to pay for the upkeep of the local government. Because they have been the victims of a series of calamities, the population has dwindled from 26,051 in 1917 to 22,012 in 1930. In the Virgin group are the Islands of St. Thomas and St. Croix and the much smaller one of St. John.—New York Times.

Silliman Head Resigns

TEARLY every boat which leaves 1 this port just now carries missionaries who are going home on furlough. Of all who are sailing this spring, perhaps none has left such a permanent record of achievement as Dr. David S. Hibbard, the retiring president of Silliman Institute. Located in Dumaguete, Oriental Negroes, this school is strategically in the center of the southern half of the Philippines. Dr. Hibbard founded it in 1901, and in the 29 years since has guided it to steady growth and expanding influence. There is no single

piece of mission work in the entire Philippines which can be compared with it. It attracts a student body of more than 900 students, drawn from all over the Islands, and distributed through all the grades from elementary to college. Twenty-five missionaries and a considerable number of Filipinos are employed on the faculty. Dr. Hibbard expects to return to the Philippines, but believes that the growing demands of the presidency of such a large institution should be placed on the shoulders of a younger man.---Harold E. Fry, in "The Christian Century."

Manila School Strike

THE strike of high school students I in Manila shows several things. In the first place, it shows how much harm may be done by tactless remarks growing out of lack of appreciation of Filipino ideas and temperament. There are approximately 300 American teachers in the Philippine school system. Most of them are sincerely respected and admired by their students, and they deprecate as much as anyone such occurrences as this one. In the second place, this incident shows that there are deep undercurrents in Filipino life of which most Americans, including many here, are ignorant. All Asia is deeply stirred, and the Philippines, let us not forget, are in "Self-determination" has be-Asia. come a religion to half the world's population, and incidents like this show how small a thing may grow into a mighty torrent of protest and selfassertion. -- Harold E. Fey, in "The Christian Century."

INDIA-BURMA

Bishop Fisher on C. F. Andrews

THE man about whom I write is more than a personality. He has become an institution. His attractive life stands out against the Indian horizon like some tall temple tower, whose radiant light shines as a beacon, and whose lengthened shadow spreads a shade across toilers' huts.

I recently asked Mahatma Gandhi what he thought our mutual friend Andrews meant to the progress of modern India. And in that characteristically pensive, meditative mood, he said: "My dear friend, what I think of Andrews is that India has no servant more devoted, more sincere, and more hard working. I love the name the toiling Indians of the Fiji Islands gave him - Deenabandhu Andrews friend of the lowly." The loving estimate of Gandhi tells the whole story of this wonderful life in a few striking words. He calls him a servant and a friend of the lowly. That is what his deeds, words, and motives all exemplify. Service is the natural expression of his life.

One time, at the poet Tagore's home in Bolpur, I asked Mr. Andrews what he considered the most essential quality in a modern missionary. Without even stopping to think, he answered, "Willingness to serve, and a determination not to direct our Indian colleagues."

... Years ago he came out to India from Cambridge University. He was a priest in the Church of England. At Delhi and elsewhere he served as college professor and spiritual leader. But authority and sectarianism restricted him. He felt that he could not do what his soul craved because of the priestly regulations that hemmed him in on all sides. So he surrendered his ministerial orders and became a "lay freeman."

He joined the staff of Tagore's university at Bolpur as a voluntary This is even yet the base worker. from which he does his work. When there, he teaches, advises, serves, and when away, he is always in touch by correspondence. I do not know what that "Abode of Peace" would ever have done without his gentle, guiding, serving spirit. He and Tagore are bosom friends — David-Jonathan twain personalities, strikingly independent, but one spirit.-Bishop Frederick B. Fisher, in "The Christian Advocate."

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Youth League

B OMBAY has 26 Youth Leagues. The object of the League is to bind together the youths of the Presidency in the pursuit of common ideals, and in the service of the motherland, to fight communism, and to work for the abolition of useless and embarrassing customs, promote *swadeshi*, study the causes of unemployment and encourage the study of international questions. At a recent dinner of the League, all the speakers stressed the need of abolishing every form of communism.

Gandhi's Mantle Falls on a Woman

MRS. SAROJINI NAIDU, Hindu poetess, emerges as leader of imprisoned Mahatma Gandhi's Nationalist following in the "civil-disobedience" movement. "An eloquent orator and the only woman ever to be chosen President of the Indian Nationalist Congress," begins a character sketch in the New York World from Arthur E. Mann, who continues:

She is widely known in England, having been educated at Kings College, London, and Girton College, Cambridge. She became a fellow of the Royal Society of Literature in 1924. She has published three volumes of poetry in English, and has lectured in all the chief cities of India on social, educational, religious, and political questions. She is also well known in New York as a lecturer. Some years ago she defied her family and the Brahman caste laws by marrying an Indian doctor who was not a Brahman. On her visits to England, Mrs. Naidu was always regarded as a moderate, until 1919, when she came under Gandhi's influence.

She was born in the capital of the native State of Hyderabad, and the four children in the Naidu family have been sent to England to be educated. The Richmond *News-Leader* declares that she would have to be included in "any list of the half-dozen most interesting women in the world, along with Halide Edib, Jane Addams, and Gertrude Baumer.....

Usually she dresses in the homespun of the native looms, but when she travels she wears the rich apparel of her class. About her is something mysterious and powerful. "Where Naidu is," said a Berlin newspaper, "there is India." Her poetry is epic now, for at the head of Gandhi's disciples, she is an Indian Judith. —Literary Digest.

Appeal for £50,000 for Church of India, Burma, and Ceylon

THE Archbishops of Canterbury **I** and York have issued an appeal to the English Church for a dowry of £50,000 for its daughter, the Church of India, Burma, and Ceylon. A substantial proportion of this large sum has already been promised. The Church at home has a certain responsibility for the future of the Church in India and should see that it is properly equipped for its work of evangelization. But the financial demands made on the faithful in England are far too heavy in these days of trade depression and increasing unemployment for any complete response to be possible. Money is urgently needed in England for the building of new churches, for the training of ordinands, and for the schools. The S. P. G. fears the starving of its missionary activity for lack of funds. The Church Times suggests that, if the Church of India is the daughter of the English Church, it is also the younger sister of the Episcopal Church of America, and if a world-wide appeal were made, there is every reason to believe that American churchmen. would be proud to supply part of her dowry.--Living Church.

JAPAN-KOREA

Unemployment Insurance in Japan

MR. KAGAWA'S convictions on unemployment insurance for Tokyo seem to have appealed to the nation, for a recent dispatch to the New York *Times* tells of both the house of peers and the lower house being much concerned over the situation nationally, and willing to subsidize public works to the extent of 25 per cent of costs, for the sake of giving employment. At the same time, Kagawa extends his social insurance idea to the sick of Tokyo also. And, as a tribute of

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loyalty, the mayor passes in toto the social bureau's budget for the new fiscal year, adding 50,000 yen, unasked, for starting 11 new social settlements of which he knew Kagawa had been dreaming but for which he had not felt free to ask.

Seventy Years of Christianity in Japan

A^T A meeting in Tokyo the seventieth anniversary of the coming of Christianity to Japan was recently observed. Some sixteen vetcrans, Japanese, English and American, who had put in fifty years of work in Japan, were the recipients of suitable gifts, the senior member being Mrs. Agnes Gordon of the American Board, who first went to Japan in 1872.

Dr. William A. Axling of the National Christian Council in Japan, to whom we are indebted for these facts, points out how fitting it was that practically the first meeting in the new City Hall should be one to mark the seventieth anniversary of the coming again to Japan of what it is admitted by all alike to be one of the forces which have made a definite and valuable contribution to the national life, namely, the Christian religion.

"It is hard to realize," he says, "as one looks on the Japanese Church today, led by Japanese leaders, largely financed by Japanese money, that it was only a matter of seventy years ago; yet it was two generations back when such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the 'Evil Sect' and when many of those who dared to confess their faith had to pay for their temerity by imprisonment and other forms of official persecution.

"In this big meeting in Tokyo a few days ago, to mark the celebration of the coming again of Christianity, letters of congratulation were read from the Minister of Education, the Governor and Mayor of Tokyo and from many others in high position."—Missionary Herald.

Women at Coronation

THE outstanding event of the past L year in Japan was the public enthronement of the present emperor. For the first time the empress sat with the emperor on the enthronement thrones, and in connection with the public ceremonies in Tokyo members of the Young Women's as well as the Young Men's Associations passed in review before the imperial family, this being the first public appearance of young girls before their majesties. This recognition of womanhood is most significant. Woman suffrage in Japan may be a long way off, but it is coming. The Christianization of home life is being made easier. On behalf of the Christians throughout Japan the National Council presented to their imperial majesties two sets of Bibles especially bound for the occasion.

Sanatorium Recognized

THE Tuberculosis Sanatorium, South 📕 Mountain, Haiju, has been honored by a generous grant from the Government General in recognition of its special service rendered to Korea in the fight against tuberculosis. The Sanatorium has had patients from every Province in Korea and from as far north as Siberia and Manchuria, and there are patients from nearly every mission doing work in Korea. The consulting staff of physicians for the Sanatorium have been chosen from various Protestant missions doing work in Korea who are interested in anti-tubercular effort.--Korea Mission Field.

Aid Korea College Fund

A GIFT of \$50,000 from Mr. and Mrs. Henry Pfeiffer of New York, to the fund of \$450,000 being raised in America for new buildings and equipment for the Women's Christian College at Seoul, Korea, has been announced. Mrs. Francis J. McConnell, wife of Bishop McConnell, is chairman of the American Committee. The college is conducted by the Woman's Foreign Missionary Society of the 1.1

Methodist Episcopal Church and associated mission agencies. The project was started several years ago through the purchase of a fifty-acre tract of land west of Seoul.

AFRICA

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Spiritual Blessing in the Congo

THE REV. JOHN M. SPRINGER, of the Congo Mission of the Methodist Episcopal Church writes:

I am having a glorious time here now. I have had the native teachers here and we had a heart-searching time. The Spirit of the living Christ began to work and is still working in the hearts of the people. I like the idea of meeting the natives where we can confidentially open our hearts one to the other and help each other. I have never been as near to the native heart as I have these past few months. I think sometimes the native confesses Christ but he does not give his heart to Him. He is not able to conquer sin or lead a victorious life because there is sin down in his heart. In these conferences with the teachers, I feel that many of them are getting a new start.

In Elisabethville, Brother John Brastrup and the Longfields have for weeks been having special meetings for prayer and revival. The church was filled night after night and over 300 came to the altar. We were down there two or three nights and on Palm Sunday and realized that they could not get into the new church too soon as it was utterly impossible at times for the people to get inside the old church and a crowd stood at the doors and windows trying to listen. The crowd that came for the six o'clock Easter morning service was twice the capacity of the auditorium.

On the Likasi Circuit, there has been a steady program of holding special meetings at various points and there has been a continual enrollment of those who have come forward to follow Christ. Since the conference nine months ago, 500 have been received.

Restrictions in East Africa and Nigeria

IN AUGUST, 1929, two decrees were issued in Portuguese East Africa which caused missionary societies serious concern. These decrees introduced into East Africa the regulations regarding schools, the use of the vernacular, qualifications of teachers and the employment of evangelists, preachers, etc., which have been found irksome

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for some years in Angola. Restrictions, however, were added which would make missionary work almost impossible. These the missions held to be a direct infringement of the religious freedom secured by the treaty of 1891 between Great Britain and Portugal.

The British missionary societies addressed a letter to the Secretary of State for Foreign Affairs drawing attention to this infringement of treaty rights. The British Minister at Lisbon was instructed to make representations to the Portuguese Government. Representatives of the missionary societies met a representative of the Government in Lourenco Margues in the end of January, and a circular giving an official interpretation of the decrees was issued to administrators in the territory. The circular has relieved the situation to some extent by permitting the printing and use of the Bible, hymn books and other books for religious worship in the vernacular. but some serious difficulties still remain in regard to teaching adults to read the vernacular Bible and in regard to the employment of catechists who have not passed a certain standard of education in Portuguese-a standard which is still beyond the reach of large numbers of mature and trustworthy Christians. The missionary societies are still awaiting an answer to the representations made in Lisbon.

In Northern Nigeria, the position remains little changed since the conference with the Governor in 1927. A conference of the missionaries held in Miango, in November, 1929, drew attention to the restrictions which hamper missionary activity in this area, and fresh representations have been made to the Governor.

Negro Missionaries in Africa

TWO young colored missionaries recently sent from Philadelphia to the Presbyterian mission in West Africa, the Rev. and Mrs. I. W. Underhill, write that the people whom they meet are much interested in the fact

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that the newcomers are colored. One chief called a greeting from his garden on seeing them passing through his village:

"Mbolo, my brother from across the seas, they tell me you are black people, but you do not look like it! Are you really?"

"Yes indeed," Mr. Underhill answered.

"Well, then," continued the chief, eager to hear more, "what tribe are you?"

Mr. Underhill said he did not know, so far as human tribes are concerned.

"What!" the chief exclaimed. "Didn't they write your tribe down in a book?"

He was much perturbed even after Mr. Underhill explained that it was many generations ago that the slaves went to America, and that they were purposely separated as to tribes and even families, so that the children did not know their original family or tribe.

"But," the missionary went on, "I do know what spiritual tribe I belong to, and you can belong to it too if you want to. I belong to the tribe of God, and Jesus is my King."

Before they separated the chief, who had announced that he had many wives and hated Christians, promised that he would go to the services until he found out more about the King of the tribes of God.

Native Doctor for Natal

THE first Zulu medical doctor to be L qualified in 30 years, Innes Ballantine Gumede, has returned to Natal from England to work among his countrymen. He holds a unique position among the natives of Natal and Zululand, who have not produced a doctor since Dr. Nembula died over 30 years ago. Dr. Gumede proceeded to England from the South African Native College at Fort Hare, passing the qualifying examination for admission into medical classes in Europe and Great Britain. Natal natives are proud of their doctor, and gave him enthusiastic welcome.—South African Outlook.

NORTH AMERICA Hospital Evangelism

T IS in our hospitals that many for lacksquare the first time, and others for the last time, hear from the lips of sympathetic and consecrated men and women the sweetest story ever told. Mothers' prayers for sons and daughters again and again have been answered, and Bible verses stored in youth in memory's treasure chambers after thirty and fifty years bestir the intellect and demand consideration, repentance and self-surrender. A nurse in charge of a tuberculosis ward refused admission to the little band of Christian workers. In course of time she was replaced by another nurse who cordially welcomed them. At the first service, a message based on John 3: 14-16 prompted 14 out of 25 patients to request intercessory prayers.

In another ward of eighteen patients, six stated that they were believers in Christ and five of them said that they were converted since their admission to the hospital. When in an erysipelas ward no one accepted the invitation of the evangelist, the nurse in charge set the example. She spoke to one of her charges and then both raised their hands. Immediately in different parts of the ward other hands were raised. Another day, a Chinese was one of four who raised their hands when a returned missionary from China spoke to him in his own language, concerning Him, who was wounded for our transgressions and bruised for our iniquities, and is no respector of persons.

"Please do not fail to visit my patients. They need your message of hope and cheer," said a nurse to the leader of a little band of Christian workers in the corridor of a wellknown New York hospital.—By Ernest A. Eggers, Hospital Evangelist, New York.

Some Facts on Negro Life

OF THE estimated population of 117,000,000 in the United States today about 12,000,000, or approximately one-tenth, are Negroes. t

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Eighty-five per cent of the Negro population of the nation is in the southern states, and sixty-six per cent is rural.

In 1926 American Negroes operated 1,000,000 farms; conducted 70,000 business enterprises; and had \$2,000,-000.000 in accumulated wealth.

About twenty-three per cent of the Negro population is illiterate as compared with four per cent of the white Negroes have made repopulation. markable progress in this respect, however, dropping from ninety per cent illiteracy to twenty-three per cent in the sixty-five years since emancipation.

For the United States as a whole the expenditure per capita for Negro schools averages less than one-fourth of that for white schools. Here the figures range from \$23 in Marvland to \$4 and \$5 in extreme southern states as contrasted with a national average of \$75 for white rural children and \$129 for white urban children.

In 1916 there were only forty-four high schools for Negroes in the whole country. By 1925-26 there were 209 accredited four-year high schools for Negro youth in the fourteen southern states, and 592 two to four year nonaccredited high schools. Notwithstandthis progress there are still 281 counties in these states without any colored high school either public or private.

The people of New Orleans have completed successfully a campaign for \$250,000 to guarantee the erection of a \$2,000,000 Negro university, health center and hospital. The white people pledged \$210,000 and the Negroes \$117,000, the quota being oversubscribed by more than \$70,000.

Children Donate to Missions

MORE than 3,000 children from 150 Sunday-schools in the Protestant Episcopal Diocese of New York participated in a pageant at the Cathedral of St. John the Divine at which they presented \$40,896.58 for the support of the missions at home and abroad.

The offering represents the contents

of the mite boxes to which the children contributed during the Lenten season. It is an increase of nearly \$500 over the amount raised last year.

A procession of 1,400 children wearing vestments of scarlet, gray, blue and white, iron gray or black and white, singing as they marched, passed down the centre aisle of the cathedral. Behind them came fifty members of the clergy in vestments of red and white. In the congregation were 1,600 other children.-New York Times.

Laymen's Missionary Movement

THE International Committee of the Laymen's Missionary Movement met in Chicago June 18th to review its work during the past year and to determine its program for the year Dr. Ralph E. Diffendorfer, ahead. Secretary of the Methodist Episcopal Board of Foreign Missions, was the guest of honor. President John C. Acheson of St. Paul, Minn., Chairman of the Executive Committee, and former Vice Moderator of the Presbyterian General Assembly, presided.

The report points out that the Laymen's Missionary Movement creates among laymen a consciousness of their personal relation to and responsibility for the world mission of Christianity. The existence of so many women's missionary organizations among all communions and denominations greatly accentuates the need for a missionary movement among men. It is gratifying to learn that the laymen who have been identified with this movement during the past twenty years or more did not find themselves called upon to effect a new organization, but adapted their program so admirably to the present situation that it has been enthusiastically received by both ministers and lavmen in every section of the United States.

The report reviews the present missionary situation, faces the difficulties, outlines its task, recommends remedies for overcoming the present problems, and shows how effectively the Movement has functioned during the past year.

Salvation Army Jubilee

THE Salvation Army celebrated its fiftieth anniversary May 16-23. The occasion was characterized by many meetings in various lands and with extraordinary demonstrations of enthusiasm on the part of Salvation Army workers, and of strong commendation by many public men, and by Christian workers of various denominations.

Mrs. Herber Hoover declared that the work of the Salvation Army is "of inestimable value to humanity" in a greeting to Miss Evangeline Booth, the Commander-in-Chief. In sending this congratulation Mrs. Hoover followed the example of her husband. President Hoover, in a message read at the opening of the anniversary, congratulated the organization on the completion, in the United States, of "fifty years of service to God and man."—New York Times.

Northern Baptist Meeting in Cleveland

D^{R.} ALBERT W. BEAVEN, President of Colgate-Rochester Divinity School, Rochester, N. Y., was elected President of the Northern Baptist Convention which opened its sessions in Cleveland, Ohio, May 28. He succeeded Dr. Alton L. Miller of Boston, who in his presidential address warned the delegates that the forces of atheism are a menace challenging the Protestant denominations of the world.

He was followed by President Clarence A. Barbour, head of Brown University, who cautioned the delegates not to reject anything because it was new.

Kansas City, Missouri, was selected as the 1931 convention city.

An important feature of the second day was a report on prohibition and law enforcement, which was followed on Saturday with a keenly anticipated address by Mrs. Mabel Walker Wildebrandt, former Assistant United States Attorney General.

In connection with prohibition the

Northern Baptists introduced a resolution declaring that a nation-wide educational campaign against liquor was necessary, with indications that such a campaign would be held. The report called for a determined stand against liquor and the observance of all laws.

Coincident with the meeting of the Convention was held the National Council of Northern Baptist Laymen. —*The Presbyterian Advance.*

School for Rural Missionaries

A^T THE request of the International Missionary Council and various foreign mission boards, the New York State College of Agriculture at Ithaca conducted for one month a school, primarily intended for missionaries of rural interests now on furlough. Twenty missionaries registered, coming from the Belgian Congo, South Africa, Central and South India, Japan, North and West China.

Although the school was an experiment and nearly all the fifteen lecturers were ignorant of the needs of rural missionaries abroad all who attended testified to the value of the school.

The missionary students were supplied with whatever bulletins were wanted from the rich store of the university mailing room, and each special lecturer was not only generous with printed material regarding his subject, but encouraged the reference of problems to him in the future.— *Missionary Herald.*

WESTERN ASIA

Turkey Proceeds Against American Movies

A READER sends us a translation of a notice appearing in a Turkish newspaper, *Milliyet* (the Republic), of Stamboul. In this notice the Government authorizes announcement that "the National Association for the Protection of Children is preparing two laws to submit to the grand assembly this year: 1. No child below the age of 18 shall be allowed to buy liquor or cigarettes; 2. No child be31

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low the age of 15 shall be allowed to Laws thus introattend cinemas." duced under Government auspices are assured of enactment. In another part of the same paper it is made clear that the proposed regulations against the attendance of children at the movies are a result of the Government's determination to protect young Turks against what it considers the demoralizing effects of American-made films. The situation is worth pondering. A nation that has been popularly identified with anything but a puritanical code of manners-however unjust that notion may have been-taking steps to guard its children against the moral ravages of the moving pictures exported from the missionary-sending nation of America! The "infidel" aroused to protect his children's morals against the product of the "Christian"!---Christian Century.

Syria as a Republic

NEW constitution for Syria has A been announced at Paris and proclaimed in the Syrian territory over which French mandatory powers extend. Under this constitution Syria will be a republic with a legislative assembly upon which will devolve as one of its first acts the choice of a president. An independent statehood and a republican form of government have been Syrian aspirations ever since the country passed from the control of the Turkish Sultans. The constitution comes as the limit of the concessions which France can make; it does not embody three Syrian demands-the power of the Syrian President to proclaim martial law, to grant pardons and to appoint diplomatic representatives to foreign powers. Such authority, France holds, is not in accord with rights existing in a land under a mandate. It recognizes Syria as an independent State, it will recognize it as a republic as soon as the Syrian electors have chosen an assembly and a chief executive, and it grants to the president the right to adjourn and dissolve Parliament under specified conditions.-New York Sun.

Religious Freedom in Egypt

NONSIDERABLE attention has J been given in recent months by the missionary forces in Egypt to the question of freedom of conversion from Islam to Christianity. The matter is not academic, for in two test cases freedom for an unmarried Moslem woman to embrace Christianity has been denied by the courts. In one of these cases the woman was actually a baptized member of the Evangelical community in Egypt. The issue resolves itself into a clash between the Constitutional provision of absolute liberty of conscience and the Sharia Law of Personal Status. It does not appear that any bridge to the former from the latter has been devised.

Advantage was taken of the presence of the Egyptian Delegation in England to raise the question in informal negotiation with them. It would perhaps be unwise to nourish too high hopes of success in view of the fact that any public proclamation which would be satisfactory to Christians would almost certainly arouse a strong orthodox Moslem protest which the Egyptian Government might fear to meet. At the same time the issue is one of fundamental importance, not only for Egypt but for other Islamic countries, and there can be no question that a steady pressure must be maintained until the desired end is reached.—Bulletin of The International Missionary Council.

Missionary Cooperation in Persia

THE REV. GEORGE H. TRULL, one of the Secretaries of the Presbyterian Board of Foreign Missions, writes regarding his recent visit to Persia:

"I was most favorably impressed with the fine spirit of cooperation between our missionaries and those of the Church Missionary Society of England. Mr. J. D. Payne, our Mission Treasurer, at the request of the C. M. S. missionaries, makes arrangements for all their travel to the homeland. Evidently one treasurer might

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serve both Missions. One Theological Seminary and Bible Training School is now quite possible for the two Missions. Nurses trained in our Tabriz Hospital are now in Isfahan. A visit to Isfahan to see Bishop Linton and the C. M. S. work was most worth while. The bishop is in favor of just one Evangelical Church in Persia, as are the Presbyterian missionaries. Plans for effecting this have been drawn up and are under consideration. In the last analysis, the Persian Christians should be the ones to determine what form of church government they will adopt. The fine Christian attitude taken at present both by the C. M. S. and our own missionaries in relation to the matter, makes me hopeful that in Persia in the near future we may find a form of government adopted by the Evangelical Church which will combine the best features of Episcopacy and Presbyterianism."

LATIN AMERICA

Unique Way to Reduce

SLENDERIZING diets, when intro-duced in Rio de Janeiro by the Y. W. C. A. of Brazil, puzzled the youthful members of the health education classes. "Shall we eat this diet before or after meals?" was the question of The use of diet or one enthusiast. exercise to accomplish results is fascinating as well as new to them. The Health Director, Miss Helen Paulison, who went to Rio de Janeiro in 1927 from the State Teachers' College faculty in Kirksville, Missouri, had charge of the recreation at the first girls' camp. When the camp was opened three years ago by the Y. W. C. A., it was difficult to convince parents that outdoor life was healthful for their daughters. The camp is now popular with parents as well as girls.

The Y. W. C. A. theories of health and corrective exercises were in such demand that much of Miss Paulison's time was spent in a training course for teachers and an advanced course for girls in training at Bennett College.

Independent Methodist Church in Mexico

DLANS for the organization of the Methodist Church of Mexico by the uniting of the churches now in the Mexico Annual Conference of the Methodist Episcopal Church, and in the Mexico Annual Conference of the Methodist Episcopal Church, South, were approved by the General Conference of the Methodist Episcopal Church, South. This brings into its final stage the desire of the missionaries and nationals of the two branches of Methodism in Mexico to unite into one Church. Since 1919 they have been working in separate fields, holding separate conferences, and conducting separate institutions. The General Conference of the Methodist Episcopal Church, meeting in Kansas City in 1928, authorized its Mexico Annual Conference to unite with the Mexico Annual Conference of the Church, South, provided the latter This was body took similar action. the action taken in Dallas in May. Commissions are "authorized to formulate a basis of union, to call an autonomous conference in Mexico, and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico." The joint commission is instructed also "to provide for continued organic relationship of the present conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively."

Brazil Sunday School Union

THE Brazil Sunday School Union has developed a standard training course which comprises twelve units of ten class periods—a one-hundredtwenty-period course. The Union's great problem now is to provide the textbooks needed for many of these courses, but as the different mission boards have begun to make appropriations for the development of literature, it is hoped that preparation of these texts may now go forward without interruption.



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Some Living Issues. By Robert E. Speer. 280 pp. \$2.50. Revell. New York.

President Angell, of Yale University, at the recent commencement, said that "the period in which we are living may well come to be known in religious history as the 'age of unbelief'.....Hardly a week goes by that some new book does not appear attacking one or another of the strongholds of religious faith, while the popular magazines are flooded with articles of like character. Even college professors vie with itinerant lecturers and casual essayists in the chorus of atheistic propaganda."

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Several books have been reviewed in these columns that ably deal with this Most of them, however, situation. valuable as they are, are not likely to be read by many young people. Dr. Speer's volume will doubtless secure wider popular hearing. He has probably addressed more college students than any other Christian leader of this generation. He knows the youth's mind and how to approach it. He discusses vital religious questions in such a clear and readable way that his book should be placed in the hands of tens of thousands of young men and women, as well as laymen who do not ordinarily read religious books. In these days of confused voices, when minds, particularly among students, are bewildered by doubts, a book like this is of inestimable value. Dr. Speer writes, not controversially but in catholic spirit and the assured faith of one who can say with St. Paul: "I know Him whom I have believed."

Seven chapters present the major truths about Christ—His deity, virgin birth, crucifixion, resurrection, Lordship, and His place in the world of today. Then follow chapters applying the principles of Christ to such practical questions of life as tolerance and its limits, prayer, marriage and divorce, equality of women in the church. education, and missions. The final chapter is the substance of the great sermon on "Returning to Jesus," which Dr. Speer preached as Moderator of the Presbyterian General Assembly on his return from the Jerusalem Conference in 1928, a chapter which fittingly closes a noble contribution to the religious literature of this generation.

The History of Protestant Missions in Korea. By L. George Paik, Ph.D. 438 pp. \$2.50. Christian Literature Society. Seoul. 1929.

The story of Christian missions in Korea is one of the most inspiring stories in the history of Foreign Missions. It has been told in several books by missionaries and board secretaries. and now it has been told by a native Korean who, after studying in the mission schools in Korea, came to America and completed his studies at Park College, Princeton University and Princeton Theological Seminary. Afterwards he took post graduate work at the University of Pennsylvania and Yale University, the latter institution giving him the degree of Doctor of Philosophy. He is now a professor in the Chosen Christian College, Seoul. Dr. K. S. Latourette, Professor of Missions in the Yale School of Religion, highly commends the book in a foreword. While the volume is rather detailed for general reading, we concur in the judgment of Dr. D. J. Fleming, Professor of Missions in Union Theological Seminary, New York, that "it ought to be in every missionary library and all board secretaries should have it." Orders sent to THE REVIEW will be forwarded to the publishers in Korea.

Korea Calls. By Lois Hawks Swinehart. 160 pp. \$1.25. Revell. New York.

Mrs. Swinehart has given an interesting and instructive depiction of the education, charming personality, and sterling Christian character of an American girl who, following her vision, became a missionary in a far away land in spite of the strenuous objections of an aunt whose intention was to make her a queen among the younger set of an American City. The author's story of Frances Holt's letters to her father, describing the picturesque costumes, moods of life, strange language and customs of Koreans, the beautiful landscape of Korea, her unexpected fall into a "tiger drive" on her initial journey and her lucky escape are highly entertaining.

The author points out, too, that the service of carrying Christian faith, hope, and love to oppressed, brokenhearted, and benighted humanity throughout the world is the noblest human endeavor and that it therefore requires the best type of men and women as missionaries.

The book is written in lucid style and the story is facinating, even though it is a disappointment to the Korean on account of its revelation of some of the worst and not at all of the best side of the social, religious, and intellectual life of the Korean.

PEONG K. YOON.

The Rise of the Missionary Spirit in America, 1790-1815. By Oliver Wendell Ellsbree, Ph.D. 145 pp. Cloth, \$2.00; Paper, \$1.00. Williamsport Printing Co.

This is a valuable contribution to current missionary literature, although it contains little that is not familiar to the student of missions. The author has searched through almost innumerable periodicals, pamphlets and sermons of the period, and about two hundred contemporary

books, and brought together in one corrected narrative the important incidents connected with the development of the missionary spirit and activities of all the evangelical churches of that day. Beginning with brief sketches of John Eliot and David Brainard, out of which grew the Society for the Propagation of the Gospel in New England, and by which William Carey and Henry Martyn were inspired to enter on their missionary careers, the author proceeds to describe the rise of the great Meth-

odist Home Missions Movement under the leadership of Bishop Asbury, whose personal record was the preaching of 16,000 sermons, ordaining more than 4,000 preachers, and traveling by horseback and carriage 270,000 miles.

It was, however, as our author points out, hyper-Calvinists (they called themselves "Consistent Calvinists") of the Edwardeon and Hopkinsian type who took the lead in promoting missions to foreign lands. Both Samuel Mills of the Haystack prayermeeting and Adoniram Judson were disciples of Samuel Hopkins, who held the view that "one must be willing, nay, even anxious to spend his eternity in hell if it should chance to please God to send him there"!

Readers of all denominations will find sketches of the beginning of the missionary work of their several churches, which are not brought together in any other one book in such a compact and interesting way. The whole story is made readable by a genial vein of humor, and the author's comments are characterized by common sense and a commendable breadth of view. S. H. CHESTER.

The Present and Future of Religion. By C. E. M. Joad. 310 pp. \$2. Macmillan. New York.

This book is an example of the assaults upon the churches. The author, a graduate of Oxford University and a lecturer on philosophy, says that his "interest is that neither of a believer nor of a sceptic but of an absorbed

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spectator." But he reports with gusto all the adverse statistics he has been able to get hold of, magnifies the defects of the churches, ignores most of their virtues, and minimizes what he cannot ignore. His book deals primarily with the Church of England, but he includes references to other churches in both Great Britain and America. One of the many samples of the judgment of this philosophic "spectator" is his statement on pp. 16, 17 that "far more people believe that the Bible is inspired than that the first chapter of Genesis is historical. The inference seems to be that many people who regard the Bible as God's book consider that He has wilfully deceived His readers in the first chapter." When a writer makes a statement like that, we wonder whether we should vindicate his intelligence at the expense of his sincerity or his sincerity at the expense of his intelligence.

The Epistles of Paul the Apostle to the Thessalonians. By C. F. Hogg and W. E. Vine. 307 pp. \$1.60. Pickering and Inglis. London.

A conservative, excgetical, practical, missionary commentary on the earliest of Paul's epistles. It gives the meaning of the text with references to all parallel passages. The authors write in a sane and scholarly way and their work was highly commended by the late W. H. Griffith Thomas. Unfortunately even this second edition has four pages of typographical corrections. S. M. ZWEMER.

Lilias Trotter. By Blanche A. F. Pigott. 245 pp. \$2.50. Marshall, Morgan & Scott. London.

The large circle of friends who have seen the clear flame of this candle in North Africa owe a great debt to Miss Pigott, who was Miss Trotter's comrade for half a century and who through months of weakness has compiled this memorial of a deathless life. Miss Trotter was born in 1853 and died in 1928. The greater part of her life was spent in Algiers where she founded the Algier's Mission Band, but the influence she exerted by her

pen and brush, as well as by her personality and prayer, extended in everwidening circles throughout the Near East. Artist, writer and mystic, she found her theme and inspiration in work among the lowly, first in the City of Algiers and then on long itinerating journeys to the borders of the Sahara. No missionary in modern times has prepared more effective literature for the Moslem heart: and she was the pioneer in attempts to make Christian literature in Arabic artistically attractive. The record of her life here given happily consists largely of extracts from her own journals and letters. There is scarcely any attempt at interpretation. One who knew her intimately sums up the secret of her life in these words:

"Her wide outlook and vision, and her touch with world mission problems, went hand in hand with a grasp of detail which amazed, as did her memory. Her methodical files and folios and her unfailing attention to business and to letters were all the more remarkable in one who had such great artistic and literary gifts. Miss Trotter has always seemed to me, in these nearly twenty years of working under her, like a knight with a pure white banner floating on high, and never for an instant lowered, a knight never off duty." S. M. ZWEMER.

Romance Road: Life and Work in Northern Africa. By Georgiana Barbara Such. 215 pp. \$2.00. Revell. New York.

An engrossing narrative of travel in Morocco and Algiers with brief excursions in Kabylia and Tunisia. The writer loves the Arabs and Kabyles and has spent many days with them on the road and in their villages. "Their condition is pitiful, their needs appalling, their poverty tragic, but their hearts are clean and their souls worthy of our love." There are pen sketches of Casablanca, \mathbf{the} new French capital with its mushroom growth, of Algiers in its romantic beauty, of the dancing women of the nomads, and of the wild weird performances of the dervishes. One

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misses the background of those who know Islam as the dominant religion, and no direct mention is made of established missions, but the author is sympathetic in outlook although very limited in her knowledge of Arabic. The illustrations are beautiful, but the picture of a possible *jihad* given in the last chapter is fanciful. There is no map and no index.

S. M. ZWEMER.

Immanuel Hymnal. 600 pp. The Macmillan Co. New York. 1929.

In this collection of about six hundred church hymns, with music and responsive Scripture readings, the distinctive features are the complete absence of hymns having a Unitarian tinge or of obscure spiritual meaning. the introduction of much new music of a high order (one fifth of the tunes being new), and the excellent arrangement of the Scripture readings under headings which suggest the Scriptural themes. There is also an admirable series of indexes, alphabetical, metrical and subject, first lines and tunes. The collection represents a winnowing from the best great hymns of the Church of the past, with important new material and the rediscovery of some of the best devotional melodies from the hymnology of Germany and other lands. This hymnal will contribute in marked degree to intelligent, spiritual worship.

H. R. MONRO.

Humanity Uprooted. By Maurice Hindus. 369 pp. \$3.50. Jonathan Cape and Harrison Smith. New York.

Everywhere people are thinking about Russia. There is an impression that something unprecedented is taking place, but there is a suspicion that some of the reports are Soviet propaganda and that others are the exaggerated charges of hostile critics. Just what and why is the Russian type of Communism? What is it doing? What are its merits and demerits? This book answers these and related questions. It is preeminently *the* book about Russia—clear, comprehensive, up-to-date and judiciously fair. Havelock Ellis calls it "the most competent and best balanced book on Russia." "I've learned more from it than I have from any other book I've read for years," says H. G. Wells. John Dewey writes an introduction in which he declares that "to read these pages with sympathy is to travel the road of a liberal education. He has risen above the trammels of partisanship and achieved a depiction as objective, as impartial, as it is moving and varied."

The book shows that what is taking place is not a mere surface change, a realignment of existing institutions. but a veritable uprooting of humanity. "Russia has plucked up the old world by its very roots, and the party in power is glad to see these roots wilt and turn to dust.....She wants a society without religion, with sex freedom, with external compulsions removed from family and love, with mental and manual workers reduced to a plane of equality, with the individual depending for his salvation not on himself but the group. A whole generation is being vigorously reared in the belief that religion is a monstrous unreality, that the accumulation of material substance is the grossest of wrongs, and that the man in its pursuit, especially the business man, is the slimiest creature on earth."

These are not the words of a man who has depended on second hand information. He was born in Russia, lived there till the age of fourteen when he came to America, and in 1923 went back to Russia, and since then has visited Russia almost annually, roaming at leisure in Siberia, the Caucasus, the Volga region, the Ukrains, the Crimea and the far North, his Russian birth and knowledge of the language opening to him sources of information that were closed to others. No one who wants to know the real truth about Soviet Russia can afford to miss this authentic and graphic account of an upheaval among 150,000,-000 people, which may have a portentous effect upon the world.

COMING EVENTS

- September 16-17 COMMITTEE OF REF-ERENCE AND COUNSEL, Foreign Missions Conference of N. A., New York, N. Y.
- September 29-October 1—INTERDENOMI-NATIONAL 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, EVAN-GELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVEN-TION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23—WORLD CONVENTION, DIS-CIPLES OF CHRIST, Washington, D. C.
- November 30-December 5-North Amer-ICAN HQME 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 American 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 STUBES, 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 1885, 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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MR. MOODY AND A MORTGAGE, by David McConaughy, director of the Stewardship Department of the General Council of the Presbyterian General Assembly.

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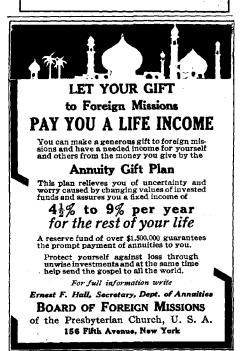
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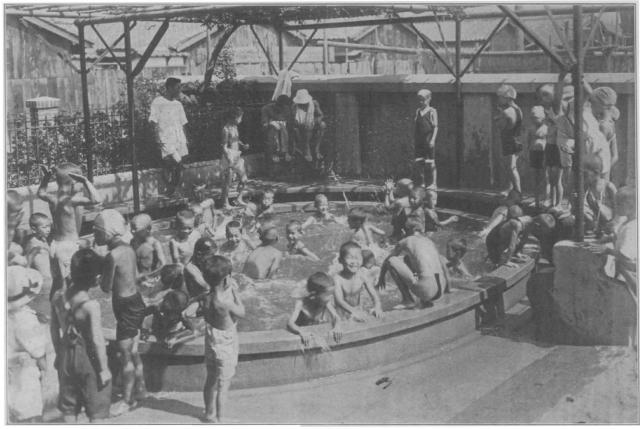
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EVANGELIZING RURAL JAPAN

BY THE REV. GEORGE P. PIERSON, D.D. Presbyterian Missionary in Japan for Forty Years

HE citadel of a land is its common people, notably its rural people. Only when this citadel is taken is a land really There are at least 40,000,open. 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 the great church into which 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 vesterday 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

The teaching of the one a god. 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 housenoid 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 spellbound 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 (concorrespondversational-broken, ence-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 litte 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 subdepartments. 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 themand 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 standingby-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 liveprovide 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 estrange-

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.

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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 movement which а 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 This conferences. 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, unanimously 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 quantative 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 Christlike 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 prayermeetings 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, cheappriced 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

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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 One cannot visit a and gurus. 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 intrenched 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 Cevlonese 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-

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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-Christhe Chantung forces. In tian 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 village 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 Dr. Robert P. Wilder, baptized. 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

O NE 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-

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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 "What is he didn't understand. the meaning of 'baptism'; the 'resurrection'; 'Hallelujah'; 'Amen'?

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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 Christian 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 oneyear-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 concience. 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

M ARVELOUS 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 Today one may smaller rivers. 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. Twentyfive 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 to free-thinking. The access 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 They are ready of these tribes. 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

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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 supicious 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

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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 We prevail with God in prayer. 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 The Lord Jesus will throne. 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.

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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 as-In 1924, the Nationalist sumed. 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 transform 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 extraterritoriality. 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.

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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 Her mail was been interested. 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 evesight 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

→HERE 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 bov. 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 eves 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 The work grew, and a assistant. 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 He did not have a penny needs. 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-

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The sell, the work has grown. 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 Because they will work at School. any honest job, the students of St. Paul's have the goodwill of the whole Perhaps there is a community. 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

\HE 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 Most of the inor foreign field. formation 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. Abbev 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 fortysix 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 fortyfive."

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 Yet there are some that China.

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 womanhood. Chinese 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. \mathbf{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. Ι 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. Abbey 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

I N 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-

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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

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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. я. 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 vet 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 completely 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 overriden 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 today, 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 This prevents many incurable. 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 Untreated or improperly hiaden. treated cancer is, it is true, always fatal: but is 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 Their attitude and purwork. pose 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 factfinding 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.



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 bargain 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 MIS-SIONARY 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 pub-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 selfsupporting, self-governing and selfpropagating 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 The churches must anti-Christian. do this work through their Christian colleges. The plain inference appears to be the merging of denominational colleges into union institutions whereever 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 It is not long since even changed. 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.



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 lameher 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 Janor? 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 bort. 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 Run with patience - run promises. 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

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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 Katsu, 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.'"

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).

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;

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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

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in six years and then what am I going I want independence, of to do? 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 dav.

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 Phœnix, 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 notor 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 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 Phœnix 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.

- "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.

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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. making and furniture Shoe Heretofore we have making. 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 Porto Rican families of territory. 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 FLORENCE E. QUINLAN, 105 EAST 22D STREET, NEW YORK

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions

THE 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 accurulate 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 voung 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 The speaker stated that countries. 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.

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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 praver.

One of the most interesting incidents of the year in regard to the work of our Committee happened in At that great summer Northfield. 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 When Mrs. Peabody and I woman. 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 ha been necessary to amputate both her and her hands. .or the injury A money compens had been made whic. Jut in the bank a fund sufficient to provide for the education of the child. V hen we saw her, she was about eig t years old. The sullen and fearful ittle creature who shrank from all co: tacts 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 indeographs.

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 Is not the story of this chairman. 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 The translaby the four evangels. tion 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 longed 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.
 - 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.

- Responsibility of Christians to Foster the "Will to Peace." IV.
 - 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 passioned 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 for program 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 ad-vancement 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 com-bined 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 ഫ് Churches, 105 East 22d St., New York. 15c.

For Topic II: On Earth Peace. Symposium; published by The Central Com-mittee on the United Study of Foreign Missions for the Federation of Woman's Board of Foreign Missions and Council for a 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 In-ternational Good-Will." Symposium. Mac-millan Naw York \$1 50

millan, 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.

Sword or the Cross by Kirby ThePage. Doran, New York. 15c.

Arbitration-The Only Substitute for War. Committee on the Cause and Cure of War, 1511 Grand Central Terminal

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 Churches and World Peace. ontheSyllabus. 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, 15 Grand Central Terminal Bldg., 1015 Gran 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."



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

HE 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

1930]

 $\mathbf{R}^{ ext{AJA}}$ 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 Kapur-The present generation knew thala. 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-prin-cipal 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 "If there are church membership. 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

ARECENT 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

A NEW 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 In-L stitution of learning is Silliman Institute at Dumaguete, on Negros In location, acreage, build-Island. ings, 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 unanswerably 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 philanthrophy 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 Aquinaldo.

What One Bible Did

OMMISSIONER OSIAS, Philip-C pine 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 Tes-After recovery he took his tament. 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 Manchuria. 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

HERE is a boulevard from the L 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 Yet its construcparts of Nanking. tion 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 The real sufferers were valuation. 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

HERE are two really great mis-L sionary 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 institu-The campus covers an area of tion. 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

C. ARLINGTON, a famine relief L. 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-5

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 deliberations 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

TS 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

JOINT conference of representa-A tives 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 fundamental 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

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 Coupyray, twentythree 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. -LivingChurch.

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

N SPITE of the depression and dis-L couragement 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 The built before the end of 1930. 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 L 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—

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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 Mc-Kim 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 Tokuo 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 L 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

ONDITIONS in Japan are far from A 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 farreaching 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 incalcu712

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lable power in the country."—Church Missionary Outlook.

Wonderful for Reducing Swelled Heads

USITA, one of the oldest and K using the 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 opera-A steady stream of talk had tion. 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 L 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 ٢ ▲ Negro girls and women over a period of twenty-five years was the subject recently for an interview of length Since the in the New York World. 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 Miss Bowles is twenty-five years. 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

D URING 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

I^T 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 living conditions follow and the monthly visits to the villages, where the native home is often a windowless, chimneyless, furnitureless stone-andsod 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. — $R \ e \ c \ or \ d \ of \ Christian$ *Work*.

Moslems Read the Bible

THERE never was a time when L 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 largly 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 The El-Azhar University in date. 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 Shatal-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.

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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

 $T^{\rm HE}$ 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 Si-I mon 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.



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 She took many native attendants. 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 lesson interest. On the other hand there are significant differences of viewpoint and emphasis and even of While claiming for Luthopinion. eranism 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. Mar-shall, 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 unremitting 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 fruit-The aged widow of Thomas age. 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 Board CHURCH (Presbyterian of Christian Education, Philadelphia. 75c paper, \$1 cloth) is a suggestive application of Christian principles to the problems of rural life, by Ralph It presents a large and A. Felton. 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 want international-mindedness who 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 PUB-LIC, 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 HAR-VEY, 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-

COMING EVENTS

- September 16-17—COMMITTEE OF REF-ERENCE AND COUNSEL, Foreign Missions Conference of N. A., New York, N. Y.
- September 29-October 1—INTERDENOMI-NATIONAL 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, EVAN-GELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVEN-TION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23—WORLD CONVENTION, DIS-CIPLES OF CHRIST, Washington, D. C.
- November 10-18—WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, Washington, D. C.
- November 30-December 5-NORTH AMER-ICAN 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

Two GREAT FRIENDS OF CHINA RETIRE FRANK D. GAMEWELL, PH.D.

DR. A. J. BOWEN

DR. FRANK D. GAMEWELL and DR. A. J. BOWEN, two veteran missionaries who have rendered notable service to China, have been granted retirement by the Methodist Board of Foreign Missions.

Going to China in 1881 Dr. Gamewell taught in Peking, was a pioneer superintendent in West China, professor of science in Peking University (1889-1900), and general secretary of China Educational Association. As an engineer he directed the fortification of the legation's compound at Peking during the Boxer siege, in the summer of 1900, and was decorated for his service by the British government. On his last visit to China ten of his former students, including the Rev. Wang Chih Ping (now Bishop Wang), presented him with a shield of silver on a carved wood support, inscribed to "Father Gamewell."

DR. A. J. BOWEN, whose health has been impaired by his labors and by anxiety over the conditions under which he has worked in recent years of civil disorder, went to China as a missionary in 1897, and became identified with Nanking University in its early days as teacher (1897-1903) and acting president (1903-1904). It was largely through his wise and tactful leadership that other denominations were brought into the cooperation which resulted in the founding of the union University of Nanking, of which he was the first president, continuing until the general change of educational policy made it desirable to place the institution under a Chinese executive.

*

THE REV. DR. JOHN W. CHAPMAN, missionary, explorer and scientist, who has served the Protestant Episcopal Church in Anvik, Alaska, for forty-three years, has retired from the Alaskan field. He is 72 years old. Dr. Chapman will be placed on the honor roll of the Church. He will be succeeded in Alaska by his son, who has long been associated with his father in the latter's missionary work.

*

At the recent Synod of the Northern Province of the Moravian Church in America, held in Bethlehem, Pa., June 12 to 20, 1930, DR. PAUL DE SCHWEINITZ, for almost 32 years Secretary of Moravian Missions, declined re-election to the Governing or Executive Board of the Church, which carried with it his resignation as Secretary of Missions. The functions of this office are combined with the presidency of the Moravian Society for Propagating the Gospel. The new president is Dr. S. H. Gapp. Dr. de Schweinitz has long been a

Dr. de Schweinitz has long been a trusted and loved missionary leader. It was he who, in 1904, proposed the creation of a permanent Committee representing the mission boards and societies of the United States and Canada, and he became one of the organizers and original members of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, serving as a member for 18 years, from 1907 to 1930, with the omission of only the years demanded by constitutional requirements.

He was the Recording Secretary of the Committee in 1919-1920, and the Chairman in 1920-1922. He was a member of the American Section of the Executive Committee of the World Missionary Conference at Edinburgh in 1908-1910, Chairman of the Foreign Missions Conference of North America in 1917-1918, and a member of the International Missionary Council 1920-1928. He has consented to continue to serve as Treasurer of Moravian Missions with his office at 67 West Church Street, Bethlehem, Pa.

*

DR. WARREN H. WILSON, of the Presbyterian Board of National Missions, has been granted a year's leave of ab-(Concluded on page 799.)

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Stewardship Department of the General Council of the Presbyterian General Assembly.

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DELAVAN L. PIERSON, Editor ARTHUR J. BROWN, Editor for 1930

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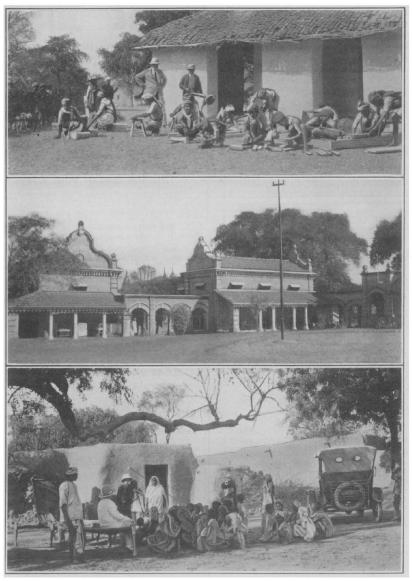
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TOP-MANUAL TRAINING CLASS AT THE JHANSI BOYS' SCHOOL CENTER-WOMAN'S UNION MISSION HOSPITAL, JHANSI BOTTOM-VILLAGE MEETING NEAR AMBALA CITY Pictures taken by the Editor in India.



INDIA'S CALL TO PRAYER

The National Christian Council of India has published an outline of Intercession as follows:

Let us seek for a Missionary Spirit—that the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind.

Let us give thanks for the Church in India, remembering that it is part of the Church Catholic which is the body of Christ.

Let us thank God for the manifestation of the desire for unity in the Church in India, and for the scheme of Union proposed in South India.

Let us seek a Spirit of Prayer—that Christian people may learn to pray as Christ prayed and taught the disciples to pray; and that an ever-increasing number of interceders may be raised up, until the whole Church is awakened to prayer.

Let us seek a Spirit of Sacrifice and of Unity—that the Church may be willing, at whatever cost, to follow and bear witness to the way of Christ as she learns it; that the whole Church of Christ may desire and experience a new unity in Christ.

Let us seek for the Gift of Interpretation—that the Church may learn to preach the Gospel by word and life in terms that the men and women of this age will understand.

Let us seek for courageous witness in Moral Questions—that the witness of the Church in moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

MEDICAL WORK

Let us thank God for those Christian men and women who give their lives in the service of the sick and the suffering.

Let us thank God for the increased efforts, put forth by the State and by public bodies, for the prevention of disease.

Let us seek for a Spirit of Service—that a great number of men and women may offer themselves unreservedly to do Christ's work, at home and abroad in our generation.

Let us seek for the completion of our own conversion, praying for the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

-From The Review of the Churches.

725

THE STORY OF AN INDIAN CHURCH

BY THE REV. W. B. ANDERSON, D.D.

Secretary of the Board of Foreign Missions of the United Presbyterian Church

'N THE Punjab, North India, in 1857, a church was begun with four Indian converts: in 1928. its communicants numbered 43.-895. The pioneers in this field had certain settled convictions regarding their missionary task. They believed in the democratic rights of the individual in society, the Presbyterian form of church government, the necessity of the regeneration of the individual to enter the Kingdom of God; that all missionary effort must terminate upon the development of a church: that the church must be independent and self-supporting, that the missionary must be ecclesiastically subordinate to the church in the field; and that education must be fostered as a necessary result of Christianity but never regarded as its cause. With remarkable tenacity, the successors of these men have adhered to these principles, with the results apparent today.

Growth by Decades

The following figures show the development of this Church in the number of communicants and their contributions:

 1858
 1878
 1908
 1918
 1928

 Communicants
 4
 211
 14,202
 32,557
 43,895

 Contributions
 .
 \$244
 \$5,912
 \$5,910
 \$18,622

The contributions noted contain only congregational funds, and not any fees in schools or hospitals. In evaluating these contributions, it must be remembered that the average laborer's wage is about twenty times greater in America than in India.

First Fruits

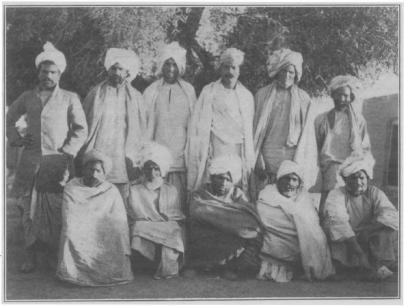
The first converts, in 1857, were a high caste Hindu, two men from the outcastes, and one Moslem. Thus from the very beginning, the question of caste was settled for this church, and this first ingathering was an earnest of the harvests that were to follow from among all castes and classes.

Ordained Indians were at the first received into the mission organization. Indians continued in membership until 1873, when, at the suggestion of the Board in America, they were excluded from the Mission with a view to fostering the independence of the Indian Church. From the beginning there was no question of the membership of the American ministers in the church courts, nor was there any question of the organic relations of the new Church in India to the mother Church in America. This was in full accord with the spirit of those times and with the traditions of the Church. The missionaries gave all privileges to their Indian brothers, and took all privileges to themselves. The result has been that as rapidly as Indians have developed they have taken a place of equality with missionaries in church courts, and with a true generosity they have ever accorded to the missionaries the relationship of true brotherhood within those courts.

At the present time, there is one Synod, composed of six presbyteries with ninety-seven congregations and ninety unorganized mission stations. Necessarily with the great ingatherings from among a people so universally illiterate as the Chuhras are, the task of organizing has been a difficult one. It is only through the exercise of skill and patience that Presbyterianism has been made to fit the situation. Notwithstanding the difficulties where organization and methods have been adapted to village conditions, remarkable progress has been made.

An Adaptation of Presbyterian Discipline

As an example of adaptation, the following might be cited. Our grievance against the acting pastor. He informed the elder that he would be debarred from the communion unless he repented and paid up. When I raised the question of his competence to debar an elder from the communion, he very patiently explained to me that these Presbyterian forms were not made for a village congregation with illiterate village elders, and that for the sake of the purity of the Church we must not permit



A NEWLY ORDAINED ELEVEN. MUCH DEPENDS ON THE VILLAGE SESSION

head evangelist in the district was a wise and experienced minister who was thoroughly respected by the Christian community. We had arrived at a village where a communion service was to be conducted by the evangelist. In the preparatory meeting on Saturday evening, he found an elder whose payments toward the salary had been discontinued because of a mere forms to interfere with essential righteousness.

The next day the elder came to the service and sulked in the back of the audience, debarred from the ordinance of which he was by ordination one of the dispensers. Early Monday morning, as we were preparing to move our camp, the elder and his pastor came to the door of the tent, hand in hand,

1930]

with smiling faces. The elder explained that the night before he had not been able to sleep for shame, that he had risen and gone to his pastor, confessed his folly, paid all his arrears, and that now he wished to be restored to good standing in the church and his office. We had a wonderful little prayer meeting in the tent. Then the head evangelist restored the elder to good and regular standing in the congregation of which he was an ordained elder.

Of course as the church develops in experience and intelligence, measures such as this are more rare and less necessary, and perhaps any system must be flexible enough to permit its adaptation to unusual conditions.

The "Mass Movement"

In order to appreciate what has been accomplished in the growth of this Church, one must know something of the social conditions in India, and particularly the social degradation of the aboriginal people. This social degradation has no parallel in human society. It is from among these people, who in the Punjab are called Chuhras, that the great majority of the communicants of this Church have been gathered.

Too hasty conclusions, however, must not be formed with reference to the acceptance of Christianity by the Chuhras. It never has been an easy thing for them to leave their age-long social customs, their mud altars, and often their friends and families, to become Christians. Thousands have endured persecution and few have secured material help after baptism. The movement has been essentially the result of the Gospel reaching the hearts of men, although its touch has often been light upon minds and hearts reduced almost to the intelligence and feeling of animals. Scores of instances might be recited to illustrate the reality of their religious change.

Living Faith

One wet winter afternoon, the head evangelist and I sat for several hours in a village hut crowded with people sitting among the cows and buffaloes that were being sheltered from the pouring rain outside. There were no Christians in this village, but many candidates for baptism had been prepared by an enthusiastic evangelist and were being examined for admission to the church. The next day over forty persons were baptized and a group was started on the way to become a congregation. In the two years following, they had had no resident pastor or teacher, but had built a little shelter of a thatched roof laid upon forked sticks and without walls. This they called their church, and here they gathered for daily worship. Through all those months they had endured persecution from the farmers whose serfs they were.

One afternoon there appeared suddenly at my door three or four men who were evidently much agitated. The night before a Hindu girl had been murdered in this village and her jewelry stolen. The police accused a Christian boy of the murder, and subjected his wife to most distressing torture under which she had confessed the guilt of her husband, and now the boy was in jail. Would I intercede for him? No, I would not interfere in a criminal case in the court but would go to the village the next dav.

On arriving there, the young wife rushed screaming, to throw herself on the ground, catch me around the feet, and implore me to free her husband and save her soul as she had perjured herself under torture. I remained in the village for hours, and was almost sure of the innocence of the young man, but was firm in declining to offer any interference at the court in a criminal case. I explained to the people that if the young man was innocent, God could deliver him in answer to their prayers. They arranged to meet every night for prayer for his deliverance.

The young man was speedily tried by an English judge and was sentenced to be hanged. All during his stay in prison he had insisted upon his innocence, and had shown a wonderful faith in the power of Christ to free him from any sentence. The day after that set for his execution we were returning home from a distant point I had been through his village. dreading the meeting with his When we arrived there, people. although it was mid-afternoon, the people were gathered in the little shack which they called the church, and we heard their singing before we entered the village. When they saw us, they came rushing from the church with the news that the boy had been pardoned and sent home.

We called the boy and questioned him. All he knew was that on the morning on which he was to have been hanged the judge called for him and told him that he was free, giving him railway fare to return to his village. He said, "We all knew that Christ would deliver me just the way you had taught us." I was ashamed that I had taught them that Christ would deliver him and then had not believed that He would.

Self-Supporting Congregations

In the beginning of the Mission, there was great concern that provision be made for the support of the church by the Indian people. Repeated references to the subject are found in the records of the Board and of the Mission. It is a question as to how much progress would have been made, however, if it had not been for the great spiritual quickening that came to certain of the Indian men. In the revival of 1896, following the visit of General Booth of the Salvation Army to India, one of the pastors was greatly stirred and took a vow



A VILLAGE CHURCH

that he would from that time forth take his support only from the Indian Church. He was joined by three of the seminary students in this purpose, and through the years these have been joined by a devoted band of fellow pastors. There are now sixty-eight selfsupporting congregations in the Church.

The Church in America might well sit at the feet of this, her Punjabi child, and learn lessons in stewardship. Poor with a poverty of which we can have no conception, they have given to the making of many rich. In many a village home, where the family practically lives on a ration, with so many fistfuls of meal being dealt out for each member of the household before the baking, the housewife puts into "God's jar" every tenth fistful of meal. Such is a fellowship that must enrich the giver.

While missionaries and pastors are ever being made heartsick by the ignorance, superstition and degradation of the mass of the Christian people. within that Church there have repeatedly been such spiritual impulses as to keep hope and faith bright and strong. In 1858, the missionaries reported with joy the reflections they saw in India of the great revival of that year in America. These were especially marked among soldiers and civilians of the European pop-In 1896, there came ulation. marked times of refreshing to many schools, stations, and congregations. In 1904, there began the Sialkot Convention with its tides of blessing reaching far beyond the borders of the Punjab. Granted all the faith, courage and devotion of missionaries and pastors, without these spiritual quickenings the Church would have fallen far short of her present accomplishments. For nothing else do pastors and missionaries pray so earnestly as that this deep spiritual tide may be ever rising and filling the Church with divine power.

Christian Education

From its begining, the Mission developed an educational work. Almost the first undertaking was theological training of two Christian workers in "didactic theology, the original languages of the Scriptures, Biblical criticism, and Church history." In 1871, there was established a theological seminary which has had a difficult task to keep up the standard of an educated ministry in the midst of such crying need for pastors of churches composed of illiterate village people. At first none having less than a grammar school education were admitted to the seminary; then the standard was raised to admit only those having a high school training; now none are admitted of lower qualifications than university intermediate (junior college) training. In 1915, the first man having a university degree was graduated from the seminary and ordained. There are now several such in training. The seminary has always been controlled by the Synod, which owns the entire plant used for its work. Money for land and buildings was contributed from America. The salaries of the missionary professors are paid by the American Church, but those of the two Indian professors by the Church in India.

Space does not permit a discussion of the interest of the Church in education in general. The curriculum for the training of Christian youth ranges all the way from the 150 Mission village schools through the university.

Evangelism and Missionary Spirit

The proof of the vitality of a church must be its evangelistic and missionary efforts. Through all the years the spirit of evangelism has been cultivated and the direct and simple preaching of the Gospel has never been forsaken by missionaries or pastors. In every station every year is held a summer school, lasting generally for two or three weeks. Here the pastors, evangelists, and Christian teachers are gathered for Bible study and devotional meetings. Great stress is laid upon the obligation of

the Christian to witness to his faith.

Every winter there is a simultaneous campaign of evangelism. At this time a week or ten days is given by each congregation to the preaching of the Gospel among the non-Christians and the selling of New Testament portions. Even the most ignorant members are trained to go out and sell these Scripture portions and witness to the power that they contain. There have been some remarkable results.

If ever a Church could make a legitimate excuse for not helping others because it had enough to do to help itself, this would be that Church. In 1908, as the result of revival, the Synod established a Board of Home Missions composed entirely of Indian men. This Board selected the most difficult field it could find within the confines of the Mission, sending its men out into a new territory among bigoted Moslems on the frontier. For the twenty years since, that work has been maintained with the support secured and the administration cared for by this Board of Home Missions.

In 1916, the Mission gave over to the Synod, at its request, part of a district adjacent to the field occupied by the Church, and in 1927, the Synod assumed the support and administration of a whole district. Negotiations are now under way between the Mission and the Synod for the latter to assume the administration of all evangelistic work being done by the Mission, together with the budget being received from America for that work.

Both missionaries and pastors would be quick to admit, and would even insist, that this Church is ignorant and defective and is scarcely more than embryonic in its development. Yet it proves that the Gospel of Christ is indeed the power of God unto salvation, and is an earnest of what that Gospel will yet do for India.

CHRIST THE SIGNIFICANT FORCE IN INDIA

Whether we look at India from the political, the social, the economic, the educational, the religious, or industrial point of view, the one force which is of the greatest significance is the Living Christ. He is the greatest dynamic and creative force in India to-day. I say this with great care and earnestness, for I realize how foolish it will sound to many, and how visionary to others. But when one reads history, when one studies the trends for the betterment of life—personal, social and national, and most of all when one walks in daily fellowship with Him, then it is that such a realization grows to conviction, but a conviction which bears the stamp of utter reality and fact. He is actually lifting men. He is changing men's lives. He is drawing men unto Himself. He is recreating institutions and customs, and He is creating in men a new life. And when I scan the horizon I see no comparable force.—Paul J. Braised, American Baptist, Telugu Mission, India.

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MISSION EDUCATION IN INDIA

BY ARTHUR T. MAYHEW, C.I.E.

Former Government Director of Public Instruction in the Central Provinces, India

10 ONE could accuse the Christian missionary in India \mathbf{of} self-complacency. The Commission which is to investigate his educational work in that country will find a congenial atmosphere of genuine humility. It will not bring to light many defects or problems hitherto ignored by labourers in the field. But by the marshalling of facts and figures which individual missions and periodic conferences have had no time to assemble, and by a comprehensive survey of their significance, it will be able to indicate which of the many problems are the most vital and to suggest perhaps a more scientific method of approaching them. The information that it will give to isolated workers all over India concerning aims, methods and results in other parts of the vast field will in itself justify its establishment. To some extent its path has been prepared by the systematic labors of the All India and Provincial Missionary Councils. But the inclusion in the Commission of members with expert knowledge of educational work outside India guarantees a freshness of view that will be welcomed by these Councils in whom familiarity with the problems has bred not contempt for the problems so much as diffidence in themselves. It will also reassure organisers and supporters of mission work in the home countries whose uneasiness regarding Christian education in India is not always allaved by mission reports conspicuous for their honesty rather than for their optimism.

Some home critics suggest that educational ambition leads missions to neglect their evangelical calling; while perhaps as many protest that the evangelist must follow in the tracks of the school-We hope that the Commaster. mission will not try to "reconcile" claims which are really indistinguishable from one another. The education that India needs is evangelical education, saturated with the spirit of Christianity. The Christianity that India needs is enlightened Christianity that not only appeals to the heart, but enlists all the faculties in the development of the arts and sciences under the guidance of the Holy Spirit. The Commission's task is to see how, on the one hand, mission education can be made more Christian, and how, on the other hand, broad and comprehensive curricula, conceived in a Christian spirit with reference to national needs, can be more effectively taught.

About seventy-five years ago, Alexander Duff and John Wilson determined the broad lines on which mission education has since advanced and in particular its relations to the Government system of education. Today, in British India,* missions are responsible for the education of more than 347,000 scholars and spend from their own funds, pupils' fees and Government grants, more than £777,000 (\$3,-

[•] Except where otherwise stated, the statistics and opinions contained in this article refer to British India. The writer is aware of the importance of the work undertaken by missions in the states ruled by the Indian Princes, but has no accurate information regarding its progress and problems.

885,000) thereon. For India as a whole, including native states, they educate 646,000 scholars, spending on them more than \$8,000,000. These figures indicate the heavy responsibility that they have in-So far, however, as numcurred. bers go, mission institutions play relatively a less important part today than they did in 1854 when they came into the government system. Though they are responsible for the 25% of the girls in high schools and for 20% of the women who are taking a university course, the proportion in the case of male scholars is much smaller, amounting in the case of primary schools to only 3%.

What Duff did not and could not anticipate was the growth, side by side with government and mission institutions, of colleges and schools controlled by local authorities debarred from all religious operations, by private Indian agencies indifferent to religion, and by managing bodies animated by a distinctively Mohammedan or Bud-He would probably dhist spirit. be the first to admit that the system of education of which mission institutions now form a part could not be described as a whole, by the most optimistic observer, as a Christian system.

One of the most interesting and significant educational institutions in India today is that supported and inspired by the Bengali poet, Rabindranath Tagore. It will be worth while for the Commission to inquire why Tagore, one of the finest educational minds in India. keeps "Shantiniketan" (abode of peace) outside the system of education organised and controlled by the Government. One of his reasons is certainly that inclusion in such a system would mean the loss of the schools' distinctive aim and individual atmosphere.

The Commission may then try to ascertain from parents and exstudents whether mission institutions have for them any such distinctive aim and atmosphere. They are too likely to find that the chief purpose which these institutions are supposed to serve is preparation for public examinations. The devout lives and personal examples missionaries and individual \mathbf{of} masters, the disciplinary effect of school and hostel, daily prayers and Bible instruction, will have meant much for many of them. But underlying all this will be a conviction that the schools' operations have been determined by examinations in which religion plays no part, by courses of instruction framed by authorities pledged to religious neutrality and by examination exigencies which have involved the exclusion from ordinary instruction of every item calculated to stimulate religious A teacher who is to be interest. an effective agent in securing a diploma for his pupils cannot concentrate attention on aspects of a subject which examiners are compelled to ignore. The Government Inspection Report must make no reference to religious instruction, which is discreetly kept out of the way on inspection days and so becomes in the eyes of parents and pupils a by-product.

The Commission may then proceed to investigate the aims and methods of the Hindu University at Benares and the Mohammedan University at Aligarh. Among much that may be open to criticism, they will find proof in these universities of a conviction that Hindu and Mohammedan culture and religion demand for their development and expression institutions and systems of public examination which emphasize, in a

manner that impresses the general public, what is distinctive in their And they will ask traditions. themselves whether it is not practicable to devise for Christian India a system of distinctively Christian schools culminating in and dominated by a Christian university, and whether such a system might not exist side by side with the "neutral" Government system, while continuing, like the Hindu and Mohammedan universities, to enjoy the recognition and financial assistance of the Government.

The Commission will note in this connection that mission institutions in British India receive from public funds slightly more than the sum of nearly £217,000 (\$1,085,-000), that their supporters contribute and enjoy a fee income of over £200,000 (\$1,000,000). Anxious enquiry into the bearing of political questions on the expectation of support from the Government and the public will probably reveal that there has been no withdrawal of such support during the ten years that education in each province has been controlled by an Indian Minister responsible to a Provincial Council, and will suggest that a large measure of independence, if won by India, will not be detrimental to any system of of mission education, however distinctively Christian, provided that it is also consistent with national aspirations and conducive to the cultural development of India.

How this can best be secured will no doubt form one important section of the Commission's enquiry. For a larger measure of Oriental studies there seems unfortunately to be no demand. But a more determinated effort must be made to recognise and direct in all higher education, the political, cultural and economic aspirations that the student world derives from the atmosphere of nationalism in which it lives, and to emphasize the contribution that the Western world expects from India. In particular, it must learn that the Christ whom they are to find on the Indian Road is to be born again in India.

That the first object of mission education must be the edification of the Christian community will probably be accepted by all. Statistically there is no Indian community in India, except the Parsee, which approaches the Christian achievements in education. And the Parsees, as a small non-proselytising and materially prosperous community, may be left out of ac-Of the Indian Christian count. male population 19%, and of the female 5% are under instruction, as compared with seven and eight per cent of the Hindu and seven and one per cent of the Mohammedan population. The population of schoolgoing age of India is usually taken at about 15% of the total Viewed relatively or population. absolutely, the Christian figures are amazingly good, if the mass movements towards Christianity and the large addition of illiterate converts in recent years are borne in mind. Christian male students of universities represent 12 in every 10,000 of the total male Christian population, against five and two per cent for Hindus and Mohammedans respectively. Female Christian university students are nearly as numerous as Hindu students who represent a population nearly 80 times as large, and are ten times as numerous as Mohammedan students who come from a population 28 times as large.

But there are dangers ahead. Of

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the Christian population 20% are still illiterate. With an annual income of about 10,000 converts, the number of those requiring a Christian primary school is growing rapidly. The number of Christian pupils in primary schools exceeds the total enrollment of mission primary schools; as these contain many non-Christian pupils there must be very many Christian pupils in non-Christian schools. The fact that missions are bearing 13%of the burden of university education and only three per cent of the primary education of India, suggests that they may be, like Indians as a whole, devoting too much of their funds and energy to higher education and building on too narrow a base. If Christian India is resolved to share in the education of non-Christian India. is not the education of the masses entitled to more attention? And are not the towns getting more than the villages from them?

No Christian community can be expected to confine its educational benefits to its professed adherents. But it must guard against any surrender of Christian interests. We are indeed taught to give freely of our best to others; but we must not, for the sake of others, surrender what is essential to prep-Christian aration for service. Christian provision for the education of non-Christians in India is justifiable on three conditions: (a) that the needs of the Christian community have been adequately met; (b) that Christian life and teaching are a vital and essential part of the education provided; and (c) that the atmosphere is not unfavorably affected by a predominance of non-Christian masters and scholars.

Great and honored names are associated with the process com-

monly described as "leavening the lump." It is due to men such as Miller of Madras, and to colleges like Wilson College, Bombay, that the intelligentsia of India has been infected and inspired by Christian influence and that social and religious reform movements, both Hindu and Mohammedan, have acquired a distinctive Christian flavor. What has to be decided is the extent to which principles, undoubtedly sound, can wisely be supplied. Soup cannot be watered progressively without losing its efficacy. One suspects a weakening in the motive power of Christianity when one visits mission institutions where 75% or more of the staff and pupils are non-Christian, where Christian inspiration depends on the weekly visit of an overworked missionary, and where local popularity is due either to comparatively low fees or comparatively good examination results.

The consistent Christian mission institution of today is ethically far more influential than the average Government institution. Few would claim the same superiority for the average mission institution without searching examination which it is to be hoped the Commission will carry out. Mere adding to the number of Hindu and Mohammedan graduates in India is not an essential portion of the Christian Church's task. There is no lack of other work more distinctively Christian in aim by which local opinions can be conciliated and contact with non-Christian society maintained.

Arrangements for the supply of Christian teachers to meet present needs and future development must be carefully investigated. It is impossible to get statistical information regarding the number of Christian teachers in India; the absence of figures suggests the need for a comprehensive survey. The 18 mission training schools with 960 students may suffice for the 278,000 Christians under instruction, but there are altogether 347,000 scholars for whom the missions are responsible.

The Commission will study with special interest the recent Report of the Hartog Committee, which has investigated Indian education for the Statutory Commission dealing with the Indian constitution. The problems which this report emphasizes—the short school life and irregular attendance in primary schools, the need for a broader basis for secondary education, the development of vocational aptitude, and the diversion of those

unfit for academic studies into commercial or industrial training-all these concern the mission educationists just as much as Edu-Departments India. cation of More particularly, the Hartog Report emphasizes the growing need for expert guidance, if education is to be less wasteful and more To the stock of expert effective. opinion the coming Commission will make a valuable contribution. If it does its work properly, its members will return wiser but not, we hope, sadder, men. What is, perhaps, most important, they will by their devoted labors give a convincing proof to India that Christian missions are determined to enlightened and effective find means of advancing the moral and material welfare of that Continent.

VILLAGE CHURCH CRISIS IN INDIA

BY REV. C. H. LOEHLIN

Missionary of the Presbyterian Church in the U.S.A.

RISES in the mission fields seem perennial; but they are none the less real and challenging for that. The crisis that at present faces the village church of India, is, on the one hand, encouraging; for it has been brought about largely on account of aggressive evangelistic work in the villages. On the other hand. it presents a compelling challenge both to the Church in India, and also to the Church in America to redouble our evangelistic efforts now, lest we see the peril and gird up our loins when it is too late.

What is this crisis? Briefly, in a figure, it is this. For building the church, the prime requisite is material. In India, the material has been that thrown out on the waste heap by Hinduism, namely,

the Outcaste. For nearly a hundred years, in our Punjab Mission area, God has been choosing "the base things of the world, and the things that are despised, yea, and the things that are not," for building the village church. For long vears the missionary and the Indian evangelist labored among the outcastes alone, without let or hin-But not so any longer. drance. The Hindus and the Mohammedans are now awake to the potential value of this scrapped human material. The Hindus are now appropriating this material to build up their religious and politi-The Mohammecal community. dans are doing likewise. The liberal Hindus, through their Arya Somaj Society, even send out missionaries to the depressed classes. The material that is immediately available for building up and strengthening the village Christian Church is in danger of slipping beyond our grasp.

Missionaries cannot evangelize India. That must be done by the Indian Church. We missionaries must work through and with the Indian Church. Good strategy would seem to say, "Evangelize India's villages by building up the village church as rapidly as possible. Tackle the problem of high caste evangelization through the Christian Church." And yet, after nearly one hundred years, we have in our mission area a total Christian community of only 42,000, out of a total outcaste community of about 750,000. In other words, we have effectively reached only about one-twentieth of the outcaste community we are responsible for. Nineteen-twentieths are still outside the Christian community. We have not, in many cases, had the resources, human and material, to hold those we have gained, to say nothing of extending our efforts.

Of this 42,000 baptized community, it should be noted that only about 5,000 are full communicant church members and only about one-eighth have been effectively taught. It is this infant church that must withstand the onslaughts of such organizations as the Arya Samaj of the Hindus, and the Ahmadiya sect of the Mohammedans, both of which make Christianity the special object of their attacks. The Church in India must meet organized opposition which has wealth, tradition, and education back of it. Can the Church in America fail to stand back of the Church in India in this time of crisis?

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and political upheaval not only are the Hindus and Mohammedans reacting to the dynamic of evangelical Christianity and to the impact of Western civilization and culture, striving to increase prestige and influence by enrolling the outcastes and by directly attacking Christianity, but the outcastes themselves are aroused and on the move. They have organizations and hold conventions. The Mazhabi Sikhs (outcaste hangers-on of the Sikhs) some time ago held a convention and issued a printed statement in Punjabi to this effect: "We are tired of being treated like cattle by the Sikhs. We ought to stand upon our own feet. We intend to unite ourselves with either the Arya, the Mohammedan, or the Christian religion, whichever can wipe out caste distinctions and receive us."

Is not this a fact full of signifi-The cance and encouragement? village church is weak, yet the religion it represents is placed by these outcastes on a par with Hinduism and Mohammedanism. with all their prestige and wealth. Our missionary efforts have been inadequate, yet they have been respected by friends and foes alike. The outcaste may be depressed and illiterate but he is no fool. He knows that his first friends were the Christians, and that today he can have real fellowship only from the Christians. He wants to stand on his own feet and get somewhere; but he is puzzled. He would probably like to come our way, and enter the Christian fold, as many of his friends and relatives have already done; but he is flattered by the attention of his masters who once decreed him an outcaste. Will the Church receive him and see him through?

BELOVED OF SIVA

BY THE REV. ERDMANN D. BEYNON Pastor, Centenary Magyar Methodist Church, Detroit, Michigan

HOUGH the strait which divides Bali from Java is so narrow that one can easily look across it on a clear day. a whole world of thought divides the Since Islam overtwo islands. threw the Majapahit dynasty in Java four centuries ago. Hinduism has been extinct on the larger island; but the worship of Siva flourishes today on Bali as perhaps nowhere even in India. The beauty of Bali's scenery, the splendor of its temples and the artless charm of its inhabitants combine in drawing to this remote island travelers from the entire civilized world. Such a traveler in search of adventure was Arnaldo Cipolla, a young Italian who spent some months in Bali in the summer of 1926. For a time he made his headquarters at the pasanggrahan or resthouse built by the Dutch Government for the use of travelers, high up in the mountains at Kintamani. Near by is the doubleconed active volcano of Batoer, one of the mountains of Goenoeng Agoeng, the mass of high mountains which fills the eastern end of Bali.

In a neighboring village he saw fourteen-year-old Szoemba, one of the Legong dancing girls at Siva's temple. Cipolla tells how a young American, who also was staying at the resthouse at that time, became madly in love with the beautiful Szoemba. It was the occasion of her last dance, in honor of the cremation of the body of a prince of one of the native dynasties. With a gold crown on her head and a garment of sparkling silk, she

danced in the light of the flame of the funeral pyre. It was an attempt to portray the mysteries of life and death, joy and pain, the hero tales of the Mahabharata and the Ramayana and the craving of the soul for release from its temple of clay. When the dance was ended, Szoemba lay exhausted on the ground beside the smouldering pyre. Her American admirer picked her up, paid her relatives the 2,000 Netherlands forint-the price of a bride-and took her to live with him in a hut he had built in the dense woods on the moun-They were not left untainside. disturbed in their sylvan retreat. It was that very summer of 1926 when Batoer began to belch forth lava upon all the surrounding countryside. From the devastated villages the bewildered peasants They flocked toward the lake. passed Szoemba's hut. Thev stopped and begged her to appease the angry god. "Perchance it is through love of you that Siva is destroving our country. Will you give yourself to him to save your people?" The American begged her to flee with him to safety. It was of no avail. "I must save my people," Szoemba said. Once more she put on the golden crown and the garment of glittering silk. Attended by the weird music of the gamelang, she advanced from her hut directly toward the volcano. In time the American heard the gamelang no longer. It had ceased to play. The natives who escorted her toward the volcano were hurrving back. But Szoemba did not come back. The eruption ceased shortly after. When the lava cooled they found her body. The gold crown had melted into her face. Her body had been burnt to cinders. The peasants guard her memory, for they believe that her willing sacrifice of herself to Siva saved them from his anger.

Szoemba's dance of death startled Cipolla and showed him that he had only partially understood the Balinese character. On the surface the Balinese seem to be all softness, creatures of sunshine and dance and song. Yet there were few places in all the Netherlands East Indies where the Dutch had a more desperate struggle to gain control. In 1844 the Rajas of Boeleleng - the principality of North Bali, to which belonged Singaradja, the present capital and Karangasem—the principality at the east of the island-asserted their "shore rights," i. e., the right to loot wrecked ships. From that time on the Dutch sent expedition after expedition against one after another of the nine principalities of Bali. It was only in 1908 that Dutch rule became supreme over the entire island, though even now the regents of Bangli and Gianjar and the Raja of Karangasem still enjoy some shadow of autonomy under Dutch supervision. The assertion of "shore rights" and the long struggle of these petty principalities against the foreign invader showed that the Balinese have a sterner, darker side to their character.

The Balinese to-day number roughly one million, and they present to Christianity one of its biggest challenges in this decade. For many years the Utrecht Mission-

ary Society-Utrechtsche Zendingsvereeniging-has done work on Bali. After many vicissitudes it seems to have gained a stable As long as Bali refoothold. mained "unspoiled," as the Tourist Agencies put it, such missionary effort was probably equal to the Today, however, Bali situation. is receiving such publicity as it never received before. in America. England, Italy, France, Germany, Hungary and many other countries. It is being represented as a veritable garden of Eden, where the "tired businessman" may go and sate himself with pleasure at the expense of the innocent, mirthful inhabitants. Pictures of Balinese maidens with sarongs reaching up only to their waists and carrying on their heads offerings of fruit. flowers and rice to the temples—such are the advertisements which some tourist and steamship agencies use to induce adventurers to visit Bali.

Bali will not long be unspoiled. Can it be won for Christ before the adventurers of Western lands ruin the very soul of the people? Can that heroism such as Szoemba displayed be turned toward the salvation of the Balinese from moral ruin? The most prominent feature of the Balinese landscape today is the ever-present *poera* or village temple. If these temples could be transformed from the worship of Siva to that of Christ. Bali might not be so attractive to the adventurer from the West, but the Balinese race would be saved from its doom, a doom which awaits it in a very few years unless Christian missionaries use this opportunity.

CAN POVERTY-STRICKEN CHRISTIANS DE-VELOP SELF-SUPPORTING CHURCHES?

BY THE REV. GEORGE H. TRULL Secretary, Presbyterian Board of Foreign Missions, New York

NHE poverty of China is great, for I was born there and have seen it. But it is nothing like that of India where I now live." This is the substance of a statement made to me some time ago by one of our missionary I have just spent two women. months in India and am now on my way to China via Siam and the Philippines. I expect to see poverty in China in the wake of the armies and the brigands. Neither one leaves much behind. Yet the Chinese are thrifty. I am told that a Chinese village always has three animals-a pig, a chicken and a What the pig leaves from duck. the family larder, the chicken gets, and what the chicken misses in the pool or canal the duck swallows. I doubt if the average Indian villager has such a well stocked farm vard. In fact he is a farm laborer with a wage of about two to four cents a day. Finding it difficult to support his family on this sum, he approaches the money lender. the latter is willing to accommodate him with a loan at the "low rate" of one anna per month for each rupee, the borrower has assumed an obligation of paying 12 annas per year on 16 loaned, or 75%. If the money lender has visions of more than ordinary difficulty in collecting his principle, he will likely charge from 125 to 200%.

If this appears to you as usury, ponder this fact. The intending borrower probably has no other collateral than his earning capacity

It will be and his reputation. necessary to call on the borrower for the interest as he will likely forget the day it is due. He has no calendar in his mud hut and one day is much like another. It may take much time to extract an anna from a borrower who declares he has not got it. Harsh words and blows may be necessary. This means exertion, particularly in the hot season when the thermometer is 120 degrees in the shade. It is a gambler's chance on the return of the principle, this lending of money to the poor Indian villager. So the money lender, for self-protection as well as for reimbursement for his effort-and it is real work-charges a rate of interest that seems to us like getting back your money on the installment plan. At any rate, this system is one which results in keeping the average villager in debt for the rest of his life, and it gives the money lender plenty of exercise, vocal and pedal, in collecting his interest.

If perchance the villager has a marriageable daughter, or worse luck more than one such liability, the cost of the wedding ceremony will never be less than one year's income. It may be more. He simply cannot "lose face" in his community by "bucking" age-old custom. He accepts the inevitable, throws prudence to the winds, feeds everybody with rice and curry, and sinks deeper into debt.

I draw this picture so that you may see its relation to the problem

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of developing a self-supporting Church by the villagers of India. We need this setting for our problem. Otherwise we shall not understand it and might reach false conclusions because of wrong promises. A sympathetic acquaintance with conditions is essential.

I must confess that upon my first contact with India's povertystricken Christians, I was dis-The situation seemed well maved. nigh hopeless. I reasoned that perhaps in a hundred years, when the economic level may be higher and the income of the village Christians greater, they may be able to support the Church. But this is a long time to wait. Two months have slipped by since I sat one morning under the open sky at a village edge, conferring with the leading men and the district missionary about their need of a church building. One of them declared that more important than building the church was the remission of the poll tax of eight annas a year (16 cents) on each family. As I was a foreigner, he seemed to think that I had sufficient authority with the Government to regulate the taxes! One needs only to get away from home, you see, to be lifted to a place of honor, imaginary though it may be. It was plain that this brother could not be dealt with on a spiritual level. Т was glad that others in the group opposed his view. strenuously They had some spiritual insight. One even suggested that if all the Christians would pray for ten days consecutively for the necessary land, one of the land owners of the community would give it to them. This revealed progress in our interview. Through an interpreter I tried to get across to them the idea that American Christians like

to help those abroad who help themselves. Therefore I was interested to learn what the local Christians would do. This touched the heart of the problem. We separated with this challenge.

Since further contact with village conditions in all of Presbyterian Missions in India. I have concluded that it will not take a century for the Church to reach self-support. Only to a limited extent was I able to see what some of the other Mission Boards in India are doing with this question of self support. However, I have seen the report^{*} of a very complete survey of conditions made over an extensive area, and I have been heartened by the facts it presents. I want to share with you some of its information.

I am convinced that self-support in India and in every other land is a spiritual problem. It is also an economic problem, psychological problem, and an educational problem, but these latter are subordinate however to the main one. In the last analysis, it comes down to just this: Has the individual sufficient spiritual life to do what is required? Economic status may affect the amount of the gift, but it will not determine the quality of it or effect the practice of giv-The psychological attitude ing. of inability to give which so many of the villagers of India, and of America for that matter, have, can changed through education, be provided the individual is spiritually and not carnally minded.

If the whole matter is put upon a spiritual plane at the outset, there is certainty of success. That this is not merely theoretical and pious reasoning, I shall prove from

^{*} Self-Support in Village Churches. A report of a survey, by C. H. Loehlin.

facts presented in Mr. Loehlin's report. I heard the statements presented that morning on the edge of the village summed up in, "We are too poor to give." I heard it again in places inside and outside of India. I knew that those who said it were poor. Some of them probably poorer than anybody in the United States. But even so, they are not too poor to give something. I feel that a mistake has been made in too ready acceptance by the Church in America and by some of the missionaries of the psychological attitude "too poor to give." Judged by our American standards of living, it is easy and natural to accept the statement that a person who seldom if ever knows the satisfaction of having had enough to eat, and who is immersed in debt, is too poor to give anything, even to the Lord's work. Yet such persons can give work or a part of their daily food, rice or other grain, and occasionally, when they have any money they can give a portion of that.

In developing giving, we should ask: What support before conversion have the people given to their former religion? One person told me that converts could not be expected to give as much to the support of Christianity as to idolatry, because Christianity lifts them to a higher social plane with consequent higher cost of family maintenance. The amount spent in the support of idolatry, even by the poor, is in the aggregate a huge The Hindu shopsum annually. keeper, when he opens his shop each day, puts a pice $(\frac{1}{2} \text{ cent})$ aside for the temple. The income from land owned by the Hindu temple goes to the priest. The Hindus are accustomed to these indigenous methods of the support of religion. Why should not the

Christian Church take them into account?

It is being done in certain quarters. In the district of Dornakal in East Central India, the Indian Anglican Bishop heartily believes in self-support. A village congregation planned to build a 500 rupee church. They asked aid from the Diocesan Fund. The Bishop told them he knew a better way than that to get the money. He called together the women of the congregation and asked them what could They all thought the be done. church was too poor to raise the "Will all the women who money. prepare only one meal a day for the family, please come over to this side," said the Bishop. Not one arose. It was evident that every family had at least two meals a day. There was some grain at hand, so the Bishop said: "I want you to give for the building of your church enough grain or flour, each day, as will reach up to the middle joint of your fingers, when you measure out the grain for the fam-He then measured out ily meal. before them what would make a week's offering of this sort. With eighty families making contributions in this manner, the value at the end of a year would equal about The women saw the 150 rupees. point and agreed to try this better plan. What was the result? The first year's gifts amounted to more than 150 rupees. At the end of the three years, the congregation decided that they would like to have a church worth double what they had originally planned and they decided to build it all from their own offerings. Compute what the members of that church gained in spiritual values by their own ef-They secured values that forts. could come to them in no other way. Though the church structure

was delayed, every member was growing in grace and was experiencing the daily joy of giving. Their building is a monument to a method which can be copied anywhere in the foreign field. It is not patented nor copyrighted.

Another indigenous method in India is the offering at the festival held at harvest time. Pastors have their people assemble. One villager may bring a chicken, another a goat, another a calf, according to ability. In the Dornakal Diocese most of the gifts come from the daily handsful of grain throughout the year, the next largest amounts come from the gifts at the harvest festivals, and the least amount comes from the subscription lists of actual money. These Christians are the poorest of the poor; they live in straw huts and sleep on the ground. The reason that they give as they do, is because they have been taught to do it from the very beginning. It was a part of their instruction in the Christian Way of Life. They were not considered "too poor to give." They were told that every Christian must give according to ability. Consequently they have grown up as Christians believing that they should give and they experience real joy in doing The ordinary way of doing it. things seems to have been reversed at Dornakal and with excellent results. Instead of the Mission starting the work and then gradually withdrawing, the Indian Christians themselves saw the need in Dornakal, began the work, and now three English missionaries are there working under an Indian No expensive buildings Bishop. are put up, but what is within the ability of the Indian Christians to provide and to maintain. While the Indian evangelist is trained in things Biblical he is also instructed

in things practical, carpentry and weaving, so that he can go into a village and support himself while conducting religious services and teaching the children to read. Seven men thus trained are now in service. A like number of Mission paid workers are thus set free for work elsewhere.

At Ongole, the Baptists are urging self-support by having the Indian pastor farm a piece of land given by the Mission, or work as an artisan, say a leather worker. What the pastors thus earn is supplemented by the harvest festival offerings of the Christians. This again is an indigenous method. The United Presbyterians in India expect their Indian pastors to be responsible for raising their own salaries. It is said that this plan keeps the pastor busy, for the Punjabi Christian wants his money's worth. Unless the pastor is faithful to his duty of teaching, preaching and visitation, the people delay their offerings. In South India the daily gift of grain from the family food supply is generally practised by the rural Christians. Earthenware jars for holding the Lord's portion are distributed among the people and are widely The Roman Catholics, who used. would never admit the principle that people are "too poor to give," are said in South India to require of the fisherfolk the catch on Friday for the Church.

The individual gifts of the Indian Christians in the areas referred to are not large, about one rupee (36 cents) per year. It may look pitifully small. In the aggregate, however, it is producing selfsupport, giving large numbers in the Church the joy of accomplishment developing independent rather than dependent, servile, parasitic Christians, the sort of folk on whom we can depend to do their share, according to ability, of evangelizing their fellow nationals. I have drawn most of my illustrations from India, because if the Christian Church can attain selfsupport there, poverty stricken as most of the Christians are, it can attain it anywhere.

Evangelism which rightly urges the giving of the heart to God must include the giving of possessions. There has been too much leaning on foreign help in many quarters.

The psychological attitude "too poor" to give can be changed by education to "I want to give." Love expresses itself in an offer-

ing. We must be careful not to repress or discourage this expression. The Mission's psychological attitude regarding the new believer's status must be "ability to give." "They can who think they can" was one of the mottoes used with excellent effect in a series of missionary conventions in America some years ago. I commend it to the Christians of rising churches in non-Christian lands. I commend it likewise to those missionaries who have the privilege of the early training in stewardship of those who are just learning to take the first steps in the way of the life abundant.

WORLD-WIDE LUTHERANISM

The following statistics from *The Lutheran* of June 19, are impressively of special interest in connection with the four hundredth anniversary of the Augsburg Confession this year.

COUNTRIES IN WHICH LUTHER-ANISM IS ACTIVE IN 1930

Europe

	Bapt. Mem.
Denmark	3,364,500
Iceland	102,400
Norway	2,200,000
Sweden	6,051,000
Finland	3,426,060
Esthonia	870,000
Latvia	1,055,167
Germany	30,182,421
Danzig	560
Austria	248,078
Czecho-Slovakia	553,927
Poland	537,000
Lithuania	60,000
Russia	920,000
Hungary	492,695
Rumania	405,668
Jugo-Slavia	
German	120,000
Slovak	55,000
Switzerland	1,000
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	France-Paris	D		
1		Bapt. Mem.		
-	Montbeliard	27,570		
l	Alsace	245,077		
ı	Holland	85,000		
_	Italy	986		
	North America			
	United States and Canada	4,505,286		
_	Greenland	13,000		
-	Mexico	80		
	Cuba	158		
	Porto Rico	1,492		
•	Virgin Island	1,961		
)		,		
	South America			
	Brazil	60,817		
	Argentina	6,484		
	Chile	40,000		
ł	Paraguay	4,000		
'	Uruguay	4,000		
	Dutch Guiana	3,000		
Asia				
	India	319,440		
•	China	52,000		
	Japan	2,475		
	-	2,410		
	Africa			
	Africa	337,805		
	Australia			
	Australia	45,708		
	New Zealand	491		
	Grand Total of World			
	Lutheranism	56,122,101		

WHAT'S GOING ON IN SUB-CONSCIOUS INDIA ?

BY THE REV. EMIL W. MENZEL Missionary of the Evangelical Synod of North America

AHE 5,000,000 reported Christians in India are far from evenly distributed. In some sections of South India as high as one-third or even one-half of the population is Christian, while in other large areas there is not a single Christian. Sakti State, with a population of about 45,000, has no Christians, while Jaspur State, less than a hundred miles away, has thousands. Nor does it depend entirely on how much missionary work has been done in any particular area. Madras, where the Indian Christians have become a real power, has probably not had much more missionary attention than many another section of northern or central India where the progress has been painfully slow. Even locally we notice the difference. In Sakti State more work has been done and over a longer period of time than in Sarangarh State, yet in the former perhaps three Christians have come out and in the latter two hundred.

Its the old story of "unto everyone that hath shall be given." The more Chrstians there are in a locality the better the chance of increasing numbers. This is partly due to the fact that, while we all pretend to be leaders, only very few of us really are, but wait for someone else to show us the way. It is also due to the fact that going in company with others lends us both courage and conviction. But there is still a third reason, namely subconscious that the appeal, which automatically comes through seeing other Christians, is prob-

ably far stronger than any direct appeal a preacher can make.

This was well illustrated recently in our own field. In the village of Sankra, five years ago, there was not one Christian. Fifteen years before a man and his family had become Christian and they were promptly chased out of the village. Then, one family became Christian and remained in Sankra. Today in that village, after five years, there are 119 Christians, making Sankra perhaps the strongest outstation in our mission. The state of mind in the two neighboring villages is such that we have reason to hope the thing will be There has really repeated there. not been any individual responsible for the happening. It was rather the power of suggestion spreading through the village.

Stanley Jones' brilliant work in India is based on the assumption that the intelligentsia of India is further advanced in Christian thought than either we or those affected have realized. And through his meetings and round table discussions he has drawn into the conscious mind of numerous educated Indians many a Christian thought with which their subconscious mind has for some time been at grips. Sub-conscious India may be nearer Christianity than conscious India realizes. At least that is the impression one gets when one reads the constantly increasing amount of semi-Christianized literature which score upon score of prominent Hindu leaders are turning out. They are simply reading

Christian content into their Hindu traditions, and realize only faintly, if at all, the true source from which they are absorbing their ideas.

Just the other day I had an experience which may prove to be an example of how the subconscious mind in India is being affected by Christianity. My family and I were on the train going from Raipur to Sakti. Two Indian gentlemen were in the same compartment with us, and from their conversation it was apparent that both were public school officials, fairly high up in service. As we passed Tilda, where our new hospital is being built, one of the Indian gentlemen inquired of me about the hospital. The conversation went on real tamely until one of the men made a remark that "there are only very few Christians in India and they are not very strong."

At this his companion, from his appearance undoubtedly an orthodox Hindu, interposed-"But, you must not judge from what you see You should go to Chota here. Nagpur and see what the Christians are doing there." (NOTE:---Chhattisgarh in which we are working is one of the backward sections of India and has proved to be one of the most stubborn in the acceptance of Christianity. Chota Nagpur, a neighboring state, and the particular field of the Gossner Mission, has been quite responsive, in some sections one-third of the population having been affected.)

Then this man went on to tell of the excellent schools which both Roman Catholics and Lutherans conduct in Ranchi, the hospitals, trade schools, orphanages, welfare organizations, and churches. Not once, but again and again, he came

to the refrain "and they have taken these almost aboriginal and drunken peoples like the Ouraons and Mundaris and made intelligent and educated peoples of them." He recited how the Christian communities, though of most lowly origin and in the minority, forced the rajahs of some of the most despotic and backward native states to more progressive rule. I can still hear him repeat and repeat— "those Christians are always on the side of progress. In one generation they have made college students out of savages that used to drink themselves to death."

For almost an hour we conversed, most of the time being taken by the Inspector General of public schools in east Chota Nagpur, in telling about the mission institutions and the Christian community in and about Ranchi. Ι said little. A Hindu was saying what I wanted said to the third man, more eloquently than I could have said it. And, finally, the man who made the remark about there not being any Christians in India turned to me and said, "I suppose you people are going to make Christians out of all of us."

How did he get that way? Nobody had said anything to him calling for that remark, unless his own subconscious mind told him that Christianity is supplying something to the development of India and the Indians without which you simply cannot do.

The work in our own Chhattisgarh district has been most uphill, but the power of suggestion, which at present is only tugging away at subconscious Chhattisgarh, will soon break through into the consciousness of many. And it will do it with such force that there can be no mistaking its identity.

SIR JOHN SIMON REPORTS ON INDIA*

BY CHARLES JOHNSTON

J ULY 4, 1776, is a significant date, as is July 14, 1789. The corresponding day for India is Aug. 20, 1917. But India's declaration was not made in India, nor by one or many natives of India. It was made in the British House of Commons by Edwin Samuel Montagu, M. P., at that time and for the next five years Secretary of State for India. The heart of that declaration is in the first paragraph:

"The policy of his Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of selfgoverning institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

That is the point of departure of Sir John Simon's commission. The promise of the Secretary of State for India, whose function it is to interpret the will of the Parliament at Westminster to the Viceroy of India at New Delhi, or at Simla, was fulfilled by the Government of India Act of 1919; this act contained a provision that, after a period of ten years had elapsed, and therefore in the year 1929, a commission should be appointed to inquire into the working of the act of 1919 and to report as to whether, and to what extent, "it is desirable to establish the principle of responsible government in British India, or to extend,

*Reprinted from the Book Review Magazine of The New York Times.

modify or restrict the degree of responsible government" after the act had been in force for ten years. This commission was duly appointed with Sir John Simon as chairman, and, after two visits to India, it has submitted to his Majesty King George the two volumes of the report. The first volume ontitled "Sur

The first volume, entitled "Survey," gives an outline of the history and geography of India in dignified and diplomatic language. We may, perhaps, allow ourselves something more of freedom in conveying its substance.

A generation ago the Government of India was in fact a military despotism, whose strength lay, first, in the British Army of some 75,000 men, and, second, in the peaceful disposition and in the many divisions of the immense population of India. As a military despotism India had enjoyed, and was destined to enjoy, complete internal peace, a government of law, administered by something less than one thousand Indian civil servants, who, by universal testimony, were wholly incorruptible; India further enjoyed, or suffered, an entire absence of partisan politics. with the manifold activities which accompany partisan politics. When the government of Queen Victoria had taken the reins of power from the defunct East India Company after the Indian mutiny of 1857, her Majesty had proclaimed a determination to admit natives of India to the various branches of government, to the degree that they were qualified "by their education, ability and integrity." By 1861 a beginning was made to redeem this promise by surrounding the Viceroy and the Governors of provinces with councils, which included distinguished natives of India, who were free to give advice but had no effective votes. In 1892 these councils were expanded.

In 1909 John Morley, who had been made a Viscount, was Secretary of State for India. As a good Gladstonian Liberal Morley felt it to be his duty to extend to India the principle of democracy, which, in association with Lord Minto, then Viceroy, he proceeded to do by introducing a very limited election into the councils, though they still had only an advisory capacity.

Eight years later came the famous Montagu Declaration, and then, in 1919, the Government of India Act, embodying what are called the "Montagu - Chelmsford Reforms." The Act of 1919 created a Legislature for each of nine provinces, of which Madras, Bengal and Bombay are the oldest. It also created a Legislature for the whole of British India, which we may call a central parliament or a federal congress, with the reservation that it is not exactly either of these two institutions. Each of the nine provincial Legislatures, a single chamber assembly, contained certain outstanding members, who were called Ministers, and to whom portfolios were entrusted, giving them authority over the making of good roads, education, public health and similar subjects, but in no case over police, the courts of law, or land These "reserved" subrevenue. jects continued to be administered in fact by the members of the Indian Civil Service, who had supervised the whole system of government and all its details since the days of the Indian Mutiny.

The awkward division between these stalwart civilians and the new native Ministers was known by the awkward name "Dyarchy," which has had all the disadvantages inseparable from divided authority.

The Liberal aspirations of Morley and Montagu were not completely realized. Little clouds, such as presage the rains, gathered in the sky. The class of Englishspeaking native politicians, who had been voicing their ideas since about the year 1885, when the National Congress came into being, expressed themselves as, on the whole, entirely dissatisfied with Dvarchy. The Montaguthe Chelmsford reforms had not gone nearly far enough to please them. Further, the effort of the reformmakers to do justice at the same time to the Hindu majority and the Mohammedan minority had widened the rift between these two communities, each of which was afraid of being overreached by the other; and exactly in proportion as the reforms developed, hostility between the two communities increased, with the result that in India the word "communal" has come to refer to this fundamental religious cleavage. We need not include in this survey incidents springing from the agitation set in motion by Mahatma Gandhi. since the Simon Report was avowedly completed before that complication arose.

So far the historic background, very superficially sketched. Now a word about geography. The fundamental division in India is between that part which is directly under British rule (primarily the nine provinces with their Governors and Legislatures, already outlined) and the Native States, which are autonomous countries under the suzerainty of the King-Emperor, represented in India by the Viceroy at New Delhi. Since the status of these native states is fixed by treaty, the British Parliament is not in a position to legislate for them. Therefore, the Native States, in area about 800,000 square miles, with a population of about 70,000,000, are not affected by the Montagu-Chelmsford reforms, and enter only incidentally into the report of the Simon commission under review.

With a good many unavoidable omissions, this is the substance of the first volume, "Survey." What are the "Recommendations" which Sir John Simon and his six distinguished colleagues have been moved to make?

To begin with, they openly criticize, even deplore, one element in the Montagu-Chelmsford Reforms of 1919: namely, the provision that the whole field should be reviewed ten years later—as it happened, by their own committee. They say, with entire justice, that this promised, or threatened, revision stamped the whole scheme as provisional; that, so stamped, it could not possibly have a fair trial; that, in fact, it did not get a fair trial. They go on to express the conviction that this time-provision should on no account be inserted in any legislation based on their investigation and report; that, on the contrary, a quite indefinite period should be allowed for natural growth, which would probably follow different lines in the different provinces.

Having thus cleared the ground, they recommend that the system of Legislatures and Ministers for the nine provinces should be continued,

but that the division of authority indicated by the word dyarchy should be abolished. Instead, practically all departments in each province should be turned over to the Legislatures, with their Ministries, and that every effort should be made to create and strengthen a sense of responsibility in a united Cabinet, the Ministers acting as a unit and held responsible as a unit, in accordance with the system at present followed in Britain, whose Cabinet is wholly different from the President's Cabinet at Washington. In general, one may say that the prescriptions for the advance of India are altogether British in spirit and generally also in form. There is very little original creative imagination in them.

If the recommendations of the report were carried out we should have nine provinces, each with its elected Legislature and Ministry, but, effectively, all power would remain, as at present, in British hands. There would be even less change in the central government, which would also remain predominantly British, as would the army, charged with the defense of India as an integral part of the British The report calls the Empire. grouping of the nine provinces and certain other areas a "federation," but the reality is that the bond of union implied by the report is still the British Army. There is large provision for local self-government, though the scheme might be criticised as too uniform, in view of the immense underlying diversities; but there is no doubt whatever that, if the ideas of Sir John Simon's commission are followed, the authority of Britain over India will remain undiminished.

SOME BOOKS ON INDIA

TINETEEN hundred and thirty is a critical year for India and her population of over 320.000.000. Great Britain this year undertakes to come to terms with Indian nationalism. The nineteenth century saw the growth of the nationalistic spirit in Europe, and the concentration of power in the hands of a few great states which seemed destined to rule the rest of the eastern continent. The century closed with coerced Japan by Russian, а French, and German combination, the Chinese imperial court fleeing from Peiping before the allied troups, India under Curzon, her most masterful Viceroy, and Africa partitioned.

Then the tide begun to turn. Resentment at European control had been growing for many years, but resistance seemed hopeless. The Russo-Japanese War was the first demonstration on a grand scale that Europe was not invincible. A new spirit flamed up in yellow and brown and swarthy men. Persia and Turkey demanded and obtained constitutional government, China became a republic, and Japan was recognized as one of the world powers. India received only small concessions that were far from representative government.

Next the great War shook everything that was shakable. It, and still more the diplomatic settlements that followed, blasted in the minds of Asiatics Europe's claim to moral superiority. Wilson's appeal for self-determination might be ignored by the statesmen at Versailles when it presented practical difficulties, but to those under foreign control it kindled and fanned new ambitions.

Nowhere in the world is there such a vast population with such a great past and individual evidences of such high grade ability as in India. China, Siam, Persia, Arabia, and even Afghanistan are independent with their own national flags. But India is still denied self-government. Indians must admit the long list of benefits resulting from British rule, but they claim that many of these were not disinterested, and that they have been accomplished by racial and economic discrimination. The Indian believes that he has just cause for complaint.

In 1917 England proposed a scheme, the Montagu-Chelmsford system of diarchy, that was to be a first step to self-government. It was to be tried out for ten years and then revised as circumstances seemed to warrant. At the end of the decade a British commission was appointed, with Sir John Simon as chairman, to investigate and make recommendations. The Indian nationalists made vehement protests because no Indian was included in the membership of this Commission. The report was released in June of this year. It is to be discussed at a round-table conference in London to be held this fall. Such is the political situation that brings India into the newspaper headlines.

For the last ten years probably no single human being has been more talked about than an Indian, Mr. Gandhi, now under arrest. Those who criticise his conclusions cannot deny the purity of his character and unselfish devotion to principle. Christianity may claim a share in such a product. Gandhi says that he is not a Christian, but he freely acknowledges the influence of Christ. He is one of the significant phenomena of modern history.

Naturally the political crisis has called out a great bulk of books and articles. Miss Mayo's caustic "Mother India," which for a time was a best seller in America, was bitterly resented by Indians and provoked both denial and countercharges. It is not difficult today to find reading matter on the subject.

These are some of the more spectacular features of the situation as regards India. The main direct contribution which American Christianity is making is its support of nearly 3,000 missionaries and the institutional work in which they are engaged. To achieve the greatest efficiency of this work, there is scope for the wise expenditure of much more than America gives. We as Americans should not read about India merely to keep up-to-date or to satisfy idle curiosity but to learn how we may cooperate in promoting India's best welfare.

For the season of 1930-1931, The Friendship Press of the Missionary Education Movement has issued the following books for reading and study:

India Looks to Her Future. By Professor Oscar MacMillan Buck. Cloth, \$1.00; paper, 60 cents.

Dr. Buck, Professor of Missions and Comparative Religion at Drew Theological Seminary, was born in India of missionary parents, educated in America, served as a missionary in India, and recently revisited the country in company with Dr. E. Stanley Jones. He writes with sympathy for the land of his birth and boyhood, seeking to state the situation as it appears from different viewpoints. His chapters treat of the emergence of nationalism, the great social and economic problems, the groups into which Indian society is divided, the religious ideals to which India most responds, the home life, and the prospect for Christianity. With the wide outlook of a student of missions and comparative religions, and an intimate knowledge of Indian life, the author packs in fervid style a large amount of information and picturesque material into this little book.

A Course for Leaders of Adult Groups Studying India. By T. H. P. Sailer. Paper, 25 cents.

This pamphlet presents two approaches, the first suggesting problems for study and discussion on the subjects treated in Dr. Buck's textbook. The other approach is for groups more mature and willing to study. It divides the main group into sub-committees representing respectively the British Government, the Indian nationalists, the masses of India, the women, the Christians, and the missionary body. Each sub-committee meets separately for a period to prepare a statement of its viewpoint. Later all the committees come together for a series of meetings in which each presents its statement and is questioned by the other. A list of specific references is given on each topic.

India on the March. By Dr. Alden H. Clark. Cloth, \$1.00; paper, 60 cents.

The first edition of this book appeared in 1922 and was one of the most popular textbooks for young people and adults desiring simpler presentation. It has been thoroughly revised and brought up to date. Dr. Clark adopts in large part the excellent method of concrete narratives which illustrate typical situations. He tells stories of Indian villagers and outcastes which bring out clearly the difficulties which Christianity confronts and what it is able to accomplish. The book makes easy and

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pleasant reading and also furnishes material for discussion.

Do You Like Our Country? By Ruth Isabel Seabury. Paper, 50 cents.

This pamphlet presents suggestions for a course on India for young people. It is based primarily on Dr. Clark's book, but also suggests how to use a number of other books in a program of study, discussion, service, and worship. It is therefore broader in scope than the usual helps for leaders and should be capable of more varied application. It will help to integrate mission study into the religious education of the church.

Freedom. By Welthy Honsinger Fisher. Cloth, 85 cents.

This story of two students, Gopal and Nalini, a brother and sister in a high-caste Hindu family, coming into contact with the new forces in nationalism, western education, and Christianity is very delightful reading for young people, and adults as well. The book is illustrated with sketches drawn by Indian artist students at Rabindranath Tagore's school.

The Star of India. By Isabel Brown Rose. Cloth, \$1.00; Paper, 75 cents.

This reading book of fascinating stories of old India and also India of today is written for boys and girls of junior high school age. It tells of the adventures of heroic men and women, both Indians and westerners who have helped the Indian people, and who have been decorated with the Star of India. The illustrations, black and white sketches, are by Edith E. Strutton, who lives in India.

Out of Yesterday Into Tomorrow. By Mary Jenness. Paper, 50 cents.

This is a course book on India for leaders of intermediates, based primarily on "The Star of India," but giving other reference sources as well. Like "The Star of India" it treats of old India and India of today, there being two units—yesterday's India alive today and moves toward tomorrow, covering a series of sessions which provide stories, discussion questions, references, and suggestions for activities and worship.

The Golden Sparrow. By Irene Mason Harper. Cloth, \$1.00; paper, 75 cents.

This course for leaders of junior children contains stories about a group of boys whose families represent the more progressive thinkers in India today. Through the experience of this group, the author, a missionary in India for fifteen years to the depressed classes in the villages, deals with some of the most baffling problems of present-day India. The second part is for leaders and contains background material and original and practical suggestions for the use of the stories.

Bhaskar and His Friends. By Clara G. Labaree. Cloth, \$1.00; paper, 75 cents.

This is a course for leaders of primary children and contains stories and informational material on India with suggestions for its use. These suggestions are based on actual teaching experience in using the material with three different groups of children. The author was for five years a missionary in India, and there taught in the Mary B. Harding Kindergarten Training School, in Sholapur, and also served as principal of the Josephine Kindergarten.

Another interesting book is:

India in 1928-1929. By John Coatman. 416 pp. Published by the Government of India. Calcutta. Agent in Ameria, The British Library of Information, 551 Fifth Ave., New York. \$1.00.

This is a report to the British Parliament on the moral and material progress of India by the Director of Public Information of the Government, and is published "under the authority and with the general approval of the Secretary of State for India." It is a volume of first hand information and judicial spirit—remarkable for its authoritative presentation of a wide range of subjects.

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VARIETIES OF TRAVEL EXPERIENCE

Some Things Seen and Heard in Burma, Siam and Malaya

BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 7

N A tour such as this one is impressed by the vast variety that characterizes God's world. There are both the surface variations and those that go deeper. Interesting and informing articles might be written on "smelling one's way around the world" (how rich and varied are the odors!), or on "chords and discords in many lands"; or on "traffic cops I have met," or on "varieties of bathing experiences." One might write on "modes of travel-ancient and modern." This would include camel, donkey, elephant and horse, goofa (Tigris round tubs) and sampans; mule litter and hammock; tonga (two-wheeled car) and bullock ekka; sedan chair, wheelbarrow and ricksha; twostoried camel and cart and Peiping (springless) cart. There are also the most modern modes such as steamer, tram car, railway, automobile and airplane. There are the varieties in race and color, in speech and writing, in manners and customs. A very interesting story might be told of money and money-changers, or of foods-delicious and malicious. Going deeper we find world-wide varieties in science and religion, in politics and industrial conditions, in the status of women and the training of children.

Similarly we have been impressed by the vast variety in missionary work around the world. Not only are there varied methods —such as preaching and teaching, printed literature and colportage work, medical service and social uplift, industrial missions and physical training—but there is a rich variation in the types of missionaries in their personal characteristics and ideas; their denominational and theological coloring; their purpose and plans. There is also a striking variety in the native Christians met and in the churches and institutions established, in financial methods and ideals, and in equipment and organization.



A BULLOCK CART IN INDIA .

But in the midst of all this variety there is, or should be, an underlying unity. Any mode of travel is useful that helps one to reach the goal; beneath the surface men and women are much the same in their instincts and needs: children are attractive and loveable-in spite of dirt-in all lands; the essentials to happiness and well-being do not vary greatly under all governments and all social and industrial conditions. Righteousness, sympathy and unselfish service spell peace and prosperity anywhere.

Also in missionaries and mission work we find room for almost end-

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less variety, if we keep true to the basic purpose and principles laid down by Jesus Christ and the early apostles (missionaries). We have seen that so-called evangelistic work or preaching is not always successful and that educational or medical work may produce even larger results under the right con-Some workers under ditions. every society and all denominations have evidenced the power of God working through them. The great essential has been proved to be God working through the missionaries and the need for Christ and His Gospel, and their efficacy has The power of the not changed. Spirit of God is the same in every land and at all times. Thus in the midst of endless variety there is, or should be, essential unity.

It has been our privilege to see a wide range of missionaries and Christian work in Asia. Some has evidently been fruitful in abiding spiritual results, while some is apparently barren. Human judgment may be at fault. Wheat and tares must be allowed to grow together until the harvest, but no servant of Christ will knowingly sow tares.

One of our greatest joys on this tour has been to see the unity and lovalty to Christ that characterize most of the Protestant missionaries in Asia. That is the only motive that can make them willing to remain at their task. It is too difficult and too hopeless otherwise. In every denomination and in every branch of service we have spirit-filled, loval found such workers.

Our visit to Burma was unfortunately too short to permit visits to Ava and other fields where Adoniram Judson worked and laid the foundations of the Church in Burma. The most fruit-

ful work is among the Karens and the animistic tribes of the north. The American Baptist Judson College at Rangoon (with 600 students, about 60% of them Christian) has recently become a part of the University of Rangoon.

There are strong Methodist and Baptist schools for boys and girls in Rangoon, and Burmese and Karen theological seminaries for the training of evangelists.

An impressive and fruitful piece of work is being carried on under Mr. Dyer, one of the Baptist missionaries, with the help of Christian students of the seminary and the college. Each week-end a group of these students go on an evangelistic campaign to some town where there is a nucleus of Christians. This local group has made special preparations and has advertised the event. On Saturday afternoon athletic contests---of which the Burmese are fond-are planned between the local boys and the visitors. All the spectators are invited to attend a concert or simple drama to be given by the Rangoon students in the evening. This is always a strong attraction. Between the numbers on the program the Christian students give their testimony as to what Christ has done for them personally. This witness is more effective than a sermon. It attracts townspeople and greatly benefits the boys who Then the audience is testify. invited to a Christian service on Sunday morning and the afternoon and evening are given up to personal work with inquirers. On Monday the visiting students return to their studies.

The fruits of this evangelism are evident both in the lives of the Christian students who take part in the campaigns and in the number of inquirers who are led to

Christ. In one town near Rangoon some girls of the mission school were so impressed that they became Christians. The Buddhist parents of some became alarmed and thirty-five pupils were withdrawn from the school. It was found to be "dangerous" to have them under such Christian influence. But the school had proved missionary character. The its tragedy of the situation is that while there are funds provided for the educational work, this effective evangelism has no place in the budget and funds must be sought from outside sources.

The omnipresence of the Buddhist priest with his begging bowl carrier impresses one in Burma. The priest is not supposed to "beg," but an attendant carries a bowl into which those who wish to "acquire merit" are permitted to place an offering. Buddhism is much less oppressive and offensive than the Hinduism of India and less antagonistic to Christianity than Islam, but its philosophy of transmigration of the soul, its doctrine of nirvana (the extinction of all desire) and of salvation by works (acquiring merit) are deadening to progress and to spiritual The priesthood-into which life. all boys are supposed to enter for three years-is an incubus on so-The religious monks and ciety. nuns and the myriad temples must be supported and without any ade-The quate return to the public. Shive Dagon, that famous Rangoon temple with its huge gold covered spire and multitudes of shrines, is a fair sample of Buddhism. I saw multitudes of men and women walking barefooted around the temple, kneeling before shrines and making offerings, while priests chanted for them the prayers that they themselves could not utter.

The Burmese are, as a rule, a quiet, peaceful people, but they show no satisfaction in their faces and no power in their lives. The most effective Christian evangelism has been done among the Karens and other animists who have not been brought so fully under the sway of Buddhism.

Siam is the only absolute monarchy left in Asia, and almost the only one in the world today. The people are mild and peaceful like the Burmese, and with their Buddhist philosophy. Unfortunately time did not permit us to go further than Bangkok, the capital and city of canals. The land is so low that anywhere you dig a trench near Bangkok a canal appears. Consequently the drainage is poor and malaria abounds. (Mosquito bags are always provided for the legs of guests at dinner.) In Siam too, the most fruitful missionary work has been carried on in the North among the Laos who are animistic Buddhists.

One peculiarity about Siam is that the country is almost wholly an American Presbyterian mission field. The Baptists have had a work among the Chinese who have been coming to Siam in increasing numbers, and recently Seventh-Day Adventists and Plymouth Brethren have begun work. The American Bible Society is also an important factor in the evangelization of Siam.

"Is it an advantage for one denomination to have exclusive responsibility for one field?" I asked some missionaries in Bangkok. I had in mind the oft repeated objections to "denominational rivalry." "Not altogether," they replied. "Unfriendly rivalry is a detriment, but there is a stimulus to workers in the presence of workers from another society." There is even in religion a competition that promotes efficiency. Monopoly has its disadvantages.

Siam and the Lao country have been wonderfully fruitful, but recently missionary progress seems to have been retarded. The Government is friendly. The King was educated in England but continues his Buddhist worship and the priesthood and superstitions have a strong hold on the people. In front of the house where we were staying, and before many homes and shops, was the little birdlike "spirit house" in which



offerings of rice are made daily to propitiate the spirits.

In Siam, as elsewhere, there is only one power, one plan, one personality, that can prevail. "What message shall I take to the people of America?" I asked a Christian teacher of mathematics in Bangkok Christian College. He was an earnest and intelligent Siamese who had been a Buddhist and had given up all to follow Christ. I visited his home and found his mother still a Buddhist. He devoted part of his time on Sundays to preaching and teaching the Gospel. After a thoughtful silence, he replied: "Tell the Christians in America to send us only those whose chief desire is to bring our people to know and follow Christ. Send us those who put Christ first."

From Siam we passed into Malay Peninsula, where inde-

pendent Federated States (under British supervision) and Straits Settlements (under British control) exist side by side. The British forbid direct Christian missionary work among Mohammedans so that the Malays are practically untduched. No such tale can be told here as in the Dutch East Indies, where 45,000 former Moslems have become Christians. Most of the mission work in British Malav and Federated States is among the Chinese who are the chief bankers and employers. Many are wealthy and build large, expensive houses that look like consulates or embassies. They are, however, not accustomed to such style and usually live in the kitchen or outbuildings, only opening the front of the house for state occasions. These Chinese come from South China and are generally wide awake and eager to learn They therefore like to English. attend mission schools and colleges. which are commonly called "Anglo-Chinese." The American Methodists have taken advantage of this eagerness and have opened many large and well-equipped educational institutions. Altogether they have 15.653 under instruction in British Malaya. It is a great opportunity. They teach the Bible and conduct chapel services, but the vast majority of their students and many of their teachers are non-Christians. Educationally these schools and colleges stand high, but comparatively few of the students become Christians.

As in other mission fields, there are many representatives of smaller missionary societies at work in Malaya. Some of these are accused of being too prone to "poach on others' preserves" instead of doing pioneer work. Others are doing excellent work. We attended an inspiring conference of Christians, conducted at Kuala Lumpur by the Plymouth Brethren, during the Easter holidays. Here we found a devout band of about 200 Christians, many of them young men and young women, who had come from a radius of 200 miles on a three-day holiday for conference and prayer.

The morning meetings for prayer were especially uplifting and the Sunday morning Communion Service will not be forgotten. Here for two hours, with no leader but the Holy Spirit, the prayers, songs and testimonies continued to make God's presence felt.

While in Kuala Lumpur we met a Tamil from South India who showed strength and refinement in every line. His wife and family were at every meeting. A few years ago he came, as a Hindu, to Singapore for a holiday. There he met a friend who persuaded him to come to one of these conferences. He came, was impressed by what he heard and saw and ultimately became a Christian. As a result. he moved to Malava for Christian fellowship and service. Many such instances might be told.

Singapore, one of the largest shipping centers in the world and the mingling place of all races and tongues and nations, is now a city of over 500,000 inhabitants and has a wonderful harbor which 10.-000 foreign vessels enter every year. One hundred years ago it was not much more than a fishing village on a mud flat. Sir Stamford Raffles saw its possibilities as a port for British trade of the East India Company, and acquired the island from the Sultan of Jahore. What has been done by the British in transforming the mud flats into a great commercial center, can be

done by the missionaries of Christ, under the direction of the Spirit of God, to transform the flats and morasses of Malaya social and religious life into a wholesome and active community dominated by the Cross of Christ. It cannot be done merely through commercial prosperity, or by legislation or secular education. Something higher and more powerful is needed.

"Shall the missionaries be recalled?" is the title of a recent



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article in an American periodical. The author expresses the conviction that one half of the missionaries in the field should return home. But which half? He votes for the recall of those whom he declares to be old-fashioned in theology and unscientific in attitude and method. In other words, he would retain only those who could pass an examination in the "wisdom of this world." Our observations on this missionary tour would lead us to vote otherwise. The great work of missions has been and is being accomplished today by those who are most versed in the wisdom of God, men and women who are most given to prayer and scientific approach whose and power are those of the Spirit of But only God Himself can God. infallibly choose those who should go or those who should remain.

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A NEW MISSION STUDY TECHNIQUE RECONCILIATION TRIPS

BY CLARENCE V. HOWELL, Director

THEN we study China let us visit the Chinese in our own city. When we study the Near East let us visit the Syrians and the Turks in our home town, or the Greek. Russian and Armenian Orthodox Churches in our own community. When we study India let us visit the people of India living among us as students or residents. And when we visit them let us do so in the spirit that E. Stanley Jones visits them in their own India. He expects a guickening of his spiritual life by contact with deeply spiritual Hindus and Buddhists and he experiences what he expects. He has a reverence for their sacrifice and his respect for them is increased. He appreciates their culture, their thought-power, and their philosophy of life, and is appreciated in return by them.

We need these personal contacts. We are now like the botanist who had studied books on trees but could not tell one tree from another. So he made friends with a lumberman-camped with him. lived with him, worked with him. There was a transfer of knowl-This theoretical expert beedge. came a practical expert. I do not need to argue the case. You have always wanted to go to the lands about which you studied—not aware that people of these lands have come to us, are right here among us.

Let me be your lumberman. I

have been in New York City for eight years making these contacts. I have been taking students and others on visits in New York to Negro Harlem, to Chinatown, to Hindus, Buddhists, and Moslems, and to Radical Labor Headquarters. I'll tell you how. Of course, have questionings. you Three questions arise in your mind: 1st-Who am I? 2nd-What are Reconciliation Trips? 3rd—What relation have they to missionary work?

Who Am I?

I am a Methodist minister. a member of the Michigan Confer-My good helpmeet was a ence. deaconess in that Church. We are employed by the Home Board of our denomination—specifically the Department of Evangelism-to be evangels of good will to unchurched peoples as well as to racial groups against which there is antipathy. Our purpose is to achieve reconciliation between By reconciliation we do groups. The fire not mean agreement. glint of true friendship often comes from disagreement.

What are Reconciliation Trips?

Reconciliation Trips are group visits to Chinese, Indians, Japanese, Italians, Russians, Syrians, Jews, Latin Americans and Negroes; contact studies of mystic, psychic, economic, social, political, industrial and labor groups. They are conducted in New York, Chicago, Philadelphia and Boston; but New York is our choice, for it has the greatest variety of races, isms,

Mr. Howell will send directions for conducting such trips to anyone who will send him his address. Trips are being conducted in Chicago, Room 1421, Chicago Temple; Boston, 14 Beacon St. (Boston Friendship Tours); and Philadelphia. Reconciliation Trips, 229 W. 48th St., New York City.

religions. The purpose of Reconciliation Trips is to reconcile group to group, as well as person to person—not to convert those we visit, not to be converted. Friendship, fellowship, love between groups have intrinsic worth, regardless of ideas either group holds.

The Method: The sine qua non of reconciliation is to bring quarrelling persons, or anti-pathetic groups, face to face at the point of conflict. So we conduct groups of nordic blondes, many southerners, into the heart of Negro Harlem. Our colored hosts show us through their beautiful homes, churches Their most and other centers. talented leaders address us on vital problems which are slurred in newspaper publicity. Their best choirs sing to us Negro spirituals. We eat food prepared by Negro chefs in the Southern way-hot bread, fried chicken, waffles, and potato pie. We conduct the same kind of trips to about thirty other groups.

There are by-products. My likeness has little enrichment to offer my life, for I received the same culture in the same kind of school, the same kind of home, the same kind of church, the same kind of community. But that yellow man, that black man, that "red" man can give me something. He received it from sources I never con-Historians often tacted. say: "This migration meant progress, for two strange cultures met."

A second by-product is thoughtprovokers. The new ideas of the "reds" are like percussion caps to our thinking. Their explosions within touch off our thought processes. I have known people who never thought before who thought for six months steady after a trip through Radical Labor Headquarters. John Dewey tells us we must have a problem in order to think. So Reconciliation Trips make my group think, enrich their culture and bring them into "love and charity with their neighbor" groups.

In dealing with the groups we visit we do not pretend to be superior to them. We do not repudiate their labels. How can we do anything to bring about reconciliation with a group against whom prejudice exists if we feel ourselves superior to them. These are not sightseeing trips. People do not like to be looked over. These are not slumming escapades. People with self-respect resent slumming parties (without return engagements). These are not social service trips. The tone of charity degrades the group helped in the eves of the doner.

Relation to Missionary Work

mission study classes Many sponsor these trips. They find that the trips make real the knowledge printed in the books. The Business and Professional Woman's Mission Club of Peddie Memorial Baptist Church, Newark, New Jersey, had us conduct them on a trip to the Near East. That was the subject of their study. I shall tell you more of that trip later. They have arranged to have us conduct them on a trip to Chinatown very The Department of Relisoon. gious Education of Teachers College had us conduct them on a trip to the World's Living Religions in New York City—Moslems, Hindus and Buddhists. They have arranged for another trip to Eastern Orthodox Churches. Professor William M. Gilbert, of Drew Theological Seminary, had us conduct his class in missions on a trip to Union Labor Headquarters. About sixty per cent of our industrial

laborers are immigrants. They comprise the groups which we study in Home Missions. How can we fully know their problems if we ignore their working conditions? A trip studying labor conditions brings us face to face with their everyday life. Professor Gilbert has arranged for us to conduct this class on eighteen trips during three years, six trips each year. These trips are required for credit.

Two Typical Trips

On the Trip to the Near East mentioned above, we had a real Svrian luncheon at the Sheik Restaurant with a variety of Near East foods and Turkish coffee. Here we broke the same kind of bread that Jesus broke and blessed by the Sea of Galilee. It was concerning this bread that Jesus spoke when he said: "The grass of the field which today is and tomorrow is cast into the oven." They cut the grass, the flowers, the weeds today and let them dry. Tomorrow, when they are dry, they burn them in the oven, rake out the ashes and place the thin sheets of dough upon the hot oven to bake. The loaves are some eighteen inches across and as thin as a pancake.

We next visited the Syrian art stores and brass shops. We were fascinated by the beautiful Persian rugs, brass art ware, and The Syrian Oriental furnishings. inlaid woodwork made up of thousands of insects of vari-colored woods created a desire to buy. But they sell at \$250 to \$2,000 each. They call those who create this beautiful woodwork, carpenters. I call them artists. I understand that this furniture and other decorative work goes back hundreds of years. I am wondering if the carpenters of Nazareth in Jesus time did that kind of work.

Then Dr. Salloum Mokarzel, Editor of the Syrian World, told us about Syrians in New York City and the United States. We found that it was not necessary to go to the Near East to find Syrians. They are all about us in Greater New York. There are some thousands in other cities in America. They bring with them their beautiful social life and congenial hos-But they become soon pitality. assimilated and thereby we lose much of their culture and characteristics which have been developed during the centuries.

We next come in contact with the Moslem Turks in New York. We met them at the Bahai Center. The Bahai faith has about the same relationship to the Moslem faith as the Christian has to the Jewish faith. Mr. and Mrs. Sefa received us most cordially. Their manner and way of life showed the culture of \mathbf{the} people refined Mrs. of Constantinople. Sefa brought a Moslem girl friend, an accomplished pianist, who played for us, and Mrs. Sefa sang Turkish songs. She also told us about Turkish social life, changing customs and costumes. Mr. Sefa told us about Turkish economic and political forces. Both speakers answered our questions. The meeting of these refined Turkish Moslems, honored with the title of Bev, would have been a shock to many of the Mission Study groups a decade ago when many of us thought of non-Christian peoples as barbarians. The tremendous revolutionary change in the status of women in Turkey has been effected both from within Turkey and from without. Only a few years ago in Mrs. Sefa's courtship days, young women were not allowed to know or keep company with their would-be husbands. They were not only veiled but were shut-ins. Today in the prominent centers the customs and costumes are much the same as those in the West. Perhaps the danger is that they are adapting some of the evil ways of the West along with "Occidental freedom."

We had our dinner at a Russian restaurant in a highly decorated room. Russian art scenery with Russian Balalaika orchestra, and waiters from the land of the bear. We became Russians ourselves. We next attended the Russian Orthodox Church service. The congregation was, for the most part, of recent emigres. The church people stood or knelt throughout the service. Special seats were provided for us and the President of the Church Board, Professor Vladimir Peter de Smitt, explained the service and then interpreted the symbolism and Ikanostas. Since this trip our mission study books have become vital with a living interest. We have seen and heard the things whereof the writers speak.

The following day, we conducted over a hundred students and others on a trip to Moslems, Hindus, and Buddhists. This trip was especially prepared for the Department of **Religious Education, Teachers Col**lege. As an introduction we visited the Liberal Catholic Church, the Church of St. Michael, the Arch-The Holy Eucharist was angel. sung according to the use of the Liberal Catholic Church—music. chanting, candles and flowers: priest, deacons, alcolytes in white and crimson vestments. This church is not Roman Catholic, not Episcopal, but Modernist in outlook, using a new ritual. The Reverend W. H. Pitkin told us about its basic beliefs and religious freedom. It so happens that most of the members are Theosophists. They welcome into the church as members, Hindus, Buddhists, Moslems, Jews or Atheists.

Within the Bahai Center a Moslem scholar from Egypt told us about the religion of Islam. We became aware, our speaker being Negro, that the Moslem makes no discrimination on account of race Perhaps this is our color. or "Christian" handicap for missionary efficiency in Africa. We are respecters of persons contrary to the teachings of our Lord. The Moslem faith, propagandized by the poorly trained trader and unlettered layman, is walking with great strides southward on the continent of Africa. Setting over against this our color antipathy and the imperialism of the socalled Christian nations enslaving African peoples, how can Christianity compete with the Moslem faith?

At the Jainist and Buddhist Temples, which are located in the Oriental Gallery of the Metropolitan Museum, a Buddhist scholar, Mr. J. Vijaya Tunga, interpreted to us the spiritual and ritualist significance of the elaborate carved work of Oriental symbols in these temples. He has been a teacher in the school of Rabindranath Tagore in Ceylon, India, and a member of the Board of Examiners of the University.

We next went to the Dharma Mandal Society, Hindu. After a period of music and Hindu rituals, we were addressed by two cultured Hindu speakers, Professor Keskar and Professor Chatterji. Both manifested the confidence of an ancient faith which has grown conservative in its old age.

The Maha Bodhi Society of America put on a special service for us. The sermon was by the Venerable Thera P. Vajiranana, of Viddhodaya College, Ceylon.

Had we taken this trip in the heart of India we would not have received much more value. And we could not have received as much without a program worked out in advance. In fact, we continually have on Reconciliation Trips missionaries and others who have just returned from the countries whose lands we are representing on the trip.

PERSONAL WORK IN A NEW ENGLAND FACTORY TOWN

WENTY language groups comprise the parish of a lay missionary in a textile city in New England. The first approach to a family may be conversing with the father seated with his wife and children on a bench in the park Sunday afternoon in midsummer; or it may be speaking to a man who has been imbibing liquor to his detriment, but who is still gentleman enough to notice and reply to a kind greeting from an unknown friend. The past winter has given ample illustration as to the wisdom of making acquaintances with strange families by means of the surplus Sundayschool story papers which are donated by churches.

The worker began effort among a few families, and was so encouraged that he increased his range of languages until his pastor reported twelve nationalities were found in his Sunday-school, some of whom united with the church.

The introduction is so simple that one would think any Christian could easily undertake the work. Severay Sundays during the severe weather in winter the worker averaged fifteen calls during the afternoon. In a city block and a half on one side of the street he found twelve language groups while making about twenty calls, and supplied each family with the desired language, adding friendly remarks as he was able to observe the prevailing conditions.

Visits are made to the county jail, the general hospital, almshouse, coffee houses and club rooms, wherever groups may be found. They are very respectful and listen reverently to remarks concerning the things of God. The worker is invited to call again.

Russians are being reached, and they pass on the literature to others and eagerly call for more. Some of these little messages are sent through the mails to foreign shores and have found fruition in hearts long starving without the Bread of Life. Testimonies of Portuguese and Italian recipients show that the Gospel relayed to the homelands by those accepting it here is bearing fruit among members of the same family separated for years by distance.

Efforts begun eight years ago among a few neighboring families h a ve broadened until approximately five hundred families and hundreds of individuals outside family groups are provided with Gospel literature at no expense to them. — Extracts from a letter from a friend in Lawrence, Mass.



Should Missionaries Leave on Advice of Consuls?

THE announcement, July 30, that the American Legation at Peiping, China, had "urged all Americans in the provinces of Hunan, Hupeh, Honan and Kiangsi not to remain at exposed posts but to withdraw to places where they can be adequately protected," raised again the old and yet oft recurring question whether missionaries should abandon their stations in such circumstances because their legation or consulate advises them to do so.

Manifestly, such advise should be given due weight, but manifestly also the missionaries concerned have both the right and the duty to exercise their own judgment in view of the circumstances in a given case. They have usually lived longer in the country than their minister or consul. They live among the people and know them and their language better than their diplomatic and consular officials. Missionary work has been slowly developed through a long series of years. Local initial hostility and suspicion have been gradually overcome. Α prosperous medical, educational and evangelistic work has been built up representing self-sacrificing labor and large expenditure. Its beneficent character has become known and appreciated by the people of the community. Should the missionary run away and leave that property to be destroyed, the work to be disorganized. and he himself exposed to the charge of failing to stand by the Chinese Christians, who as a rule, are in greater danger than he is? Of course, the advice of a consul should not be lightly disregarded; but diplomatic policy is naturally prudential. It does not take into account the character and purpose of missionary work or the consequences of abandoning it.

Whichever course missionaries take, they are criticised. If they leave, they are charged with timidity and contrasted unfavorably with consuls and Roman Catholic priests who stay. If they refuse to go, they are sneered at as foolhardy. There are undoubtedly times when they can do no good by remaining and when it is wiser for them to withdraw temporarily. Our point is that they should be trusted to do what is best in view of the circumstances in a given case, and have in unstinted measure the confidence and the prayers of the home churches. A. J. B.

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Criticisms of the Church

TWO classes are criticising the churches, and from opposite sides. One class asserts that they are "losing their hold" because they are not sufficiently "modern," adhering to "outworn creeds" and not adopting up-todate methods. How then do these critics account for the fact that the churches which have abandoned the historic creeds and impose no creeds at all are no more prosperous than the churches which continue to hold them?

As for adapting modern methods, how do the critics explain the fact that the Roman Catholic Church in America, which makes no concession whatever to "modern" methods and prides itself on its unchanging teaching, is thronged with worshippers, many of its churches being obliged to hold three or four successive services Sunday morning to accommodate the multitudes, including a high proportion of young men and women?

The other class of critics allege that the churches are weak because they

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are "too modern," revising the doctrinal statements of former centuries in the effort to express the truths of Christianity in twentieth century terms and emphasizing a social Gospel instead of an exclusively individual one. How then do these critics account for the fact that the churches which are doing these very things are thriving as well as the churches that are not doing them?

A line drawn between the most prosperous churches and the least prosperous churches would not run parallel with lines of theology or methods but would run right across them, with conservatives, liberals and advocates of a social Gospel on each side. Evidently, if the churches are dying, which we do not believe, it is not because of their attitude toward either creeds or methods.

If there were only one church available, so that a given man had no choice between attending or not attending, there might be some excuse for outsiders. But churches are numerous and with such varied types of teaching, methods and organization that anyone who loves Jesus Christ and desires to witness for Him should have no difficulty whatever in finding a church with which he can With several denominations work. and a dozen or more churches within easy reach, if he does not get into some one of them, it is fair to assume that the fault is in himself.

Some dissatisfied Christians assert that it is the fault of the churches that more people do not attend them and that if Christians of today were as consecrated in their lives as the early disciples, the world would flock into the churches and soon be converted. Well, how did the world treat those early disciples whom we are exhorted to imitate? It stoned Stephen, persecuted the Church so that "they were all scattered abroad," scourged Peter and John, mocked Paul, beat him with many stripes and cast him into a dungeon, drove hundreds of devout believers into the arena to be torn to pieces by wild

beasts, and tied others to stakes, smeared them with pitch and set them Undoubtedly Christians of on fire. today ought to be more consistent than they are, and undoubtedly too their inconsistences often bring reproach upon the churches. But there is no authority in either Scripture, history or experience for the statement that "the world is hungry for the Gospel" and would throng the churches if they were better. James spoke of the world as at "enmity with God," and our Lord Himself, whom the world crucified, plainly warned His disciples that they would be per-"They shall deliver you up secuted. unto tribulation, and shall kill you, and ye shall be hated of all the nations for my name's sake." A. J. B.

The Dominican Disaster

W IDESPREAD sympathy has been evoked by the appalling calamity in Santo Domingo when that fair island was swept by a teriffic hurricane, September 3. Distressing details from the outlying districts continue to come in as THE REVIEW goes to press, but it is already known that the number of dead exceeds 2,500 and of injured 10,000 or more; that the property loss runs into millions, and that tens of thousands of survivors were rendered homeless and destitute. As usual in such circumstances, physical relief for the hungry and naked was promptly rushed in from neighboring islands and the United States, but the effects of such a disaster will be felt for a long time to come.

Relatives and friends of the missionaries and supporters of the fine missionary work on the Island were deeply troubled. Their anxiety for the safety of loved ones was relieved by a cable received September 5, by the Board for Christian Work in Santo Domingo, 419 Fourth Avenue, New York City, stating: "CAPITAL WORKERS SAFE. CHURCH DE-MOLISHED. HOSPITAL FUNC-TIONING." A further cable September 8 read:

Reports Mission workers fully confirm serious losses Santo Domingo. Besides Red Cross relief, Union Mission evidently will have large responsibilities for several months since this interdenominational mission is only one functioning for Dominican people at Capital where we have hospital with trained staff prepared for emergencies now Recently built church, overwhelmed. Capital and workers' homes demolished, hospital and mission partially wrecked but still functioning. Suggest editorial urging contributions from churches be sent to Board for Christian Work, Santo Domingo, four nineteen Fourth Avenue, New York City. Full description, Union Mission Santo Domingo found in chapter six, Inman's "Trailing the Conquistadores."

The following statement and appeal, since issued by the Board, so clearly states interesting facts and the duty and privilege of the churches that we gladly comply with the request for its publication in THE RE-VIEW. A. J. B.

The Board for Christian Work in Santo Domingo, whose secretary is Dr. Samuel Guy Inman, has been at work in the Island Republic for the past ten years. It represents the combined Presbyterian U. S. A., Methodist Episcopal and United Brethren Churches, and maintains a hospital, social service and evangelistic work in the Dominican Republic.

The "Hospital Internacional" (International Hospital), conducted by this Board has been striving to prepare Santo Domingo for just such emergencies as the present one, by training Dominican nurses (an unknown profession among Dominicans before the American Hospital began its work), and building up a Dominican hospital and medical staff to care for public health needs. This work is extremely difficult and time-consuming and such situations as the present terrible disaster serve to demonstrate more clearly than ever the great need which exists.

With a population of approximately a million people, Santo Domingo has but ten hospitals, some of which are private institutions, and, except for the Dominican nurses trained in the "Hospital Internacional," trained nursing service does not exist in the Republic. At this time there are probably available in Santo Domingo, a bout twenty-five trained nurses, ten of whom are at present students in the hospital.

The "Hospital Internacional" is being conducted in an old Spanish building. Its thick old Spanish walls withstood the hundred and fifty mile gale, despite its exposed position, and it is calling for assistance from friends in the United States. The old roof, in very bad shape previous to the hurricane, was torn away by the raging storm. The Hospital is hoping to move into a new building, begun some two months ago, near the American Embassy and the Presidential Palace. The demolition of the church building, referred to in the cable, represents a heavy financial loss to the Board.

Hospital facilities in Santo Domingo, in normal times, are entirely inadequate and there is pressing need for public health work. It is estimated that there is only one physician to every 8,700 people, many villages being without trained medical service, and organized charities, here as in many other Latin American countries, are little known. "I rode into a town of over 3,000 people," writes one visitor, "where there was neither doctor, nurse, drugstore or health service of any kind."

Last year, when economic conditions in Santo Domingo made it difficult for Dominicans from the interior to travel to the capital, the hospital, nevertheless, was treating 1,220 patients a month; operating a baby welfare station (the only one in the Republic) and registered patients came from 200 towns and villages throughout the country, some coming as far as 225 miles. These folk travel a-foot, in ox carts, or on donkey back. Some are fortunate enough to have a Ford; others are brought in on improvised stretchers which friends or relatives bear on their shoulders.

The Board for Christian Work is the only American missionary agency with a Spanish-speaking staff in Santo Domingo City and is prepared to do relief work in the present emergency. The Board is hoping to cooperate with any who desire to assist the distressed Dominicans.

Lambeth and South India

C HURCH union is a live topic throughout Christendom. Wealthy congregations are strong enough to get along as they are, but not the small ones, particularly in village communities in the home mission field where five or six denominational churches are struggling to live in communities which can adequately support only one church. On the foreign field, union is even more imperative. Face to face with the stupendous obstacles that confront Christianity in the non-Christian world, missionaries and their boards and supporters at home are more and more clearly realizing that the churches simply must get together if they are to meet their problems in any adequate way. We have said many times, and we expect to say many times more, that a divided church can never save the world and that it is no part of the missionary duty of the churches to perpetuate the present sectarian divisions.

It is good to be able to add that the movement toward union is making progress. Several organic unions have already been consummated in the United States, Canada, Great Britain and on the foreign mission field, and plans for other unions are at a prom-Thus far, however, no ising stage. mutually acceptable formula has been found for union with the Anglican The World Conference Communion. on Faith and Order at Lausanne discussed the vexed question of ordination, but felt unable to go beyond a few generalities.

The South India Proposal

The first concrete effort to solve the problem was made by the churches and missions in South India, the main points of which were given in the January number of THE REVIEW. It was reported to the Lausanne Conference Continuation Committee, at its meeting in 1929, which devoted a whole session to it. The sympathy of many members of the Committee was outspoken, but the fears of others and the policy of the Committee to make only unanimous deliverances prevented anything more than a rather feeble and non-committal reference to the subject in the official findings.

More definite action was expected from the Lambeth Conference of all the bishops of the Anglican Communion throughout the world at its meeting in August of this year and it was awaited with mingled eagerness and anxiety. The Conference had no legislative power and the bishops could only express their opinions. But, in the words of the editor of *The Living*

Church, "These opinions will carry great weight throughout the world, and particularly throughout the Anglican Communion." The resolutions of the Conference were published in full, August 30th, in the two Protestant Episcopal papers in America, The Churchman and The Living Church. They cover a wide range of topics, but that which particularly interests missionary workers is the one on the South India Plan. The subject is of such widespread interest from the viewpoint of home and foreign mis- . sions that we append the full text of the deliverance, which was drafted by the Archbishop of York.

South India

17. The conference has heard with the deepest interest of the proposals for church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Church of South India, and expresses its high appreciation of the spirit in which the representatives of these churches have pursued the long and careful negotiations.

18. The conference notes with warm sympathy that the project to which the Proposed Scheme for Church Union in South India bears witness is not the formation of any fresh church or province of the Anglican communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian communions, on a basis of sound doctrine and episcopal order, in a distinct province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

19. The conference observes further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting churches on certain points of doctrine and practice is not ex-pected to be reached before the inauguration of the union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made

and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will. 20. The conference thinks it wise to

20. The conference thinks it wise to point out that after the union in South India has been inaugurated both ministers and lay people of the United Church, when they are outside the jurisdiction of that church, will be amenable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes the formal action to change its regulations.

21. The conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the churches of the Anglican communion, confidently leaves in the hands of the bisops of that church the task of working out in detail the principles which are embodied in the Proposed Scheme.

22. The conference gives its general approval to the suggestions contained in the report of its committee with regard to the Proposed Scheme for Church Union in South India, and commends the report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

So far as we can judge from the editorials and articles in a considerable number of religious papers, this deliverance has not wholly satisfied either the advocates or opponents of the Plan. The Christian Century indeed characterizes it as "wholehearted and unanimous support." The Churchman, however, says: "The Conference apparently decided that it was wiser to avoid a possible acrimonius dispute or even a schism by giving no categorical approval or disapproval to the South India Union; yet it hailed this as the most hopeful augury of coming The Anglo-Catholic Living unity." Church, which deems the Plan unwise and dangerous, calls attention to the fact that the accompanying Encyclical Letter of the Archbishop of Canterbury recognizes "that the constituency that we represent is not universally convinced about all the provisions of the scheme and wishes to see how it works out before committing itself to definite approval"; and adds: "General approval does not become an endorsement. After all South India is put on probation and is warned that it will be held responsible for the results of a questionable experiment."

Each reader will doubtless form his own conclusion. We need only add that, whatever interested parties may read between the lines, it is clear that the Conference did not disapprove the Plan, as some opponents had hoped it would do, but, on the contrary, gave it definite encouragement. This is a great gain. The disapproval of such an influential body might have blocked the movement. Now the way is clear for advance. Official action is yet to be taken by some of the ecclesiastical bodies concerned, and many prayers will be offered for their guidance by divine wisdom and the Spirit of Christ.

Why Be Pessimistic About China?

LET Americans, who imagine that the tumultuous conditions in China for a score of years mean that the Chinese are incapable of self-government, read the following statement of Andrew White, former President of Cornell University and Ambassador to Germany, in his essay on Grotius, on page 55 of his volume entitled "Seven Great Statesmen":

From the middle of the 16th century to the middle of the 17th, throughout those 100 years, was waged (in Europe) a war of hatreds—racial, religious, national and personal; of ambitions, ecclesiastical and civil; of aspirations, patriotic and selfish; of efforts, noble and vile. During all those weary generations Europe became one broad battlefield drenched in human blood and lighted from innumerable scaffolds. In the confused struggle great men appeared heroes and martyrs, ruffians and scoundrels: all was anarchic.



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK President of the Federation of Woman's Boards for Foreign Missions

A DEVOTIONAL SERVICE

MESSAGES FROM THE PROPHETS

Secure from the Boston Public Library a colored copy of Sargent's "Prophets" or find the same in a book on painting in your public library.

Secure nineteen women to impersonate the prophets depicted by the Allow these to study great painter. the picture thoroughly that each may visualize Sargent's conception of the person she is to portray. Use the very simplest costuming, just enough to suggest the oriental garb. Nine can use sheets, six should find brown blankets or strips of dark brown cloth, two may use slate blue or navy blue blankets or cloth and three need rose or violet blankets. For the central figure use full yellow robe and cut panels (3"x18") from a large corrugated box to represent the tables of the law which Moses holds in his Mark these with simulated hands. Hebrew characters as in the picture. Other properties include two scrolls six inches wide and two feet long. with Hebrew characters, a sling or rope for Amos, a staff for Elijah and a sword or a short stick to suggest a sword for Joshua.

Select from the words of each of these men of God a characteristic prayer, imprecation, or command and have each woman memorize hers. Then let a leader speak briefly of the mighty influence of these men of prayer, and if she desires give outstanding characteristics of a few, the power, nearness, and almightiness of Moses' prayer, Elijah's miracle-working prayers, the sympathy and patriotism of Jeremiah, the boldness of Daniel, etc. Have the nineteen women stand in a row in the postures given by Sargent. When all are ready draw the curtain, and call on them one by one in order. Following portions of Scripture were used at Northfield. Others might be chosen by the women themselves after a study of their prophets. This will make the ancients vivid to participants as well as beholders.

Zephaniah: Zeph. 3:17. Joel: Joel 2:28; 3:14-16. Obadiah: Obadiah verse 15. Hosea: Hosea 6:1; 14:1, 4. Amos: Amos 5:14. Nahum: Nahum 1:2, 5, 7. Ezekiel: Ezekiel 34:26b; 35:4, 9. Daniel: Daniel 2:20-23. Elijah: 1 Kings 19:14; 18:37. Moses: Ex. 15:11, 18; 20:2-17. Joshua: Joshua 3:5, 9, 23-24. Jeremiah: Jer. 29:13: 31:3. Jonah: Jonah 4:3; 2:2, 7, 9. Isaiah: Isa. 6:3, 8; 55:6, 7, 8, 9, etc. Habakkuk: Hab. 3:2. Micah: Micah 7:18. Haggai: Haggai 2:22. Malachi: Malachi 3:7-10.

Zechariah: Zech. 4:6, last sentence; 9:9.

"THE ARMOR OF GOD"

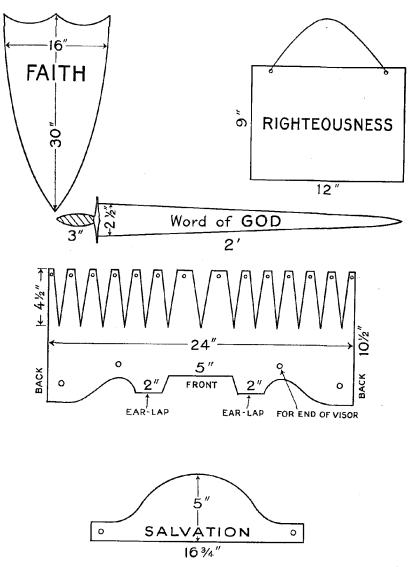
Properties

Bible, helmet, breastplate, shield, sandals, sword.

If obtainable, the sandals should be the oriental sort with straps for the great toe. If not available, use low slippers with no heel.

The breastplate may be made of cardboard cut like picture of breastplate in Bible dictionary and covered

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with silver paper. Use Denison gummed letters to label it "Righteousness." The shield should be 28" or 30" long of corrugated paper and have the word "Faith" in 3" or 4" letters. Use silver paper for this and the helmet, too. The sword is made of 4 stiff cardboard about 2' long and $2\frac{1}{2}''$ wide, sloped to a point. Cover with silver paper and letter "Word of God." The helmet is made of light cardboard or stiff paper like the accompanying pattern and also covered with silver paper and lettered "Salvation."

Outline

Hymn: Soldiers of Christ, Arise-1 - 3.

Scripture: Rom. 12:1-3, Weymouth translation.

Solo: Follow Me.

- Hark the voice of Jesus calling, Follow Me, follow Me!
- Softly through the silence falling, Follow, follow Me! As of old He called the fishers when He
- walked by Galilee.
- Still His patient voice is calling, Follow, follow Me.
- Who will heed the holy mandate, Follow Me, follow Me!
- Leaving all things at His bidding, Follow, follow Me!
- Hark, that tender voice entreating mariners in life's rough sea
- Gently, lovingly repeating, Follow, follow Me.

Hearken, lest He plead no longer, Follow Me, follow Me!

Once again, O hear Him calling, Follow, follow Me!

Turning swift at Thy sweet summons (Enter swiftly Youth) evermore, O Christ would we

For Thy love all else forsaking, Follow,

follow Thee!

Youth (in white): I heard the voice of the Lord saying, "Whom shall I send and who will go for us?" Then said I, "Here am I, send me!"

Solo: Follow the Gleam.

Leader: 2 Tim. 3:17; 2 Tim. 2: 15; John 5:39; Col. 3:16. During the recital of these verses, hand Youth a Bible.

Youth: Thy word is a lamp unto my feet and a light to my path. Teach me Thy statutes. Open mine eyes that I may behold wondrous things out of Thy law. (Ps. 119: 105, 64b, and 18.)

Hymn: Open mine eyes, that I may see.

Eph. 6:11-13. Leader: Pause. Eph. 6:14. Place breastplate on Youth. Eph. 6:15. Hand sandals to Youth who lays Bible on table, kneels, and fastens on sandals.

Solo: Peace I leave with you, or, Peace, perfect peace.

Leader: Eph. 6:16. Hand shield to Youth.

Hymn: Faith of Our Fathers.

Leader: Eph. 6:17a. Place helmet on Youth's head.

Solo: There Is a Green Hill Far Away.

Leader: Eph. 6:17b. Hand sword to Youth.

Jesus said: Mark 16:15.

All sing, Soldiers of Christ Arise, fourth and fifth stanzas. Youth and leader leave on opposite sides during fifth stanza.

To shorten, omit several songs.

MARY AND MARTHA CLUB-A PERSONALITY AND FINANCE METHOD

Realizing our women and girls are wanting to share in a large way in this Pentecostal year, we are asking that these clubs be formed in every church. As a result of the spirit of the first Pentecost the followers of Christ put all they had into a common fund. Thus they met the need of all. We are trying to meet the needs of our brotherhood through the General Fund of the United Christian Missionary Society. This is the bread and butter fund. Out of it must come the maintenance of all phases of work. Here is where the need is most insistent.

The National Promotional Department is asking for 1,900 churches and organizations within the church to give \$100 more this year than they did last year. In some places the church alone, the Sunday-school and other organizations will each give \$100 over last year. In other places it may take the combination of two or more organizations to meet this aim. Ina few instances it may take the combined effort of all to reach the \$100 increase.

In our adult missionary organization department we now have the biennial membership. If an individual member gives a special gift of \$50.00 over a period of two years she becomes a Biennial member. If, in this Pentecostal year, she gives \$50.00 as a special gift into the General Fund before June 15th she is counted a Charter Biennial member. These Biennial memberships will count on the \$100 extra gifts asked for by the National Promotional Department. We believe many more than 1,900 churches and organizations and individuals will give this extra love gift of \$100.00.

Well, what does all this have to do with the Mary and Martha Club? Just this. We believe many women and girls have more time and talent than they do money. We want to help them convert this time and talent into money by going into partnership with the Lord.

1. As a member of the Mary and Martha Club you agree to invest from 10c to \$10.00 in some way to bring in returns from the investment, *all* of which is to be given as a special gift into the General Fund of the United Christian Missionary Society.

2. You may invest your time in giving lessons, caring for children, typing, washing and ironing, sewing, cooking, etc. All this to be done as individuals in partnership with the Lord, praying daily for His guidance, and blessing on all the world-wide work. We are to have the "Martha hands and the Mary mind." Dig up the buried talents. Don't be afraid nor ashamed to work with your hands. Christ was a carpenter-Paul was a tent maker-Lydia was a seller of purple. God will surely add His blessing to this consecration of time, talent and money. Don't put a limit on what your gift may be. Make a real honest effort and you will be greatly surprised This is a Love Gift at the results. over and above regular dues and offerings and will not count on regular aims.

I DO IT UNTO THEE

- Lord of all pots and pans and things; since I've no time to be
- A saint by doing lovely things or watching late with Thee,
- Or dreaming in the dawn light, or storming heaven's gates,
- Make me a saint by getting meals, and washing up the plates.

- Although I must have Martha's hands, I have a Mary mind;
- And when I black the boots and shoes, Thy sandals, Lord I find.
- I think of how they trod the earth, each time I scrub the floor;
- Accept this meditation, Lord, I haven't time for more.
- Warm all the kitchen with Thy love and light it with Thy peace;
- Forgive me all my worrying and make all grumbling cease.
- Thou didst love to give men food, in room or by the sea,
- Accept this service that I do—I do it unto Thee.

(This prayer was written by U. K. H., a girl 19 years of age, who is in domestic service, and was read to a large congregation by Dr. G. Campbell Morgan at Westminster Chapel, London. Reprinted from *The Westminster Record.*) Printed in the July, 1929, issue of THE MISSIONARY RE-VIEW.

As a member of the Mary and Martha Club I agree to invest a sum of money (10c to \$10.00) with the Lord as my partner to work earnestly and persistently that all the returns from this investment may be my second mile giving in Pentecostal sharing with others that the need of all may be met.

I will put no limit on the amount to be received from the investment. Praying and working, this is my adventure in faith with Him. This gift will not count on regular aims. It is to be sent through my missionary organization to the General Fund of the United Christian Missionary Society.

List of Members

	Name	Amount invested
President, Vice-Pres.		
vice-Fres. Secretary.		
Treasurer,		
Lit. Secy.,	· <u>····</u> ·······························	

The following helpful Junior Material was furnished by Mrs. C. K. Lippard, of the Lutheran Board:

For the Leader Who Says, "We Can't Afford"

Save sheets from your large advertising calendars. The blank backs make good poster mounts.

Brown or gray wrapping paper make excellent scrapbooks if carefully folded, creased and cut. Also can be cut into camels, elephants, etc.

Laundry cardboards and suit boxes are excellent for poster backs and for construction boards.

Current magazines furnish all sorts of nature pictures, foreign land pictures, ships and travel pictures that make missions alive to a child.

Used Christmas cards furnish stars, camels, Madonnas, etc. Covers of Christmas numbers of magazines are often more beautiful than expensive pictures. They may be used for posters and scrapbook work.

If children are asked to look for and bring certain pictures from home they almost always find them in old magazines. Villages of different countries can be made by larger boys and girls out of material collected from "trash" if they are encouraged to find, bring and use materials in their own way.

Peanuts and potatoes make excellent animals. Sponges make bushes; pieces of glass, or silver paper, rivers and windows. Any boy who has a printing press or a set of letter stencils is proud to be asked to use them to letter posters, notices.

A group of noisy boys was once held and interested by being allowed to make a church window by putting together pieces of colored paper on the back of an old window shade. It took months to finish the window, collecting the paper bit by bit and putting it together again and again until the right effect was gained. When the shade is hung in a strong sunlight against an open window or clear glass, even strangers exclaim at its soft beauty. The boys look at their window at once when they enter their classroom. It seems to give them a feeling of reverence and holiness, as well as of achievement.

Contacts with foreigners near by sometimes cost nothing, yet bring about world friendship in the most natural and fitting way possible. Friendliness to the Chinese laundryman and the Italian fruit man in your neighborhood may be more valuable than a series of lessons.

A letter to a missionary or a child in a foreign land costs little but means much and often brings an answer that makes world-children seem nearer and dearer.

THE MAN WHO MEANT TO GIVE

BY HOWARD W. POPE, St. Petersburg, Florida

He was a good man, kind and true, Who often told what he would do When he was rich and had the means, And lived no longer on baked beans. And this he said from day to day, Until his best years slipped away— Not knowing God will close the door To wealth—unless we help the poor.

When hard times came and all around, Bread lines were formed in every town, He gave no cash, he gave no bread; Instead of that, he often said— "Next year I will begin to give," Not knowing surely that he'd live— The same old story newly told, Though every day he laid up gold.

When mighty Mississippi wrought Death and destruction, dearly bought— And calls were made on every hand To help the suff'ring of the land, God spake to him a hundred times, But he would not give even dimes; But daily to himself he lied— With good intentions satisfied.

And when the sick could no more wait For his intentions which were late, They simply died and passed beyond All chance for that man to respond. Last week that man lay dead and cold, And all he left behind was gold. He had no friends—he never had, Because his life made no one glad.

Here is a lesson all should learn— Give what you can—but quickly burn Your good intentions which bring naught But bitter heartaches, dearly bought. Today's chance we can now secure— Tomorrow's is by no means sure. If we let this chance slip away, It may not come another day.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 Fourth Avenue, New York, and

FLORENCE E. QUINLAN, 105 East 22d Street, New York

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions

I AM THE MISSION STUDY CLASS

Apologies to the author of "I Am the Immigrant"

- I am the Mission Study Class-join me. Since the time of my birth I have helped others.
- I was born of the craving for wider knowledge, more efficient work, and
- deeper spirituality. footprints are found in many Mv churches.
- I am often in some homes.
- I even enter the colleges.
- I am glad when I mingle with the members of the young people's societies, for I help them to reach the highest standard of efficiency.
- I delight in the company of those in the young women's missionary societies.
- I serve at the men's clubs and help them to know world affairs.
- I pass wonderful hours in conversation with the women of the missionary societies.
- I am found in some Sunday-schools, always in those doing the best work.
- I consist of a few congenial people, preferably from six to ten.
- I meet once a week for one hour or more at each session, for a course lasting six weeks; or one full day a week for three weeks.
- I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.
- I encourage benevolence.
- I increase and vitalize prayer.
- I develop strong, active Christian char-
- acter, and provide missionaries. I present for study a literature which excels "in truth, in pathos, in dignity, in simplicity, in its contribu-tion to scientific research, in its direct bearing on great world problems."
- And yet, there are some who say they have no time for me. I am one of the "worthwhile" things and
- you should learn to "put first things first.'
- If I can be fused into the church work, I will do you good.
- For information on textbooks and leader's helps, write to your own denomina-tional headquarters.



WILLIAM CAREY AND THE WORLD PROBLEM

In a recent letter from a board came a little leaflet on which were the above picture and wording. Enquiring for permission to use this material in THE REVIEW. we were told the following story.

It seems that some fifteen years ago the Missionary Education Movement printed this as a leaflet—in much the same form. Mrs. Charles L. Fry, of the Lutheran Board, secured permission to reprint it and borrowed the cut The cut was returned and when the Movement merged with the Interchurch World Movement, it was either destroyed or lost.

A year ago finding neither photograph nor cut available, Mrs. Fry sent to the Missionary Education Movement of London for the photograph and, slightly revised, the leaflet "in the ego" once more came forth. It was so well liked that two other denominational boards secured permission to print it, and now Mrs. Fry has kindly loaned us the photograph and given permission to publish. May this personification of the Mission Study Class continue to do good service.

F. E. Q.

THE FOREIGN-LANGUAGE CHURCH

Findings of an interdenominational conference held under auspices of the Joint Committee on City and New Americans of the Home Missions Council and Council of Women for Home Missions. (Slightly adapted.)

The purpose of the Conference on the Foreign-Language Church held in New York City on May 8, 1930, was to evaluate the work being done among the foreign-language groups; to appraise the methods, programs and results of the work; and to determine the best possible lines of work for the future.

In the last fifteen years, dating from the beginning of the Great War, immigration from Europe has averaged only 207,000 a year and an average departing to Europe of a little less than 100,000. Accordingly our net increase in population from the European countries has been about 100,000. This has bearing upon the work of our foreign-language churches.

The foreign language work being done in Greater New York, and the Presbyterian work in Philadelphia were reviewed, as cross-sections of the entire task. The following facts were represented:

In Greater New York there are now one hundred and two churches or church enterprises conducting Protestant work in some foreign language. In this list are not included the churches for the older immigration, such as German, Scandinavian, French and Welsh, as they do not constitute a home mission problem in the main. Forty-eight of the one hundred and two enterprises are for Italians. Fifteen of these are separate organized churches, sixteen are missions, and seventeen are departments of American churches.

There are several elements of discouragement, based mainly upon decreased immigration; increased prosperity, causing removal of these families from the old neighborhoods; and the increased use of English. On the other hand, there is unanimous confidence in the need and in the possibility of Italian evangelization. Results indicate that slow but real progress is being made. A bi-lingual leadership is absolutely necessary. The pastor must preach in English to reach his young people. There is an increasing tendency away from the establishment of separate churches and missions, and toward departments of American churches. We have been guilty of the sin of denominational competition. Large sums are spent on Italian evangelization, and the progress of the people in giving toward self-support has been slow.

The four Hungarian churches are large and strong and show progress toward self-support, but little progress toward identification with American life.

The Czechs are rapidly being absorbed into our American churches.

The Spanish-speaking work is most encouraging. There are 15 centers now operating.

The other languages now being used are Greek, Polish, Russian, Ukrainian, Esthonian, Latvian, Armenian, Syrian, Filipino, Chinese, Japanese, Korean.

One hundred and seven Englishspeaking Presbyterian churches in Philadelphia were studied. Of these, in the last ten-year period there was a gain of six per cent in membership, while the city shows fifteen to sixteen per cent gain in population. There was a fourteen per cent loss in Sunday-school enrollment. Of forty-seven Hungarian Presbyterian churches in the United States, in the ten-year period the gain in membership was twenty-seven per cent while their Sunday-schools gained fifty-six per cent.

Of seventy-one Presbyterian churches using the Italian language, over the ten-year period there was a gain of eighteen per cent...7,000 members...and twenty-one per cent gain in the Sunday-schools. The Slavic group includes Slavic churches in New Jersey, the Pittsburgh region, and also a group of Czech churches in the middle west. They showed a gain of forty-one per cent in church membership and six per cent only in the Sunday-schools. The per capita for the Presbyterian Church in 1929, for 2,004,000 members, was \$18 for current congregational support, which takes out buildings. The 6,000 Italian members gave \$11 per capita; the Slavs \$15; the Hungarians \$17, almost on the level of the whole Presbyterian Church. The average Christian in the foreign language church is giving relatively more per capita from his slender resources than our English-speaking people.

Conclusions of the Conference

So far as we can measure the foreign-language churches statistically, they have made encouraging progress. Whether they have now reached the peak or not, remains to be seen. They are certainly facing a period of transition and deserve the continuing sympathy and loyalty of our home mission agencies.

Foreign language work should be of at least three types - separate churches, missions in separate buildings, and departments of the American church. The type of church depends altogether on conditions. The church must adapt itself to its environment. As long as the attitude of the American church is, "we do not want these foreigners," we must have these racial groups keeping by themselves. We must promote a Christian spirit among the American churches. We have to *outgrow* the day of the foreign-language mission church.

The unorganized neighborhood house or church has value and should be continued. This type of work has won its way, has established its place, and has served both foreign-speaking and English-speaking people in both large and small cities. Social settlements have had a large influence in shaping social legislation, and in changing social conditions. Christian social centers, and other so-called institutional churches, ought to be regarded as "listening posts" and ought to have a means of communication back to the Church.

Religion to be secure must be indigenous; it must grow out of the group; the group must express itself in leadership, in forms of thinking, and in responsibility. Today we are thinking in terms of self-support, not to save our budgets, but to increase the effectiveness of the group. Selfsupport is an educational process. In Europe the churches received state support. The Hungarians are making good contributions on church property, but not so good on pastors' salaries.

A strong local leadership is absolutely necessary to a successful work among foreign-speaking groups. Stability depends upon leadership.

The custom of some foreign-language churches to loan their buildings to secular nationalistic organizations for meetings was questioned by some, but the consensus of opinion was that it is legitimate, provided the morals and ethics of the church dominate all proceedings. They can be beneficial to the church, and also exert a wholesome influence upon these groups.

There is considerable concern about the ability of the foreign-language churches to hold the young people. The facts in the case are not very encouraging. The consensus of opinion was that the pastor is the hope in the situation. It very largely depends upon him. He must be youthful in spirit, sincere, earnest and sympathetic. The entire family must be reached, and the church built upon a family basis.

The regular American churches are having varying degrees of success in absorbing the second generation young people. Fifteen churches responded to the question, "What success are you having in absorbing second generation young people in your regular American church?" The answers may be classified as follows:

1. Churches where children of foreign groups are practically nil and where there is no special interest in the subject.

2. Churches where the situation obtains to a certain degree and they are at a loss to know just what to do.

3. Churches that deal with the situation through their associated or branch churches, thus relieving the main church, as they see it, from any special responsibility. 4. Churches, like the Madison Avenue Presbyterian in New York City, whose enrollment in the church school consists of practically 50% of children born of foreign parents (in this particular church Czecho-Slovakia) and where 50% of the new members received into the church from the Sunday-school would be these children of Czecho-Slovakian parents.

5. Churches, like the North Presbyterian Church in New York City, where they have a great many children from Swedish, Armenian and British parentage and non-Roman Catholic background "who have usually been assimilated as Americans with little or no national distinction."

6. A large group of churches which, through their Daily Vacation Bible School, summer activities and Sundayschool, have a number of children whose parents are affiliated with the Roman Catholic and Eastern Church report that these children are absorbed "into the group of our young people as are children of American parents."

The indications are that the foreign-language work has neglected too much the use of literature. The power of the printed page, and the use of colporteurs was stressed very strongly. The possibilities of united work in the field of literature for foreign-language groups were considered to be great. There is need of an interdenominational training school for workers a mong foreign-speaking groups and especially for the training of colporteurs. Interdenominational bi-lingual papers are very much needed.

Social programs for foreign-language groups and churches are absolutely essential and should be promoted. Religion is a spirit that can be communicated, passed from one person to another, and the social approach to boys and girls permeated by the Christian spirit is essential.

The present immigration situation is producing important changes in programs. Pastors are giving more emphasis to the distinctively religious phases of their work. A pastor said, "Ten years ago I had to teach English, but now I can spend my evenings in prayer-meetings, and more time can be given to religion." They are studying programs of religious education, programs of church worship, giving much attention to the instruction of children in the Sunday-school, and more time to the preparation of their message to their people. The whole question of religious educational methods and material for foreign-language churches was considered of primary importance, and requiring careful study. The entire matter, including the question of proselyting, was referred to a small committee for careful study and for report to the Joint Committee on City and New Americans.

There is an increasing tendency for English-speaking churches to come into some kind of relationship with the foreign-language churches. There is in many places a merging of the English-speaking and the foreignspeaking churches. There is a strongly felt need for yoked or united churches. Federation and other forms of interdenominational adjustments looking toward greater efficiency and better service, were thought to be desirable. In a number of centers there was thought to be overlapping. By reducing the number of projects and centering upon the more likely ones, the total results would be greater. This whole matter of mergers, consolidations, and federations was referred to a small committee to work out practical plans.

READERS' COURSE

Prepared by National Committee on the Cause and Cure of War, Room 1116, Grand Central Terminal Bldg., New York.

It was agreed at the conference in Washington last January that the Readers' Course should be continued and that as many delegates and friends of the Cause and Cure of War as possible should be urged to join in the reading.

In view of the fact that the London Naval Conference succeeded in getting a treaty on disarmament, that a Committee of Preparation for Disarmament under the League of Nations is considering a program for another Commission on Disarmament, and that the outcome of these two efforts has clearly shown that disarmament is a 1930]

measure difficult of accomplishment and yet imperative in its need if the world is to achieve peace, it seems very important that we should understand the problem of disarmament better than any of us do.

Therefore, we shall devote the Conference in January, 1931, mainly to the question of Disarmament and devote the first section of the Reading Course to Disarmament.

SECTION 1

Section II will appear in a later REVIEW.

Compulsory Reading Course

No one can take this course and say she has completed it unless she has read these books. It is the only list that is compulsory, but the three books it contains must be read. The total cost is a little more than \$5.30.

Navies and Nations by Hector C. By-water. Houghton, Mifflin Co., 386 Fourth Avenue, New York (1927). \$4. A discount of 50c may be deducted if ordered through the National Committee on the Cause and Cure of War, checks made payable to that Committee.

America's Naval Challenge by Frederick Moore. Macmillar Avenue, New York. \$1.50. 60 Fifth Macmillan,

Naval Disarmament by Hugh Latimer. A brief record from the Washington Conference to date. Royal Institute of International Affairs, Chatham House, St. James Square, London, S. W. 1 (1930). A limited number may be had of the Council of Fourier Delta of the Council of Foreign Relations, 25 West 43d Street, New York. \$1.

Light Reading

Issued in form of stories, the object of which is to make the readers desire to join the forces of peace. These three light reading books, which it would be a pity not to have read, cost \$7.50.

German Students' War Letters by Philip Witkop. Translated from original edition by A. Bredd. E. P. Dutton, 286 Fourth Avenue, New York. \$3.

The Wet Flanders Plain by Henry Williamson. Read and join the crusade. E. P. Dutton. \$2.

Stepdaughters of War by H. Z. Smith. ot nice reading. "Savage and unsenti-Not nice reading. mental." E. P. Dutton. \$2.50.

Reference Books

Certain reference books are added with the request that these books shall be secured by your library or by someone in your group who will serve as volunteer librarian for the read-ing group in your town. Two are compilations on Disarmament; one is a compilation on the Pact of Paris; several are on The World Court, any one or more of which may be so-lected. They are especially good for sneakers, debaters, essayists, or for other utilitarian needs. needs.

Selected Articles on Disarmament compiled by Mary Katherine Reely. W. Wilson, 960 University Avenue, New York. \$2.25. The Pact of Paris compiled by James

Thayer Gerould. H. W. Wilson. \$2.40.

Reference Shelf-Disarmament com-piled by Julia E. Johnson. H. W. Wilson. 90c.

The World Court (History, Organization and Work); also The World Court, Fifty Questions Answered, and accom-panying leaflet. The American Founda-tion, 565 Fifth Avenue, New York. Free.

The Root Formula and the World Court. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 10c.

United States and The World Court by Philip C. Jessup. World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. \$2.

The World Court, 1922-1929, by Manley O. Hudson. World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. \$1.75.

THE PEACE MOVEMENT IN CANADA

BY HELEN M. STRACHAN

In the promotion of peace through the League of Nations, the Churches of Canada have played a large part by keeping before their members the aims and ideals of the League. The Women's Missionary Societies of a number of the churches are also vitally interested. The Woman's Missionary Society of the Presbyterian Church in Canada is a corporate member of the League of Nations Society in Canada, and our women are therefore closely allied with this greatest modern movement for the peace of the This Society, by lectures and world. literature, extends the knowledge of the League's doings and publishes the Interdependence monthly. This information is given to our women through the medium of our missionary magazine.

Another interesting movement has been the formation of a Canadian branch of the World Alliance for the promotion of International Friendship through the Churches. The Alliance has its branches all through the Continent and Britain. With this Canadian Branch are connected the Anglican Church, the Baptists of Ontario, Quebec and the Maritimes, the United Church, the Presbyterian Church, the Salvation Army and the Quakers. Among its activities are included an interchange of preachers in many of the border cities of the United States and Canada, and the observance of the Sunday before Christmas, on which prayers are said for the promotion of peace and goodwill.

There is also in Toronto the Inter-Church Committee of the League of Nations, a woman's organization comprising not only the women of the Protestant Churches but of the Jewish and Catholic faiths. Frequent meetings are held during the year, when addresses are given to stimulate the attitude of church women against aggressive war, and to bring before them what is being done by the women of other countries in the interest of peace.

The interest of our Canadian church women was quickened last year by the appointment of Dr. Caroline Macdonald to the Labor Conference at Geneva, as interpreter and general assistant to the Labor Delegate from Japan, and her report on her return at a public meeting under the auspices of the Inter-Board Committee. Dr. Macdonald carries on in Tokyo a large work among prisoners and girls in industry. She is called by the Japanese an ambassador of good will between the two nations. Two of the Woman's Missionary Societies of Canada give grants to this work. That a Canadian woman should be chosen to interpret for a foreign power at a gathering which was striving to relieve in all nations the misunderstanding between capital and labor and help usher in a new and better day in industry, was a tribute to Christian missions.

Believing, as we do, that world friendship and prevention of misunderstandings among nations is one of the chief concerns of Christian churches, who represent on earth the Prince of Peace, we can do nought else as church women but throw our whole might into the promotion of peace.

WHAT SHALL OUR POLICY BE? BY OWEN D. YOUNG

When our political policy in international affairs becomes cooperative in spirit, which need not involve us in entanglements or alliances; when our economic policy looks to the economic development of the world as a whole and the improvement of living standards everywhere; when our tariffs and our treaties are made to evidence this spirit (because we are under suspicion now); then we may hope for effective plans for farm relief, for reduction of our surplus of raw materials and manufactured goods, for relief of unemployment, and for-what is most important of all-a better spirit of all nations towards us and towards each other. That means peace, and peace thrives in a world of contentment and mutual welfare. It cannot live in a world or in a nation where there are great inequalities and injustices caused by man-made barriers.

What shall our policy be? Whatever it is, it must be a large and all-We cannot have a embracing one. world-wide economic program if it is to be defeated by a narrow political policy. It does no good for businesses to send their representatives to foreign countries to sell our surplus goods if, politically, we ruthlessly offend the very customers they are trying to create. We may tax ourselves in huge amounts to buy a farm surplus, but we will have to move it out of America or that program will fail. After all, the consuming power of the world has to be raised but little to take care of the surpluses which cause so much disaster to ourselves.

We, more than anyone in the world, need an era of good feeling, not only in our own country but elsewhere. I beg the leaders both in politics and economics to cultivate it. He who makes bad feelings at home or abroad is not only a destroyer of our prosperity today, but he will be the cause of far worse things tomorrow. America has no use, nor has the world, for professional manufacturers of bad will.



CHINA

Roman Catholics Gain in China

R ECEIPT of an official report of the apostolic delegate to China showing a total membership in the Roman Catholic Church in China of 2,473,619, an increase of 47,637 last year, was announced May 18.

The report, made public by the Rev. James G. Keller, superior of the Maryknoll Junior Seminary at Los Altos, California, showed that, aside from the regular clergy there are nine Chinese bishops, 1,371 Chinese priests, more than 5,000 Chinese nuns, and approximately 4,000 Chinese young men preparing for the priesthood.— New York Times.

Child Slaves of China

FOR many years Mrs. F. J. Dymond has been doing a splendid work on behalf of the child slaves of South-West China.

In the Preface to her book, "Yunnan," Mrs. Dymond quotes from a League of Nations publication the statement that there are three million child slaves in China. She fears that of the eighteen provinces of China, Yunnan has the largest proportion. She does not mince her words in showing what this traffic in slaves In "Yunnan," Mrs. Dymond means. does not deal exclusively with this problem, but gives vivid word-pictures of this part of the country where she has spent so many years.—Missionary Echo.

The Institute at Tsinanfu

THE people visit the Institute in as large numbers as ever. Rarely do the figures fall below 400,000 annually, which is about equal to the whole population of Tsinanfu city. Visitors come from the remotest parts of the country, and the most inaccessible parts of the province.

Last spring an exhibition dealing with improved agricultural methods and village life was visited by over fifty thousand people, while nearly five thousand students of the local Government schools came in relays.

The Institute is taking a part in the nation-wide movement against illiteracy, and schools for both boys and girls are operating regularly. Sunday-schools of three grades meet on Sundays, in which a total enrolment of 250 is now recorded. — Missionary Herald.

A Legation Staff Observer on the China Famine

D^{R.} CLAUDE BUSS of the staff of the American Legation in Peiping recently traveled into one of the famine sections with John Earl Baker, director of the China International Famine Relief Commission to investigate famine conditions in places where there are no roads or railroads and to ascertain how the contributions from America for famine sufferers could best be used. He writes:

Oh! The sights in the famine area! Beggars everywhere, homes with roofs torn off to provide fuel, corpses always naked, lying by the side of the road to provide food for dogs and flies. Everybody lean and haggard for lack of food. One old man so far gone we gave him money to buy a meal but he didn't want it. Not enough energy left to even want. He fell down and practically died at our Swollen ankles from weak hearts, feet. swollen stomachs from eating poisonous weeds-such is a famine region. And even worse, every house is a nest of lice, scorpions and bugs. The bites of these insects spread plague and typhus. Two weeks of that, and you can imagine how glad I was to get home.-Letter to China Famine Relief.

Girls School at Shuntefu

VER the entrance of the mission school for girls at Shuntefu, China, is this significant title, in Chinese characters, translated literally, "Refining furnace pure character female learning school." The happy girls I saw inside were a good exhibit of the effect of the pure character training they were receiving. One feature of the school is very practical. Simple living rooms fitted up as a home are located near the gate apart from the dormitory. Here groups of four girls, two older and two younger ones, live together under supervision of the faculty, with full responsibility for the housekeeping. They must buy their food, cook it, serve it, keep the accounts, and attend to all other housekeeping duties for a month at a time. In this way they learn by doing, and their own homes later will be the better managed for such training.—Letter from George H. Trull.

C. Y. Cheng, Great Chinese Leader

OF THOSE who recently crowded the City Temple on the occasion of the annual sermon of the London Missionary Society, a few, no doubt, were present at the Edinburgh Conference twenty years ago. These will have recalled the impression that C. Y. Cheng made as a young man at that historic meeting.

Since then he has grown steadily in power and influence, and is to-day one of the greatest Christian forces in his own country, and highly regarded by the universal Church. Dr. Mott has repeatedly referred to him as "the great prophet of China."

The London Missionary Society claims him as its own, and certainly has every right to be proud of him as one of its "old boys." Dr. Cheng's father was a pastor in Peiping under that mission for a quarter of a century.

Little Ching-Yi was baptized when he was five years old, and grew up in a home fragrant with holy influences. He attended the L. M. S. schools, first in Peiping and afterwards in Tientsin, where he studied theology under Dr. Jonathan Lees. In later life he seized various opportunities for fuller education, taking a two years' course of study in Bible Training Institute, Glasgow, and spending another two in America at Columbia University and the Union Theological College. He received his D.D. from Toronto and was the first Chinese to become a Doctor of Divinity of a western university.

When the China Continuation Committee was formed as the result of Dr. Mott's visit to the Far East, he became its Chinese secretary, and removed to Shanghai. As is well known, the National Christian Council a few years later succeeded to this committee. When this hapened, Dr. Cheng passed from the secretaryship of the one to that of the other, and still retains that position.

He presided over the National Christian Conference in 1922, that epoch-making occasion on which half of the thousand delegates were Chinese, and in the various committees the proportion was far larger.

In 1927 he was appointed the first Moderator of the Church of Christ in China. The following year he represented his country at the International Christian Council in Jerusalem, and took a prominent part in its proceedings. He is a vice-chairman of the International Missionary Council, representing practically all of the Protestant missions in the world. The high positions that have been accorded to him are an indication of the fact that he is universally regarded as a great spiritual force.—Christine I. Tinling, in The Christian, London.

GENERAL

The Patriarch of Alexandria

MELETIUS, the Ecumenical Patriarch of Alexandria, was one of the notable figures at the Lambeth Conference. He is one of the bestknown characters in the whole orthodox communion. Greek by birth, he first rose to importance as Archbishop of the Church of Cyprus, and a political colleague of Venizelos, by whom he was drawn to the throne of Athens. At the next vacancy of the patriarchal throne, the influence of that statesman, then as now dominant in Greek life, procured his election to Constantinople.

As Patriarch he was a leader in the various reforms that the best men in the Orthodox Church then saw to be needful. But when the Turk came back he was one of the immediate objects of their vengeance. Soldiers were sent to arrest him. A telephone message to the British embassy brought down a boat crew on the instant, and they found the prelate actually being forced into the motor car which was to take him into a captivity where he would have vanished The sailors prevented the forever. arrest, thereby undoubtedly saving his life, but the Turks were able to insist on his resignation of the see, and he retired to a monastery on Mount Athos. Thence he was summoned to the throne of Alexandria. from which he is the ruler of all Orthodox in Africa, including the considerable body at such centers as Johannesburg. All men would agree he is one of the most forceful characters in the Orthodox episcopate of the day, and a prelate whose career has a note of the picturesque and the adventurous that is not too common in this century .-- Living Church.

Dr. Jefferson Leaves the Broadway Tabernacle

D^{R.} CHARLES E. JEFFERSON has preached his last sermon as pastor of the Broadway Tabernacle, New York City. With the end of that pastorate there comes to a close one of the most influential ministries in the history of the American pulpit. For thirty years Dr. Jefferson has been preaching in the great church which stands so close to the business center of the metropolis. And for thirty years that church has been filled, not with curiosity seekers, but with a real

congregation which gathered there for worship and went out from there for vital Christian service. Words that he has recently spoken may wisely be pondered by his brother ministers throughout the country. "People," he has said, "are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ. and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."-Christian Century.

Dr. Bowie on Marriage

T IS time that Christian ministers I should recognize the danger of becoming mere adjuncts to a social function and should become increasingly the priests and interpreters of God's meaning for marriage. There ought to be a difference between religious marriage and nonreligious marriage. There ought to be a difference between Christian marriage and marriage which is entered into with no thought of the spirit of Christ. If men and women come to the church to be married, then they ought to desire not simply that the church shall solemnize the marriage ceremony, but that it should contribute its continuing inspiration to their married life.

Our new standards for marriage at Grace Church are not conceived in any spirit of compulsion. We are not unqualifiedly asking that women and men should "join" a Christian church. We hope they will join one, in full status as Christian communicants, but we

recognize that this may involve questions of creed and other difficulties of adjustment which cannot be pledged in advance. What we do ask is that they shall "seek to associate themselves for worship and fellowship with a Christian church in the community where they reside." If they do not want this, there is no reason why they should come to the church to be married; and, if they do want it, there is every reason why we of the church should help them to find it.-From a sermon by the Rev. W. Russell Bowie, D.D., Rector of Grace Protestant Episcopal Church, New York.

Gifts for Religion Lead

THE strength of religious sentiment ▲ in the United States is reflected in the fact that special gifts to religion led all other objects of philanthropy The exact figures, as rein 1929. ported by the John Price Jones Corporation, are: Religion, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$278,710,000; health, \$221,510,000; foreign relief, \$132,-000,000; the fine arts, \$40,000,000; play and recreation. \$20,900,000; miscellaneous reform organizations, \$14,-040,000. It might further be noted that of the funds given for education a large proportion went to church colleges, and that the inspiration for the \$558,000,000 given to charity had its rise in fundamentally religious impulses. Directly or indirectly, religion operated more powerfully on American pursestrings than any other one influence. It obviously remains a much stronger influence in our national life than may be inferred from certain critics of the organized churches, or from the observations of circles indifferent to the subject.-Christian Standard.

Swiss Government Honors Dr. Keller DR. ADOLF KELLER, the Federal Council's special representative in Europe, was recently the recipient of a very unusual honor, bestowed on him by the Swiss Government through the Theological Faculty of the University at Zurich. A professorship was granted to him after only three years of academic work at the university because of his distinguished pioneer work in the field of international Christian cooperation.

In the document pertaining to the professorship, the University emphasizes the fact that through his work on behalf of the Stockholm and Lausanne Conferences and their Continuation Committees, and his directorship of the International Social Christian Institute, he is in the happy position of standing in the very center of the most important theological and ecclesiastical movements, and is thus able to lead his students into the newly created "ecumenical theology" which concerns itself with the points of similarity in the conception of the Gospel among the Christian Churches as well as with the weighty social and ethical problems of present-day Christianity.

The Lambeth Resolves

HERE were great searchings of L heart at the Lambeth Conference. And there were great resolves of heart, chief of which was that "the Christian Church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration." If this were lived up to by all the members of that particular Church around the globe, and they were joined by all the members of the other Christian Churches, the end of war would be assured.

A citizen following this "resolve" would have normal and spiritual authority of the highest character for refusing to go to war if his country refused to take the preliminary step toward peace. This reservation would carry national patriotism into a higher level than that which often prevails in times of great emotional excitement. The position taken by the conference offers a challenge to every government that has entered into the pact for the pacific settlement of international disputes. Individuals have dared to go so far under the promptings of their own consciences. But this is the unanimous pronouncement of a body of Bishops representing their constituents in practically all the countries of the earth.

Other resolves relate to matters of more intimate concern to the family life and to individual faith.....But out of all the disquieting perplexities which have confronted the Church in modern society, it rises with undimmed faith and confident hope, asserting that with the help of science it is now able to trace "a continuous process of creative development at every stage of which we find the Divine Presence and power." Scientific thinking has given back to us a sense of reverence for a Creator who is "always and everywhere active within the universe."-New York Times.

Christian Endeavor-Berlin Meeting

THE last day of the eighth World Christian Endeavor Congress was marked by services in nearly all the Berlin churches to which the delegates from forty-two nations thronged and by an enthusiastic meeting in the evening, the closing session of the congress, to which more than 15,000 came to take leave of one another and repledge themselves to carry on the work of the society in their respective lands.

Dr. Daniel A. Poling, president of the World Christian Endeavor Union, said:

We have opened a new epoch in the youth movement of the Christian Church, I believe. Our organization is active in 112 lands. Eighty thousand one hundred and seven societies are reported.

Germany's welcome to this army of Christian Endeavor members has been spontaneous and unqualified. Everywhere we have been treated well. President von Hindenburg's welcome and our talk with him were particularly significant. His life motto, "Ora et Labora" [worship and work], became the convention message.

In the final hour of dedication these representatives of 4,000,000 young people vowed themselves against all inter-racial and social injustice, all sectarianism and Protestant division, all lawlessness and selfish nationalism and all attacks on the movement toward disarmament.—New York Times.

LATIN AMERICA

Indian Facts

REV. W. CAMERON TOWNSEND, of the Central American Mission, submits the following facts concerning Indians in the Americas:

There are 500 or more Indian languages spoken in Latin America which have not been reduced to writing. Many of these Indian tribes live in the almost inaccessible fastnesses of interior South America. Some of them have never been visited by the white man.

Definite effort is being made by various pioneer missionary agencies to reach these scattered peoples, but the need has not begun to be met.

Protestantism in Argentina

N ARGENTINA we are being con-I fronted with the immigration problem. Up to within ten years, most of our immigration came from the South of Europe, but now we are getting people from the north: Germans, Poles, Czechoslovaks, etc. A great many of them are Protestants. Years ago, when the Argentine Government took the census of its population, it invariably announced the number of Catholics and Protestants to be found within its territory; but they no longer do that. The Protestant population has increased tremendously within these last years.—Bible Society Record.

Venezuela to Pay Off Its Debt

A NEW day of celebrating a national historic event has just been adopted by Venezuela. That country, to commemorate the 100th anniversary of the establishment of its independence from Spanish rule, which took place under the leadership of Bolivar, has decided during the year to pay off its entire national debt of \$4,700,000.

University of Mexico

THE National University of Mexico L was originally founded under papal sanction in 1553 by decree of Philip II of Spain. It claims to be the oldest university in the Western Hemisphere, antedating the founding of Harvard College by eighty-six years. It has had a long and varied history, and is now independent alike of ecclesiastical as well as political control, although in part receiving its support from the revenues of the Republic. The President of the United States of Mexico and other high officers are ex-officio members of its board of trustees, the majority of whom are elected from the citizenry of the Republic, the faculty, and in part from the students. Its present official title is "Universidad Nacional Autonoma de Mexico." There are nine thousand students and well organized departments of study and research in the various sciences, including the Instituto de Biologia and the National Museum of Natural History.-W. J. Holland, in The Carnegie Magazine.

Cuba

EXTENSIVE public works have been initiated involving the expenditure of more than one hundred million dollars of public funds. Α magnificent new highway, extending through the island for more than 800 miles, is now in process of construction and will probably be completed in 1933. A new capitol building has recently been erected at an expenditure of approximately sixteen million dollars. Cuba is a land of great natural resources, under-populated, ideally located, and its future prosperity should not be without a reasonable solution. As in all such instances, this is a time when unselfish leadership is being tested.—Annual Report Presbyterian Board of National Missions.

Porto Rico Seeks Tourists

PORTO RICO SERVICE, INC., has been organized. Its purpose is to so advertise Porto Rico as to attract

more tourists to this island of enchantment. A very fine purpose..... However, there is one feature of its program with which the writer is completely out of harmony. In its organization meeting the leader, amid hearty amens from those about him, said: "This publicity about homeless people, hungry and naked children, sickness and neglect must be stopped. We must allow nothing but that which is rose tinted and good to be said about our island." No doubt his purpose is good, but his judgment is bad. That is one of the things which has held Porto Rico back for so long. It has not been willing to face right up to its shortcomings and its needs. Perhaps the greatest thing which Gov. Theodore Roosevelt did for Porto Rico was to place its actual conditions before the people of the United States. Porto Rico is definitely a part of the United States of America. Her citizens are citizens of the nation. A weak spot here is a weak spot in the nation. Dying children, nakedness, and starvation here mean that we are permitting such conditions under our own flag, among our own citizens. Porto Rico did not ask to become a part of the United States. We took the island by armed force. We must now see that its people have a chance to become healthy, strong, constructive, happy citizens. Porto Rico is indeed one of the most beautiful spots in the world. It has one of the most wonderful climates No citizen of the United States who ventures out on the sea in boats should fail to spend a few weeks in Porto Rico. At the same time, no one should come expecting to find it perfect. The per capita wealth in Porto Rico is only \$182, as compared to \$1,-123 in the United States. To those who have a little imagination this fact will reveal a lot.—C. Manly Morton, in The Christian Century.

Government Schools in Mexico

ONE of the characteristics of the present movement in Mexico is that of the spread of education. The Department of the Federal Government has been establishing rural schools in every state of the Republic. Besides, every state and town is doing something to establish and support schools for the benefit of the children of the country. There is at present an army of 35,000 teachers engaged in the education of the youth in Mexico. There are more than 1,400,-000 children enrolled in all the schools, which shows the largest number ever receiving an education in Mexico.

The present administration headed by President Ortiz Rubio has increased the appropriation for the Department of Education and the department in charge of this important branch of the government is busy distributing that money in new schools, established wherever they are most needed .- Andres Osuna, in The Missionary Voice.

JAPAN-KOREA

Growth of Tokyo

N THE five years between the great earthquake and fire in Tokyo, of September, 1923, and December, 1928, the population of Tokyo grew seven hundred thousand to a total of 2,218,-400. In this vast city there are 115 churches, of which about twenty-five are parishes and missions of the Nippon Sei Kokwai. Of the other two faiths recognized by Japan as being principal religions of the empire, Shintoism has 232 shrines, and Buddhism has 1,082 great temples.-Spirit of Missions.

Japan Growing a Million a Year

NE million new Japanese every year have mouths to be fed, and need shelter and clothing. Japan has a population about half that of the United States, concentrated in an area about the size of Texas. How the resources of the country are to meet this problem is an ever-recurring puzzle to Japanese officials and scientific authorities.

Just now this question is more acute because, as long as the business depression continues, there is no room 5

to accommodate the increasing population at home. Japan's principal food supply will certainly run short, if her population should continue to increase and her surplus population should not be afforded an exit.

Certain members of the Population and Foodstuff Research Committee in Tokyo have been advocating the diversion of unemployed at home to South America and the South Seas. But emigration without subsequent financial aid has brought about difficulties in South America. The South Seas declare that they are at present unable to receive Japanese unemployed. Literary Digest.

A Japanese Pastor's Library

WE VISITED one day a little station which was opened years ago at Kashiwakubo, some two hours distant from Tokyo. Nowhere else in the world have I seen such constant beauty of landscape as greets one here. On every side were hills covered with fine trees of dense foliage; here and there was a rushing mountain stream and mile after mile, as we travelled along a winding road, now dipping into valleys, now going by tunnel straight through the heart of some mountain, there was no lessening of the grandeur of nature on every side.

The neat little church of Kashiwakubo stands on a bluff commanding a view for miles over the country side and directly in front, perhaps twentyfive miles distant, towers Fuji itself. Surely the pastor here must have constant inspiration for his task. He and a number of his congregation were assembled to greet us and we had a very pleasant time with them, drinking tea which had been prepared from the leaves of the tea tree in the pastor's own garden.

A glance at the library of this pastor was revealing. This was a small rural church, yet here, as everywhere we went, we found well-trained college graduates taking up the task of the ministry. These are some of the books which we found in his library: Harnack: What Is Christianity?

McGiffert: Protestant Thought Before Kant.

E. C. Moore: Protestant Thought Since Kant.

H. R. Mackintosh: The Originality of the Christian Message.

James Moffat: The Theology of the Gospels.

W. R. Inge: Christian Mysticism.

T. R. Glover: Jesus of History.

P. T. Forsyth: Positive Preaching and the Modern Mind.

James Denney: Jesus and the Gospel.

James Orr: Revelation and Inspiration.

Otto: The Idea of the Holy.

This was not an isolated instance as we found similarly well-stocked libraries elsewhere in small rural fields. It is a matter of deep encouragement that the Church in Japan possesses the spirit of independence and that there is also a highly trained, thoughtful, reading ministry. Possibly the second fact is partly accountable for the first. With these two elements in the situation, we have cause for real confidence in the future of the Church of Christ in Japan.—Dr. F. M. Potter, in Christian Intelligencer.

Christian Progress in Korea

I WAS not until 1885 that organized and definite efforts were made to establish the Christian Church in Korea. That year saw the coming of representatives of both the Presbyterian and the Methodist Churches and marks the real beginning of Protestant work. The progress made during these intervening forty-five years is most impressive, as will be seen by following present-day figures.

Of the total of 474 foreign missionaries, 88 men and 77 women are engaged in evangelistic work; 31 men and 53 women in education; 33 men and 35 women in medical work; 10 in miscellaneous lines (agriculture, etc.); and the balance of 147 are wives, most of whom are active assistants in the whole program.

For the work in hand the several

boards grant annually about 1,900,000 yen, and the native churches contribute about 1,300,000 yen. There are 3,300 church buildings, and 3,800 other places where Christian services are held. The total membership is 108,000 and adherents estimated at about 220,000. Of Sunday-schools there are 4,000, with 15,000 teachers, and 185,000 pupils attending. In education there are 400 schools for boys, with 1,000 teachers and 30,000 pupils; 170 for girls, with 580 teachers, and 14,000 pupils; and about 200 mixed primary schools with 500 teachers and 9,000 pupils. Of kindergartens there are 170, with 330 teachers, and about 7,000 children. There are also 22 hospitals and 25 dispensaries, and 68 medical missionaries in service.

Korean Christian Activities

N ANY summary, mention should be made of several special institu-The missions conduct three tions. leper colonies with about 880 inmates in each; there are two Union Christian Colleges and three Theological Seminaries; a Christian Literature Society that publishes nearly 80,000,-000 pages per year; a Bible House that has put in circulation copies of the Scriptures during the eighteen years of its existence; a Y. M. C. A., that in addition to its city student and rural work, has an industrial department which has printing presses that now do most of the work that was formerly sent to Yokohama before the 1923 earthquake; a Sunday-School Association whose work covers all Korea and yearly puts into circulation a great volume of its own special books and publications; the Union Christian Hospital at Pyeng-yang, and the world-famous Severance Union Medical College with its associated hospital; and a Woman's College-the only school of this grade in Korea. The Christian Church and its accompanying activities are well established in this land, and are functioning in fitting ways as can be seen from the above condensed sketch.-Congregationalist.

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AFRICA

Airships in Christian Service

CHAIN of first-class airdromes has A been laid out across Africa from the Cape to Cairo. Dr. Robert P. Wilder, missionary secretary in the Near East, flew recently from Bushire in Arabia to Cairo, 1,098 miles, in seventeen hours, saving in that way eight days of land travel. The Australian Inland Mission of the Presbyterian Church sends doctors and nurses by air to isolated sick settlers, often bringing back patients to a base hospital. Mrs. Osborn says in The Presbyterian Magazine: "It is only four hours at the outside limit before help can arrive for a sufferer. Instead of a terrible journey from water-hole to water-hole under blazing sun, the traveling is now done by doctors and nurses who are notified by radio. Α properly equipped airplane ambulance takes the skilled assistant to the rescue." The expenses of this service are largely paid by a bequest of the Australian harvester manufacturer, Hugh Victor McKay.

Alongside of this relief work is a splendid system for sending religious and general literature to isolated settlers; and itinerant preachers now itinerate by airplane. So the old order changes giving us in anticipation a picture of the acceleration which is coming in the witness to the Gospel in all lands.—S. S. Times.

East Africa

THE development of the Jeanes schools is the most outstanding information about this section of Africa. The Jeanes system of supervisor teachers, so effective in the improvement of rural Negro schools in America, offers the best suggestions for conditions as they are found in Africa. The Phelps Stokes Commission, after a study of education in East Africa in 1924, established five of these Jeanes schools in carefully selected areas of East and South Africa. The Carnegie Foundation, about four years ago, established another of these schools in Kenya. Already thirty-three teachers have finished the supervisor course and forty-seven more are under instruction at the Kenya school. Those who have finished go out to the villages through the country, helping both teachers and schools by giving them the basic methods of teaching and starting them on local projects including hygiene, sanitation, agriculture, home construction, school crafts and recreation.

A return of these supervisors every year or two for several weeks of renewed instruction is a part of the Jeanes system of training.

Madigas Revival

■N THE Canadian Mission Revival, as significant a phase as any is the movement of the Madigas to Christ in the northern fields, long counted unfruitful. This Madiga community was the one most largely gathered in by the great mass movements radiating from Ongole, and it still constitutes about ninety-five per cent of the 93.768 church members in the A. B. Telugu Mission today. The rural Madiga movement has a persistent element of weakness in the extreme poverty of those involved. But there are great elements of strength as well. The Gospel makes almost a clean sweep of them as it moves through them in a region. They have staying powers of the greatest value. Their humility in learning and their willingness, when lead, to make great sacrifices for education, and progress are beyond praise.

The American Baptist Mission, together with the Anglican, Lutheran, London Congregational, Mennonite and Canadian Baptist Missions, have shared in the steady expansion of this Madiga movement northward and westward. And now a new and mighty movement is sweeping them in by hundreds in the extreme north of the Telugu area. The significance is vast. We know full well the ills of unshepherded converts. Yet we cannot forbear expressing the opinion that the danger of throttling a great movement, and of making lasting hostility to the Kingdom by refusing baptisms because workers are lacking, seems far greater than the dangers from believers being unshepherded for a time. -Baptist Missionary Review.

Restraint on Christian Inquirers

A^N EXAMPLE of the way in which progress is sometimes discouraged for lack of sufficient workers, comes in a letter to the Church Missionary Society from the Rev. W. J. Payne, of Benin, West Africa. Some Urhobos asked him to visit them and to send them a teacher. At that time there was no teacher available to send. When some months later Mr. Pavne visited the place, he found that the people had built a church, and the congregation numbered over fifty. They had provided themselves with а teacher, and subsequently this young man was formally appointed to take charge of the church and school. "When I paid them a second visit," writes Mr. Payne, "the number attending church had nearly doubled, so that it is now necessary for them to enlarge their church. The difficulty is that so many want to learn for baptism that it is almost impossible for one lad to teach them." And the narrative ends not with the words: "So I sent a second teacher," but: "So I had to advise him to reduce the number preparing for baptism."

Sanitary Engineer for Liberia

THROUGH the liberality of the ■ Board of Foreign Missions of the United Lutheran Church in America a sanitary engineer will be sent to Monrovia, Liberia, West Africa, to combat the encroachment of yellow fever in that country. The Liberian Government will contribute \$15,000 annually to the mission board's \$7,500 toward a sanitary department. Bv special arrangement with the United States Department of State an engineer will be sent out from the office of the Surgeon General of the U.S. Public Health Service.—American Friend.

NORTH AMERICA

Protestant Social Work

W. HOPKIRK of the Child Wel-H. fare League of America recently gathered statistics upon the number of hospitals, homes and other institutions maintained by the Protestant churches, for the Federal Council of The following data are Churches. taken from his report:

Within the United States the Protestant churches support more than 340 hospitals or sanitaria, 310 homes for the aged and 400 institutions for children or child placing agencies. There is considerable variation in the extent to which particular institutions give preference for admission to individuals of their own communion. About onehalf the homes for the aged specify that they will take only, or give preference to, applicants who are members of the denomination sponsoring the home. But most Protestant church hospitals and institutions for children do not have such a policy. Frequently an institution for children draws a majority of its population from families of the communion supporting it, but quite often, as is true of church hospitals, the majority of those under care are of other faiths.

Of the organizations caring for children, most are institutions for the dependent and neglected, often known as orphanages, orphans' homes or children's homes. A few institutions and child placing agencies specialize in the care of cripples, epileptics, children with behavior problems, or convalescents. But for the most part the service is not specialized, Probably seventy per cent of the institutional and child placing service under Protestant church auspices is carried on without the benefits of social case work.

Those institutions which add case work to their programs usually find it desirable to diversify their programs so to allow a child to receive foster home care or mother's aid if such service seems desirable, thus reserving the facilities of the institution for those in need of institutional care.

Hard Experiences in Alaska

I JANUARY, 1929, Miss Helen Lambert, the nurse at Allakaket, Alaska, was severely burned through the explosion of a can of gasoline. Allakaket is one of the most distant and isolated mission posts in Alaska. It is entirely without medical facilities except those supplied by Miss Lambert herself. The nearest hospital is the government railroad hospital at Nenana, more than 300 miles away. Miss Lambert and her fellowworker, Miss Thompson, were finally carried to Nenana by airplane. Bishop Rowe arranged for Miss Lambert to come to the United States for treatment and Miss Thompson was assigned to Nenana.

This necessary arrangement, much to Bishop Rowe's distress, left Allakaket uncared for. He finally asked Miss Amy Hill, who put in three fruitful years of work at Allakaket before her assignment to Anvik, to return to the former post in company with a new recruit, Miss Estelle Wilcox, a teacher.

The uncertainties of Alaskan travel are well illustrated by Miss Hill's experience. She left Anvik, about 500 miles west of Nulato, August 19, to make connections with a mail boat due to go up the Koyukuk August 26. Owing to an accident to one of the river steamers all schedules were disarranged and Miss Hill found herself obliged to wait at Nulato for two It is one of the most unatweeks. tractive spots on the Yukon with nothing but a very questionable road house to accommodate passing travelers. "Fortunately for me," says Miss Hill, "the Roman Catholic Mission at Nulato had accommodation for me. and so the stay was comfortable and sociable, as the missionaries there are so kind." While waiting at Nulato, Miss Hill was joined by Miss Wilcox.

Speaking of the experiences of the trip from Nulato to Allakaket, Miss Hill says: "Our seven days' trip on that mail boat, with no accommodations whatever, was enough to initiate anyone. If you did not get sour during those days you never would. The mail boat was just a scow and we were overcrowded. We certainly enjoyed our beds at the mission after sleeping on the floor for a week."---The Living Church.

A University for Pacific Coast Countries

HE University of California has Lembarked upon an enterprise of education that has no parallel, for the opportunity has never existed before. It is gathering its component institutions into a strong federation with two clear purposes: first, to increase to the highest degree its service to American scholarship; second, to reach out to all those shores washed by the waters of the Pacific Ocean. Its geographical position, as well as the relationships that are naturally taking form, will bring to it students from all Asia and much of South America.

Already the number of students from Pacific lands is large, and there is now being built upon the campus at Berkeley an International House, made possible by the generosity of John D. Rockefeller, Jr. A thing of beauty, Spanish in architecture and equipped to give comfortable and cheerful housing to 331 men and 115 women, International House will speak the word Welcome to the thousands of students studying in the University. One fourth of the residents in this house will be "Americans," and through this fact the visiting students will be brought at once into social contact and fellowship with our people.—Freeman Tilden, in "World's Work."

Churches in New York City

CCORDING to the Industrial Bu-A reau of the Merchants' Association of New York City there are 3.398 churches and synagogues in the Metropolitan district, tabulated as follows according to denomination: Roman Catholic, 900 churches; Lutheran, 540; Presbyterian, 473; Protestant Episcopal, 327; Methodist Episcopal, 300; Reformed Church in America, 245; Congregational, 129; Baptist, 108; Jewish synagogues, 102; Christian

Science, 101; Seventh Day Adventist, 50; Methodist Protestant, 30; Reformed Church in the United States, 21; Unitarian, 20; Evangelical Church, 17; Moravian, 13; Evangelical Synod of North America, 11; Universalist, 10; Church of Jesus Christ of Latter Day Saints, 1.

Studying Peace

THE strife against war takes on a serious form when people will undergo sustained study and training for leadership in the cause. The Friends' Service Commission invited all interested people to attend a fortnight of study at Haverford College, and the school was organized for work, with abundant time for critical discussion and the comparison of different points of view.

Two forms of propaganda were specially developed. The one favored by the Friends and the United Brethren contemplates teams engaged in "caravaning." Each team consists of two young people who are provided with a second-hand Ford car and \$25 a week with which to keep both the car and themselves in the field. On the other hand, the Methodist agency will operate through another set of young people, each of whom will spend a week in several summer schools, promoting the study and practice of pacifism in the church leaders among young people.

The institute register numbered nearly seventy, and they hailed from all parts of northeastern America. It is safe to say that no one was disappointed. Whatever expectations might have been roused by the announcement were more than realized in the experience which was achieved. — *Christian Century.*

Orientals in America

THE past year has been one of great development in Presbyterian work among the Chinese in the United States. Every one of the Chinese churches under the Board of National Missions shows a growth in membership. A number of years ago the Japanese churches formed a Japanese Church Extension Board and entered into an agreement that they would take enough reduction in grants each year so as to open a new field. This last year the field at Santa Maria was opened and in the coming year a church will be started at Hayward, California.

A report notes our service among the Koreans thus: This is a small work. Nevertheless the few Koreans are earnest and zealous. The Korean Presbyterian church at Dinuba has just completed a new manse. The people secured all their funds and had them in the savings bank before construction was started, except for grant and loan of \$500 from the Board of National Missions. — Presbyterian Magazine.

Youth in Evidence in Toronto Convention on Religious Education

IF 1905 was a convention and a promoter of the Adult Bible F 1905 was a convention of adults Class, then 1930 was pre-eminently a promoter of youth in religious education. During the entire week of the convention two groups of adult youth leaders and young people themselves were in session, and the last three days over 1,000 young people from thirty-six states and provinces, representing over thirty denominations, met in a great youth conference to plan and promote the program of Religious Education as it referred to youth. Probably this was one of the most significant features of the whole Toronto 1930 gathering and had no counterpart in the 1905 meeting. The general meeting in which youth and adults gathered in the great auditorium was the first intimation to some delegates that so much had really been going on in the convention. -Congregationalist.

WESTERN ASIA

Beirut College for Women

A^T LAST it has started! The American Junior College for Women in Beirut, Syria, is no longer a dream, but a fact. Daughters of Christians and Moslems are embarking on this adventure and realizing what it means.

A Persian Saint

AN you imagine yourself without arms or legs? Life would hardly be worth living! But here is Dai Yoosef, who has lost both arms and both legs, and he is one of the happiest men you can meet in a day's walk. I visited him in the hospital after his second arm had been amputated, and he was all smiles and full of joy: and not a word of murmur or complaint. I had taken him a flower, and for the moment I forgot he could not take it. He looked up and, laughing heartily, said: "Sorry, Bishop, but I'll have to trouble you to put it in my buttonhole for me!"

When I sympathized with him about the loss of his arm, he smiled and said: "Surely God needed such a one as me to show what He can do with a man who has neither arms nor legs, but who has learnt to praise Him for all His goodness and His love." Well, I had come to sympathize with him, but he sent me away rejoicing. I could only thank God for the testimony of Dai Yoosef.

Surely the Lord had need of a man such as he is, utterly helpless, but full of joy and gladness, and always able to find something for which to praise the Lord. When you are down in the dumps, follow Dai Yoosef's example, and look for something for which to praise God!-Bishop J. H. Linton, in C. M. S. Gleaner.

A Persian Christian Siege of Afghanistan

A PERSIAN Christian teacher who has the evangelization of Afghanistan much on his heart, received permission to enter the country as a peddler. He spent a month at Herat, the chief city in northwest Afghanistan, and came back full of enthusiasm over the possibility of Persian Christians going to Herat as tradesmen and artisans and quietly preaching the Gospel there. He urged the church in Meshed, Persia, to send one of its members at once to Kariz, a town on the border, where all automobiles going to Herat must stop for some hours in the customs, and there open a teahouse. He would form acquaintance with Afghans and give them Christian books to take into their country. The Meshed Christians have fallen in with the plan and sent a recent convert, himself an Afghan, to the border with samovar, cups, dishes, sugar, tea, and fifteen hundred books to see what he can do.

Many free-minded Afghans who have fled Afghanistan in the recent troubles have settled in Meshed, near the Afghan border. They are quite approachable, come to the mission reading room, and show interest in Christian teaching.—Sunday School Times.

Koran Translated into Turkish

ARABIC, being a sacred language, the ecclesiastics have cried out against their book appearing in any other tongue. But the Turkish government has in spite of this allowed the publication of three separate translations. Fourteen thousand copies have been sold. Turks who formerly heard the sounding Arabic of the Koran without understanding anything of its meaning imagined it charged with tremendous and mystic meanings. That impression melts away when the Koran is read in the vernacular. It is sometimes enough to place a Koran and a Testament in the hands of a reader and leave him to draw his own conclusions.

It is said that Kemal Pasha in disgust threw the book across the room into a corner. Yet in the Sudan the primary textbook in all the government schools is the Koran, and Islam is gaining ground constantly in the Anglo-Egyptian Sudan. — Sunday School Times.

EUROPE

Theologues in Germany Are Increasing

AN INCREASE of theological students in Germany is indicated by the fact that 4,678 students there are following theological studies; 229 of these being women. This represents an increase over last year of more than 1,000—the highest figure for all time.—*Christian Century*.

London Congress of C. M. S.

THAT it is highly incumbent upon Levery Christian to endeavor to propagate the knowledge of the Gospel among the heathen." From this and other resolutions passed by thirteen clergy and eleven laymen in the Castle and Falcon Inn, Aldersgate, on April 12, 1799, has grown up what we today recognize as the great and farreaching work of the Church Missionary Society. The growth is a wonderful story of God's mercy, leading, and power: His mercy in forgiving many mistakes and weaknesses, His leading in that again and again the sure word has been revealed and followed, His power in that countless men, women, and children have been led from darkness to follow the light of Christ. On September 22-25, the society is proposing to hold a Congress in London, when representatives from all over England, Wales, and Ireland will gather in London to hear from leaders overseas of the great commitments and opportunities which are upon us, to hear also the call from leaders at home to face this great day with renewed courage and with unflinching determination.-Church Missionary Outlook.

Economic Conditions in Europe

GEORGE HARRISON PHELPS, special commissioner of the Department of Labor in Washington, who visited France, England, Italy, Spain and Germany, said the economic and industrial conditions in Europe were unfavorable everywhere except in France, where he said he found prosperity on every side.

"There are no unemployed in France," the commissioner said, "and there is more gold there than in any country except the United States. The luxury tax has been reduced from 12 to 6 per cent and the hotels have reduced the rates in Paris under pressure from the official tourist bureau.

"Germany is poor and there are plenty of unemployed everywhere, while the cost of living is high. Italy is not so badly off on the surface because the people do not care to complain under the Mussolini régime. Spain cannot keep the value of the peseta up because she has no gold.

"England is in a bad way because the dole system has broken down under the Labor Administration."—New York Times.

A Turk on Turkey's Ignorance

WE ARE ignorant; our ignorance is great. The books issued in a single day in a European country are equal in value to the books issued in ten years in our country. We have not one single scientific book on pedagogy. Translations do not exceed twenty in number. In past years, we used to call "learned" those Hodjas with Turbans! We understood their ignorance and their value has decreased to zero before our eyes. In those days chemistry and medicine were making great progress in Europe, whereas we were sleeping in our ignorance. We were happy, yet so ignorant! We believed that our Sultans had the miraculous power of seventy saints, so much so that they could blind the eyes of a Czar in Moscow by pointing their fingers out in that direction!

Science is in the west. It is in Germany, France, England, Russia, Italy and America. It is everywhere in the west; it is nowhere in our country. What can we do in this state? We have entered into western life. We want to walk together with the western nations. Our goal is good and worthy of encouragement. We must follow the west if we intend to live as a nation in the world. There is no other way. Why should we stand and wait? We cannot walk on this path by talking and by pride only! We have hardly the light of a firefly! We need the light of a sun!

The west is open before us like an ocean of light. We can take as much as we like. Nobody is hindering us. But we cannot take this light merely by the show movements of a false acrobat! We must make real effort. Our ignorance is like the wall of China. We must pull down. We must enter the world of light. — Kazim Nami, in Uyanis (Turkish) Translation Service of the School of Religion, Paleon Phaleron, Greece.

Continued Persecution in Russia

TIFE is very hard. We have no L clothing, no linen. Food is brought to us by kind people and thus we are still living....A short time ago many people of our villages were taken to the railroad station, quite a transport went off, but nobody knows where to —that is a secret. It is said by many that Siberia or the Antarctic Sea may be the destination. From day to day we are waiting for our turn....Yesterday my husband was arrested and sent away. I am in despair ... Just now I am sitting in my bare little room, in the corner is a heap of straw covered with a piece of old sack cloth. My thoughts are always with my husband....what sort of a night is he to have?....Really, if we would not cling to our belief that God will turn all these things into wholesome fruit of justification, we would have to despair or go mad as so many now do....

May God, the dear Father in heaven, take pity on us and deliver us. We hoped from day to day that the door of our prison would open at last, but in vain. It is a dreadful state not to be safe for a moment. This horrible, nerve-shattering state makes life a torture. And all this under the cover of freedom, equality, brotherhood....

From a prison camp in Siberia: "Many families are living here. They die like flies. Ice is still in our barracks. We cannot sleep, we are surrounded by vermin. Perhaps this is the last letter that I will write. There is no hope of enduring it much longer."—Extracts from letters from Russia and Siberia, published by the National Lutheran Council.

ISLANDS

Follow Up Evangelism

N EFFECTIVE plan of keeping in A touch with discharged patients has been adopted by the Presbyterian mission hospital at Dumaguete, in the Philippine Islands. A young man visits each former patient about three or four times each year, leaving a tract and other religious literature, though sometimes the journey is 50 miles. The story is told that a patient of the hospital was given a New Testament which he studied, but, being unable to attend any religious services, did not show any deep interest in Christianity. However, he took his Testament with him to his home back in the hills, where he organized a congregation; elders were elected and regular worship was conducted every Sunday in this man's home. There was only one Testament in the little village and when a colporteur of the American Bible Society, who had been told by inhabitants of another town to go farther back into the hills where they were asking for this book, reached this village his stock was soon exhausted.

Rural Y. M. C. A. in Hawaii

J M. C. A. first honors for rural to Kauai, in the Hawaiian Islands, under the direction of the capable secretary, Mr. Andrew Gross. The work is conducted largely through the public schools and churches of the Island and includes boys' clubs, Bible study classes, devotional periods, basketball tournaments, hygiene talks, socials, entertainments, thrift meetings, and many other activities. An older boys' conference is held and a boys' camping center has been purchased. Since it is always summer in Hawaii the place is used throughout the year. Boys from nine to twelve are cared for in "Friendly Indian" clubs, and the

group from twelve to fifteen in "Pioneer" clubs. Paralleling this program is the work of the Y. W. C. A. which reaches a large number of girls. These two organizations are making a great contribution to the life of these present and future Americans. "Father and Son" banquets are held. and, since most of the fathers are Orientals, the occasions are both interesting and picturesque. English classes are conducted for this older group. The chief industry of Kauai is sugar cane, and the Y work is carried on in close touch with the plantation programs. The lives of many hundreds of Japanese-American, Korean-American and Filipino-American are being influenced.

Inventing Written Language

DR. FRANK C. LAUBACH in the Philippines, is adding to his many interesting achievements the invention of a written language. At least he is now struggling to reduce to writing a language hitherto only spoken or used in a very difficult Arabic script. Its nineteen sounds he is seeking to reproduce with one sound for each letter, in order to facilitate the publishing of the Bible and other books needed in the education of the people of Mindanao.

If anyone thinks it is easy to do what Dr. Laubach is attempting, we would suggest his trying it on some language which he has heard but has never seen written in Romanist form.

INDIA

India's New Capital

THE new capital of India may not be as beautifully located amid lovely natural surroundings as Canberra or Darul-Aman, the new capital of Afghanistan, or as luxuriously built as Washington, but it has a romance of antiquity which is perhaps denied to its competitors. The imperial city of Delhi, the Rome of Asia, with its surrounding area of forty-five square miles of suburban territory, teems with relics of empires dating back to several centuries before the Christian Era.

Probably more battles, sieges, massacres, and murders crowd the annals of this town than those of any other similar area throughout the world.

"It is my desire that the planning and designing of the public buildings to be erected will be considered with the greatest deliberation and care so that the new creation may be in every way worthy of this ancient and beautiful city," said George V, Emperor of India, on Dec. 15, 1911, when he laid the foundation stone of the new city.—New York Times.

Henry Martyn School, Lahore

THE recently opened Christian school of Islamic Studies at Lahore, India, has been given the appropriate name of the "Henry Martyn School." The missionary societies through whose initiation the project is due are the S. P. G., the C. M. S., the W. M. M. S., the L. M. S., and the Methodist Episcopal Church of North America.

Sam Higginbottom Decorated

S A recognition of his work the A^S King of England sometime ago presented Mr. Sam Higginbottom with the Kaiser-in-Hind medal, one of the highest honors bestowed by the king upon residents of India. The medal was given this American missionary in recognition of the pioneer work he has done. He introduced better agricultural methods among the native farmers. As a result he has given them a few of the comforts of life, raised their standards of living from that of abject squalor to that of ordinary comforts and sanitation, and in general contributed to the welfare of the people. So well has he done his work that both Indian princes and British government officials have sought his advice about the development of the rural districts of India. His introduction of American agricultural machinery is being watched with interest by the whole Orient. If his experiment succeeds in India similar experiments will be undertaken

in other places. — The Presbyterian Advance.

India's Curse

19307

TWO men of outcaste rank were L traveling on a train in India. It stopped at a station, they alighted, bought cups of tea and drank them. Suddenly pandemonium broke loose because they had dared drink from the same cup used by higher caste travelers. Finally the two men were forced to buy the cups. Then, heaping indignity upon indignity, the guard on the train said "Aha, you have cups in your possession. You must pay me four rupees to make it worth while not to take you up for this." A lawyer of low caste origin was also refused tea at a station, but because of his position finally secured the drink. He got his tea, but all the people of his caste in the entire district were for a long time boycotted in the shops. Gandhi does well to emphasize the curse of untouchability.----Missionary Herald.

Miss Mayo on India Missionaries

"ONE of the two active influences which have affected the status of the untouchables (in India) was, and is, the reclamation work of the Christian missionaries..... It is now some sixty years since that work began, and of the five million presentday Indian Christians a large majority are untouchable in origin. The devoted workers (missionaries) have plunged into mud waist deep and set their shoulders to the burden of the slaves. The material result wherever these people have dug in is cleanliness instead of squalor, health instead of rottenness, courage instead of cringing, a percentage of literacy high above that of the Hindu body and, education once received, a frequent willingness to return to the village and live for the less fortunate of the same blood. The fact may as well be faced that the decisive agent in affecting this metamorphosis has been the

militant teaching and the full acceptance of the doctrines of Jesus Christ.From this grim religious obsession of soul-slavery (forced upon the untouchables by the insistent social pressure of the caste system) only an antipodal creed, brought by men themselves white hot with belief in the supreme efficacy of their own faith, could set the victim free. These missionaries have done a job of humanizing work, have aroused a volume of outspoken gratitude and affection, have developed a propagandizing power, not without potentiality in future India."

"Until" Meetings

BISHOP B. T. BADLEY writes in the Indian Witness:

"Until Meetings" are being held in villages of the Bombay area, under the leadership of Indian men, where the people come together to pray and wait "until" they receive the power from on high, of which our Lord spoke to His disciples. There is neither fad nor fanaticism—just a waiting before God and a claiming of His promise, the "promise of the Father" and the pledge of Christ.

Will the Moslems of India Remain Loyal?

DR. SAMUEL M. ZWEMER, author of a new book, "Across the World of Islam," is an authority on Mohammedanism. In a recent interview he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a 'minority' of great power in the world of Islam. Indian Moslems exert a world-wide influence through their Diaspora and their press." The reader of Chapters I, II and XVI in Dr. Zwemer's book will have the key to the actual situation. Dr. Julius Richter of the University of Berlin writes: "There is hardly anyone, even among the Orientalists, with such a comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Resurrection of Jesus Christ. By William Bancroft Hill, D.D. 160 pp. \$1.25. Revell. New York.

Christians who remember St. Paul's solemn statement that "if Christ hath not been raised, your faith is vain, ye are yet in your sins; then they also that are fallen asleep in Christ have perished," and who are perplexed by the frequent assertions that the doctrine of the resurrection has no historic basis, eagerly welcome good books on this vital theme. The distinguished Professor Emeritus of Biblical Literature in Vassar College, and member of the Board of Foreign Missions of the Reformed Church in America, here gives us such a book. It is an able, scholarly, evangelical and reverent study of the basic fact of Christianity. He carefully evaluates all the accounts of it in the Gospels and all the references to it in the Epistles, and he concludes that the evidence is impregnable. He believes that the churches of today are not availing themselves of an abundant source of power when they fail to give the resurrection a large place in their faith and preaching. "The Christian world is hoping and praying for a new day of Pentecost. Is it prepared to preach with full conviction the message of the first day-Jesus and the resurrection?" No other book of our acquaintance more helpfully discusses this momentous subject or more richly repays thoughtful perusal.

Pioneering on Social Frontiers. By Graham Taylor. 457 pp. \$4. University of Chicago Press. Chicago.

One of the notable developments of modern Christianity is the activity of the churches in applying the principles of the Gospel of Christ to social conditions. Religion of course begins with the individual; but it cannot end there. It affects, and it is affected by, the conditions of his environment. Christ is for all life and all relations of life—individual, family, community, national and international. A man cannot be a true Christian in his private life and a pagan as a neighbor and a citizen.

The author of this handsome volume is widely recognized as one of the leading exponents of the social application of the Gospel. Called in 1893 from a Congregational pastorate in Hartford, Connecticut, to the Chair of Social Economics in Chicago Theological Seminary, he soon became an influential factor in the city's life. He founded the Chicago Commons Social Settlement, was its head resident for over thirty years, and a leader in civic, social, industrial, interracial, educational and religious movements amid the teeming multitudes and surging growth of that remarkable metropolis. This book tells the story of his problems, the struggles and achievements. It is a human document of rare interest, and a contribution of unique value to the literature of the subject.

Nature and Religion. By Charles H. Tyndall. 275 pp. \$2. Revell. New York.

The author is a retired minister who has been a life-long student of science. He has written several scientific books and has lectured at many colleges and chautauquas. In this volume he has assembled many facts which modern science has disclosed regarding the universe, the earth, the sea, minerals, plants and animals. He avoids technical terms and presents his information in popular style. The material is arranged for use as a handbook. The religious bearing of the facts is indicated from the viewpoint of an evangelical believer, and each chapter is followed by questions for review. It is a good book to put into the hands of young people.

The Passion Play of Oberammergau. By Janet H. M. Swift. 161 pp. \$1.75. Revell. New York.

Visitors to Oberammergau this year were fortunate if they read this book before their arrival, for it gave them information that they needed to have. People who did not go have doubtless heard so much about the Passion Play in that famous village among the Bavarian hills that they may well be grateful for Mrs. Swift's account of it. She has written with full knowledge and fine sympathy. She describes the place and the people, the history of the play, the essentially religious character of the performance, the devotional spirit that characterizes it, and the profound spiritual impression that it makes upon the beholders. It is a book of deep and permanent interest.

India in Bondage, Her Right to Freedom and a Place Among the Great Nations. By Jabez T. Sunderland, M.A., D.D. 529 pp. \$4. Copeland. New York.

This most interesting book, first published in India, was promptly suppressed there by the British Government. The author is an American and has visited India twice. He gives the Indian side of the problems relating to self-determination. In all of his conclusions he is violently anti-British, as the titles of some of the chapters indicate: e.g., British Arrogance and India's Humiliation; The Kind of "Justice" Britain Gives India; India's Opium Curse; India's Drink Curse; Crushing Out the Genius of a Gifted People: The Truth About the Amritsar Massacre; The Great Farce-Britain's Claim That India Is Her "Sacred Trust"; The Great Delusion-Britain's Claim That She Is "Educating India for Self-Rule." These chapter headings indicate what the reader may expect. Nevertheless, the book is well documented and has its value for those who desire to understand the inner spirit of Indian Nationalism. SAMUEL M. ZWEMER.

Immortability, an Old Man's Conclusions. By S. D. McConnell, 178 pp. \$1.50. Macmillan. New York.

An old man of 85 years, sitting quietly in the evening of life, realizing that the end of earthly existence is near, and meditating deeply upon the mystery of what lies beyond-this is the picture that this book suggests. The traditional arguments for universal immortality do not satisfy him. He thinks that they are post-biblical and were influenced by conceptions of man and the universe that modern science has showed to be untenable. He has "read scores of books on the subject and learned from them just nothing at all." He sees no adequate ground in Scripture, science or reason for the current belief that all the human beings that have been in the world from primitive savagery till now are immortal simply by virtue of birth, and he presents many arguments and cites numerous Scripture passages in support of immortability -by which he means immortality, not as an inherent endowment of every man but as a prize to be sought and achieved through Jesus Christ, and in no other way. He declares that "this whole argument was set forth nineteen centuries ago" by St. Paul in 1 Cor. 15, and he marvels that "its plain meaning has been persistently misread." Believers in conditional immortality will find in this book strong reënforcement. Others, who will not concur in his positions, will respect the sincerity of this venerable clergyman who has had a long and honored ministry in the Protestant Episcopal Church and who writes as one who is soon to "cross over from the life that now is to another."

Gott und die Voelker. By Dr. Martin Schlunk. 3.50 Marks. Furche Publication House. Berlin.

The author is one of the greatest authorities on Missions in present-day

Germany. Having long served the cause in an executive capacity, he is now Professor of Missions in the University of Tübingen. He presents the Scripture teachings on Foreign Missions in a most original way. The material is divided over a period of twelve weeks of seven days each, so that the reader may have a section before him each day of the week and make his own review on Sundays. The main divisions are: God's Will to Send: God's Command: The Carrying Out of This Command; The Result.

The Scripture passages bearing on each point are stated first and are accompanied by explanatory notes. The author does not state a thesis which he tries to prove, but leaves the reader to draw his own conclusions. It is the most successful presentation of the Scripture teaching on Missions.

C. T. BENZE.

Mystik oder Versohnung, Dr. Karl Heim and Kokichi Kurosaki. Furche Publication House. Berlin.

This book consists of two essays, the first by the well-known Tübingen professor, and the other an interpretive autobiography of a famous Japanese Christian. Both essays are written from the standpoint of mysticism. Prof. Heim ends with the statement that the secret of the whole matter lies in reconciliation with God; that in the end Foreign Missions means not a compromise but war: and that the Christian is a debtor both to the Jew and the Greek. Kurosaki reaches the same conclusion from the course of his own Christian life. The essays are a worth-while contribution to the missionary cause, written from a modern viewpoint. C. T. BENZE.

Africa's Dome of Mystery. By Eva Stuart-Watt, F.R.G.S. 214 pp. \$4.50. Marshall, Morgan and Scott. London.

This is a superbly illustrated descriptive history of the Wachagga people of Kilimanjaro, their evangelization, and a girl's pioneer climb to the crater of their 19.000 feet snow shrine. The author, who is a member of the Botanical Society of Edinburgh,

graphically narrates her experiences, the manners and customs of the primitive tribes, their superstitions and dire spiritual needs, and the efforts that are being made to give them the Gospel of Christ. Rear Admiral Sir H. H. Stileman, of the British Navy. writes the preface, in which he says that "the world's store of missionary literature will be richer for this work from Miss Stuart-Watt's pen, written as it is with an intimate knowledge of that fascinating and mysterious portion of the Dark Continent."

Indian Islam. By Murray T. Titus. 290 pp. \$4.50. Oxford University Press. New York.

This is the latest volume in the notable series on the Religious Quest of India which has won a high place in the literature of religious thought. The author is a missionary of the Methodist Episcopal Church who has written out of an experience of nineteen years in India, during which he has made a profound study of Indian life, philosophy and religions. In this book his special subject is the history of Mohammedanism in India. Tt thorough scholarship, shows clear thinking, and Christian spirit. He says that he wrote the book as a thesis for the Kennedy School of Missions at Hartford, Connecticut, in requirement for the degree of Doctor of Philosophy, but it is a work of permanent value. giving a comprehensive and readable account of the history, beliefs and influence of 70,000,000 people whose attitude must be taken into account by anyone who would understand modern India.

The Faith that Wins. By Roy Talmadge Brumbaugh. 125 pp. 75c. Bible Institute Colportage Assn. Chicago.

This is a small but interesting and helpful book by the pastor of the Presbyterian church at Coatesville, Pa. He discusses faith as walking, witnessing, adventuring, overcoming, choosing, living, conquering, suffering, and he closes with a beautiful chapter on Christ as "The Author and Perfecter of Faith."

PERSONALS

(Concluded from page 721.)

sence, beginning September first, to meet the request of the National Christian Council of India for his services as technical advisor in the rural social survey of the Christian mass movement. The survey, which is financed by the Institute of Social and Religious Research, looks to an inquiry into the economic, social, and occupational status of the new Christians, agricultural people living in small villages.

MISS MINNIE V. SANDBERG, foreign secretary of the Woman's Foreign Mis-sion Society (Baptist), sailed from Vancouver August 7, for a visit to the mission fields. Miss Sandberg has served as a missionary in Japan, and carries with her not only a practical knowledge of missionary life on the field, but a keen insight into missionary problems as they relate to the home base. During her absence Miss Helen L. Tufts, assistant for-eign secretary will be in charge of the foreign work.

THE REV. SAMUEL M. ZWEMER, D.D., LL.D., F.R.G.S., internationally known as "the modern apostle to the Moslem World," will be inducted into the chair of Christian Missions and the History of Religion at Princeton Theological Seminary on October 1. Dr. Zwemer spent over 30 years in Egypt and Arabia, has written a score of books on Mohammedanism, and is the editor of The Moslem World and the founder of the American Christian Literature Society for Moslems.

RABINDRANATH TAGORE expects to arrive in the United States for his brief lecture tour during October. His tour will be entirely under the direction of the Service Committee of the Friends.

THE REV. WILLIAM E. STRONG, D.D., Foreign Secretary of the American Board of Commissioners for Foreign Missions, Boston, reached the age limit for Board officers September first and became Secretary Emeritus. He has served the Board with marked wisdom and efficiency for 23 years.

THE REV. GEORGE DRACH, D.D., rounds out this year twenty-five years of serv-ice as Secretary of the Board of Foreign Missions of the United Lutheran Church.

OBITUARY

THE REV. JACOB SPEICHER, for thirtysix years a missionary in China for the American Baptist Foreign Mission So-ciety, died July 17, at Swatow, China, of typhoid fever. His widow and children are in Swatow.

MRS. KATHARINE M. B. FORD, widow of the Rev. Dr. George A. Ford, died July 5, of heart disease in Syria, where work. With Dr. Ford, honorable retire-ment was granted her by the Board of Foreign Missions of the Presbyterian Church, U. S. A., in 1924, but they con-tinued to live in the land of their adoption. Dr. Ford died two years ago.

DR. ANNA S. KUGLER, first American woman medical missionary to India, and founder of the Lutheran hospital at Guntur, died recently at the age of 74. Dr. Kugler was a graduate of the Women's Medical College of Philadelphia, and has served for 47 years on the mission field. In 1904 she received the Kaiseri-Hind silver medal from the British Viceroy.

DR. JESSE LYMAN HURLBUT, long one of the best-known Sunday-school workers in the world, died at Bloomfield, N. J., Aug. 3, at the age of 87. Dr. Hurlbut first came into national prominence when he joined with Dr. John H. Vincent, and one or two others to found the Chautauqua Assembly at Chautauqua, N. Y. Two years ago a movement was started to build a Hurlbut Memorial Community Church at Chautauqua in honor of the veteran leader. For years Dr. Hurlbut served as editor of the Sunday-school material of his denomination, and his books, which were mainly simple re-tell-ings of biblical narratives for the use of study classes, sold in large quantities. His "Story of the Bible" is said still to be the most widely circulated children's book in its field in America.

THE RIGHT REV. SIDNEY CATLIN PART-RIDGE, D.D., Bishop of West Missouri since 1911 and for more than a quarter century a missionary in China and Japan, died from a heart attack on June 22, in Kansas City, Missouri.

THE REV. DAVID GOURLEY WYLIE, president of the Lord's Day Alliance and for more than a half-century a promi-August 26, at the age 73. Dr. Wylie had been presiding at the twenty-first annual General Bible Conference, held at Story Brook L. L. of which he was at Stony Brook, L. I., of which he was one of the founders.

NEW BOOKS

- The Bible in My Everyday Life. Eugene Franklin Reese. 432 pp. \$2.85. Sys-tem Bible Co. Chicago.
- Bhaskar and His Friends. Clara G. Laboree. 110 pp. 75c paper, \$1 cloth. Friendship Press. New York.
- A Century Of Anglo-Catholicism. Herbert Leslie Stewart. 404 pp. \$4.75. Ox-ford University Press. New York.

- Children of the Sea and Sun. Mabel Garrett Wagner. 122 pp. 75c paper, \$1 cloth. Friendship Press. New York.
- Daily Bible Memory Verses. Gertrude Wales. 52 pp. 75c. Revell. New York.
- India in Bondage. Jabez T. Sunderland. 529 pp. \$4. Copeland. New York.
- Pioneering on Social Frontiers. Graham Taylor. 457 pp. \$4. University of Chicago Press. Chicago.
- The Passion Play of Oberammergau. Janet H. M. Swift. 161 pp. \$1.75. Revell. New York.
- Porto Rican Neighbors. Charles W. St. John. 98 pp. \$1. Friendship Press. New York.
- The Star of India. Isabel Brown Rose. 75c paper, \$1 cloth. Friendship Press. New York.
- Sugar Is Sweet. Dorothy McConnell. 75c paper, \$1 cloth. Friendship Press. New York.
- West Indian Treasures. Winifred Hulbert. 75c paper, \$1 cloth. Friendship Press. New York.
- Africa's Dome of Mystery. Eva Stuart-Watt. Ill. 214 pp. 10s. 6d. Marshall Mortan & Scott. London. 1930.
- Annual Report-Board of Foreign Missions, Presbyterian Church, U. S. A. 316 pp. New York, 1930.

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- "Aay1" Glimpses of Rosalie Harvey. A. Donald Miller. 45 pp. 50c. Mission to Lepers. London. 1930.
- African Horizons. John Cudahy. 159 pp. \$3. Duffield. New York. 1930.
- China's Crucifixion. Putnam Weale. 401 pp. \$2.50. Macmillan. New York. 1930.
- Chapters in Church History. John W. Wayland. 154 pp. \$1.50. Revell. New York. 1930.
- Death Valley. Bourke Lee. 210 pp. \$4. Macmillan. New York. 1930.
- Gott und Die Voelker. Dr. Martin Shlunk. M3.50. Furche Pub. House. Berlin.



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COMING EVENTS

- November 10-18—WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, Washington, D. C.
- November 30-December 5-North Amer-ICAN HOME MISSIONS CONGRESS, Washington, D. C.
- December 11-12—INTERDENOMINATIONAL CONGRESS ON MEN'S WORK, Cincinnati, Ohio.
- 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

DR. ELEANOR DODSON, who went out to India in 1895 and has been in charge of the C. M. S. hospital at Multan for many years, received the Kaisar-i-Hind medal, as a fitting tribute to her devoted work for the women of the Central Punjab.

RONALD D. REES has been appointed as the successor to Dr. Henry T. Hodgkin as British secretary of the National Christian Council of China. This body, which links together practically the whole of Christian work in China, is preponderatingly Chinese, but the Chinese themselves have insisted that they shall continue to have the assistance of another Britisher. Mr. Rees is a Wesleyan who went to China for the Methodists in 1922. He is Professor of History at Lingnan University and has traveled widely in China on behalf of the Y. M. C. A.

THE REV. SAMUEL M. ZWEMER, D.D., LL.D., F.R.G.S., distinguished missionary leader and world famous as "the modern apostle to the Moslem World," was installed in the new Chair of History of Religion and Christian Missions in Princeton Theological Seminary, October first. In his inaugural address Dr. Zwemer pointed out that it is the duty of the theological student and the prospective missionary to study the non-Christian religions in order that giving "full credit to all the elements of truth and beauty" that may be discovered in them, the Christian may be prepared to "preach Jesus Christ who is altogether truth and beauty, because in Him dwells all the fulness of the Godhead bodily."

"Buddhism, Hinduism, Shintoism and Islam are, it is true, disintegrating, but they are themselves conscious of this fact and are therefore everywhere making attempts to hold fast their age-long heritage by adapting themselves to new conditions, by adopting Christian thought or vocabulary, by carrying on active propaganda even in western lands, by using nationalism as a last defense, and, with their back to the wall, making a final struggle to hold their age-long and world-wide heritage. If ever the Church needed to know the non-Christian religions and philosophies, it is now. If ever the history of religions deserved a place in the theological curriculum, it is today."

Professor Zwemer asserted that the purpose of missions stands sure, and its accomplishment is certain because it is the carrying out of a God-given commission. Nevertheless, he said, sympathy with and understanding of, the other religions is the only means whereby the missionary and preacher can begin his evangelistic work with any hope of success, for they all contain broken lights which are gathered up in the intense light of Christ, who is the Light of Light, and the unique and supreme manifestation of God.

* * *

BISHOP FRANCIS J. MCCONNELL, President of the Federal Council of the Churches of Christ in America, sailed October 22 for India to fulfil his duties as Barrows Lecturer in university centers there. The appointment was made jointly by the University of Chicago, as Trustee of the Barrows Lectures to India, and the Indian Central Executive Council at Simla. Bishop McConnell will remain in India for three months. The theme of his lectures will be the application of Christianity to social problems and movements.

OBITUARY

THE REV. JONATHAN J. SCHRAG, a missionary of the China Mennonite Mission Society, died in India on his way to America. He and Mrs. Schrag went to China in 1908 to work with the newly started first Mennonite mission under the leadership of the Rev. H. C. Bartel in the robber infested district of Tsaochowfu, in the Province of Shangtung. Here they labored untiringly year in and year out for twenty-one years, with only one furlough. For the last six years Mr. Schrag was the main teacher of the men's department of the Bible Training School, preparing most of the lessons and textbooks himself by painstaking study and tedious translation. He was a consecrated missionary whose death is deeply mourned.

THE REV. WILLIAM MATZAT, missionary of the Lutheran Church, died very suddenly September 2, at Tsimo, China.

THE REV. JOHN STUBBS, a missionary of the Baptist Mission Society, died July 18 at the Isle of Wight at the age of eighty-one.

DR. WILLIAM WASHINGTON PINSON, former secretary of missions of the Methodist Episcopal Church, South, and widely known throughout Southern Methodism, died at his home in Nashville, Tenn., October 7, following a three months' illness. He was seventy-six years old. Dr. Pinson, originator of the Centenary of Missions movement of his denomination, has been writing missionary literature for the Sunday School Board for the last four years.

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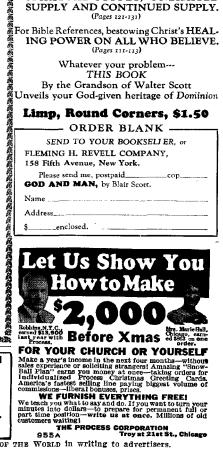
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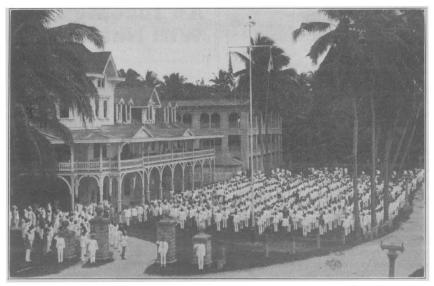
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A STREET SCENE IN MANILA



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UNDER OUR FLAG IN THE ORIENT

BY THE REV. GEORGE H. TRULL

Secretary for Specific Work of the Presbyterian Board of Foreign Missions, New York

LAGS were at half-mast for ex-President Taft when we landed in Manila. He is remembered with high regard in the Philippines for it was he who, as Governor, inaugurated civil government July 4, 1901. The visitor today is impressed with the appearance of the water front, the fine harbor, the splendid docks, the well-paved boulevard leading into the city, other fine streets, the substantial public buildings, and the air of busy activity so typical of the average American city. There is an older section with narrow streets and buildings of Spanish type, as well as native houses of the familiar nipa and bamboo construction, veritable tinder boxes. This was proved when a fire broke out while we were in the city. In an incredibly short time it destroyed several hundred houses over an area of five blocks and left 2,500 people homeless.

There are 7,038 islands in the Archipelago, many of which, however, are little more than a few rocks, but there are 466 with an area of more than one square mile each, and eleven of substantial size. The total area of all of the islands is 114,000 square miles, about equal to the size of New York and the New England States.

The country reminded us of Siam with its rice fields and water buffaloes to work them, its forests of cocoanut palms and the beginnings of groves of rubber trees and teak, and the people cordial and friendly. The population of the entire archipelago is about 12.000.-Spanish is the language of 000. culture, English that of commerce, and there are several native dialects. One has no difficulty in being understood in English, wherever schools are found, as this is the language in which education is given. In one of the provincial high schools we noticed this slogan on the wall of a corridor. "Speak English and Talk to the World."

"Is the independence movement strong?" I inquired soon after my arrival. "A group of the educated class are promoting it, while the great mass of the folk know little about it and are content with existing conditions," I was told. It would be strange indeed if the Philippines, autonomous s in c e 1915 and lying so near to the lands that within the last two decades have experienced such tremendous political overturnings, were not imbued with the nationalistic spirit. We drove past the residence of Aguinaldo, famous insurrectionist leader of the early days of America's occupation. He is now a loyal supporter of American sovereignty in the islands and has not identified himself with the Independence leaders. Personally, we feel that the question should be decided on other grounds than that of the amount of Philippine sugar or other native products that should come into the United States. There are deeper questions than that of the dollar that enter in.

In spite of any mistakes and criticisms, America has in the past thirty years, with the cooperation of the Filipino people, wrought a marvelous transformation in the islands. There is now political and religious liberty; municipal and provincial government are elective: the Governor General. the Vice-Governor, the Insular Auditor and the nine Justices of the Supreme Court, five American and four Filipino, are the only appointees from Washington; thousands of Filipinos are in government employ, things unknown under Span-Formerly epiish domination. demics of cholera, plague and smallpox were common, now unknown. The public health service is one of the best in the world. Illiteracy has been reduced from 70 per cent to less than 50 per cent. We saw schools everywhere we traveled throughout the islands. Railway mileage has been increased tenfold and over 6,000 miles of good highways have been Within a six hours' drive built. through two of the provinces in Luzon, we covered about 100 miles through valleys and over mountains. We crossed streams and gorges on well-built bridges, crossed and re-crossed the railway

line, passed substantial public buildings and splendid high schools in three principal centers. "All of these evidences of progress are the result of the work of the past thirty years," said our companion. More progress has been made in popular education, in the building of highways and railroads, in inter-island communication, in municipal government and reform in the past three decades than in the previous four centuries.

One sign for motorists attracted our attention on the outskirts of one of the provincial towns. It read, "Drive slow and see our town; drive fast and see our jail." Perhaps it would have a good psychological effect if used on American highways. We kept out of the calaboose in this Filipino town, but our casualties for the trip were one dog and two chickens. These animals and also pigs frequent the road in considerable The dogs seem to enjoy numbers. taking siestas either by the roadside close to traffic or in the middle of the road. They are loth to move until a car is almost on top of them. The carabao, or water buffalo, is also a slow mover when it comes to getting out of the way, but fleet of foot if angered by a foreigner and after him. Thev seem to know readily the difference between natives and foreigners. With their long horns they can inflict dangerous and even fatal wounds. As we came along we saw a Plymouth roadster a complete wreck in the ditch, result of 35 miles an hour attempt to avoid contact with a water buffalo. As in other parts of the Orient, the motor car has come to the Philippines in large numbers and it is breaking down provincialism here everywhere else. Crowded \mathbf{as} buses passed us on all the roads.

If any person asks why there are foreign missionaries in the Philippines, the reply is because of the need of evangelical Christianity there as well as in our own towns in the United States. Protestants therefore went to the Philippines. and they have been welcomed, in spite of opposition and considerable persecution in the early days. From the first, comity has been largely practiced and distinct areas have been agreed upon for cultivation by different branches of the evangelical bodies. Within less than a month, of Admiral Dewey's victory at Manila Bay, the Presbyterians planned for entering the Philippines. The Rev. and Mrs. James B. Rodgers, were the first pioneers. They were transferred by the Board from Brazil, where their experience in a Latin-American field peculiarly fitted them for the problems to be faced in the Philippines. The first station was opened in Manila in 1899. Two years later the Evangelical Union, composed of seven of the nine denominational missions operating in the Philippines, was organized and has been a powerful force ever since. In 1928 there was a union of the Filipino Congregational, United Brethren and Presbyterian Churches to form "the United Evangelical Church of the Philippine Islands." All evangelical churches in the Islands were invited to join and at the present time several have indicated a desire to enter the union if the way becomes clear. At present the United Evangelical Church has a membership of about 30,000 which, together with the membership of other evangelical churches, constitutes a combined strength of approximately 100,000 communicants as already mentioned.

The day of our arrival in Manila

the Twenty-third Annual Commencement of the Union Theological Seminary was held. This institution is maintained by the Methodist, United Brethren, Disciples, Congregational and Presbyterian Churches. It confers the B.A. degree as well as the B.D., and also the degree of Bachelor of Philosophy. The valedictorian of



ELLINWOOD BIBLE SCHOOL GRADUATES

the Arts graduates was a young woman, whose address was extraordinarily good-sermonic in form and substance. The address could be used effectively as a sermon in any pulpit. One of the young men graduating as a Bachelor of Philosophy is blind. His relatives and classmates read his lessons to him. He stood high in his class. He is a lovable character and idolized by his fellow students. He has his Bible in the Braille text for the blind. It constitutes a library of thirteen volumes, which when piled one upon another reach a height of six feet.

The Ellinwood Bible School for Girls furnishes preparation for young women as deaconesses or as evangelistic workers. The Union High School provides excellent training for both girls and boys under Christian auspices. The dormitories house not only pupils enrolled in any of the schools mentioned, but also students in the University of the Philippines near by. There are Filipino congregations in other parts of the city and in the outstations of Pasig and Cavite near by. These houses of worship are very plain and simple. but doubtless within the means of the congregations to sustain. As vet Protestantism has not won to its outspoken support many of the Filipinos of large means. Roman Catholicism for more than four centuries has held sway, and has allegiance of the cultured the classes, nominal in many cases however. To become a Protestant means to break family ties in the majority of cases, and to invite to some extent social and commercial ostracism. This is the price which some have gladly paid, while others hesitate or are secret disciples. It is well, perhaps, that the growth of the Evangelical Church should be slow. It is far better that it be composed of persons of deep religious conviction and who value the principles of Protestantism, than to be crowded with a large group whose profession might be merely that of nominal Christianity. Manila is today a city of the modern world, with all the problems of secularism and materialism that one finds in an American city. These forces challenge the Christian Church for control of the lives of its inhabitants.

Next to Manila in size and importance is the city of Cebu, on the island of the same name, 400

miles south of Manila, and the trade and shipping center for the entire southern district of the It is also an educa-Archipelago. tional center. The University of the Philippines has a Junior College here and there are also a government normal school and a large provincial high school. In order to reach this large student body the Mission has established hostels for girls and for boys and a Student Center which attracts large numbers daily. There is a ready welcome here, an atmosphere of friendliness, and a Christian uplift that cannot fail to impress those who enter. Bible classes and church services are held regularly and also a weekly class in Christian Stewardship. The large auditorium for church services and other gatherings is the finest of its kind that we have seen in the Is-This institution was a lands. mighty good investment. It affords a fine opportunity for direct personal contacts with the large student body.

Bradford Memorial Chapel in memory of "A Christian Mother," as the tablet on the wall indicates. particularly attracted me because of its simple architectural beauty and because I knew personally this godly Christian mother as one of the most devoted members of the Fifth Avenue Presbyterian Church in New York. I could not leave the building without a prayer that her beautiful spirit might continue to influence the lives of those who knew and loved her, and that the church's influence through its present membership might spread far and wide through the community and beyond. There is a vast district to be reached from the city of Cebu as a center, for the Island is larger than Rhode Island and has a population of over one million.

Our southern itinerary took us as far as Dumaguete, on the Island of Negros, a night's ride on the boat from Cebu. Though we arrived before 6 A. M., there was a large committee from the station to meet us. Dumaguete is synonymous in missionary vocabulary with Silliman Institute, the outstanding evangelical educational institution of the Islands. The story of its growth is a romance. When I was a student in Princeton Theological Seminary, I had no idea that the quiet, unassuming fellow student, David S. Hibbard, would become the guiding genius of an institution on the other side of the world whose name would become a household word in mission He has insisted upon recircles. signing from the presidency to which he has given twenty-nine years of his life, feeling that the future demands of the work are beyond his strength. In the college annual issued by the graduating class this year, it is said of Dr. Hibbard that "His Catholicity of sympathy and humanity of outlook, and his faith in the Filipino people have actuated him to sacrifice much in order that he might carry the Gospel of an abundant life to our country, and whose sterling character we respect and admire." In 1926. the Provincial Board of Oriental Negros, the Province in which Silliman Institute is located. presented to Dr. Hibbard a bronze tablet, now upon the wall of Silliman Hall, reading:

In sincere appreciation of 27 years of unselfish service and loyal friendship and because of his unfailing sympathy in the hopes and aspirations of the Filipino people, the Provincial Board of Oriental Negros has declared David Sutherland Hibbard to be an adopted son of the Province. In testimony thereto this tablet has been here placed, April 25th, 1926.

The Institute began with enrolment of fifteen boys in 1901. Now the enrolment is 974 from 39 provinces in the Philippines and from Siam. The students are Filipinos, Chinese, Siamese and Americans. Thirty Americans are engaged in teaching, twenty-nine Filipinos and forty-nine student instructors and assistants. In the Bible School department there are ten American instructors. During the twenty-nine years of the school's existence, more than 15,000 students have been enrolled. Alumni and former students have become governors of provinces. members of the legislature, professors in universities, prominent lawyers, physicians, nurses, Y. M. C. A. secretaries and ministers of the Gospel.

As we journeyed through the Islands, we were impressed by the large number of students in the elementary and high schools and in the colleges, both in Manila and in the provinces. If one includes all the schools, the number of students in Manila is nearly 90,000. There are 7,000 in the University of the Philippines. There is a school population of a little more than 3,000,000 with an enrolment of 1,111,509 in the public schools and 84,685 in private schools. About 36 per cent of those of school age are enrolled in the schools. In round numbers, it may be said that for every child in school in the Islands there are two Thirty years ago the outside. transport Thomas brought nearly 600 trained American teachers to the Philippines to start the American-Philippine Public School Sys-The work began with an entem. rolment of about 160,000 pupils and with about 4,000 teachers. Today, there are more than 1,000,-000 pupils and 27,000 school teach-

Most of the latter are Filiers. pinos, about ninety-nine out of each one hundred. Roughly speaking, one per cent are Americans. This is a tribute to the success of the system, as, within a generation, the public school has practically created its own teaching force. While there are still many children outside of schools, the present enrolment fills the schools that exist. The immediate need is provision of additional buildings, and the Government aims in time to provide education for every child.

The most popular courses are those which lead to the so-called "white collar jobs." The agricultural and trade schools should have larger enrolments if the needs of the country are to be met. There is a danger of overstock of graduates in the arts, as in India. Effort should be made to correct this situation as far as it is possible to do so, before a situation like that in India develops a large and increasing group of college students too proud for manual work.

There is a great opportunity for personal work among the youth, especially among the students of the provincial high schools throughout the Islands. No religious instruction is given in these The Government has schools. erected fine school buildings, but it makes little provision for the proper housing of the students who come from a distance. Dormitories have been erected in some places by Protestant mission boards to house some of the students, and the Roman Catholics have followed our example, seeing the opportunity for personal touch and influence. In Manila there are about 25,000 students, and in five provinces, south of Manila, there is an area in which there are 9.000 students enrolled in the various high schools and in the Forestry, Agricultural and Veterinary Departments of the University of the Philippines located in Los Banos.

We visited this area and observed with delight the good work that is being done by the Rev. and Mrs. Hugh Bousman stationed at Los Banos as a center. They are interested in the social activities of the students and in their personal problems. Near the campus of the colleges mentioned, we have a neat and attractive college chapel and readiny room, the center of the religious life of all who wish to come. We visited Batangas, within the area of Mr. Bousman's work. He was holding a series of meetings with the high school students every afternoon for a week in the Evangelical Church. Forty-three of the students in this group signed cards at the close of a week's meetings, indicating their desire to lead a Christian life. They were not invited to sever their connection with the Roman Catholic Church, but were told to attend whatever church would best minister to their spiritual need. They were encouraged to pray and to read the Scriptures daily. This is the sort of work that is being done by several missionaries of various evangelical churches among the students, and good results are being obtained.

Four years ago there was held in Manila a convention of nearly 600 Protestant Filipino young people. They drew up a statement declaring their readiness to follow Christ's call to build His Kingdom in the Philippines and to win the youth of the Islands to Him, also their belief in a United Evangelical Church of the Philippines that should carry the spirit of Jesus and His religion to every portion of the Orient where He is unknown.



HONGKONG FROM THE HARBOR

THE CHINESE PUZZLE

Glimpses of a Nation in Transformation

TRAVEL LETTER NO. 8

BY DELAVAN L. PIERSON

OREIGN devils! Foreign devils." The children of Canton thus expressed their opinion of us. We thought that we looked harmless and friendly and that the ancient prejudice against white faces and foreign clothes had disappeared since the "Boxer" Uprising. We were unable to penetrate far into the interior of China, as we had hoped to do, for conditions are so unsettled that a return ticket might prove useless.*

China proved an interesting puzzle. Like some sold in gift shops, it is intricate and composed of many curious parts; but, unlike those puzzles, no one either Chinese or foreigner seems to possess the key for its solution.

When we compare the China of today with the pre-Boxer days. China seems to have made marvel-The antiquated progress. ous Manchu dynasty with its eunuchs and elaborate court functions, has been overthrown and a Republic has been established-at least in name. In place of five treaty ports, the whole country is open to foreign settlement. Railroads have been built, thousands of automobile busses have been introduced. and airplane routes are in opera-Modern factories tion have sprung up, equipped with the latest machinery. We landed in Shanghai on May first to find that there was in effect a modern strike which had stopped all the electric trams and motor busses. The police were armed ready for trouble and foreigners were advised to keep off the streets if possible. We did not have time to follow the advice.

Many other modern and foreign institutions have been introduced

[•] We landed in Shanghai on May first, and after visiting many missions, educational institutions and churches and conferring with Chinese Christians and missionaries, we went to Soochow, one of the walled cities, and to Nanking, the capital. Later, we visited Tsingran, Tientsin, Pelping and Mukden. Returning from Japan, we again visited Shanghai and proceeded to Hongkong and Canton.—D. L. P.

into China—clothes, food, a modernized army and navy, foreign education, literature and science, movies and dances, telegraph, telephone and wireless. Women have unbound their feet and men have cut off their queues. Foreign religion has penetrated all parts of the country and Christian churches have been established in thousands of towns and cities. Truly China has greatly changed in the past thirty years—at least on the surface.

When we go deeper or more into the interior, far away from port cities, it seems that China has not radically changed. This makes the Chinese puzzle difficult to solve. Those who have been in the country longest and have studied the people and their customs most carefully, see beneath external changes the same hoary customs, superstitions, philosophy and beliefs. China is too great a country to change quickly and completely.

We sailed in a modern steamer up the Pei-ho (river) to Tientsin. On the way we passed two dead bodies of men floating naked in the stream. No one seemed to care and no man would draw them ashore lest he be accused of complicity in the death. We also passed acre upon acres of land covered with small and large mounds. These are graves, and they are found everywhere in China, occupying land that is sorely needed for cultivation. In Japan cremation has been ordained by the law in order to conserve valuable land, but in China the ancient belief persists that to disturb ancestral graves is not only impious but will bring disaster. In Canton we saw a "City of the Dead" where bodies are kept until some soothsayer declares the propitious time and place for burial. Some bodies are said to have

waited thirty years for the auspicious date.

Ancient transportation is far more prevalent in China than modern modes. Sampans and junks ply the rivers. Wheelbarrows, mule litters, sedan chairs and Peking carts convey millions of travelers who can afford not to walk. Men and women strain at drawing immense loads of stone or iron which in other countries would be moved only by horses, camels, elephants or motor power.

Ancient methods of manufacture are still far more common than modern. Soochow, a twenty-five hundred year old walled city and one time capital of the Wu Kingdom, is only two hours from Shanghai by rail. There we saw cotton cloth being polished by huge granite rollers rocked by the feet of men. Hanging to an overhead pole they rocked the stone back and forth over the smooth surface of a wooden roller, until a few inches of the cloth was polished; then they shifted the cotton and began again. For this labor they receive twenty cents (Mexican) a day, (about seven cents).

In the same way countless other industries are carried on by hand. In Canton we saw small boys of fourteen or fifteen cutting blocks of jade with a metal disk operated by a tread wheel. Other very small boys were carving ivory, for which work they are paid a few cents a day.

Before the world, China's government seems to be based on modern principles, but beneath are found many characteristics of the autocracy and corruption of the days of the Empress Dowager. The same oriental spirit seems to prevail, governed by the idea that a public office is for private gain and to enable the official to grant favors to his friends. While we were prevented by unsettled conditions and lack of time from traveling far into the interior, we were fortunate in meeting, at the excellent Missionary Home in Shanghai, missionaries from all parts of China. From every district came the word that the Chinese are out of patience with the Nationalist Government.

"It is the worst we ever had," is the discouraged statement of many Chinese. Famine prevails in Shansi and Shantung, but the Government does nothing. Bandits and pirates are active, even near the large cities, but the Government is powerless to protect life and property. The taxes are more oppressive than ever, and yet men who pay them receive no benefit. The money collected goes to selfish officials and to maintain an ineffective army and useless navy. "We are compelled to plant opium, in place of food, in order to pay the taxes-and this in the face of famine."

The army and so-called navy, although drilled by Europeans and equipped with modern arms, presents some pathetic sights. We saw a "gunboat" on the Pearl River at Canton that looked like a boy's craft made of Standard Oil tins! We traveled to Nanking with a company of "soldiers." They were mere boys of fourteen to eighteen years of age-cheaper to support and less of a present economic loss if they are killed, but show the present weakness of the country and endanger the future. They are said to be reckless with firearms, but many have so little understanding of patriotism and so little interest in the conflict that they wound their own hands to escape from the army. Many so wounded were brought into the Soochow hospitals.

The old tradition that "saving the face" is more important than saving the country is responsible for much of the present trouble of China. Government officials proclaim reforms to the world, reforms which they do not intend (apparently) to carry out. They thus give an impression of idealism which is not in their real program. To proclaim is one thing, to perform is another.

This seems to be true in the government's educational program. The old Confucian system, with its



RUINED BY COMMUNISTS

virtues and its vices, has been abolished and a new system has been introduced based on occidental textbooks and methods. In every city we saw primary and middle schools with large buildings and often with modern equipment. The Government even desires to take over the foreign mission schools and colleges. They have decreed that all these institutions shall have Chinese principals or presidents and a majority, or twothirds, of Chinese members on the faculties and boards of control. But China has not now a sufficient number of trained men and women for these positions. The result is inefficiency and even chaos. New Occidental wine is being put into

old Chinese wine-skins—with the inevitable result.

The Chinese are more eager to control their own institutions than to benefit their country. The present leaders have a greater desire to exercise power than to confer The fact that foreign benefits. schools and colleges have been built and are run with foreign funds to help the Chinese seems to have no weight with them. In reply to the statement that in other civilized countries, institutions, not detrimental to national welfare, are permitted under the complete control of foreigners, even so intelligent a leader as Dr. C. T. Wang, (Minister of Foreign Affairs and former Y. M. C. A. Secretary) says "But this is China; we will do as the Chinese think it best to do."

There is still much division of opinion among missionaries as to whether mission schools and colleges should be registered and submit to full government control, or should carry on as long as possible as missionary institutions. The government regulations include (beside a Chinese principal and a majority of Chinese on the faculty and board of control) the elimination of religion from the curricucompulsory religious lum. no services or classes, weekly honors (some call it worship) before the portrait of Sun Yat Sen; education in his Principles, in some cases by a government appointed and mission paid teacher, the use of government textbooks, compulsory military drill, and acceptance of all government standards. Many of these requirements would not be objectionable, but others threaten to destroy the Christian character of the institutions. For instance. the Government may at any time require the appointment of a nonChristian as principal, or the introduction of anti-Christian textbooks, or the installation of unreasonably expensive equipment for which foreigners must pay.

The experience of Cheloo University (Shantung Christian College) is a case in point. The story was told me by one of the professors and the facts were investigated by a Shantung newspaper The students of the Coleditor. lege of Arts and Sciences went on strike (a favorite sport in China), and demanded the resignation of the principal, a Chinese Christian of good standing and real ability. The faculty, the majority being Chinese, voted to confer and compromise with the strikers. They finally yielded to the student demands, and the principal resigned. The students returned to classes for a time, but struck again for more modern equipment and a better library. The students already enjoyed more modern plumbing in their dormitories than was found in some of the homes of foreign professors, and the library contained several thousand volumes. The faculty put up notices on the bulletin boards, which were torn down by student strikers and their own substituted. By vote of the Chinese majority on the faculty, another conference was called. The strikers occupied the directors' seats in the board room and intimated that they had the power to cause the resignation of any member of the faculty. Foreign members of the board were in favor of drastic measures. but Chinese members voted to temporize, pleading with the students to return to Finally, some demands classes. were granted and the strike was called off for a time. Next, the employees of the University were induced by the students to strike.

This shut off the light, heat and water and endangered the lives of the sick in the University hospital. When girl students refused to join in the latest strike, obscene and blasphemous posters were put up on the campus and the girls were charged with immoral relations with professors. A threat was made to burn the library so that it was necessary to guard it night and day.

At this juncture, a committee of foreign members of the University Board was named to take action. They declared the College of Arts and Sciences closed for the remainder of the year and ordered all the students to go home. They communicated with the Nanking Government, visited the dormitories with police, and enforced the order.

The real cause of the trouble here, which may be repeated elsewhere, has been that the Nationalist Party Commissioner of Education for Shantung (who was educated in France) is strongly anti-foreign and anti-Christian. He and the local Tung Pu (political party organization) incited and directed the students, who established a Nationalist Party headquarters on the University campus.

Some of the mission schools and colleges in China report little trouble as a result of registration, but visits to some of the leading Christian schools and colleges, and interviews with missionaries and Chinese in and out of direct educational work, have led to the conviction that Christian education in China is in a precarious situation. It is a puzzle without any solution in sight.

The Religious Puzzle

The religious situation in China also presents a puzzle. The old

Confucian ethics are giving way before Dr. Sun Yat Sen's "Principles." (Extracts from these "Principles" are even posted in some mission schools.) The old Buddhist and Taoist religions are fast losing influence over theyoung, and temples are increasingly neglected and are falling into decay. Since there are over 400,-000,000 people in China, many temples still attract throngs of worshipers, but irreligion is rapidlv growing.

So China is a puzzle, economically, politically, educationally, religiously. What is the solution? Multitudes of the Chinese appear to be discouraged. Poverty has ground them down; famine and taxes have added to their burdens: their old religions seem to have failed them; their high hopes in Dr. Sun Yat Sen's program and the success of the Nationalist Government have been disappointed. Some who take an interest in China's welfare desire a change in government. But will a change mean an improvement? Where are the leaders and program that they can trust?

China has changed remarkably in many ways; it has not changed in more ways. Herein lie the perplexing factors in the Chinese puzzle. The Chinese are discouraged, and yet they are not discouraged. Millions go on their way as if nothing had happened and nothing were happening. No doubt many do not yet know that there is a "Republic" or that the Empress Dowager is no more.

The Elements of Hope

There are two great elements of hope, yes three, for the solution of the present Chinese puzzle. First: China has been loosed from her old moorings and roused out of her

age-long complacency. Her very foundations have been shaken and she has seen her ancient institutions tottering and falling. China is awake and is looking for new and firmer foundations and a better superstructure. China has not achieved modern ideals for it lacks ideal leaders, but China is in the process of development, and in time strong leaders will be developed. "It will take at least ten or fifteen years for China to become stabilized and at peace," we said to a missionary of long experience. "You are an optimist," he replied; "we think it will take fifty or one hundred years, unless progress is much more rapid than it has been in the past."

There are forces at Second : work that are changing Chinese character and laving new foundations. These are living forces, not materialistic : they are divine forces not merely human. Christian truth has been planted in China and is growing and bearing fruit. Christ is living in the hearts of thousands of Chinese and is changing their characters and preparing them for service. Many Christians are ignorant and weak, and in many places the Church is ineffective, but in multitudes of Chinese, Christ is a living force and many churches are proving themselves not merely arks for safety, but power houses for service.

Third: God must be reckoned with in China today as in the past. It is impossible for Christians to believe that one-fourth of the human race is left out of His program of redemption. His will cannot be defeated; He knows the solution of the Chinese puzzle, and He will reveal it in due time.

We might have been discouraged

at the outlook in China had we looked only at external, material conditions or at human forces and leadership. But we are not discouraged or pessimistic. We met hundreds of Christian missionaries who have given their lives to We never met one who China. showed discouragement. In spite of bandits, warfare, famine, government opposition, anti-Christian sentiments, and other difficulties and dangers, they are prepared to carry on in faith and with faithfulness. We met missionaries who had been captured by bandits, whose property had been destroyed, whose work had been broken up, and whose mission buildings have been occupied by communist soldiers; but one and all these missionaries are ready to carry on. Those who have been called of God to be His witnesses in China are not ready to resign at the first, or the twenty-first, barrier or threatened danger. The spirit that dwelt in Morrison and Hudson Taylor, in Calvin W. Mateer and Griffith John. in Horace Pitkin and J. Walter Lowrie is not dead, and will not die.

In Peiping (Peking) we had the great privilege of hearing from Dr. Ingram, an American Board missionary and one of the survivors of the Boxer Uprising, tell the thrilling story of the seige of Peking. Seated in the chapel of the British Legation, where thirty years ago the lives of hundreds of foreigners and thousands of Chinese Christians were sought day and night for fifty-four days by a bloodthirsty mob of Chinese, we listened to the story, dramatically The result of the faith and told. fidelity of missionaries in that time of persecution; of the loyalty of Chinese and foreign Christians

even unto death; of the fellowship in testimony and in suffering of missionaries and Chinese, were evidences of the power of God and of the truth of the Gospel of Christ. The result was a wonderful awakening, after the subsidence of the Boxer movement, and great ingathering into the Christian Church. Many more were won to Christ in the decade between 1900 and 1910 than had been won in the one hundred years from 1800 to 1900. God is not dead! He has not left Himself without witness in China today. Similar faith and fidelity, under trial, similar love and Christian fellowship between Chinese and other Christians, similar courage and witnessing to Christ and His salvation today, must, we believe, bring victory.

We saw many signs of this coming victory, and the Power at work. There are Christian institutions where "the Word of God is not bound"; there are schools and colleges in which the chief purpose is to win students to Christ and to train them for His service: there are hospitals where the healing of the soul is held to be of even more importance than the healing of the body; there are churches where the members are taught that to be saved is not enough, they must go out to save others.* The work in the great cities like Canton, Hankow, Shanghai and Peiping is important for they are strategic centers, but perhaps the greatest work and that which is most surely transforming China is to be found in the interior far from the port cities, far from the eyes of tourists, from the seat of war—but not far from the notice of God.

Success in China, as elsewhere, is not dependent on great institutions, or fine equipment, or abundant financial resources. As has been clearly proved all through the ages, success depends on the whole-hearted and intelligent response of men to the call of God.

The Chinese puzzle is perplexing-almost baffling. So was the Palestine puzzle in the days of the apostles; so was the European puzzle in the days of the Reformathe world evangelization tion: puzzle in the days of Carey; so was the Moslem puzzle in the days of Raymund Lull, and the Indian puzzle in the days of the Sepoy Rebellion. The God who solved these puzzles will, we believe, solve the Chinese puzzle in His own time and way. Then the political and educational tangle will be straightened out and laws and customs will be in harmony with the laws of God. What a wonderful day that will when China, with all her be. natural wealth and her human resources, with her wonderful faculty for patient perseverence under difficulty and her readiness to suffer or to serve in the cause of an accepted Master, places all these at the feet of Christ.

In the meantime, we at home can accept our part in the solving of the Chinese puzzle—a partnership in sympathy, in prayer, in testimony, in sacrificial giving and service. It is a partnership with the missionaries, with the Chinese Christians, with the Lord Jesus Christ. The Chinese puzzle is not yet solved, but it is being worked out by those who are in this partnership.

^{*} We hope to tell the story of some of this work later in THE REVIEW. -D, L. P.

REGISTRATION OF CHRISTIAN SCHOOLS IN CHINA*

BY THE RT. REV. FREDERICK R. GRAVES Protestant Episcopal Bishop of Shanghai

GHRISTIAN colleges and schools in China are now in great difficulties and have to face what amounts to deliberate persecution. In many places their buildings have been occupied by soldiers and greatly damaged or left in such a filthy state that they had to be entirely renovated. Some have been destroyed, others have been seized upon by Chinese who started schools in them for their own profit, others have been prevented from reopening by powerful local enemies.

To give a concrete instance. The Mahan School at Yangchow was widely known throughout the Province of Kiangsu as an institution of the highest standing. It was seized and occupied by the soldiers in 1927. The furniture was destroyed, the books burned. and the interior and grounds left in an unspeakably dirty condition. The loss amounted to Mexican \$30,000. No compensation has ever been paid and no regret has been expressed. Furthermore, the local Board of Education has prevented the re-opening of the school. Such histories could be duplicated in any number concerning schools of the various missions in different parts of China. It is important to note here that not only Christians but Chinese of all classes are eager to send their children to mission schools when they can get the opportunity, because they are convinced that they will receive a sound intellectual training and also

* From The Living Church, September 6. 1930.

proper discipline and moral care. The opposition is political and revolutionary.

Matters have gone very much in this way for the last years. Military occupation is only one of the troubles; the standing difficulty all along has been the policy of the government.

Ever since the meeting of the World Christian Student Federation and the visit of the Educational Commission in 1922 the anti-Christian forces in China have directed bitter attacks against Christian schools. In 1925 regupromulgated lations were for registering schools in order to bring all schools under the control of the government authorities. In 1927 further regulations were published. Section 5 of these regulations reads "The institution shall not practice any religious rites or ceremonies and shall not have as its purpose the propagation of religion." In 1929 there was added, "If there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools."

A good many missionary schools, however, have registered or are preparing to register, hoping to preserve their schools at all costs and trusting in the assurance of Chinese friends that the government only requires submission and that the regulations will not then be too strictly enforced.

To our friends in America it may appear that there is no objection to registering our mission institutions with the Nationalist Government. Let us see what it implies:

1. The school that registers ceases at once to be a private school and becomes a part of the government system. The control passes out of the hands of the mission.

2. The school must teach the party propaganda of the Nationalists as part of the curriculum.

3. The teaching of Christianity in the school is forbidden.

4. A teacher of the propaganda and another who is in charge of the discipline of the institution must be appointed by the government, the salaries of both to be paid by the Mission.

These are the chief points in the government requirements which make registration impossible. And note that the only privilege which the mission would retain is the privilege of paying all the bills.

The spirit of the campaign against Christian schools is well illustrated by the action of the Shanghai Kuomintang, which appears in the newspapers of May 22.The position and influence of the Shanghai Kuomintang is very like that of the Jacobin Club in Paris in 1789. It is not the government but it succeeds generally in imposing its will on the government. The North China Daily *News* of May 22 reports the regulations as follows:

The following "anti-Imperialistic cultural invasion measures," decided upon by the Propaganda Department of the Shanghai District Kuomintang on Wednesday, will be enforced in Shanghai as soon as they are approved by the Executive Committee of the local Tang-pu.

Associations organized by persons of non-Chinese nationality shall not be permitted to establish primary schools, kindergartens, or normal schools for Chinese students;

All teachers of primary schools and kindergartens shall be of Chinese nationality;

As from 1930, graduates of Christian schools shall not receive treatment on an equal basis with graduates of non-Christian schools;

Schools having theological courses or the faculty and students of which hold religious services in the school buildings shall not be granted registration;

All Christian schools having failed to register shall be closed within a specified period;

Inspectors of the provincial or district educational bureau shall, from time to time, investigate the conditions of registered Christian schools in order to find out whether the authorities of these are engaged in religious propaganda;

Presidents of registered Christian schools shall be appointed by Chinese government organs, but the right of supervision shall rest with the board of directors of these schools;

Religious organizations shall not hold religious courses for Chinese students and organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members;

Those ignoring this order shall be suppressed without hesitation;

The Young Men's Christian Association in the various provinces, which is supposed to be founded for the promotion of four virtues, having been found to engage in propagating the Christian religion, the native educational organs shall immediately take over its control;

All publications issued by religious schools or organizations shall be censored by the local Kuomintang headquarters.

But behind all this matter of registration there is a clear indication that the policy of the Board of Education is, as a Chinese educator expressed it to me, "half Bolshevik and half Columbia University," that is, that they have determined not only to have a sysgovernment education tem of which is entirely secular, but to prevent anyone from teaching religion in any form. They have made it quite plain that they will either close Christian institutions by order, or place them under such disabilities that they will wither up.

There have been cases recently where a passport was refused to Chinese students going to America because they intended to take courses in religion, and two months ago a petition from representatives of a number of Christian bodies, who as Chinese Christians asked for religious toleration in their schools, has been peremptorily refused.

Christian schools and colleges have been of immense service to China, but in the face of present conditions it would seem that the best service they can give to China would be to refuse to yield their principles, and show that they value their religion above any advantage.

METHODIST CHURCH IN MEXICO ORGANIZED

BY BISHOP FRANCIS J. MCCONNELL

I HAVE returned from the Conference at Mexico City which set in motion the final machinery for the organization of an independent Methodist Church in Mexico. The final meetings of the Commission were marked by entire unanimity and complete cordiality of spirit. In a word, the two Methodisms in Mexico are merged into one body with a General Conference of its own.

There is to be a cooperative committee with representatives from the various organizations in the two Methodisms which have property and financial interests in Mexico, but the work of this committee is chiefly consultative and advisory. To all intents and purposes Methodism is now independent in Mexico, with only fraternal relations existing with Methodism in the United States.

If any body feels that the new movement is radical, let him remind himself that it had become necessary under the Mexican law. I had my usual experience in crossing the border of being taken off the train and sent back to the United States because I signed myself as a Methodist minister. Of course, as soon as I could get into telegraphic touch with the authorities at Mexico City, I was at once admitted, but my being repeatedly taken off the train on my various trips to Mexico is an indication of the difficulty that confronts a Methodist Bishop from the United States as soon as he reaches the Mexican border. Other and more serious difficulties are waiting for him as he moves into the country. Any religious work in Mexico under the authority of anybody outside the country is seriously handicapped.

Mexican Elected Bishop*

The Methodist Church of Mexico was formed in Mexico City in

^{*}By W. W. Reid-Board of Foreign Missions, Methodist Episcopal Church.

July of this year by the Union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church South, from the United States. It now becomes a wholly independent Church, all its ministers being native-born.

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The Rev. J. P. Hauser, missionary in Mexico, gives this account of the Conference:

The General Conference of the new Methodist Church of Mexico met in Mexico City, September 16th in the historic church of Gante No. 5. Ninety delegates, ministers and laymen in equal numbers, came together representing the two Methodisms. The sessions were opened by the Lord's Supper under the direction of the eight district superintendents. Dr. Pedro Flores Valderrama, who is just completing fifty years in the ministry, gave the inaugural address.

The Conference was organized the first morning and on the second day the Committee on Episcopacy brought in its report, which contained several radical measures, such as that the bishop shall be elected for four years only and that there would be no reelection.

With deep interest the delegates awaited Friday morning the 19th when the election of the new bishop took place. Mr. Pascoe was chosen on the eighteenth ballot, and he was consecrated in an impressive service the following Sunday.

Bishop John Nicanor Pascoe was born forty-three years ago in San Telmo, State of Mexico. He went through the mission schools and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife who was attending the Methodist Training School. They came back to their native land and Brother Pascoe has held the important churches of Balderas, Mexico City, Chihuahua, Saltillo, Allende, San Antonio, Texas, and

Monterey, where, after being pastor, he became superintendent of the district of the same name.

He has always been an outstanding leader in the young peoples' work and has been the heart of the Nationalist movement in Mexico. Mrs. Pascoe is quite as widely and favorably known as her husband in her activity in women's work. She is the President of her Conference Missionary Society, of the National Union of Women's Societies of Mexico, as well as the Evangelical Confederation of Womens' Societies in Latin America, a union of women's work in the Carribean Area, effected last year in the Havana Congress.

The finest of spirit prevailed in all the deliberations. The Methodist Church of Mexico thus starts out on its new career with a Bishop that is widely known and well-beloved and it also has a body of trained leaders. The new organization has over 15,000 members and includes the central states of Mexico, Morelos, Puebla, Queretaro Tlaxcala. Hidalgo, and Guanajuato and the border states of Sonora, Chihuahua, Durango, Coahuila. Nuevo Leon and a part of Tamaulipas.

The new Church begs the prayers and loyal support of the home Church. It is independent, but will maintain а vital relation with the mother Church through a committee of sixteen known as the Council of Cooperation and consisting of representatives of the Boards of Missions of each Church and the General Conference of Mexico. This present organization is the result of the work of the Commission of Unification which was ordered by the General Conferences of the two Methodisms and which met in Mexico City last July. One of the fraternal delegates to this Conference expressed the hope that some day the Methodist Church and the Congregational Church in Mexico might unite. May we not hope that what the Methodisms of Mexico have done, the Methodisms of the world may some day bring about?

MEXICAN PRESBYTERIAN CHURCH COMES OF AGE*

BY THE REV. L. P. VAN SLYKE Secretary of Religious Education for the Synod of Mexico

NE of the most noticeable phenomena in Mexico's life is the national consciousness. I was going to say "the growing national consciousness," but it would be more correct to say "overgrown." For it is an exaggerated consciousness, very much like that of the boy just out of high school. It is "Mexico for the Mexicans" with a vengeance. A government postmark bears the legend "National manufacturers can compete with foreign goods." A systematic educational campaign is being waged to get the Mexican people to believe in themselves, their products, their art, their destiny. And this exaggerated national consciousness has as its special antipathy our own United States!

It hardly needs a sociologist to understand that such an attitude on the part of nearly the whole Mexican people cannot but have a powerful effect on the churches founded by American missions in Mexico. It would be very strange if the leaders of these national churches were not applying to their churches the principle of "Mexico for the Mexicans" in the sense of complete self-determination for these churches. This application has been hastened by the present enforcement by the Mexican Government of the constitutional provisions prohibiting the exercise of ministerial functions by foreigners. I think that it can be said without exaggeration that one of the most outstanding character-

There is nothing revolutionary in this desire on the part of our Mexican brethren. The fulfillment of this ambition, when the time is ripe, means the achievement of the great aim of Foreign Missions, that is, the establishment of a selfgoverning. self-supporting and self-propagating national church. Not only so, but it means the removal of a great hindrance to the Gospel itself, namely, its apparently foreign character, its foreign sources of support, and the control of the evangelical enterprise by foreigners. Above all is this true in Mexico, where the Catholic propagandists exert every effort to convince the people that the preaching of the Gospel is merely a subtle form of infiltration by the American Government with a view to later political control, and that to become a Protestant is really to become a traitor to Mexico. Hence. national control of the Protestant enterprise is a positive advantage to the gospel cause.

The goal of self-government was attained by the Mexican (Presbyterian) Church in 1901, when the Synod of Mexico was formed and made independent of the General Assembly in the United States. Slow progress had been made toward self-support by the larger congregations, when in 1916 the withdrawal of our Boards from the

istics of the various Mexican Protestant Churches is their demand that the leadership of the evangelical cause in Mexico pass from the missions to the national churches.

^{*} From The Presbyterian Magazine.

Presbyterian field in the north of Mexico in accordance with the redistribution of territory among the different Protestant Boards under the Cincinnati Plan of Cooperation, brought about unexpectedly a long step forward in self-support and self-control.

In September, 1928, a convention of the Mexico City Presbytery was held, notable for the large representation of laymen present and for their prominence in the proceedings. The aim of the Convention was the consideration of the problem of self-support. Patriotic enthusiasm marked the gathering. It was voted to recommend to the Presbytery that beginning April 1, 1929, it take over the entire support of both ministers and lay workers, and the direction of all evangelistic work in its territory. This was made the official action of the Presbyterv.

In its official communication to our Mission, the Presbytery petitioned the Mission to turn over to it the full responsibility for the support of all evangelistic workers (Mexicans), both ordained and lay, and the full direction of all evangelistic work, including social centers and dispensaries. I shall never forget the sweet spirit of our Mexican brethren, as they presented to the Mission in its meeting last December the desire of the Presbytery to assume the responsibilities of manhood, and as they expressed their personal gratitude to the Mission for what it had done for them individually in giving them their knowledge of Christ, their education, and their opportunity to serve in the Christian ministry. The Presbytery also asked that all church buildings and manses, as well as the properties used as social centers and

dispensaries be turned over to it. This was more sweeping than had been expected, but believing the time had come to take the Presbytery at its word, their requests were granted without qualification.

The turning over of all the evangelistic work within the limits of the Presbytery seemed to mean that the evangelistic missionaries would no longer be needed in this territory, but the Presbytery made known that if a missionary were willing to work under its direction, it would gladly welcome his services.

The Presbytery is manfully facing its task, and going about it in a business-like manner. So far, it is meeting with a large measure of success. It is both supporting its work and really directing it, showing considerable initiative and enterprise.

With the attainment of selfsupport by this section of the Mexican Church, the great majority of the Presbyterian churches in Mexico have become self-supporting. This being the case, it is entirely natural and right that the leadership of the Presbyterian work in Mexico should pass definitely into the hands of the Mexicans, and that the foreign missionaries should from now on take the place of servants of the Mexican Church. This is being done. At the request of another Presbytery, one of its missionaries is being sent to Yucatan to take charge of the Bible School in the capital, Merida. At the Synod's request another man has been turned over to the Synod as its Secretary of Religious Education. A Joint Commission of Mexicans and missionaries has been formed, through which the Mexican Church will be able to have a real influence in forming the policies of the missions.

YOUTH AND MISSIONS

BY SUE WEDDELL

Secretary for Young Women's Work of The Reformed Church in America, New York

" OUNG people are much more interested in personal matters than they are in World Affairs," exclaimed a member of a conference committee recently as a missionary program for youth was being discussed. "Yes," contributed another, "when we put up a poster announcing a missionary meeting, that's their signal to stay away." "Perhaps they haven't much time for such things," a timid voice sounded. "They're kept pretty busy in school these days and the schools seem to cover a great deal of the ground that the churches used to cover. Their world citizenship programs are pretty far-reaching." "Young people seem to have time enough for the movies and the talkies and for parties and things," said another-"and have you ever noticed how much time they spend just sitting around talking. What do you suppose they talk about?" "It would be interesting to have one of them here to tell us," was the pointed rejoinder, "I've noticed that when they express themselves on a subject they usually have something worth saving." "And I've noticed," added an eager voice, "that when you give them a job to do it gets done. Perhaps we ought to let them plan their own conferences!"

At which the members of the committee fell to and went on with their task.

Let us look at this partial picture of youth thrown hastily on the imaginary screen. Rather than taking it as food for argument for or against the youth of today and indulging in wishful thinking, let us use it as a recipe for the making of a program that will fit them as they are.

The world has for some years looked upon youth as a problem, and we have done with this problem what we have done with many others-cast it into a form and discussed it pro and con, ad infinitum. Not long ago a modern girl entered the Girls Department of a certain Y. W. C. A. The secretary had a few books lying on her desk which she had been using in preparing a "What Ails Our Youth?", talk. "What's the Matter With the Girl of Today?", "Youth in Conflict," and other titles stared up at the girl as she walked in. Her eye ran hastily over the desk and in a resigned voice she said to the secretary "I wonder what they will say about us next?" She was acutely conscious of being a problem and being talked about.

There is no denying the problem, but so often when we begin to think of a perplexity as a problem the question itself begins to lose President Glenn Frank, reality. who declares that we Americans have a "problem mania," tells us that questions when relegated to the problem class become formal and academic and abstract, and that we indulge in a general consideration of theories instead of making a specific search for the effective thing to do under the immediate circumstances. "It is," he says, "far better to consider ways and means for getting good milk to the Indian babies than to call a meeting to hear a paper on 'The

Milk Problem Among Indians."

Just so, in our consideration of "Youth and Missions," it were better for us to attack the subject not as a problem but as a program, taking our cue from that neat little adage, "the cure of a problem is a program."

Using our very inadequate picture of youth as a recipe for such a program, let us search for the ingredients that would make up the kind of world friendship activities which young people would in their own terminology, "eat up." What should be the make-up of such a program of activities?

1. Make it pictorial. All our lives we have heard the Chinese proverb that "one picture is worth ten thousand words," and yet we continue to use words many times where pictures would serve far better. A missionary, recently returned from India, illustrated this point well when she described a first visit to an Indian village. The children crowded around her and she tried to give out little Testaments and talk to them about Jesus. They seemed uninterested and moved away. She set up her stereopticon and started to show the pictures of Jesus' life, and one by one the children stole back and she held them all spell-bound for an hour. The power of pictures has been capitalized by the continuation schools which portray on the walls in their waiting rooms and classrooms, pictures and diagrams which show how to get on in the world, how to hold a job, how to apply for work. They decide what they want to teach and then they "say it in pictures." Why do young people go to picture shows? Because they like to get ideas that way! Make your missionary program pictorial.

2. Make it personal. Are young people more interested in personal matters than in world affairs? It is natural. Probably. It is a time of personal adjustments, personal realizations; new and vital personal relationships are just beginning. It is an easy time to begin a permanent interest in other countries through a personal contact that might develop into real friendship. It is a time when understanding of other races may come through meeting some immediate and intimate human need openly and honestly. Not long ago a young people's president was mourning because he could not get his society interested in Africa where his church had work that needed support. He said "I had an interesting program all worked out on our African work for last Sunday, but it fell flat. Unfortunately, we had had a race riot in our town last week and I couldn't get the society members off the subject, they were so stirred up over it." The question of the Negro next door instead of in Africa, a question so vital to his society members that they couldn't get it out of their minds, could have been the very finest starting point for a study of Africa, had he only made use of it. Knowing how to turn such personal experiences into wider world contacts and responsibilities is one of the most important tasks in the leadership of youth. It is one of the "tragedies of waste" in our great country, that we so often let such opportunities slip by.

3. Make it discussional. Exchange of ideas and ideals is undoubtedly one of the most fruitful of exchanges. We exchange much these days. "You have a dollar, I have a dollar; we exchange. Now you have my dollar, I have your dollar; we're no better off. Butyou have an idea, I have an idea; we exchange. Now you have two ideas, I have two ideas; that's the difference!" Very little needs to be said today as to the value of the discussional method. It has proved itself. Most of our mission study books employ it. Probably our reason for using this method so little in our missionary programs is because of our lack of trained discussion leaders. It is not only a natural means of expression for young people but it is stimulating and they like it. "This is the best hour of the day," said a young delegate at a recent summer conference as she approached the auditorium for the discussion hour. Held after three continuous periods of class work, it still drew practically the entire conference. "We talked far into the night trying to discover how we can get a line on what young people are thinking and doing in other countries," said a member of the Toronto Youth Council. But who would dare hold an evening meeting with the usual speaking program beyond a certain hour! Give youth a chance to talk about real things, together, and with wise leadership.

So 4. Make it a partnership. often we plan for and not with our youth. We wonder why they don't carry more responsibility when we don't offer it to them. Check up on your church. What does it expect of its youth? Big things? Responsible things? Or are they asked to wait on table, give a play, usher at special events, speak once a year after conference. "I'm a member of our Consistory," explained a boy proudly to a group of his friends who were discussing

a young people's missionary budget, "and I have a chance to vote on our missionary budget. I know what we have to raise and it makes me want to give more when I'm on the inside like that." It is being "on the inside" that makes all the difference in the world to young Taking them in on the people. planning of the year's missionary program, the discussion of finances, will enlist their understanding and support as nothing else will. One of the most outstanding characteristics of youth is their response to a big challenge and a big trust.

5. Make it recreational. Listen to a group of kindergarten children as they play their singing games. They sing about the cows in the pasture and the foaming white milk and the rosy cheeks that come from drinking the milk. While they are having fun playing a game they are learning an important fact of health. Drinking milk is made attractive to them because it is associated with something they like very much to do. Not only important facts but qualities of character, such as good sportsmanship, courage, frankness, are learned every day in the playing of games-from the kindergarten child up to the college athlete. Why not use the play method more largely in giving facts on missions and creating fair attitudes toward people of other lands and races? Young people will work out such games for themselves if they are guided a bit by an enthusiastic Edna Geister's method, leader. used to promote wholesome entertainment for the soldiers in army camps during the World War, is one we could well employ, taking the old familiar children's games and adapting them in theme and action to suit the occasion. At a recent Young People's Conference the class in recreational activities was asked to spend part of its class time in working out missionary games, and the result is eight very interesting g a m e s, instructive, stimulating,—and much fun besides. Burton Holmes suggests this idea of learning by playing in an article called "The Most Stimulating Pastime I know."

I wonder how many people ever try it, this game I so often play by myself, the most stimulating pastime I know! The rules of the game are simple. All you need is an atlas or globe, and imagination. If you use an atlas, just open at random. If a globe, twirl it and let it stop where it will. Who can say where you will find yourself?

The atlas opens, say, at India. Or when the globe stops, your finger is on Baghdad. That famous carpet! If you could ride the carpet now, where would you go?

Paris, of course! Turn the globe again, or find the place in the atlas. Now you've caught the spirit of the game. Why, you're actually there! You can see the Place de la Concorde, the Seine, Notre Dame. And while your mind is on cathedrals, where are Chartres, Rheims? You find them and on the way to Cologne you stop at Brussels, thence to the Netherlands, windmills and dykes.

Suddenly you remember the boy who stopped the leak with his finger. Hans Brinker, too. How old were you when you read those stories? There's the Rhine. Remember Bingen-on-the-Rhine, the rats and the Bishop?

So the game goes. The best part of it all is that it is never twice the same. A real game of chance, for chance alone decides where you will start, where you will end up.

A profitable game, too. You learn geography by the most painless of all methods. What makes it most stimulating, is that it evokes so much of what is already in your minds but more than half forgotten. Here's a game that helps keep your education alive. Learn to play it!

Not only does such a game keep your education alive but it gives a very good background for further study and it is easy to take the next step into the missionary side of the picture. It is a simple transition to make when the mind is refreshed and open and active. Let us re-create the mission field with our youth.

6. Make it musical. The man who said: "I care not who shall make the laws of a nation if I may be permitted to make its songs," spoke wisely. A true song comes from the heart and goes to the heart. The words we sing, if we mean them, enter the heart and produce gradually action. Τt makes a great deal of difference what we sing and a great deal of difference whether we sing. The development of music is one of the most interesting trends of the past few years. So much is being done in group singing. The idea is not new; it is a revival of ancient The Greeks used music peoples. in their educational system, defining different effects on people of different kinds of music.

In the march of civilization it has been somewhat lost sight of. but now it is returning in all of its forms and cannot be ignored. The public is deluged with music of varying degrees of worth: some of us have absorbed the beautiful. some the unbeautiful. All of us have been touched by it. Educators, conscious of its influence. are working today to control it and conserve its great worth. They are starting with children and young people. Shall the missionary forces not fall in line and make

real use of this powerful agent for unifying a group, for stimulating to action, for concentrating attention on an idea? We could so well use its interpretive power. A song well chosen re-enforces ideas and ideals in a very forceful way and in an incidental way. When we sing a thing often enough we may come to believe it and practise it. World friendship and brotherhood and goodwill must be deep in the hearts of young people who sing over and over again

In Christ there is no East nor West In Him no South nor North;

But one great fellowship of love Throughout the whole wide earth.

In Him shall true hearts everywhere Their high communion find;

His service is the golden cord Close binding all mankind.

Join hands then, brothers of the faith, Whate'er your race may be.

Who serves my Father as a son Is surely kin to me.

In Christ now meet both East and West,

In Him meet South and North;

All Christly souls are one in Him Throughout the whole wide earth.

Join now in brotherhood, spreading the Gospel

That warfare and discord may cease Let us in humble devotion march forward

And follow our Christ, Prince of peace.

There is little enough singing time in our programs and so often we use it by saying: "let's sing a hymn," and one is selected on the spur of the moment. Preparation and thought given to the musical part of our meetings will bring almost unbelievable results. The schools know it. In a certain observation school in a foreign neighborhood where the children need to learn to understand and love their little classmates from many lands, this is the type of songs they often sing:

Katrina came to our school, She sat right next to me.

She used to live in Amsterdam Beside the Zuyder Zee—

Her cheeks were pink as cherry bloom, Her lips ten times as red;

But none of us could understand A word Katrina said.

She always comes to school on time, Her dress is just as neat,

I'm sure I'm twice as careful Since Katrina shares my seat.

It makes me have some new, new thoughts,

Some kindlier thoughts to know, That though I cannot speak to her

I love Katrina so.

Stella George Stein; Music by W. E. Hoefche.

An editorial writer in one of our large dailies makes a statement that leaders of youth might well He says the future of ponder. America is in the hands of two men, or women-the investigator and the interpreter. We have, he continues, an ample supply of investigators, those who are engaged in research and writing and inventions and new discoveries. But he raises a recruiting trumpet for the interpreters, those who will stand between the layman whose knowledge of all things is indefinite and the investigator whose knowledge of one thing is authoritative. The investigator, he says, advances knowledge; the interpreter ad-Here we stand. vances progress. leaders of youth; on the one hand the "world is so full of a number of things"-new discoveries, methods, interesting and worth-while

things to see and do and hear and use. Picture the missionary laboratory that we are, or could be, in touch with-our mission fields, study courses, news sheets, leaflets, writers, speakers, pictures, books. On the other hand there are many, many groups and even more individuals in our churches who are starving for things to do, worthwhile enterprises, richer and fuller Christian lives. To the degree that we can be adequate interpreters the one to the other, to the degree that we can take the knowledge of missionary needs and world events and issues and translate them into the language and activities of our youth today, to that degree shall we be fulfilling our task.

It is a many-sided task. It is a

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question of interpreting youth to adult, of interpreting adult to youth, often of interpreting the old and permanent values in terms of new ones, sometimes of interpreting new values to those who look upon them as wild and impossible. It is a question of discovering the real interests and needs of youth today and building on those, knowing that "each new generation must and will be served according to its own needs."

And all through our task we would remember the great central truth that each new generation in its highest moments faces:

> If we would build anew And build to stay We must find God again And go His way.

NEGROES HONORED FOR DISTINGUISHED ACHIEVEMENTS*

THE biennial award in recognition of constructive service for better race relations. offered by the Harmon Foundation, with the cooperation of the Commission on Race Relations of the Federal Council of Churches, has been accorded to Robert R. Moton, Principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, Executive Secretary of the Commission on Internacial Cooperation.

Other awards offered by the Harmon Foundation and administered by the Federal Council were made in the fields of education, science, business, literature, music, fine arts and religious service.

In the field of education the awards went to John Hope, President of Atlanta University; W. J. Hale, President of the State Agricultural and Industrial College for Negroes in Nashville, Tenn., and Janie Porter Barrett, Superintendent of the Virginia Industrial School at Peak's Turnout, Va.

Religious Leaders Recognized

In the field of religious service, the awards were conferred upon Bishop Robert E. Jones, of New Orleans, La., a bishop of the Methodist Episcopal Church and founder of the Gulf Side Chautauqua and Assembly, which serves a district of more than four million Negro people; and to A. Clayton

[•] Federal Council Bulletin.

Powell, pastor of the Abyssinian Baptist Church, New York, which has recently built and paid for a new edifice at a cost of nearly \$400,000.

In science the award was given to Theodore K. Lawless, of Chicago, for his studies in dermatology.

Walter White, Assistant Secretary of the National Association for the Advancement of Colored People, was given an award in literature for his two novels, "The Fire in the Flint" and "Flight."

In the field of music, Harry T. Burleigh, the soloist at St. George's Episcopal Church, New York, wellknown for his arrangements of Negro spirituals, and Harry Lawrence Freeman, the composer of the first Negro grand opera, were given the chief awards. Another award in this field was given to Carl Rossini Diton of New York, a student now on a scholarship from the Juilliard Foundation.

Awards in Field of Art

The awards for achievement in fine arts went to William H. Johnson, of Florence, S. C., in recognition of his portraits and landscapes; to Albert Alexander Smith, of Manhasset, N. Y., and to Sargent Johnson of Berkeley, Cal.

For special service in the field of business, awards were given to Truman K. Gibson of Chicago, a pioneer in developing Negro insurance organizations, and to John Charles Claybrook, of Proctor, Ark., who, although he has never attended school, has successfully developed a plantation of 1,780 acres, together with an important lumber business.

A few well-informed people have known for some years that the Negro group of citizens, comprising about one-tenth of our population, has great potential power of contributing to the material and spiritual culture of our common life. The general public, however, has known little or nothing about the matter except possibly the contribution of folk music.

The range of these contributions as shown by the accomplishments in the fields in which these recipients of the Harmon awards have been accorded recognition is illuminating, sufficiently so to surprise their friends and confuse the scornful. In four years the roster of those given awards for achievement in the seven major fields of human endeavor furnishes evidence of productive power that will stand the scrutiny of the most crit-In music, in literature, in ical. fine arts, in science, in education, in religious service and in business 55 awards were conferred upon distinguished Negro Americans. In addition, this year a Negro has been given a gold medal and an honorarium of one thousand dollars for outstanding achievement in improving relations between white and colored people in America, the first time such a distinction has ever been accorded to a colored person.

In estimating the significance of these achievements one should bear in mind that the recipients of the awards have overcome barriers of poverty, ignorance, previous condition of servitude and unreasoning prejudice such as no other element of our American population has faced. Viewed in relation to the depths from which they came, the heights to which they have climbed take on an extraordinary impressiveness.

These distinguished Americans who have received such recognition from their white and colored fellow-citizens are only the advance guard of larger possibilities, of greater achievement of larger numbers in the future. These achievements over so wide a range and of such a quality should encourage all those who in the darker days of the past have believed in the human possibilities of these people and should stimulate many today to hold out brotherly hands of encouragement. Especially should the churches be gratified; some of the men and women who have been recognized by these awards repractically ceived their entire training in some of the schools and colleges supported by the churches. and some of the Negro educators who have achieved distinction are carrying forward the work begun by the missionary teachers of a generation ago.

As the Negro population shifts to urban centers and as conditions change in both town and country, more and more there is need for greater emphasis by the churches upon equality of opportunity irrespective of race or color. With the barrier broken down we may expect larger contributions from Negroes in all the other fields of our varied culture and civilization.

"What the Negro Thinks"

This book by Dr. Robert Russa Moton has been awarded a prize of \$1.000 as the most noteworthy contribution to internacial cooperation during the past year. The principal of Tuskegee wrote:

In the midst of all this the Negro thrives. Segregation, disfranchisement, prejudice, injustice, lawlessness -in spite of them he prospers. Above it all his voice rises singing, and the note of his joy has become the symbol of our modern America. Whatever he hides in his heart, whatever he

may think in the back of his head, he turns to the world a smiling face, and in spite of itself the world, when it turns to look, is captivated by that smile; when it stops to listen, is thrilled by that song. And all the while he presses steadily onward . . . determined to let no man, no movement, drag him down so low as to make him hate his fellow-man.

American Negroes should be proud of the sane, eloquent teacher who wrote those lines.*

Spingarn Medal to Another Negrot

Southern Α educator. Prof. Henry A. Hunt, Principal of the High and Industrial School of Fort Valley, Georgia, received the Spingarn Medal, awarded annually to an American Negro for distinguished achievement in some field of human endeavor. The award was in recognition of "twenty-five years of modest, faithful, unselfish and devoted service in the education of the Negroes of rural Georgia and to the teaching profession in that state." The presentation was made by President W. A. Neilson of Smith College. Among previous recipients of the medal have been Roland Hayes, the singer, Dr. George W. Carver and Dr. E. E. Just, internationally known scientists; President Mordecai Johnson, of Howard University, and a number of literary men who have attained distinction.

Guggenheim Memorial Awards

Included in the announcement of the John Simon Guggenheim Memorial Foundation of this year's awards of more than \$200,000 in fellowships to eighty-five scholars. novelists, poets, composers, sculptors, and painters who will go abroad to do creative work and research, are the names of one Negro

^{*} New York Times. † American Friend.

novelist and one Negro scholar. The novelist is Nella Larsen Imes, who is the author of "Quicksand" and "Passing." The scholar who will receive an award in order to devote time to an economic study is Dr. Charles Wesley, professor of history at Howard University.

Striking Facts About Negroes*

1. Of the estimated population of 117,000,000 in the United States today about 12,000,000 or approximately one-tenth are Negroes.

2. Eighty-five per cent of the Negro population of the nation is in the Southern States and sixtysix per cent is rural, that is, lives on farms and in villages below 2,500.

3. In 1926 American Negroes operated 1,000,000 farms; conducted 70,000 business enterprises; and had \$2,000,000,000 in accumulated wealth.

4. About twenty-three per cent of the Negro population is illiterate as compared with four per cent of the white population. Negroes have made remarkable progress in this respect, however, dropping from ninety per cent illiteracy to twenty-three per cent in the sixtyfive years since emancipation.

5. For the U. S. as a whole the expenditure per capita for Negro schools averages less than onefourth of that for white schools. Here the figures range from \$23 in Maryland to \$4 and \$5 in extreme Southern states as contrasted with a national average of \$75 for white rural children and \$129 for white urban children.

6. In 1916 there were only fortyfour high schools for Negroes in the whole country. By 1925-26 there were 209 accredited fouryear high schools for Negro youth in the fourteen Southern States and 592 two-to-four-year non-accredited high schools. Notwithstanding this progress there are still 281 counties in these states without any colored high school either public or private.

Negro Death Rate Cut†

Instead of dying out, the Negro race in America is steadily growing more healthy and its life span is increasing, according to a statement by the Commission on Interracial Cooperation.

Basing its conclusions on figures issued by the United States Public Health Service and the Statistical Department of the Metropolitan Life Insurance Company, the association said that in the past sixty years the Negro mortality rate has decreased 50 per cent or more, the present rate being 17 per 1,000, as against 34 or 40 in reconstruction days.

The present life span of Negroes, it was said, is about 46 years, a five-year gain in the last decade.

The Negro death rate, however, is still 87 per cent higher in cities and 49 per cent higher in rural communities than is the white.

Chicago Negro Congregations

Chicago has 278 Negro congregations, a fact disclosed by the recent survey of colored churches. These comprise twenty-seven denominations. The largest Negro congregation is Olivet Baptist Church, which has 9,700 members. The pastor is the Rev. L. K. Williams, D.D., who is said to have contributed more to the welfare of the colored people in Chicago than any other Negro.

^{*} Printed by Teachers College, Columbia University, in a program of lectures on Negro Education and Race Relations, 1930.

[†] New York Times.

HOME MISSIONS CONGRESS OF CHURCH LEADERS

BY DR. CHARLES STELZLE, New York

ITH an address by President Hoover as one of the main features of the Congress, 500 delegates officially representing the combined Protestant home missionary agencies in the United States, under the auspices of the Home Mission Council, will be in session in Washington for five days, beginning December first, to discover the home mission task in the light of the changes of recent years; to face up squarely, frankly, and adventurously to the question of home mission administration: to find out how to get the cause of home missions before the churches in such a way as to secure a reaction in life, money and service for carrying out the program of home missions, and to discover how the denominations may get closer together for the accomplishment of this purpose.

Three commissions of experts in their special fields have been at work for over a year, covering the Task and Administration of Home Missions; The Promotion of Home Missions; Coöperation in Home Missions. The reports of these Commissions are presented in a data book which has been sent to the members of the Congress in advance of the Washington meetings, so that they will have ample time to study the factual material which is to be considered.

Twelve round table discussions will be conducted, each group to be in session for twelve hours. The members of the Congress will be definitely assigned to the particular round table to which they can make special or expert contributions, the conclusions of which are to be reported to the main body for further consideration and final action. Each group will have a chairman, secretary and counselor, these constituting a Committee of Findings, which will bring in its report on the last day of the Congress.

In addition to the members of the Congress, experts in various fields who are familiar with the problems confronting the churches in home mission fields today, such as historians, business administrators, educators, and economists, will be brought into the Congress to assist the Commissions in the studies that are being made.

The official delegates to the Congress have been appointed by the home missionary bodies connected with the Home Missions Councils, and in addition to these 500 members, about 300 associate delegates will be appointed, the later participating in discussions but having no vote. Besides these delegates, a considerable number of leaders in the churches connected with missionary and federated work, will become participants in the proceedings.

The Washington City Federation of Churches will act as the local committee of arrangements, although all information concerning the Congress itself is furnished from the headquarters' office of the Home Missions Council, 105 East 22d Street, New York City.

Dr. William R. King, Executive Secretary of the Council, has given nearly two years to the work of 833

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planning the details of this important Congress, meeting with various committees and Commissions and building up a program which, it is presumed, will present the cause of home missions in a more statesmanlike manner than has yet been presented in the history of the church in this country. The data book was prepared by Dr. Hermann N. Morse, and will contain, besides the reports of the Commissions, valuable information on various aspects of home missions, serving as a reference book during the sessions of the Con-The results of state-wide gress. surveys directed by Dr. Morse, will also be brought to the attention of the delegates, and a home mission exhibit will be prepared by a committee especially appointed to this task.

The Congress will be brought to a climax with a Communion service at noon on Friday, December 5th.

In announcing the purpose of the Congress, Dr. King points out that, whereas in former days home missions meant merely aiding weak churches on the frontier, today the home mission task has shifted from one of geography to one of problems, and that the growth of the city, the changed conditions in the country, the development of industry, increased wealth and modes of living, present entirely new problems to the church, which must be dealt with in a statesmanlike manner. Dr. King further says:

The Commission on the Task and Administration of Home Missions will therefore make an analysis of the work of the various Home Mission Boards and indicate what needs to be done by American churches in the light of these changed conditions. It will show the waste of overlapping agencies and the peril of overlooking certain fields and problems, particularly in

the cities of our country. This Commission will also make a scientific study of the organizational aspects of home mission work to discover what changes, if any, are needed in the machinery now being used and what improvements might be made in directing the church's work throughout The relation of national America. home mission boards to State and regional organizations, of staff organization, of separate Women's Boards, and the size and method of representation on these boards will be analyzed; the cost of overhead and administrating the funds of the church in mission fields; the granting of aid to denominational churches in fields in which other churches are already at work, and the values of certain forms of missionary work now being done by the churches will be considered by this Commission.

The Commission on promoting Home Missions will restudy the whole question of general promotion and educating the public with a view of enlisting more fully the entire Church in the work of home missions, and will deal with such subjects as the coöperation of the secular press, church periodicals, the use of pamphlet literature, the motion picture, exhibits, the radio, dramatics, and the entire field of educational and inspirational work among young people in the churches, in colleges and theological seminaries.

The Commission on Coöperation in Home Missions will emphasize the need for comity and cooperation, and will point out the value of joint supervision of certain types of work by all of the churches, the joint use of experts in technical fields, and the common use of publicity methods upon an interdenominational basis. It will also indicate what may be done on a cooperative basis at summer assemblies, in local parishes, particularly in the rural field, in Indiana Government schools, in the downtown centers of large cities, in work among immigrants and migrants, through the Chaplains in the Army and Navy.

WORLD CONGREGATIONALISM AT BOURNEMOUTH

HAVE been going to conventions at the rate of about one per month for nearly forty years. As a matter of fact, I think I approached Bournemouth rather saying to myself: "Well, it is one more convention."

But it is gratifying to say that Bournemouth was different. It had unmistakable values. In my judgment its influence will abide for many years in the life of the Congregational churches throughcut the world.

In the first place it accented an unhesitating, profound conviction in the realities of our religion, and in that broad interpretation which is characteristic of the Congregational churches. Frequent references were made to those attempts in different parts of the world to develop a kind of humanitarian, altruistic type of civilization, without a belief in the existence of God. No delegate could have any doubt concerning the depths of the evangelical purpose of the Congregational churches as he sat through the sessions. But as the program developed, there could be no doubt about the comprehensiveness of the program of our churches throughout the world. Upon the question of temperance and our attitude upon the organized liquor traffic, upon unemployment, economic problems, unity and world peace, there was a ringing declaration.

I think I may suggest that upon the American delegates particularly a very profound impression was made concerning the deep spiritual emphasis given by the speakers and the delegates from

the British Isles. I do not believe they are any more sincere than we are in America. But one could not fail to be impressed with this contrast. I have a very clear impression that in part this is made true by the fact that the Nonconformist churches of the British Isles are having to pay a little dearer price for their liperty than is true of us Congregationalists in There is not the United States. very much of what might be called "real sacrifice" in our American churches. As a matter of fact, it is rather popular now to be a member of one of our churches in an affluent location. But that is not so true, generally speaking. in the British Isles.

All the way through a tremendous contribution was being made to the cause of international goodwill, peace and brotherhood throughout the world. This was evident not only in the specific addresses delivered upon this direct theme, but like a sort of a golden refrain it went through everything.

I do not remember any convention in many years from which I came away with a more genuine sense of thanksgiving to God for having had the privilege of being a delegate than the one in Bournemouth.—Fred B. Smith, in the Congregationalist.

Nearly all the social problems of humanity and the imperative needs of the world which we see with varying perspective will only be solved when people are converted to the joy of giving which Christ taught—the giving of life and that which represents life—wealth. —0. A. Hyde.

WHAT AGREEMENTS ARE NECESSARY TO CHURCH UNION?

The question of church union is to the fore both at home and abroad. Missionaries in all the large foreign fields and home missionary workers in the United States and Canada are facing it as a matter directly affecting their work. Many Christians, who have the cause of unity sincerely at heart, are perplexed by questions as to the extent to which agreements on church government, doctrinal standards and the sacraments are necessary prerequisites to union. At the conference on Church Union, at Buck Hill Falls, Pennsylvania, in June, these questions were discussed by three broadly representative men-Presi-

dent Soper of Ohio Wesleyan University, Delaware, Ohio; President George W. Richards of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.; and Professor William Adams Brown of Union Theological Seminary, New York. They have kindly complied with our request to give THE REVIEW abstracts of their addresses, and we publish them herewith, sure of the interest of our readers in these important statements regarding a subject that is prominent in the thought of Christian workers everywhere at this time .---EDITOR.

IS AGREEMENT ON CHURCH ORGANIZA-TION NECESSARY?

BY THE REV. EDMUND D. SOPER, D.D., LL.D.

REMEMBER reading in one of Dr. R. A. Hume's books that he sometimes called himself an Episcopresbygationalist. As a missionary in India he had all sorts of functions to perform as he dealt with the problems of the Indian Church and attempted to lead these young Christians in organizing a form of government which would be both efficient and adaptable. Sometimes it was necessary for him to take things into his own hands; then he was an Episcopos, a ruler of the Church. When he called the older men together and reached a conclusion with them, he was a Presbyterian. At other times he would summon the whole congregation and put the question at issue to vote; he was then a Congregationalist. I have no doubt that in the end, when the Christian

Church shall be united and shall feel itself to be one, we shall be Episcopresbygationalists. There are values in each of these forms of organization which cannot be discarded without loss. They must all find their appropriate place in the Church that is to be.

The question I have been asked to discuss divides itself into two There is the question of parts. government as a means of administrative efficiency. It is what Dr. Hume was trying to work out among his churches in India. It may be the Episcopal, or the Presbyterial, or the Congregational form, or it may be a combination of any two or of all three. The question involved is simply that of securing the best results, of releasing the greatest amount of Christian energy without friction.

We want the impact of our work to be unhampered by machinery which clogs and prevents the delivery of a blow which shall have all the available strength of the Church back of it. It is in the end a question of efficiency applied to the work of the Christian Church.

In this conference, at which no Greek or Roman Catholics are present and only one or two Episcopalians, the problem of organization as it affects Church Unity is a purely practical one. There is sentiment tied up with the question of course, but it does not reach down into our convictions concerning the essentials of the Christian The problem of the existfaith. ence of the Church, the validity of the ministry and the efficacy of the sacraments do not figure in the discussions we shall have here on the question of church organization. But it is far different when we are considering "Christian Reunion in Ecumenical Light," as Dr. F. J. Hall puts it in his recent When we take into convolume. sideration all Christians everywhere, the whole matter presents itself from other and very significant angles.

Then it is not merely the practical question of administration but the deeper question of the very meaning of the Church and Christianity itself. Men of wide vision among Anglicans see quite as well as we do, that church organization as such is a secondary matter; that changes may take place in the course of the centuries; that one form of organization may exist in one country and another elsewhere. Church organization must be adaptable—every one sees that. All this, however, does not touch the problem the Anglican feels so

deeply. With him, the episcopacy is a life and death matter. Without it there can be no adequate provision for the continuance of the Church as the bearer of the grace of God to needy men down through the ages. This grace is conveyed through the sacraments, and a sacrament is efficacious only when it is celebrated by one who has been ordained by a bishop, who is in the apostolic succession unbroken since the time of Christ Himself. To one with such a conviction there can be changes in the form of church organization provided one feature remains unchanged, namely, an episcopacy which assures the validity of the sacraments on which our contact with God depends.

It is easy to see that organization so far as its administrative features are concerned is subject to the pragmatic test. That form of organization will finally prevail in any country which has met the test of use. If it works well, it has recommended itself by that fact, and there is not much more to be said about it. This is all the more evident since the publication by Dr. B. H. Streeter of his volume "The Primitive Church," in on which he shows that in the earliest day, that is in the first century and for some decades in the second, there was no one form of organization in all parts of the Christian world which could call itself the standard by which the others should be tested. This study and others along the same line no longer allow any group of Christians to declare with confidence that its particular form of organization is apostolic and hence authoritative and binding on all others.

So far as church history has

arrived at any verdict. it would seem to be that forms of organization have had little to do with unity or disunity among Chris-A very close form of ortians. ganization, that of the monarchical episcopacy heading up in one bishop who gradually assumed an authoritative position over all, did not prevent the separation of east and west. The Greek Church possesses real unity today even though it is divided into about sixteen different churches. One metropolitan or archbishop is sometimes very jealous of another and fails to act in harmony with other leaders of the Greek Church. The Baptists of the world have a very real unity though each congregation is altogether independent of every other so far as ecclesiastical authority is concerned. The close organization of the Methodists in England and America has not prevented divisions. It has in fact been the cause of some of the separations which have taken place.

One must look elsewhere to get at the secret of unity and disunity. I can only hint at certain answers which might be developed at length. There is pride, based on long established traditions and a sense of social superiority. There is a puritanism in one denomination which causes it to look askance at others which are not There are jealous and so strict. unfortunate episodes in the past which form almost insuperable barriers to genuine unity. All these must be taken into account. They will be found to be more sinister in their separative tendencies than forms of organization; except of course when, as already stated, the episcopacy is looked upon as essential to the existence of the Church and hence becomes a real barrier to those who cannot accept such claims.

IS AGREEMENT ON DOCTRINE NECESSARY?

BY THE REV. GEORGE W. RICHARDS, D.D., LL.D.

THE answer to this question must be given not merely by one man in an address or by a group of men in council, but by the of officers and members the churches that are uniting. I make this point because I have discovered in my experience in church union for the last twenty-five years that committees on union may agree upon a basis of union, but that when it is submitted to the churches for final disposition, it is declared unsatisfactory. The decisions of matters relating to union are with the churches as they now are, and not as they were or ought to be.

The answer must be found in

the light of the character of the original Church as well as of the doctrinal standards of the various churches at the present time. In its beginning, the Church was a fellowship of men and women united by the spirit of Christ in faith, hope, and love. It was the protoplasmic stage of the Church in which there were divine facts and human experiences without formulated doctrinal standards. The future form of these standards was determined largely by the genius of race and nation, the relative degree of culture of the peoand the character of the ple, leaders of the Church.

Doctrinal statements may differ

widely in content and form, or they may vary in form and yet in substance be the same. This may indicate that in negotiations for church union, in an age wholly different from that of the early Church and of the Reformation, it is possible to formulate a common statement of doctrine that will be briefer and more simple than the creeds and confessions of the churches, and yet conserve the doctrines necessary for the being of the Church. The essential facts of the Christian faith may be expressed in language of our time and be true both to the revelation of God in Christ and to the experience of Christians of different churches in this age.

The differences in the doctrines of the churches of the Reformation were the result of causes and conditions that no longer are operative; yet the doctrinal standards then produced are still authoritative. The founders and fathers of the churches regarded them as having the authority of Christ and of the apostles, that is, divine authority. On that account, the contemporary churches have doctrinal statements by inheritance which include far more than was contained in the original fellowship of the apostles or than is now held to be required by Christian revelation and Christian experience. One must keep this in mind

in the preparation of a doctrinal basis for union.

For this reason, various standards have been submitted as a basis among the churches. The foremost proposals are the following: 1. The Nicene and the Apostles' Creed, one or both; 2. The Bible as the rule of faith and practice without an authoritative interpretation in confessional form; 3. Recognition of the confessions of the uniting churches as equivalent: 4. A brief summary of faith in modern terms, usually based on the Trinitarian formula; 5. The Jesus' way of life which puts the emphasis on conduct rather than on creed; 6. Jesus Christ as Saviour and Lord.

The most dynamic and inclusive basis seems to be the sixth-Jesus Christ as Saviour and Lord. It implies a personal experience of the Saviourhood and Lordship of Christ. It has in it the substance of the Nicene Creed, and yet it does not bind one to its phraseology. It excludes on the one hand all forms of humanism affirming the sufficiency of man for his own salvation, and denies on the other, by implication, the adequacy of any other religion of the past or present. It is comprehensive enough to include Catholics and Protestants. If that be not desirable, it will embrace all evangelical Protestant the churches.

IS AGREEMENT ON THE SACRAMENTS NECESSARY?

BY THE REV. WILLIAM ADAMS BROWN, D.D., LL.D.

W HILE less prominent in the thought of contemporary Protestants, the question as to the place and nature of the sacraments is of crucial importance for the movement for church unity, since it is at this point that the difference between the Protestant and the Catholic point of view comes to clearest expression. At no point are understanding, and the sympathy which is the key to understanding, more needed; for on both sides there are misconceptions which are a serious obstacle to unity.

Let us take, for example, the central sacrament of the Lord's Supper. On the Catholic side, the misconception has to do with the Protestant view of the nature of Christ's presence in the sacrament. Protestants believe that presence to be a spiritual presence, but not on that account less real. Indeed it was their sense of the solemnity of the sacrament and the momentous issues involved in partaking of it which led to the Protestant custom of infrequent celebration. Catholics not unnaturally regard this as meaning that Protestants attribute comparatively little importance to the sacrament and therefore fail to feel at home in Protestant worship. Too often they miss the note of reverence with which they themselves are accustomed to approach the altar, and the conviction that only one who has prepared himself by discipline is spiritually fit to partake.

The Protestant, on his part, regards the Catholic view of Christ's presence in the elements as involving a magical view of the relation of God and man, which he regards as superstitious. He fails to understand the psychological reason which underlies the *ex* opere operato theory of the sacrament and makes it subjectively efficacious to those who use it as a means of To him the spiritual discipline. custom of reservation seems a denial of Christ's spiritual presence with his people everywhere, and so he misses the help which the physical symbol brings to the Catholic in helping him to realize that

presence. He does not appreciate that one reason why the Catholic is unwilling to admit the practice of unlimited intercommunion is not because he wishes to discriminate between his own people and other Christians, but because he does not wish to break down the standard of preparation.

What is needed is a sympathetic study of the position of Protestants by Catholics, and vice versa; and, what is even more important, a mutual participation in the practice of each by the other.

The latter is rendered difficult by the association of sacramental grace with a view of the ministry which makes a ministry episcopally ordained the necessary condition of the performance of a valid sacrament. So long as Christ's presence in the sacrament is made dependent on the presence of a priest who has been episcopally ordained it would seem as if we were in the presence of an insuperable obstacle.

Yet even here there are signs of hope. Many Catholics, not only of the Anglican but of the Roman Church, admit that, although the Protestant ministry is not from their point of view a valid ministry, it may be an efficacious ministry, and this not only of the word but of the sacraments. \mathbf{If} this be true, it would seem as if one great obstacle to a better understanding could be removed by the recognition by Episcopal bodies, like the Lambeth Conference, of occasional intercommunion.

In the meantime, we who are Protestants should rethink the whole subject of the sacraments, and where our practice has fallen below our theory, we should recover the spiritual help and power they are fitted to supply.



The Church and the Masses

Some oft repeated statements come to be widely accepted without reflection as to their accuracy. Among the most common of these is the statement that the masses are drifting away from the Church. Well, when have they ever drifted toward it? When has the world ever been in the Church? We have heard Christians, who ought to know better, use the words in Mark 12:37-"the common people heard him gladly"-as if in the days of our Lord the masses of the people were with Him. But the record shows that some were after the loaves and fishes; that others were drawn by curiosity; still others by the report that he was to liberate them from Roman rule and restore the kingdom to Israel; that even "many of his disciples," when He plainly told them His mission, "went back and walked no more with him" (John 6: 66); and that the fickle people who welcomed Him with palms to Jerusalem were not in evidence when the throng around Pilot's judgment seat yelled "Crucify him."

Who are the masses today anyhow? If a working man and his family attend church, they are not considered as belonging to the masses; but if they stay away from it, they are called "the masses." As a matter of fact, while the membership of some denominations is largely of the business and professional classes, a high proportion of the members of the four largest Protestant denominations, which together represent a majority of the Christians in the United States, is composed of people who, being of the average American type, may fairly be called of "the masses," while the membership of the largest single body, the

Roman Catholic, is chiefly of the working class. A committee of the Church Federation of Chicago, a few years ago, made inquiries which revealed the fact that 67 per cent of the male members of the Protestant churches in that city were wage earners and that they formed 60 per cent of the personnel of the official boards of the churches.

It is unhappily true that multitudes are outside of the churches and that there are disconcerting facts in the present religious situation. But we do not believe that the proportion of the so-called "common people" who are hostile to the churches is any more marked now than in former generations. The Institute of Social and Religious Research has recently published a volume by Dr. C. Luther Fry, entitled "The U. S. Looks at Its Churches," in which he proves in a comparison \mathbf{of} the Government's official census reports for 1906, 1916 and 1926, that church membership in the United States is increasing at the same rate as the adult population of the country. That high authority on church statistics, Dr. H. K. Carroll, after listing the latest available returns from all the churches in the United States, writes in The Christian Herald:

One thing stands out unmistakably, the Church is not dying, as some cynics would have us believe. And if it is losing its hold on the people, there is nothing in these statistics to show it. During a year when business receded, when many publications lost circulation, when the membership of hundreds of civil and social organizations dropped notably, it would have been an achievement for the religious bodies merely to hold their own. But they have done better—they have gained, made one of the most remarkable gains, all things considered, since the days before the Great War. With a few exceptions, the worst that can be said A. J. B.

Veterans of Fifty Years

We would like to join the relatives, friends and supporters concerned in honoring the services of missionaries who have served fifty or more years. Their number is comparatively small and every year some of them "cross the River" to meet the Lord whom they have so long and so faithfully served. The Editor will be grateful if those who know of such missionaries will send brief articles about them. We publish at this time the following article written by Mr. Herrick B. Young of Teheran, Persia, regarding the Rev. Dr. James W. Hawkes, which appeared in Women and Missions.-EDITOR.

This year the Rev. James W. Hawkes is celebrating the fiftieth anniversary of his arrival in Persia as a Presbyterian missionary. A monumental Persian Bible dictionary numbering 1000 pages, the work of Mr. Hawkes, is being published.

Mr. Hawkes was a graduate of Princeton in the class of 1875, and of Union Theological Seminary in 1880. He and four other pioneer missionaries went out on the long journey, spending almost six months on the way before Teheran was reached.

Mission work in Persia was just beginning and Moslem leaders did not welcome foreigners. Health conditions were very bad, with no doctors in the entire country. The mission station had only just been opened and there was no American diplomatic representative in the land. In November, 1881, he was sent to Hamadan, a newly opened sta-tion, for the winter. He became so interested in the place that he asked to be stationed there permanently. The next year a doctor and his wife and a young woman missionary were added to the force. In spite of some opposition from the governor and the people of the city, Mr. Hawkes was able to rent, and later buy, property for mission work. When the difficulties were at their greatest, Nashr-ed-Din Shah, one of the first progressive rulers of Persia, made a grant of \$700 and gave a royal permit for the building of a church for the Armenian community. This established the mission on a firm basis.

In 1883, Miss S. Belle Sherwood came to Hamadan as a teacher in the newly organized girls' school. She and Mr. Hawkes were married the following year. They worked together for thirtyfive years until her death from typhus fever in 1919.

Mr. Hawkes has become one of the outstanding scholars of the Persian language and in 1912 assisted in the revision of the translation of the Persian Bible. Since then he has been in charge of a second edition which is now on the press. In addition to these achievements, Mr. Hawkes has contributed much to the educational advancement of Persia.

Can a Religious Periodical Pay Its Way ?

Twenty-eight editors of religious periodicals, in conference last April in Washington, considered this question and approved a report of their Findings Committee which included the statement: "While a few church papers are on a paying basis, as a general rule it does not seem possible to make church papers self-supporting."

Dr. David M. Sweets, editor of *The Christian Observer*, Louisville, Ky., read a paper on this subject in which he said:

Twelve years ago about one in three of the religious weeklies was reported self-sustaining. Today it is probable that less than one in twenty is self-sustaining. Almost every church paper reports that its expenses are exceeding its income. The Methodist Episcopal Church and the Methodist Episcopal Church, South, through the Methodist Book Concern and through Conferences, have furnished many hundred thousands of dollars to pay the deficits of their church papers and keep them in existence. Publications of other denominations are running with deficits, some as high as \$20,000 a year.

What Are the Reasons?

Dr. Sweets answers: "Each copy of a church paper today costs about twice as much as it did twelve years ago. Print paper costs almost eighty per cent more. The wages of printers have about doubled. Other expenses have more than doubled." The editor of *The Christian Advocate*, New York, adds:

Yet the price of annual subscription has been raised little, if any. At the same

time the national advertising patronage has been practically monopolized by a few periodicals of nation-wide circulation, leaving not only the church papers, but practically all the cultural weekly papers, magazines and reviews with only a meager revenue from this source. As a result many denominational organs have gone to the wall-and over it. The mortality is very heavy, and some which still survive are evidently living at a poor dying rate. When Dr. J. M. Rowland, editor of The Richmond Christian Advocate, was making a pulpit appeal in behalf of his paper to a Virginia con-gregation, one of his hearers, a man profoundly unfamiliar with the economics of religious journalism, shot this ques-tion at him: "What do you do with the profits?" Doctor Rowland was stunned for a moment, but soon recovered and explained the impossibility under present-day conditions of making a church paper pay cash dividends. "You might just as well ask that question of any mission field, orphanage or hospital," he said, and went on to show that the dividends paid by a church paper had to be figured in gains in intelligence, information, inspiration and action on the part of those who read it and in the interest of the organization which it serves.

The editor of *The Presbyterian Ad*vance, Nashville, Tenn., effectively emphasizes this:

The publication of a church paper is no more a commercial enterprise than is the maintenance of a "particular church." Christians do not organize a church for the same reason that men form a business corporation. A church is organized with no thought of financial profit at all; purely for the service it can render.

Now, it is for exactly the same reason that a church paper is maintained. It does not seek financial profit.

That situation is the reason why it is proper to call upon the real friends of the paper—those who believe in its mission and desire it to fulfill that mission more adequately—to contribute both time and money to that end. The truth is that the paper is being produced below cost. Some friends urge us to increase the subscription rate to meet the cost. Yet if it is done many good friends of small means will feel unable to take the paper which truly helps them. Hence we should work together to serve the largest possible number at the lowest possible cost.

The Missionary Review

These considerations apply with special force to THE MISSIONARY RE-

VIEW. As an interdenominational magazine it cannot appeal to denominational loyalty, but it does appeal to loyalty to the common cause of Christ. It is not, and from the nature of the case cannot be, a commercial enterprise. It is really an integral part of the home and foreign missionary work of the churches, and as such it should be supported. Ministers, missionaries and laymen should not only know what their own churches are doing but should keep in touch with the work of other churches. THE MISSIONARY REVIEW is a medium through which they can exchange information and ideas, and as the only interdenominational periodical in this field it serves an important purpose. The subscription price is kept at the low figure of \$2.50, which is below cost, so as to make THE REVIEW available to many who do not feel able to pay a higher price.

Several of the denominational boards, The Home Missions Council, representing the home missionary boards of all the leading denominations, the interdenominational Council of Women for Home Missions, the Foreign Missions Conference of North America and the Federation of Womens Boards for Foreign Missions, have repeatedly recognized the important place of THE MISSIONARY REVIEW in the modern missionary enterprise, and both of the Women's Councils and several of the denominational boards are so fully convinced that THE MISSION-ARY REVIEW is essential to their work that they make annual grants toward its Maintenance Fund. But the missionary agencies cannot adequately finance THE REVIEW in addition to their denominational obligations. Α small number of men and women testify to their recognition of the important work of THE REVIEW by individual gifts. But death in some cases and business reverses in others have seriously affected this source of supply. The Review confidently appeals to other friends for contributions, just as they contribute to the missionary work of their churches. A. J. B.



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK President of the Federation of Woman's Boards for Foreign Missions

A "FIELD" METHOD

By Miss Pansy Griffin, Changli, China

"One outstanding day during the spring term was 'fourth month, eighteenth day' of the lunar year. It came on May 16th. Formerly that was a date for a temple fair in Changli, but disturbed conditions for a number of years had interrupted it. This year, it being very peaceful around us, saw many people out for a fair. But there was none; the present government rather frowns on them. So the people came to the Mission, which is very close to the temple where the fair was formerly held.

"We had only two gates open and managed so that people entered at the church gate. In the church Dr. Lantz had a hygienic display, posters, baby clothes, etc., and the nurse was there to answer questions. The pastor was from the city, Miss Dyer and her assistants were also in the church surrounded by evangelistic posters. After listening to a short talk at the church. the people came over to the Primary School, the Women's School, Alderman Junior High, and then the Boys' School. It was like doing all one's advertising in one day! Over 2,500 people went through before we closed the gate for the noon hour. In the afternoon we didn't count for a while, but there were over 4,000 altogether. We started out having classes so that people could see just how the school ran, but at eleven o'clock the crowds were so great we had to stop classes. Already we are considering plans for next year so that we may make a deeper impression on the people."

THREE PRACTICAL SUGGESTIONS FOR PRESENTING CHAPTER I OF "A CLOUD OF WITNESSES" IN LOCAL SOCIETY OR IN CHURCH CONGREGATION

This same idea may most cleverly be used in the presentation of "India Looks to Her Future." Simply substitute topics for persons.

CHAPTER I

BY MRS. H. H. CLAYPOOLE Tallmadge, Ohio (First award, Lakeside Summer School of Missions, 1930)

News-Real

Directions: Pictures and placards to be placed in a double doorway, backed by doors themselves on a folding screen, so that frame of door forms the frame for both pictures and placards. Vitaphone represented by a woman back of scenes, talking through a small megaphone, or in case of music, by an unseen plano.

Scene I

Placard to be hung on closed doors or screen: "Workers in God's Harvest Field."

Music plays softly, "Jesus Calls Us." Placard removed.

Picture—Three women in costume representing Persia, China, Africa with name printed on band across them. Stand as if talking with one another while vitaphone speaks for each.

Vitaphone as Selby: "I am Selby of Marbeshoo, the niece of a Nestorian bishop, who was brought by my uncle to the mission school in Urumia, Persia. Here I became a Christian

and at the age of fifteen went to live with my husband in his father's family, already numbering some sixty people. I enjoyed my life among them and tried in every way to help them till on the day my third son was born, my aged husband died and I was treated like a servant. I still continued teaching my small sons what I had learned at the mission school. One son soon died but I have had the joy of seeing my younger son ordained as a minister. Not long ago I had the pleasure of returning to my school for the graduation of my three granddaughters."

Vitaphone continues: Selby was killed during an invasion by the Khurds, staying behind the others with the household goods so that her son and her beautiful granddaughters might escape.

Vitaphone as Wang: "Going from Shantung to Peiping to take an examination, my husband heard, for the first time, the Gospel preached, and asked to be baptized. He came home and won me to the new religion and we in turn influenced our friends and neighbors. I was not satisfied, however, with what he could tell and determined to go to Peiping myself to learn to read. I finally persuaded my son to push my wheelbarrow the 400 miles to the mission and there learned to read my Bible. When I went there I had the bad habit of smoking a pipe but gave this up so that I might add my tobacco money to my contributions. I was the first Bible-woman of the mission and have worked wherever I have been sent. My body has given out long before my will and since my eightieth birthday I have had to be taken from village to village in my wheelbarrow. My son also became a preacher but was killed during the Boxer Uprising."

Vitaphone as Ekot: "I lived in a harem in the Belgian Congo in Africa. I heard some missionaries from across the seven mile wide river, and I became a Christian. I stayed at home and worked among my own people, hoping to win them and my husband for the Christ. I enjoyed going four times each year to the missionary conference communion service, even though I had to paddle ten hours each way. I always tried to take a generous gift either from my garden or my basket making. One time I had only a poor old broken basket to give as the buffalo had destroyed my garden and my husband had burned my mud house, destroying all my pottery and baskets because I refused to stay at home from the conference. The missionaries hearing my story tried to persuade me to stay with them, but I telt my work was in my own village and I did hope my husband would accept the Christ. Long after my husband died and I became feeble and old. I finally went to the widow's home and there tried to continue my preaching and teaching."

Vitaphone continues: Ekot "went away" while telling the story of the Good Samaritan to those around her.

Scene II

On Placard—"Work of a Child Widow."

Picture-Hariamma in costume.

Vitaphone speaks: "I was born in the palace of a rajah in India. My father died when I was very young and I was betrothed almost at birth, my future husband dying before I was old enough to know it. As a lonely and despised child, I had only one friend, a boy named Gurahati, who was afflicted with leprosy. He taught me to read and together we read many Hindu books, but were not allowed to marry as I was a widow. Finally he was forced to marry a mere baby, but he and I still continued our reading. One day my friend found a leaflet dropped by a missionary and after reading it together, we both resolved to be Christians. He ran away and went to the mission headquarters and was baptized. Months later he sent for me, and I too went to the mission station and was baptized. After some time, his unnatural marriage to the baby girl was dissolved and we were married, but he lived only a few years

after. I remained with the mission and tried to comfort the afflicted and console those who are sorrowful."

Scene III

Placard—Girls who have fallen into the hands of missionaries.

Picture—Philip Sarah, Kondubai, Nameh Shahla, each with her name on her.

Vitaphone: Philip Sarah was raised by a Christian father who heard the Gospel first, then passed it on to those around him. She was early a widow and thereafter continued her preaching in all parts of the mission field. Her children and her children's children are all at work in the mission. She has had good health, a good mind and a feeling heart to carry on her work and though she has been a widow for forty years, no reproach has ever been cast upon her.

Kondubai was born in India and after her father's death came into the hands of the missionaries. She had an extraordinary gift as a story-teller and made all her stories real. She continued active in Christian work after her marriage and was interested in the promotion of temperance and was for many years president of the woman's missionary society in her church.

Nameh Shahla still lives and works in Palestine. She grew up in a Christian home and was graduated from the girls' school of the mission. She is most capable and allows nothing to discourage her. She says, "I'm glad I'm plain and homely. I can preach the Gospel in places where a beautiful woman couldn't possibly go." But to her husband's eyes she is a beautiful woman.

Scene IV

Placard—The Daughter of a *Governor.

Picture—Christiana Tsai (see textbook). Use individual to represent her, or her own enlarged picture.

Vitaphone: "My father was governor of one of the central provinces of China and I was almost the youngest of 24 children. I entered a government school at the age of fifteen and from there I went to a mission school where my heart was touched by the cheerfulness and happiness of the missionaries. I was eventually baptized with the permission of my family and went home to live where, after a few years, 32 members of my family were baptized. I am now an evangelist with the Presbyterian mission in Nanking and am trying to help other young women with my influence."

Scene V

Placard-In Africa.

Picture—All in pantomime, no vitaphone.

Music—"Swing Low, Sweet Chariot" played through entire scene. Act out story of Nyang Ocinda and her baby as given on pages 46-49 in the textbook with no spoken word.

Final placard to be hung on door: "No influence surpasses in importance that of the woman who goes about among her own people, telling the Gospel story with sincerity and conviction."

"A CLOUD OF WITNESSES" CHAPTER I

UNAPTER I

BY MRS. W. W. ENGSTROM

The hostess, a returned missionary, has invited a few guests, who are also missionaries, in to tea. As they arrive she greets them and they seat themselves around a tea table.

While there the talk turns to friends and helpers in other lands. Each in turn tells of some character in the first chapter who has been her friend and helper.

The hostess ends with the story of Ekot Nganga. As she closes the story someone in the distance may sing "Swing Low, Sweet Chariot."

"A CLOUD OF WITNESSES"

CHAPTER I

BY LETTIE ALLAN RUSH

(First award, Northfield Institute, 1930)

Subject—TELL ME A TRUE STORY: Bible Women and Evangelists. Quiet music—Pianist playing softly, "Jesus Loves Me, This I Know." After a verse or two, a child or children, dressed in foreign costumes, march in singing this children's hymn.

Bible Reading—Acts 1:8, Hebrews 12:1, by leader.

Because Jesus' disciples obeyed this command to witness, in later years Paul was able to speak of the cloud of witnesses. Some of these witnesses have gone to the uttermost parts of the earth telling the true story of Jesus and His love. So, today, we are encompassed about with a great cloud of witnesses in these far off countries. who are beginning again at Jerusalem. This book, "A Cloud of Witnesses," is really another chapter in the Acts of the Apostles. This first chapter is a group of true stories of Bible women and evangelists "who go from door to door, from street corner to street corner, from village to village, into hospitals and prisons, into the market places and the homes of the lowliest, telling the good news of the Gospel."

Women dressed in foreign costumes, sitting in your group will give a story half-hour—Persia, Palestine, India, China, Japan, Africa.

OUTLINE OF CHAPTER I

Subject—Tell me a true story.

(Choose a woman for India, who can sing, and after telling her story have her sing the hymn on page 12, written by a converted Hindu girl: "In the Secret of His Presence.")

At the close of the story half-hour, ask your whole group to read responsively the last sentences in Chapter I, making a few changes, the why of which you will make clear as leader.

"No influence surpasses in importance that of the woman be she Persian, African, Chinese or Indian, Oriental or Occidental, who goes about among her own people, living and telling the Gospel story with simplicity and conviction."

The foreign women then sing a verse of "Tell Me the Old, Old Story," answered by the rest of the group in a verse of, "I Love to Tell the Story." Sing the whole of the two hymns in this way.

Prayer—Since those who have not heard the true story of Jesus are eager to hear, may we be eager to tell it. that the whole world may sing, "Jesus loves me, this I know, for the Bible tells me so."

"RAINBOW WISDOM," OR "POT OF GOLD"

(A demonstration to teach relation of each Christian to the denominational organizations.)

Properties

Twelve placards 24" x 18" labeled with names of various societies and boards. (If preferred, paper or cloth bands may be substituted.)



One long strip of paper 12"x10' containing name of denominational organization.

Ten rolls Denison crepe paper 4" wide in rainbow colors. (Ribbon may be substituted.)

Two 12" discs of yellow or gilt cardboard marked in segments to show division of money among various societies. One should be left whole, other cut into segments.

Orange waste basket or jardinere for "pot of gold."

Paper rainbow for background. (Pretty but not essential.)

Outline

This was written for a Baptist church. With change of nomenclature it will fit any denomination. In describing, will use Baptist names for clearness.

Let the most gifted woman represent the local church, holding one of the 12 placards (or wearing a band across her breast) labeled Local Church. She conducts the entire demonstration, first explaining that the local church is just a band of Christians united to carry out God's will in the world. This introductory speech should be as full and clear as she can make it. She proceeds to show how the local churches go about doing the Lord's work by introducing one by one the organizations which the denomination supports. As each is mentioned, a woman comes to the platform carrying a placard suitably labeled and gives an account of the The Local society she represents. Church should stand on the floor in front of the platform. As the various women appear, she hands to each a strip of rainbow paper, unrolls it and places the other end in the "pot of gold" (i. e., the yellow jardinere on a table at her side). When ten women have lined up, there is a very effective rainbow extending fan-wise from the pot of gold to the row of ladies. The societies used in this demonstration, were Association, State Convention, City Missions, Publication Society, Home Missions, Women's Home Missions, Board of Education, Foreign Missions, Women's Foreign Missions, Ministers' and Missionaries' Benefit Board.

To unify the presentation, the Local Church explains how the Northern Baptist Convention was formed for all these to meet, consult, and cooperate. Two women lift above the heads of the ten, the long banner with the words Northern Baptist Convention. Last, a Board which brings to the Local Church the financial needs of these societies and returns to them the gifts of the Local Church, may be represented by an agile little woman who gathers from each a slip containing the amount required for the current year's work, brings these to the Local Church, receives from her the segments of the golden disc (dollar) and gives to each the agreed propor-

tion. The uncut disc may be used to explain to the audience the proportions assigned to the various societies from the amounts contributed by the churches.

Close with prayer that every member of every church may do his part to sustain the great work God has entrusted to his denomination.

N. B. The accounts of each society may be pasted on the back of the placards, to assist the memory. The effect is better, of course if they are not *read*.

WORSHIP SERVICE: OUR LORD'S PRAYER

Chant "Our Father Who Art in Heaven"-Quartette or entire group.

Leader with bowed head says reverently and slowly: "Our Father who art in heaven hallowed be Thy name."

Pianist strikes one chord and all sing one stanza of "Holy, Holy, Holy." Have a strong voice ready to lead off in the entire program.

Leader: "Thy kingdom come."

Person with clear, steady voice recites Oxenham's poem, "Thy Kingdom Come."

Leader: "Thy will be done on earth as it is in heaven."

Recitation—Oxenham's poem, "Thy Will Be Done."

Leader: "Give us this day our daily bread."

Pianist strikes chord, all sing, "Break Thou the Bread of Life." Two stanzas.

Leader: "And forgive us our debts as we forgive our debtors."

Solo—"He Blotted Them Out," or other song of forgiveness.

Leader: "And lead us not into temptation but deliver us from evil."

Pianist gives chord, all sing "Yield Not to Temptation." One stanza.

Leader: "For Thine is the kingdom and the power and the glory forever, amen."

Pianist strikes chord and all sing, "All hail the power of Jesus' name."

THY KINGDOM COME

BY JOHN OXENHAM

Thy kingdom come! and quickly, Lord! For life is a tempestuous sea, where And drive us oft away from Thee. So, day by day,

We ever pray-

Thy kingdom come! Thy kingdom come!

Thy kingdom come! Lord, till it comes, We are but voyagers who roam with

straining eyes amid the gloom, And seek, but cannot find our home. So, day by day, In faith we pray— Thy kingdom come!

Thy kingdom come!

Thy kingdom come! For when it comes Earth's crying wrongs will be redressed, and man will make his chiefest quest

The peace of God which giveth rest.

So, day by day,

In hope we pray-

Thy kingdom come!

Thy kingdom come!

Thy kingdom come! Ah, grant us, Lord To see the day when Thou shalt reign

supreme within the hearts of men, And love shall dwell on earth again,

For that, Thy day,

We ever pray-

Thy kingdom come! Thy kingdom come!

THY WILL BE DONE

BY JOHN OXENHAM

Thy will be done! Lord, when it is, Earth will forsake her miseries and turn again to Thee where is

Sure hope of full recoveries So, day by day

In faith we pray

Thy will be done! Thy will be done!

Thy will be done! Until it is, Life cannot know the untold bliss of full and free and sure release

Thy will be done!

Thy will be done, for Thy will is Man's deepest, highest, fullest joy Love's purest gold without alloy iov!

With thought of that our hearts we buoy, And day by day Full faithed we pray-

Thy will be done! Thy will be done!

Thy will be done! Thy good will is For every man such happiness, such freedom from life's care and stress.

As never man did yet possess, And so, each day

With joy we pray— Thy will be done! Thy will be done!

THE BIBLE-THERE IT STANDS

A Responsive Reading for Devotional Service

LEADER RESPONSE Century follows century Empires rise and fall and are forgotten Kings are crowned and uncrowned Emperors decree its extermination Despised and torn to pieces Storms of hate swirl about it Atheists rail against it Agnostics smile cynically Unbelief abandons it Higher critics deny its claim to inspiration Thunderbolts of wrath smite it Flames are kindled about it Arrows of hate are discharged against it Infidels predict its abandonment Modernism tries to explain it away Laughed at and scorned But-When childhood needs a standard of truth When youth calls for a beacon light When sorrow calls for consolation When weakness searches for the sources of There it stands power an upholding staff There it stands When the weary seek There it stands refuge and rest There it stands calls for bread There it stands grim yearns for water cry for relief There it stands When we approach the "Valley of the Shadow" There it stands (From "The Secret of the Life Sublime," by Dr. A. Z. Conrad, published by Fleming H. Revell Company at \$1.50. This chapter is used with the permission of the publishers.) For sale by M. H. Leavis, North Cambridge, Mass. Prices: 2 for 5 cents; 12 for 25 cents; 50 for 75 cents; 100 for \$1.25.

There it stands There it stands

There it stands

There it stands

There it stands

When old age calls for

- When the hungry soul

When the thirsty pil-

When the overwhelmed

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York, and FLORENCE G. TYLER, 419 Fourth Avenue, New York

Executive Secretaries of the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America



OBSERVING WORLD DAY OF PRAYER IN WONSAN, KOREA, MARCH 7, 1930

PRESSED DOWN; RUNNING OVER

As o'er each Continent and Island The dawn leads on another day, The voice of prayer is never ended, Nor dies the strain of praise away.

When the Day of Prayer begins in New Zealand with a sunrise service at five A. M. and ends in Honolulu with an evening service of praise and prayer, just how many hours of worship have been crowded into that precious day? Here is a little problem in the computation of time which for those who have relegated their arithmetic to the days gone by will stir up the old processes and give a new zest to thinking.

By calling in the aid of all the secretaries available on a July day approximately forty hours has been agreed upon as the time when the women of the world are uniting in praise to Almighty God for His great goodness to His children, and in prayer for health, strength and courage to go forward in the making of a better world. Such a day of nearly forty hours was March 7, 1930, and again on February 20, 1931, the measure of time will be pressed down, running over.

In the various accounts of the observance of the day it is interesting to note contrasts. In general the women of other lands have observed the day as more truly a day of prayer and thanksgiving. The women of America see in it a great opportunity for conveying to those present information and inspiration. The women of the Orient come together to pray. The women of America prepare brief dramatizations and pageants which will portray the needs of the projects, and the cause of Christian Missions.

After all, the program is only the

guiding suggestion, and Chinese, Indian, Persian, Egyptian, Hungarian, and American—all "paint the thing as they see it" and "the God of things as they are" sees the spirit, the love, the effort, and the great underlying desire that brings them all together for a day of prayer and communion.

In general, the women of other lands feel more keenly the great significance of a world at prayer. This word comes from Sakbovenne, Africa: "They came quickly. It seemed as if there had been added new dignity to their bearing. The consciousness that they were an integral part of the praying women of the world made them forget themselves in the thought that they were God's children with other of God's children praying for the same things." And this from Miraj, India: "The women gathered in the chapel, a colorful group with some in their wedding garments. It was a beautiful, heartsearching service. During the minutes of silent prayer, there was such an absolute calm as none of us had ever experienced before in the Miraj Church. Two women testified, and nineteen prayers were offered aloud. After repeating the 'World Family Prayer' After -the Lord's Prayer-the women silently faded away." At the same time comes this account from Muskogee, Oklahoma: "Beginning at nine o'clock the organist played softly till ten-thirty when the program began. We used the outlined program 'Looking Unto Jesus.' A light luncheon was served at noon. At one o'clock the services were continued, using the program 'That Jesus May Be Lifted Up.' This was completed at three o'clock, but the organist played softly until four, old church hymns that would direct one's thoughts to praver. The hours seemed long when announced, but they passed very quickly. An atmosphere of quiet and prayer predominated at all times." Oklahoma and India are very close together, after all, in their spiritual approach.

Four languages were used in the service at Kangpokpi, Manipur, Assam, while in Brooklyn, New York, the Lord's Prayer was given in 14 different languages. At the time of the service in Ann Arbor, Michigan, the church bells rang throughout the city, and in the Cameroun district of Africa the African drum was heard through the forests and the little villages.

In a little village in China at sunrise the street was a-clatter with the sound of the wooden-soled shoes on the hard little streets as the mothers came carrying their little children to the early morning meeting, and after the sun had gone down at night Martin Smith and his wife and seven children were finding their way back to



THE GROUP IN PODOLI, NELLORE DISTRICT, INDIA

their little cabin in the mountains of Kentucky, over seven miles of rough, muddy road, having walked all that distance to attend the evening service of the Day of Prayer in the little chapel by "Howling Run."

Surely the world is bound by chains of prayer around the feet of God on that day.

Could we but remove ourselves to a great distance where we might view the preparations for this day, and then the progress of the day through its forty hours, we would lose sight of the petty difficulties which confront us in our own circle as we lay our plans, and we would sense the thrill which comes with the feeling that we are a part of something so great and so powerful that we are scarcely able to comprehend its meaning. So great, so far reaching, so powerful is this Day of Prayer.

The program for 1931 was practi-

cally finished in May, 1930. Then it was mimeographed and sent to the mission boards, and by them to all the mission fields where it is translated into some thirty or forty languages and vernaculars. Then in many of the lands it goes to the printers, and the first edition which comes from the press in the United States is about two hundred and fifty thousand copies. The program, translated and printed in Pyengyang, Korea, is sent out for use in one thousand rural churches in that locality. Each group in its own locality makes plans for its own observance, and the Day arrives-first in New Zealand.



THE MEETING IN SHENCHOW, CHINA

Can you picture these services in the little villages in Japan where at sunrise the women gathered to celebrate the day, or perhaps in a little village in China where at five o'clock the women came carrying their babies, and the husbands came to prepare the meals at the church so that the women might spend the entire day there; or the chapel on the river bank, where in the early morning the little boats began to draw up carrying the families for the early prayer service---"twentyfive" --- "fifty"-"one hundred"-"one hundred and fifty-only ten per cent of whom could read"-"every woman who ever attends the church"-"two hundred"-"two hundred and fifty"-"six hundred women and girls"-"the church crowded to the doors" - or, "those who came more than filled the chapel, and dozens of women and children remained standing outside the church throughout the service."

Or imagine the meeting at Wonsan, Korea, where the women came to spend the day in prayer; the Bible women from all over the district came in; Bible Institute students, and a number of young girls from the night school.

And as the day advances we are joined by the groups in India-groups in the villages meeting near a tamarina grove or under a banyan tree; groups in the little chapels and in the larger churches; a group in Kangpokpi, Assam, British India-one hundred and fifty women representing Tangkhul Naga, Anal, Kuki, Kacha Naga, and Tushai tribes, where two languages must be used to make all understand, and where they prayed, each in her own tongue, using four languages. And can't you see the women in their wedding garments, because it is a great day when the women of the world are praying together?

And again the day advances and we are joined by the women of Persia and Syria—five hundred of them in Beirut; the women brought their neighbors, some Moslem, some Greek Orthodox and some Syriac. The women from Turkey join with us in prayer, and scattered groups in the Balkans and Hungary and Germany.

The Cameroun district in Africa has some of the largest meetings, the women coming from miles around and, too, in the little villages they gather, called by the African drum. At the little village of Nkol Mvolan, after a meeting of about fifty women they separated, going back to their homes by three different paths, testifying and praying in the different homes as they went so that the whole district around felt the influence of that meeting.

And still the day progresses—the American church in Rome, and the American church in Paris have meetings. All over Holland groups of women are joining in. In Oslo groups joined for the first time this year, and from them the news was passed on to a group at Tonder, Denmark. A pastor in Wales heard about it and sent for programs, and his people became

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a part of the world family, praying together on that day.

The day dawned for America-North, South and Central, and for Cuba and the other islands in the West Indies. Through the courtesy of the National Broadcasting Company and the Greater New York Federation of Churches, for the fourth year a service was broadcast over a chain of some 18 stations, and soon after eight o'clock thousands of people in the eastern areas joined in the observance of that day. In other sections the radio also carried the message. In the United States, meetings were held in every state of the Union. In Canada, from Nova Scotia and New Brunswick to Saskatchewan and beyond, in Mexico, Nicaraugua, and the different countries of South America the chain of prayer continued unbroken.

In large cities where a day of prayer must find its place amid thousands of diversions, and in little country districts where the people walk miles over unspeakable roads to attend; in sections where people read, write and speak many languages, and in other sections less privileged, where people speak haltingly, and read and write not at all-the Day of Prayer still finds its way. People who cannot read commit sections of the program to memory, and those who are shut in may still observe the day. One woman on the plains of Texas-a "shut-in"-when the day was bad and her friends could not get to her, read the service by herself, prayed the prayers, sang the hymns, and sent her offering for objects named by the committee.

The native Women's Missionary Society in Sitka, Alaska, came together on that day, and they brought an offering of twenty-five dollars; and far out in the Pacific, the day reached Hawaii.

From the rising of the sun in the East to the going down of the same in the West, March the seventh, 1930, was a day long to be remembered.

When our women come together in

their own groups in their own communities on February 20, 1931, shall we not try to convey to them this sense of oneness with the other women of the world, make them feel the united prayer of women everywhere, so that from our hearts we will further voice the words of the old hymn:

We thank Thee that Thy Church un-

While earth rolls onward into light, Through all the world her watch is keeping,

And rests not now, by day or night. FLORENCE G. TYLER.



THE LEADERS OF THE MEETING, KANG-POKPI, MANIPUR STATE, ASSAM

THE WORLD DAY OF PRAYER AND YOUNG PEOPLE

Preparation

In the word that has come to us of the observance of the World Day of Prayer by young people, we find that the planning for the meeting may be through a variety of channels. There is the local interdenominational group of women, called the Council of Church Women, Women's Church and Missionary Federation, Women's Department or one of many other names. If this is the channel, it seems best to ask for a committee of young women. Usually there should also be included the organized young people's groups: Christian Endeavor, Epworth League.

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Baptist Young People's Union, Youth Council, etc. This insures their cooperation. It also means that the young men are asked to participate, and experience indicates that the young women frequently wish to have the young men become interested in the meeting. A central committee may make the plans. All groups whose cooperation is desired should be enlisted from the beginning. To interest the young men, also, possibly the speaker, if one is sought, may be a man.



MOTHERS' CLUB; ONE OF THE GROUPS AT THE MEETING, DUMAGUETE, PHILIP-PINE ISLANDS

If there is in the community no women's group to sponsor it, it is possible to ask each pastor for the name of an interested or capable young woman, and together these may meet to form the planning committee. Or the local young people's missionary chairmen may be approached. Include members of various racial groups in the planning and the participation.

While we should aim toward interdenominational observance, yet other plans may be adopted if local conditions make this advisable. Miss Ruth M. Drummond of the North United Presbyterian church, of Pittsburgh, Pa., tells of the meeting of the women's and young women's groups of that church. The printed program was followed and "interesting comments were made by several members on national life, church life and international life. The prayers seemed to reach into all parts of the world." It is not necessary then, for a beginning to have a number of groups meet

together. It may later become town or city wide.

The Hampton Young Women's Society of Gibsonia, Pa., "voted that each member devote a part of her daily devotions to this cause, instead of holding a meeting."

Publicity

A "Call to Prayer" especially prepared by and for young people has been felt desirable, one so arranged that it can be used as a small poster on a church bulletin board, yet can also be folded for a letter. The printed "Call" from headquarters and any other publicity should be given out at all denominational and interdenominational meetings of young people. It is more effective if a member of the central committee can make the announcement in person, and then distribute the folders.

The meeting of the pastors, in some places held regularly, should not be forgotten as a means of publicity.

The Executive Committee of the women's interdenominational group may well be invited to be present as sponsors or guests, if the meeting is held separately from that of the women.

The daily papers and church calendars or bulletins will welcome, as a rule, the notice of the meeting. An announcement may be placed in the printed or mimeographed young people's bulletins or topic cards and written notices may be given to the pastors and Sunday-school superintendents. The poster, secured from headquarters, may be utilized.

Program

While the printed program as supplied by headquarters need not necessarily be followed closely, yet in almost every place it would seem to be the best basic guide and to give to the meeting that sense of fellowship with other Christian young people that is a most helpful part of the observance. A processional and recessional have been found to be lovely and worshipful parts of the meeting, and 1930]

more effective where candles are used in a darkened church.

In McKeesport, Pa., where there was a service from 9:30 a.m. to 4 p.m. and one from 7 to 8 p.m., "the latter was carried out entirely by young people. Most of the churches cooperated and the spirit was fine. The regular program was followed with a different young woman in charge of each part of the program. One of these leaders was a colored girl."

"In one town a young woman went to the chairman of the Committee on Arrangements to inquire whether the young people might have a part in the observance. While at first she was not received very enthusiastically, it finally developed that a group of girls from the girls' guild of one of the churches in the city had a part in the program and that the speaker of the evening was one of the girls who had seen service in a mission field."

Margaret L. Burton of the United Presbyterian Church sends the following account: "All the churches of Piqua, Ohio, joined in a union service on the World Day of Prayer under the leadership of the City Federation of Missionary Societies. A supper was served by the women, who invited the young women as their guests. A short program was given at the tables. The evening program was in charge of a committee made up of representatives from the young women's societies. The national program was used with some changes so that it would not be exactly like that of the afternoon.

"The members of the Young Women's Missionary Societies marched in together, singing 'All Hail the Power of Jesus' Name,' led by girls dressed to represent the four phases of missionary work sponsored by the Federation and Council, namely, a Chinese, Turkish, American Indian and migrant woman, and the girls who were the Moslem women in the pageant.

"To explain the object of the offering, two talks were given (on Union Colleges and Christian Literature, Indian Work and Migrant Work) and the offering was taken by the girls who were in costume. During a season of prayer several girls offered prayers, thanking God for what had been accomplished, confessing shortcomings, asking for guidance to do more for the kingdom in the future. A short dramatization, 'Sorrows of Islam,' showing the life of Moslem women, was presented."

The meeting may be held in the afternoon, as was the case in Huntsville, Ohio. "The Senior Society had their tea at the church and by the time they were ready the girls were out of school and arrived in time to be served. We had invited a class of Presbyterian girls and we all enjoyed the fellowship of prayer. We had made an outline covering the need of the world the best we could, which was divided and became a part of each girl's prayer. I am so glad that each of our girls, most of them high school girls, can conduct a meeting as well as our senior members can."

Power

Let us not become too discouraged over small numbers. Neither should we be too anxious to have a popular meeting for young people, in the sense that it would be a "rousing" meeting. From the first, let us be frank in planning a service that is prayerful, worshipful and beautiful. Picturesque? Yes. But every part contributing to the meaning of the whole, and significant. Dramatic, yes, and challenging through the eye, giving that wider fellowship with those around the world as young people unite in prayer and thought and gifts that the kingdom may come.

MURIEL DAY.

CANADIAN WOMEN AND PROHIBITION

BY MRS. R. G. DINGMAN

What is the attitude of Canadian women to Prohibition? The question is probably asked because of the widespread report that, in most of Canada, a new system of "Government Control" has superseded Prohibition. The answer here offered with conviction of accuracy is:

1. That Canada never had national prohibition in the meaning of the term used in the United States; that the laws which "Government Control" superceded were provincial laws prohibiting only the sale of liquor, the manufacture of liquor having been prohibited only by a war emergency illicit sales through the continually degrading bootlegging.

The following table shows that "Government Control" is not an adequate name for the various provincial systems of liquor sales, and that private gain is a tremendous factor in the Canadian Liquor Traffic inasmuch as only 575 of the 5,135 liquor establishments are owned and operated by governments:

	B. C.	Alta.	Sask.	Man.	Ont.	Que.	N. B.	Total
Distilleries	4			2	9	9	1	25
Wineries	• • •				52		• •	52
Breweries	12	6	8	8	39	9	2	84
Government Stores	75	33	29		122	104	37	400*
Brewers' Agencies		24		9	105		• •	138
Beer Salons	267	376		217		620		1,480
Beer Shops			175*			1.654		1,829
Clubs	68	47		34		148		297
Hotel and Restaurant (Wine and Beer)				•••	• • •	708	••	708
Other selling agencies	•••	17	•••	17	• • •	88	•••	122
Total	426	503	212	287	327	3,340	40	5,135

*Operated by government.

Dominion-order-in-Council which was in force for twenty-one months and rescinded in 1919;

2. That change to the present system, whereby provincial governments act as selling agents for the products of privately owned breweries and distilleries, is resulting in increased sale and consumption of alcoholic beverages in every province in which "Government Control" pertains, increased convictions for indictable offences and for driving motor vehicles while drunk, increased profits for manufacturers of liquor, market value of the common stocks of the more important companies showing inordinate gains following the adoption of "Government Control":

3. That the Christian women of Canada are increasingly favorable to prohibition and disturbed by the present situation, many because of personal experiences of trouble, accidents, and disasters caused by drinking, many because they feel the financial effects of the diversion of money from useful business - \$192,619,632 having been spent in Canada in 1929 for legally sold liquor, this figure not including Various churches and social organizations have made recent pronouncements on the liquor situation. These receive less publicity than does the propaganda of the liquor trade, but this influence is contributing to new endeavor for prohibitory legislation.

The following resolution was passed in June, 1930, by the only national organization of women in the United Church of Canada:

WHEREAS, We recognize that the liquor traffic is one of the great evils of the land and the promised betterment of conditions under Government Control in whichever province it pertains has been most disappointing, we, the members of the Dominion Board of The Woman's Missionary Society, do place ourselves on record as favoring a policy of total prohibition of the liquor traffic and with renewed earnestness we give ourselves to the task of bringing about true temperance sentiment. We would protest against the liquor traffic being used by any political party as an issue in an election and would recommend that this matter be decided by a referendum of the people.

We desire also to express to the Federal Government our cordial gratitude that with such decisive unanimity it has taken steps to clearance for export liquor, and at the same time to promote international good will by cooperating with the authorities in the American Republic in the enforcement of their prohibition laws.

The last annual meeting of the Council of The Women's Missionary Society of the Presbyterian Church, Western Division, reaffirmed its stand on prohibition. The National Women's Missionary Committee of the Churches of Christ (Disciples) recently endorsed the following resolution, passed by the Ontario Board of the same Society:

WHEREAS, The Churches of Christ (Disciples) have always stood for the abolition of strong drink, and

WHEREAS, The liquor interests have gained such power in many of the prov-inces in Canada that the moral and physical welfare of the youth of our land is being endangered and the peace

of our homes violated, and WHEREAS, It is well known that the sale and use of intoxicating liquors is the greatest known hindrance to the establishment of the Kingdom of God on

earth; therefore, be it Resolved, That for the protection of our youth, this Board of the Ontario Women's Missionary Society shall take some measures to promote instruction in the dangers and evils in the use of alcohol and the benefits to be derived from total abstinence.

The Ontario Association of Baptist Churches meeting in Toronto in June,

1930, passed the following resolution:

1. Resolved, That as an Association we view with alarm the increasing use of alcoholic liquors as a beverage, as evidenced by the report of the Liquor Con-trol Board, the convictions in our courts for drunkenness and crimes that are traceable to the use of intoxicants, by the overcrowded condition of jails and places of detention; that we consider the system of so-called Government Control, vicious in principle and ineffective in the lessening of the evils of the traffic in intoxicants.

2. Resolved. That we express our gratification at the action of the Federal Authorities in passing a law that pro-hibits the customs clearance of shipments of liquor to countries where the selling of such is prohibited by the laws of such country. Be it further 3. Resolved, That we urge the mem-

bers of our churches to give their wholehearted generous support to those temperance organizations that are seeking to promote the cause of sobriety by the means of education and legislation, and to abstain from the sale or use of alcoholic beverages.

Many other regional, provincial and local church meetings have made similar pronouncements. Canadian church women repudiate so-called "Government Control" and have faith that intelligent public opinion will not tolerate very much longer a system of government cooperation with such an admitted evil as the liquor business.

HOW GOVERNMENT SALE OF LIQUOR IN CANADA WORKS

From the Dominion Bureau of Statistics

	Apparent Consumption of Spirits (Gal.)	Apparent Consumption of Malt (Gal.)	Apparent Consumption of Wine (Gal.)	Percentage of Deaths Due to Alcoholism
1923	 1,734,779	35,436,690	1,112,260	.17 of one per cent
1924	 1,757,972	40,817,435	1,454,287	.18 of one per cent
1925	 1,599,654	45,185,725	1,844,246	.19 of one per cent
1926	 1,611,711	48,764,596	2,101,718	.22 of one per cent
1927	 1,836,970	47,656,217	$3,\!574,\!102$.25 of one per cent
1928	 2,777,067	$54,\!825,\!579$	$3,\!830,\!254$.32 of one per cent
1929	 3,130,119	61,868,349	$5,\!450,\!642$	

Convictions for Violations of Laws

	For Violating Liquor Lows	For Driving While Drunk		nvictions for runkenness
1923	10,088	353	137,493	25,565
1924	10,449	529	142,999	27.338
1925	11,636	609	151.825	26,751
1926	13,512	724	169,913	28,317
1927	12,477	953	193,240	31,171
1928	15,263	1,322	245,763	33,224
		λ. ¹	Canadian Government	Bulletin.

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GENERAL

An Anglican Bishop on Reunion

NE act of last summer's Lambeth Conference in which all the bishops of the Anglican Order met in the palace of the Archbishop of Canterbury in London, has an interest transcending any single church. That is the approval of the scheme for Church Union in South India, which, if consummated, will unite in that territory the Anglican Church, the Wesleyan Methodist Church, and the South India United Church in which Presbyterians and Congregationalists have already come together. This comprehensive union now takes on a wider significance because it was evidently viewed at Lambeth as "suggesting lines on which further advance toward agreement on questions of order" might be made.

One English bishop, Doctor Woods, of Croydon, has declared his conviction on the subject of reunion as follows:

It is, I am persuaded, true to say that the great majority of the Bishops of the Anglican Communion do intensely desire reunion; and not for a moment reunion by absorption, but that kind of coming together which will conserve and use all the particular contributions which each now separated part keeps in trust for the whole which is to be. And I dare to hope that many members of the Free Churches will still find in the doings of the 1930 Lambeth Conference favorable starting points for fresh discussions with us Anglicans, and even, it may be, after a while, for considered negotiations. Meantime, let the brotherly work go forward of trying to understand one another, to learn from one another, to labor together and to pray together. If the living Christ Himself is, in these momentous times, prenaring and planning a newer larger, better "Church" to do His work. let us who call Him Lord in each of our Communions, at least seek to get ready for this greater thing which will surely one day come to pass.

This statement, though confessedly unofficial, will perhaps soften the judgment of non-conformist critics who have hitherto looked upon the Lambeth pronouncements as an indefinite postponement of the day of union. —*Christian Advocate*.

Siberian Nomads

IN NORTHERNMOST Siberia live 5,000 nomads more isolated than any other human group. Into their ice-bound territory Soviet Russia has sent an imposing delegation of scientists, geologists, and teachers, with orders to begin the process of civilization. As a start, the natives will be taught how better to fish, to farm, and to conserve their food.—*Christian Herald*.

Successful Summer Conferences

MORE than seven thousand young people, plus five hundred Christian leaders, gathered in seventy-one Presbyterian Young People's Summer Conferences throughout the United States this summer. What are the results? What do they reveal?

First, as a result of conference experiences, young people are dedicating their lives to Christian service. A second result is preparation for Christian living. A third result, and perhaps the one most often reported is increased willingness to help in the program of the local church and greater efficiency in carrying out the work undertaken. The young people return from the conferences eager to share the work not only of their own organizations but other activities in the church in which young people may have a part.

These are some of the most evident results of the summer conference program. Often a delegate, when asked what part of the conference has meant most to him, will answer, "I can't express it, it's the spirit of the conference." So there are results which cannot be expressed, the conference spirit at work in the lives of the young people.—Presbyterian Magazine.

Mission Personnel

WHILE the number of new missionaries sailing in 1929 was a 24% increase over that for 1928, and 48% over the number for 1927—a trend in the right direction—this gain does not offset the yearly loss due to retirement, ill health or death. It is estimated that the mission boards of North America need to send out approximately 1,000 new missionaries annually to maintain the present staffs.

Thirty per cent of the number sailing in 1929 are men, 18% are married women and 52% are single Sixteen per cent completed women. seminary training, 10% were physicians and surgeons, and 9% nurses. Nineteen per cent are going out from Bible or Misionary Training Schools, some of these are also college or university graduates, and 46% have had college or university training plus some experience. Only 7% went to the field under a short-term appointment. It is interesting to note that the average age of these new missionaries is a little over twenty-eight years-actually four-tenths of a year older than those sailing in 1928, revealing that the Boards, for the most part, are accepting those with more training and experience. — Student Volunteer Bulletin.

Establish Foreign Bible Schools

THE International Association of L Daily Vacation Bible Schools reports that in 1929 it expended \$3,-095.46 to plant schools throughout Brazil, Burma, Czechoslovakia, Greece, Ecuador, Egypt and the Sudan, Japan, Korea, Mexico, Philippine Islands, Syria and Palestine. About 1,000 vacation Bible schools with an enrollment of over 60,000 were thus made

possible. Half of these children are not receiving Christian education through any other agency.

World Alliance Discusses Russia

THE Management Committee of the World Alliance for Promoting International Friendship Through the Churches, met at Murren, Switzerland, in September, and included representatives of the national councils of the Alliance in the United States. Australia, Austria, Belgium, Great Britain, Bulgaria, Canada, China, Czechoslovakia, Danzig, Denmark, Esthonia, Finland, France, Germany, Greece, Holland, Hungary, Italy, Lettland, Lithuania, Norway, Poland, Portugal. Roumania, Spain, Sweden, Switzerland. It was certainly no small achievement to get together so wide a representation.

The discussions and resolutions dealt with matters of far-reaching importance, but the greatest value of the meetings lies in bringing together men of "all nations, kindreds, and tongues," for continued friendly intercourse and discussion.

At one of the most valuable sessions Professor Arseniew, a Russian Orthodox refugee, gave a moving statement of the religious persecution in Russia. While in theory freedom of worship is allowed, freedom of propaganda is forbidden and severely punished. On this ground all meetings for the instruction of the young, all medical aid given by the church, the possession of any religious books except those for use in the church services are forbidden. For instance, two priests are serving sentences in Siberia for advising groups of young people to preserve their chastity. Churches, too, have been closed in all directions, over 1.500 in January and February last. In the early years of the Soviet regime over 8.000 bishops and priests were nut to death, many were killed from 1929-1930. The five-day week is exceedingly hard on Christian workers, who wish to be at the Divine Mysteries on the Lord's Day. The rights of citizenship, which include food cards.

are denied not only to priests but to lay members of church councils. The campaign of protest inaugurated by the Archibishop of Canterbury and the Pope has given comfort and courage to the persecuted and has contradicted the claims of Bolshevism that religion is dead in the rest of Europe.

The committee expressed its sympathy with all persons suffering for their faith in Russia and asked the National Councils of the Alliance to avail themselves of all opportunities by speech and written word and other peaceful influences, to arouse the general opinion of their nations so as to counteract the religious persecutions carried on in Russia.—Living Church.

LATIN AMERICA

Education in Mexico

EXICO is spending thirty-two M million dollars a year for schools as a part of a nation-wide campaign to reduce illiteracy. Twenty million dollars comes from the Federal Government and the rest from the separate states. The state legislatures are urged to use forty per cent of their budgets as the minimum for education. Many of the states leave most of the burden of education to the central government. The minister of education, Saenz, says: "An especial effort will be made to strengthen the secondary schools near the border to prevent children from having to go to the United States for their education." It has been common in El Paso and other border cities for Mexican children to cross the line for the privilege of the American public schools. Whatever may be the economic effects of the Mexican immigration into the United States, the contacts of Mexicans with our public schools and church work is affecting materially the attitude of the whole Mexican people toward education and organized religion.—Congregationalist.

Self-support in Argentina

MORE than five years ago the churches in Argentina connected with the Evangelical Union of South

America, formed themselves into a Convention or Local Board, composed largely of native pastors and laymen, in order to bring about self-support and self-government in the work. As a result, they have become responsible for an annual 10 per cent reduction in the English allowances, the support of some of the national workers, and for the maintenance of certain portions of the work, including the provision of traveling expenses for evangelistic purposes. And—last but not least-every church has agreed to give 60 per cent of its income to the spread of the Gospel among its own people. "If you could see their homes and surroundings you would stand in awe and wonder," writes one of the mis-"We must help them in sionaries. this great forward movement, for it is the Lord's doing and marvelous in . our eyes."-Christian (London).

Revolution in Argentina

MORE swiftly than could have been foreseen, the revolutionary portents in the Argentine republic developed into open revolt. With hardly any show of resistance, the federal government in Buenos Aires collapsed. President Irigoyen, who two years ago was swept back into office for a second term with the largest popular vote in Argentinian history, has been deposed. His associates have been swept from office with him. A revolutionary junta, composed of military and naval officers, is in control. The officers who have seized power protest their intention of speedily making way in favor of civilian control, and it may be that the disturbance will pass quickly. Argentina has been hard hit by the unemployment wave which is circling the globe. The masses, who had put Irigoyen into office, turned against him when he proved unable to relieve their distress. And although few Americans know it, the United States must bear a considerable portion of the responsibility for Argentina's present troubles. The embargo against the admission of Argentine cattle into this country, os-

tensibly for hygienic reasons but actually in order to protect American cattle growers against the competition of the lower cost South American herds, has had a disastrous effect on business in the Argentine. Unable to find another market for this basic Argentinian industry, President Irigoyen took a marked anti-American attitude and had recently approved a farreaching commercial treaty with Great Britain. But the impatient people of his country were not willing to wait for the economic help that the new They revolted. treaty might bring. But they still have the American embargo with which to reckon. It is another example of the way in which a domestic policy of a nation as powerful as the United States can affect the welfare of distant states.-Christian Century.

Revolution in Peru

POR eleven years Peru has been dic-H tatorially governed by Augusto Leguia. The country under his long dictation has grown restless, until a few weeks ago, the army, led by Lt.-Col. Luis M. Sánchez Cerro, arose en masse, ousted the Leguia regime and established a military dictatorship in its stead. The revolution was practically bloodless, and appears to have received the enthusiastic support of the vast majority of the people. Colonel Cerro has now become president. with the promise to reduce taxation, restore democratic institutions and develop Peru's prestige abroad.---Christian Herald.

Cuba

CUBA is the largest of the West Indies islands, with an area of about 44,164 miles, which makes it approximately the size of Pennsylvania. It is one of the most densely populated of the American republics, with about seventy-three people per square mile. The republic is famous among other things for the excellence of its tobacco and sugar, which are the most important articles of export. Cuba, however, has other agricultural products of value, notably cocoa, coffee, pineapple, citrus fruit, henequin, honey, and wax. Cuba boasts also valuable iron, copper, and manganese mines, and considerable quantities of ores are shipped for smelting in the United States. The climate is warm, though not exactly tropical.

Cuba has made great strides industrially in recent years. The government has started anambitious program of highway development. Havana is a fine modern capital, and one of the busiest ports in the new world. In 1927, more than 7,403 vessels entered Cuban ports. Cuba is likewise one of the biggest tourists' resorts in the world, with 250,000 visitors annually.—Oliver McKee, Jr., in The National Republic.

CHINA

Chinese Family "Rich" With \$100 a Year

THE average prosperous Chinese farmer living in the villages around Shanghai supports a family of six and a fraction members for approximately \$100 a year, in American money, or \$360 in Chinese currency. The annual living expenses of this class of persons average \$57.90 a year in Chinese money, about \$16 in American money.

These astonishing facts are revealed in a report made public by the Bureau for Social Affairs, which has just completed a survey of landowners, part owners of farms and tenant farmers in what is considered the most prosperous part of China.

The survey reveals that in this area the size of the average farm is onefifth of an English acre. Thirty-five per cent of the farmers own their land, 33.6 are part owners, 31.4 tenants.

A surprisingly high percentage of literacy is shown by the report, the general average being 23.7 per cent.

Farm owners are the most literate class, 33 per cent of them being able to read and write a little; for part owners the percentage runs to 25, while for tenants only 13 per cent.

China's Woe

FOR fifteen years the industrious and patient people of that ancient land have suffered to an unbelievable degree. There has been almost unending fighting back and forth across the fields of the farmers, their crops have been destroyed, and they themselves often impressed in an unwilling military service. Ruthless taxation, steaddepreciating currency, waning ilv business and declining trade, drought, flood, pestilence, and earthquakewave after wave of calamity has swept over the peaceful, plodding Chinese farmer and laborer until he has been reduced to absolute desperation. Millions in certain provinces have actually starved to death within the past ten years, millions of others are even now trying to exist on the roots and bark of trees, millions of others, slightly better off, have, nevertheless, been undernourished for years. They see nothing ahead but the direst struggle for existence.

Then to these millions of oppressed and depressed farmers and laborers, some of whom have already turned bandit, come men, perhaps educated men, who say, "The government officials have robbed you, the landlords have cheated you, the gentry and rich merchants have exploited you! Go. kill them off, and take what they have stolen from you! Set up a government of farmers and workers, and forward world revolution!" Does it seem a strange thing under existing conditions in China that these propagandists should find a ready hearing among the many simple folk who are ground under a pitiless poverty?

Dr. Sun and other Chinese leaders have said that Communism would never succeed in China, that it is not suited to the national temper and traditional social organization. However that may be, one sometimes fears today that the wish is father to the thought, for Communism is actually spreading like a prairie fire in the land of Han.-Rev. Edmund L. Souder, Hankow. in The Living Church.

Christianity Despite Reds and Bandits

N EPIC of Christian loyalty and heroism is being written these One notable chapter days in China. of that epic will unquestionably concern the work of Bishop Logan H. Roots in the Central China city of News from that Commu-Hankow. nist-threatened place records that on Ascension Day, two Chinese deacons ordained to the priesthood. were Both candidates, says the report, answered the questions clearly and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places fac-Following ing possible martyrdom. the ordination services the two young Chinese preachers made their way again into the interior to their preaching posts.

During May and June, twenty-nine men and twenty-nine women were confirmed by Protestant Episcopal bishops in the Hankow area.-Christian Herald.

Appalling Famine in Hunan

THE China Famine Relief, New York, September 23d, received the following cable from its representatives in China:

CIVIL DISORDER HAS CAUSED APPALLING CONDITIONS IN HO-NAN INVOLVING FIFTY COUN-TIES WITH ONE AND ONE-THIRD MILLION PEOPLE. IF THE PRES-ENT MILITARY REVISION RE-STABILIZING THAT SULTS SULTS IN STABILIZING THAT AREA AS WE THINK PROBABLE LARGER RELIEF UNDERTAKINGS WILL BE NECESSARY. BUT RE-LIEF WILL BE IMPOSSIBLE WITH-OUT CONSIDERABLE FUNDS AND **ADVANCE** NOTICE. CE. AVAILABLE ONE-TENTH OF FUNDS ARE IS NECESSARY FOR THE WHAT NEED IN SHENSI.

-Baker-Djang.

A Missionary Enthusiast

N CHINA there are to be seen on L its rivers or in its villages certain Chinese evangelists, moving in They are known as the groups. "Clark bands," and the training and support of them have been made possible through the generosity of Mr.

Sidney Clark, who died in August after a long illness. Sidney Clark was an unusually successful man of business, who brought the same insight and vigor into his service of missions which he had shown in his business. He gave most generously to the L. M. S. and to the "World Dominion" ac-But his service was not tivities. limited in giving his wealth; he traveled widely and saw mission fields for himself. He had strong convictions upon the right methods to be followed in missionary work. The fostering of an indigenous church was a passion with him, and he had also a great concern for survey, for the more scientific and economical use of missionary forces in the field.

A Notable Chinese City

PHE city of Chengtu, with an esti-**1** mated population of 600,000, is surrounded by a great stone wall perhaps ten miles long whose gates are closed at night just as in the old days. In two hours and twenty minutes from Yachow by bus we had covered the distance usually traveled in two days by chair. It was evident that here in the far West we had found a great city. Within the last seven or eight years every street has been paved, and there are miles of wide thoroughfares. bordered by modern shops selling the wares of the world besides China's silks, rice and other products. Electric lights as well as petroleum lamps are in use on the same streets where lights are made with reed-fiber wicks and vegetable oil in earthen pots. Several daily newspapers are published in Chengtu, but reliable news from the outside world is scant. Telegraph lines run in several directions. The military headquarters operate radio stations both for receiving and sending messages. And now an ice factory is at work. All this in a city 1,650 miles from the sea-coast-more than a thousand miles from the nearest railway-300 miles from steamship service except in summer when motor launches come within 120 miles of the capital.

One day I took an hour to inspect some of the shops, most of which were filled with native products, but hundreds of them were well stocked with foreign goods... The world seems to be a neighborhood, and others besides missionaries seem to be interfering with old customs and life in China. -James H. Franklin in The Watchman Examiner.

JAPAN-KOREA

A New Venture in Mission Journalism

"THE Kingdom of God Weekly." L This is the name of a wellprinted illustrated family newspaper that made its appearance the first of the year and has been continually growing in influence since then. Each number contains in addition to a weekly sermon, a serial by Toyohiko Kagawa, articles on Christian art and nature study, and an attractive page for children. This weekly has at present a circulation of over 20,000, and sells in quantities at one sen a copy. It is largely used by workers in the Kingdom of God campaign, some Christian schools subscribing for as many as 300 to 500 copies.-The Christian Century.

Interview with Rev. Akira Ebisawa, Secretary of the National Christian Council of Japan

"PLEASE tell me just how Christianity, in your opinion, is superior to other Japanese religions?"

"Principally in its dynamic power. Buddhism wants you to sink away into nothing. Shintoism is a dead ritual. Confucianism is a system of ethics without any religious basis. Christianity helps you to make the most of your life. Its philosophy makes human life worth something. It gives an adequate motive for progress. Other religions have no one like Christ."

"As head of the National Christian Council of Japan, do you see much hope for closer Christian harmony between churches?"

"We are much encouraged. Ten denominations --- the Congregationalist, Methodist, Reformed, Presbyterian, Lutheran, Protestant Episcopal, United Brethren, Christian, Disciples, and Baptist-have agreed upon an informal basis for union, but we must wait for annual meetings to confirm the actions taken by leaders. Our laymen in general are in favor of the union, but ministers are afraid of unemployment and the loss of denominational heritages and convictions. Our study of the Canadian experiment teaches us, however, that neither of these fears is justified. Expanding work and specialization will absorb ministers, and denominational emphasis on certain beliefs may be preserved within the united churches."

"What hope is there for a rapid spread of Christianity in Japan in the near future?"

"We cannot hope for a mass movement such as we have seen in India and China in certain periods. Our people do not respond quickly to emotional appeals. University prestige and national traditions support the other religions, giving them respectable standing. But when a Japanese is converted, he usually stands true regardless of cost. We have no 'rice Christians' among our 250,000 followers of Jesus.

"Just the same, the outlook for the immediate future is bright. The government has recently taken a very favorable attitude toward Christianity as a means of checking the spread of Bolshevism. Even the public schools are now open to Christian influences. Beginning next January, we are to celebrate the seventieth anniversary of the founding of Japanese Christian missions by starting a three-year evangelistic campaign. The time is now ripe for such a movement."-Carl Knudsen in The Congregationalist.

Ambassador Honors Miss Denton

INITED States Ambassador W. R. Castle spoke in Kyoto, Japan, at a ceremony in the Doshisha honoring

four teachers who had given twentyfive years or more of service in that institution. One of the most honored was Mary Florence Denton, for forty years under the American Board, who in 1928 retired on the field. "A national treasure among educationalists of Kyoto," is how President Gintaro Daikuhara of the Doshisha characterized Miss Denton, and he added that as president of the Doshisha and a citizen of Japan he wished to express "heartfelt appreciation to the people of America who sent a great missionary like Miss Denton to Japan." "I wish," said Mr. Castle, "that there were more missionaries like Miss Denton."—Missionary Herald.

A Great Benefactor

VISCOUNT SAITO, Governor-General of Seoul, Korea, gave a farewell dinner to Dr. and Mrs. Horatio B. Newell, veteran missionaries now in America to retire with 43 years of service to their credit. "The Rev. Dr. Newell," said the Seoul Press in reporting the dinner, "is a great benefactor to the Christian work of the Empire. . . . He has devoted the best part of his life to the propagation of the Gospel in Japan and Chosen; he has been in our midst 45 years and is looked up to by all. We take this occasion to express our deep gratitude and great respect for Dr. Newell for his long devoted service on behalf of the spiritual work here."-Missionary Herald.

Christian Literature Society of Korea *HE Christian Literature Society of

L Korea faces the future with more assurance than ever before in its history of forty fruitful years. Two outstanding signs of progress are apparent. First, there is greater cooperation with the native churches. The control of the Society is vested in a board composed of representatives selected by the membership, by seven mission boards and by the Presbyterian and Methodist native church Today we have six Korean courts. trustees and hope soon to elect more. The Society is the only such organization in Korea for the production of an adequate Christian literature, and it has the full support of all the bodies which are members of the Federal Council in Korea.

The second sign of progress is the splendid building which is now being erected under the supervision of Mr. M. L. Swinehart, of the Southern Presbyterian Mission. Last year Mr. Swinehart returned from America after having raised about \$70,000 for a new building for the Society.

Nothing is more important in mission work in Korea than to provide for the rising generation an adequate Christian literature. The books, tracts, and periodicals produced by the Society have been uniformly sound and evangelical. Thus far Korea has been spared the evils of strife and controversy among Christian leaders. With the training of tens of thousands of students in both mission and government schools it is the more imperative that the new problems created thereby be anticipated and solved as far as possible. To this end the printed page is indispensable.-W. M. Clark in The Presbyterian Survey.

AFRICA

An African Missionary Speaks

I FOUND some of God's good people with splendid black skin and strong sound bodies sitting down in filthy, dirty small huts far away from civilization in the heart of Africa.

I gave them soap to shine them up —I gave them medicine to kill the germs. I coached them to sweep all the dirt away, without and within. I threw off my coat and showed them how to make bricks and burn them, in order to build strong houses in the place of the small dirty huts in which they used to live. I taught them to make straight paths, so they came to laugh at all the crooked paths they had made before.

What fun I have had in all the years I have spent in Africa, helping to build for the black man a worth-while world!

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Many times I have felt like shouting "Hallelujah!" when after a hard day's trek in the bush, by evening time, I have sat down before the camp fire, the only white man, together with black men and women, and heard the testimony of my schoolboys, and have seen souls come out from sin into the wonderful freedom in Christ Jesus.

You people at home, who never have had the chance to see dark eyes lighted up with the Holy Spirit, have missed much. I have seen it many times, and it thrills me and buoys me up, as nothing else can do.

The newest Gospel song travels faster from village to village in the jungle of Africa than the latest murder case of Chicago travels through the States.—Rev. John E. Brastrup in The Christian Advocate.

Open Doors in Nigeria

MONG the many open doors for the 🕰 Gospel in the Niger, West Africa, one is at Enugu Ezeke, the most northerly town in Southern Nigeria. and containing more than 40,000 inhabitants. Yet there is no church within many miles. The chief has appealed for a teacher and has undertaken to begin building a church and school at once. One of the senior teachers in the district is to be sent to open up work there. Rev. H. H. Daws, of the C. M. S., has made an extensive tour of this region and visited Makurdi, where the longest bridge in Africa is in course of erection, and held a service for Europeans -the first of its kind. Thirty-three Europeans attended, and the collection, amounting to £4, was put in the bank as the nucleus of a Makurdi European Church Fund.

Abyssinia

A UNIQUE coronation has just taken place in the country now universally known through the Postal Union as Ethiopia. Ras Tafari, who has for years acted as Regent while the country has had a nominal Empress, has been crowned king of all the kings of Ethiopia. All the great nations of the world sent representatives to be present at the coronation.

Ethiopia claims to be an unconquered kingdom. It is the only nation in Africa, save Liberia, that has not been brought under white dominion. This kingdom successfully resisted the onslaughts of Mohammed and the armies that followed beneath his flag. While they conquered Egypt and all North Africa, and for a time threatened to overrun the whole of Europe, Abyssinia in its impregnable fastnesses held out against the invaders and held fast its Christian traditions. These people, racially, are different from all the other races of Africa; and while there has been an intermingling on the borders of their kingdom, there seems to be a pure stock in the Amharic race, which has kept free from intermingling with the negroid peoples.

As Haila Salasi takes up the reins of government, he should have not only the well wishes of all the other nations but, especially, the prayers of all Christians. He stands as a Christian ruler, the political head of the Coptic Church, which is the State Church of that land. He comes with much enlightenment and with wisdom, gleaned during his occupancy of the second place in the kingdom, in the governing of the many tribes within his domain. If he can be given a free hand. his whole influence will be for the enlightenment of his people and the advance of civilization throughout the whole country.---R. V. Bingham in The Evangelical Christian.

The Angola Jubilee

THE small group from the United States which made the long voyage to Angola in order to be present at the fiftieth anniversary of the founding of the West Central Africa Mission to the Ovimbundu people returns with impressions both numerous and varied. Its members certainly realize, as never before, what it costs in blood and tears, in patience, prayer and pluck to found and carry on a real mission enterprise. We all have been impressed afresh with the wisdom of the decision to continue the closely cooperative relationship in Angola between the United Church of Canada and American Board.

The Angola field now occupied by the joint mission covers some 75,000 square miles. There are seven stations and one more has been decided upon. This field with its population of about 2,500,000 blacks is mainly a high plateau 6,000 feet above sea level, a relatively healthy country. It reminds one of the Colorado and New Mexico country.

The Jubilee was held at Bailundo, the first station occupied by the Mission fifty years ago. The carefully wrought program of the Jubilee provided for ten crowded days. These included a historical pageant in nine episodes and twenty scenes; a series of six conferences, two memorable sessions given over to memories of earlier days, the rendition of the cantata of Esther by a chorus of 540; and a summary of the work of each station and of the work in Angola by chosen representatives.

The great throng of 12,000 or more made a colorful and impressive audience, intent, quickly responsive, singing with enthusiasm, easily controlled. To see it disperse, streaming up the hill after a meeting, was a never-failing attraction. To see it in a vast unity was thrilling. Its size, orderliness and unity impressed all-visitors, Portuguese residents, missionaries and natives alike. If the Jubilee had been planned to show Christianity's strength in Angola, its purpose would adequately have been achieved. No one single event was more impressive than the great Sunday morning communion service conducted by the recently ordained pastors in this openair sanctuary.-Frank Knight Sanders in The Missionary Herald.

NORTH AMERICA Missionary Wild Geese

JACK MINER, in Ontario, Canada, learned to make friends of the wild geese which flew over his home, and

began putting metal tags on their legs, in order to know them when they returned. It then occurred to him that he could make them his messengers by stamping a Bible text on every tag. So every spring Mr. Miner catches hundreds of wild geese, and every one carries away a verse of Scripture on its little metal band. Many a lonely hunter or trapper who has shot a goose for his dinner must find the Bible message, for the geese fly into far rewhere there are neither gions. churches nor preachers.

Los Angeles Bible Institute

THE Bible Institute of Los Angeles L celebrates its twenty-fifth anniversary this fall. It was founded by Lyman Stewart, founder of the Union Oil Company of California, in conjunction with Dr. T. C. Horton, and represents an outgrowth of the Fishermen's Club, a Bible class organized in Immanuel Presbyterian Church of Los Angeles. Today its magnificent building, representing an investment of \$2,500,000, stands in the very heart of Los Angeles' great business district. It stands unique-an embodiment of a spiritual ideal, the materialized dream of a man who had achieved earthly success but knew that only the things which are unseen are eternal.

There is no country in the world that has not been touched by the blessing of Biola. It has but one foundation for all its work—the Bible; it knows no distinction of race nor creed, "save Jesus Christ and Him crucified." Its educational method is profoundly practical. Each and every student is required to practice as well as learn.

Some conception of the variety of Bible Institute activities is found in the more than thirty separate undertakings in which the executive staff or the students share. This includes, besides the Bible Collegiate Course, other specialized courses, evening school for church leaders, correspondence courses, Bible conferences, and evangelistic meetings for the churches. The famous organization of Bible women which conducts classes throughout the metropolitan area including organized classes for high school and business girls, extension work with boys and shop men, practical student work in homes, hospitals and jails are high points in a varied evangelistic program.

The Bible Institute in China at Changsha, Hunan Province, is supported by the Los Angeles Institute. As this article is being written the main buildings at Changsha are occupied by the Communists. In the recent sacking of that city Dr. Frank Keller, Superintendent, has reported that none of the Institute's personnel was harmed—only the buildings occupied. He confidently expects the Communists to be driven out so that the Institute may resume its activities this fall.—O. L. Ferris, Director.

Youth Challenge to the Church

A CHALLENGE to the whole Church to lend its support in the enlistment of 100,000 young men to advance the cause of Christ was issued as the climax of the annual convention of the Junior Brotherhood of St. Andrew of the United States, at Oberlin College, August 26 to 29.

The challenge came in the findings of the convention, the approximately 400 young men in attendance issuing such as an indication of their spiritual sincerity. They asserted their "confidence in the youth of our Church," and expressed the belief that young people today generally crave a larger spiritual life.

As evidence of our sincerity in these matters, we challenge the whole Episcopal Church to an active interest in and support of a movement to enlist 100,000 young men in the United States in a new vision of their spiritual opportunities and responsibilities. We would be 100,000 strong for Christ!...

In conclusion, we reassert our confidence in the youth of our Church; we voice its craving for a larger spiritual life, and we pledge to the Church our whole-hearted cooperation and interest in the hope that we may be of assistance in bringing the Church to her rightful position in the nation and in the world. With nearly 400 delegates from forty-two dioceses of the Church in attendance, the session was said to be the largest outpouring of the young manhood of the Church in years.— *Living Church*.

Reformed Church in America Celebrates

THE Board of Domestic Missions of the Reformed Church in America is celebrating its first one hundred years of service in the period beginning with June 1, 1930, and extending to May 31, 1931. As an evidence of appreciation on the part of the denomination, and in order that the Board may continue its work, the General Synod has authorized it to secure the sum of \$100,000 above the usual contributions from the churches.

To most readers it will be a surprise to learn that out of the 738 separate, existing churches on the roll of General Synod, 566 have at some time or other been aided by the Board, financially, either at their inception or during some period of stringency. A plain deduction from this fact is that if there had been no Board of Domestic Missions the Reformed Church in America might today be composed of only 172 churches. The figure, 566, does not state the whole number of aided churches, for there are scores of enterprises which the Board has aided that have fallen out of the ranks because of obstacles of one sort or another.

Today the Board is working in sixteen states, with outstations in Canada, the Virgin Isles and Mexico, and is also cooperating in a movement in the Canal Zone. Last year the Board aided 215 churches in varying sums, supplementing in many cases the small salaries raised on the fields. These churches reported 19,145 communicants and 22,860 scholars in the Sunday schools. From these churches there were added 1,736 new members, of whom 936 came on confession of faith.

In addition to this church work the Board is responsible for the Brewton School for colored boys and girls in Alabama, and also for student missionary work, whereby the services of the students of both seminaries are utilized.

As a result of a century's work, the Board today has a little over a million dollars invested in real estate and buildings occupied as churches, schools, parsonages, etc.—*Christian Intelligencer*.

The Gospel in the Mountains of Virginia

GREAT work remains to be done A among the mountain people of southwestern Virginia. Back there in the mountains are thousands who are hungering for the Word. Some of them have heard a few sermons-just enough to know a little of Christ's love for them and to make them hungry to know more. With just this little bit of knowledge of the Master there are some who have such a firm, true faith and love for Him that it makes those of us who have had so much more feel very humble. Then there are those who have never heard of Him, or at least never heard enough to have Him mean anything to them.

The people are farmers and very, very poor. It is necessary for them to work very hard in order to obtain any reward at all for their labors, because they have only the steep hillsides to cultivate and no flat fields.

All of the people became very much interested in the school opened for three weeks and every day there were some older people there to visit us. The children had had very little Bible study before we came; it seemed that they had had none. The older people, too, knew little about the Bible, but some were consecrated Christians. Their prayers were always most sincere and they always prayed for us in a way that made us feel very unworthy of the great trust that had been placed upon us.

The homes of the mountain people are very different in appearance. Those along the road are small, neat frame houses which are usually painted. Those back from the road isolated farther back in the mountains —are made of logs or plain, unpainted lumber and are small.

The children of these different kinds of homes, too, are different. Those living along the road are more likely to accept new things and are not so shy with strangers as those back farther in the mountains. But all of the children are real children and are not very different from other children the world over, except that they mature earlier.—Helen E. Pfatteicher in The Lutheran.

School Clubs in Alaska

WHEN Miss Edna R. Voss, secretary of the Division of Schools and Hospitals of the Board of National Missions of the Presbyterian Church, U. S. A., visited Sheldon Jackson School and learned of the club program, she said, "Why have you kept so quiet about it? We have heard nothing of what you have been doing!" The answer to this question was that there was a need to find out whether such a program would work before beginning to write about it. The program has worked, and Miss Voss wishes to tell how the plan is carried out.

The entire staff of supervisors and classroom teachers in the school, realizing the need of opportunities for pupils to make choices for themselves and to learn how to make use of their leisure time, decided that a club program might help to solve these problems.

At the beginning of the first period there were the following clubs: For boys, first aid, debating, boy scouts; for girls, home nursing, felt craft; for both boys and girls, soap carving, painting, school paper, and four dramatic clubs. Glee, travel, girl scouts and cooking clubs have been added since.

Notwithstanding all the problems and difficulties—failures, even—the school is a happy, busy home for ten months in the year for the children gathered there. When they go to their villages for vacation they take to their people the songs, Bible stories and lessons which they have learned in the school, and many of them return at the next semester bringing friends and relatives. So we feel that the eddying ripples of our school life are ever widening into greater circles of influence.—Lottie Stevenson in Women and Missions.

Revivals on Indian Fields

THE Western Oklahoma Indian Association was held this summer near Greenfield in the Arapaho country. Thirteen were baptized from the Aarapaho and Cheyenne tribes. Nothing like this in relation to these two tribes has been noted within recent years. The influence of the Mormons on these Indians is waning, it is re-Fifty-four baptisms on the ported. Crow fields have occurred so far this year, the largest number that has characterized a single year since the work among the Crows began more Ten are still than 25 years ago. awaiting baptism. The Crow Indian Association was held at "Three Tree Camp," twenty miles from Crow Agency. John White Man Runs Him, the son of the last survivor of the six scouts who led Custer to the Sioux camp on the Little Bighorn, was the moderator.-Watchman Examiner.

INDIA

Missionaries Rejoice in New Indian Marriage Law

"WE ARE greatly rejoiced in the passage of the new Marriage Bill for India," reports the Rev. R. F. Faucett, from Ballia, India. "It has changed the marriage laws so that girls may not marry before fourteen years of age and the boys sixteen years. That is not where it ought to be, but it is higher than it has ever been before. It has raised the age of marriage only one year over what it was before for the girl, but it has put a heavy fine and also imprisonment for disregard of the law and that is the great thing. Heretofore they would marry at any age, but now there is a fixed limit below which they may not go.

"The fine thing about this is that it was almost entirely the efforts of enlightened Indians, Hindus and Mohammedans. They found great opposition in their efforts to make this law from among the reactionaries, but it went over by the help of the women and the progressive Indians, with the assistance in the last instance of the government. When the vote came it won with a great majority.

"This is one of the by-products of the work of missions in India. It is a direct bit of legislation following the *Mother India* by Miss Mayo, which stirred the people so much at the time. It also made England change her law of the age of marriage to sixteen years for the girl, by recent legislation.

"Not that they were having many cases of marriage at that age, but it was the law that they might marry at fourteen years of age up to the first of the year.

"There was quite an effort on the part of some Indians to get the age raised to eighteen years for the girl, but that would have been quite impossible at this time. It will come in time, as the people now feel that their early marriages are one reason for their lack of progressiveness as a nation. The things that came out in the opposition fully justified the startling statements of Miss Mayo." — The Christian Advocate.

Complications of the India Problem

THERE is in some quarters a strong temptation to pronounce opinions on the future of Indian government on very general grounds, without sufficiently considering what the problem really is and what the difficulties are to be overcome.

We are dealing with a densely populated part of the earth of some 1,800,-000 square miles, twenty times the area of Great Britain, and containing a fifth of the population of the whole world. The bulk of this population is illiterate and follows its traditional agricultural occupation, living in the half million villages of India.

In the whole of India there are but thirty-three towns that have populations over 100,000. It is in these places that for the most part are found the educated minority.

There are over a dozen principal languages, to say nothing of more than two hundred vernacular languages, and in many cases these vernaculars belong to different families of speech and are entirely incomprehensible to people living in different parts of the country. As far as English is concerned, not more than sixteen males and two females in every thousand understand it.

To this confusion of tongues and immensity of areas and population must be added a diversity of races and religions, a diversity which leads unhappily to constant tension and sometimes to violent antagonisms.— Sir John Simon, Interview in The New York Times.

"None Who Did Not Hear About Jesus"

THE Christians of India have A adopted the *mela* idea and are holding in various parts of the country great yearly assemblies for praise, prayer, fellowship and spiritual renewing. Writing of one such assembly, called a Christian Jattra, a correspondent of the Indian Witness tells of a gathering of more than 1,500 persons which lasted three days. Non-Christians were invited. Witnessing for Christ was the leading feature of the gathering. The news of the Jattra was widespread and there was none who did not hear about Jesus. If they forget all about the Jattra procedure at least they can remember two words, "Jesus-Saviour." The motto of the Jattra is, "That we might by all means save some."---Missionary Link.

Money Talks

THE Government of India has just sanctioned a grant of 152,000 rupees (over \$50,000) to be spent in five years upon five boarding schools

in the Madura Mission of the American Board of Commissioners for For-The Department of eign Missions. Education is one of the divisions of government which have been committed into Indian hands. The grant, therefore, comes with the assent and approval of Indian officials. This sum is to match a similar amount that has been raised in recent years from American friends of the Mission, and means that at each of these five centers of work where selected boys and girls of promise from all the mission area are gathered for training, there will now be provided cottages for the girls, new dormitories for the boys, sick rooms, manual training sheds and kitchens, besides new schoolhouses; that is, each will be furnished with adequate and well equipped school plants.

The securing of this large grant without qualification, after study of the plans, is particularly gratifying, as it evidences the government's confidence in and appreciation of mission schools and their work. It is in line with the statements of the Simon Commission in its epochal report, as to the splendid service which missions have rendered to India. That the grant should be made in this turbulent period indicates that the government regards missionaries and their undertakings as welcome and profitable forces in the land, and as having a growing opportunity. --- Missionary Herald.

Dr. Butterfield Praises Missionaries

D R. KENYON L. BUTTERFIELD has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries, which for directness and timeliness can hardly be surpassed. As quoted by the review of the National Christian Council of India, he said:

If the Europeans and Americans who criticize the missionaries would give onethousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India.

-Missionary Voice.

WESTERN ASIA

Protestants in Egypt

THE Church in Egypt grows apace. There are now 20,200 communicants in the churches between Alexandria and the Sobat River in Sudan, and a Protestant community of from 50,000-60,000. There are 451 centers of preaching—some of these being located in private homes. Ordained ministers number 117. In Cairo ten congregations have their own pastors, and five are entirely self-supporting. There are 281 Sunday schools with 23,683 pupils.—Congregationalist.

Christian Literature in Persia

THE report of the Intermission Lit-Lerature Committee of Persia for the year of its activities recently ended records considerable progress in the provision and circulation of Persian Christian literature. The Committee has issued seventeen publications during the year under review, five of them being major books and the rest pamphlets and tracts. After many years of preparation and some three years of press work the largest publication yet attempted has been issued-the illustrated Persian Bible Dictionary. The actual sales of books and tracts show a rapid increase. The Committee was organized in 1925, and the figures for that and succeeding years are as follows: 1925-26, 2,500; 1926-27, 13,200; 1927-28, 21.700:1928-29, 33,400; 1929-30.47.550.

One of the chief distributors of this literature is a Persian convert, Mansoor Sang, known as the "Christian dervish." He is believed still to be on a

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tour begun a year ago, and has worked his way right across northern Persia in his double capacity of itinerant dentist and colporteur. This man has traveled from northwest Persia south to Kermanshah through Kurdistan, where he was in danger of death several times. From these he made his way through Hamadan to Isfahan, Shiraz, Kerman and Yezd.—*Church Overseas.*

Our Veterans in the Near East Campaign

AN UNUSUALLY interesting news dispatch from Istanbul was printed recently in the New York Times:

The old guard of American missionaries in Turkey is laying down its work of many years and returning home. Retirements this summer in the American Board of Foreign Missions include a number of missionaries who have worked in Turkey for almost half a century.

in Turkey for almost half a century. Dr. and Mrs. J. P. McNaughton, of Washington, D. C., who came to Turkey in 1887, and since then have directed missions and schools in different parts of Anatolia, are among those retiring.

Others are Miss Anna B. Jones, of Greenville, Ohio, who has been here for forty years; Miss Elizabeth Webb, a woman of seventy, who has taught in Adana for forty-four years and who will now go to Beirut, Syria, to live with her sister, Miss Mary Webb, who also gave forty years of her life to mission work and who retired last year; and Miss Charlotte Willard, of Carleton College, Minnesota, who has been with the American Mission in Merzifoup since 1897.

These veteran missionaries have had within the last few years to readjust their mission work to meet the scularizing orders of the new Turkish Government, which placed a taboo on religious instruction in Turkish and foreign schools.

All who follow the work of the American Board in Turkey know how successfully this readjustment has been made. The retirement of these veterans is not because of the new conditions, but in due course after notable success in a lifetime of service.—Congregationalist.

Iraq Girls' School

THE Kingdom of Iraq is making an effort to educate its children and especially to improve their physical condition. Prominent among the institutions furthering this work is the Central School for Girls in Bagdad which, in addition to instructing younger pupils, trains women to become teachers and to carry on the educational work in the future. A report of this school's progress is given by Mrs. A. B. Kjelland Kerr, an American woman who organized the normal department of the school, and who is now in this country on leave.

The girls' school was organized in 1922, according to Mrs. Kerr, and in the first month seven girls ventured to enroll. At the end of the year forty were in attendance. The training college, which five years ago numbered seven students, now has an enrollment of 100, and the course extends over a period of three years.

EUROPE

Dutch Leader Describes European Youth

A^T A luncheon given by the Federal Council of Churches, Dr. Visser T'Hooft, a student leader of Holland, and secretary of the World Student Christian Federation, described the present trend among the youth of European countries.

Ten years ago the keynote of the youth movement in Germany and in several other European countries was free self-expressionism, as a protest against any form of authority. Today, the thoughtful youth of Europe are aware that freedom is too negative a thing to serve as a commanding goal and they are looking for some positive and authoritative ideal to which they can dedicate their lives. Nationalism, on the one hand, and Communism, on the other, both get their strength from the absoluteness of the ideal which they set up. The Church can meet such a situation only by holding up an ideal which is still more commanding and better able to elicit the loyalties of youth.

Unemployment in England

GREAT BRITAIN is spending \$13 a second, or \$46,800 an hour, to feed, clothe and house the needy members of the country's army of unemployed. This figure is based on the expenditure of more than \$400,000,000 a year in doles. One-sixth of England's 12,000,000 industrial workers are idle. With winter approaching the efforts of Prime Minister J. Ramsey MacDonald's labor government to help the situation apparently so far have proved ineffective.—Watchman Examiner.

Forced to Auction Treasures

HARD times have hit the Lutheran church at Nagyszeben, Transylvania, Rumania, with such force, according to the Hungarian Lutheran Press Service, that it has been necessary for the congregation to offer at auction the historic treasures which have been accumulated throughout several centuries. Without the support of the state the congregation finds it impossible to raise enough money privately to maintain its schools, teachers and inner mission activities.

Among the antiques put up for sale are rugs, altar paintings, bells, communion cups and ecclesiastical garments richly brocaded in gold, all dating back many years and highly treasured for their historic significance. Experts declared that the vestments were made in Florence during the fifteenth century and were brought to Nagyszeben by the Saxonians in Transylvania who at that time maintained active business relations with northern Italy. At the time of the Reformation these Roman Catholic vestments were not put in museums as was customary in some lands, but were reserved by the church for use on important festival days, this custom being maintained until the close of the nineteenth century.

General Church Assembly of Poland to Meet

AMERICANS will be interested in hearing that the decree for the gathering of the "General Church Assembly" of the Orthodox Church of Poland has been issued with the endorsement of the president of that land, so that when it has been published, according to law, in each church, the date for the assembly can be regularly fixed. Meantime, one controversial question that seemed likely to cause much debating in this assembly has happily been put in the way of proper solution.

The Roman Church of Poland, it will be remembered, claimed ownership of a large number of churches in the land, and had commenced legal proceedings in the matter. Both parties have now agreed to refer this difficult matter to arbitration by consent, a commission being appointed by the agreement of both parties to hear and determine èach case. That the agreement should have been come to thus is a matter that reflects credit on the authorities of both churches.--W. A. Wigram in The Living Church.

Baptisms in Roumania

AT THE annual meeting of the Southern Baptist Convention in May, report was made that there had been 4,925 baptisms in Roumania during the preceding year, the largest number ever reported from a single field in a year to the Foreign Board of the denomination. In the past ten years the number of Baptists in Roumania has grown from 15,000 to nearly 44,000.

Compulsory Education in Russia

T IS reported that for the first time I in the history of Russia compulsory education will be introduced in that country this fall. All children between the ages of eight and fifteen will be forced to go to school. Sixty thousand additional teachers will be required, many of whom will be Communists. Instruction will be based largely on the teachings of Marx. Engels, and Lenin. Under such instruction it will not be long until all of Russia's children will be Communists. One shudders as he thinks of what the results of the new "cultural revolution" may have on the rest of the world.-Watchman Examiner.

Religion in Germany

FRANCIS E. CLARK stated, before his death, that Germany was carrying out his ideals for Christian Endeavor better, possibly, than any other country. The vastness and spirituality of the Eighth World's Christian Endeavor Convention recently concluded in Berlin lends illumination to its founder's statement. . . . Pietism still reaches deeply into the life of The land of Germany. Spener, Franke, and Zinzendorf is not without its modern mysticism. Most Americans are aware of the intense increase of the pietistic strain in recent Germany. Karl Barth and his followers are decidedly influential. Theirs is no small part in arousing German courage to face the disillusion and general distrust of religion, which has followed as a backwash of the World This pietistic element was War. thrust vividly into the foreground of the World Convention.-Ewart Edmund Turner in the Christian Centuru.

Russian Persecution of Religion

THERE is no prospect of a change ▲ in the attitude of the Russian government toward religion. It is rooted in Marxian dogmatism and on that rock many waves will break. The change of front toward the churches last March was merely the victory of the majority group in the party which believes that religion will die a natural death if its revival is not encouraged through persecution, over the minority group which would like to kill religion at all costs. In spite of official disclaimers, there is some evidence that the world-wide protest against the persecution of the churches helped to produce a change in policy. In this matter communist strategists are, as they imagine, very realistic. They are convinced that they will ultimately have war with the rest of the world, but they do not want it now while their industry is just in the building and unavailable for military purposes.

Meanwhile, churches will continue to close, not because there is overt persecution but because the government places a tax load upon them which many cannot bear. In a certain little village, the church, numbering twenty families, must pay a tax of \$200 and the priest must give an additional \$50 of his income of \$150 to the government. Furthermore his children are denied access to the higher schools and he must purchase his food dearly, as he cannot enter the government stores where food is sold cheaply. From the standpoint of the government he is a pariah and a death sentence would in many instances be kinder than the fate allotted to him.

The new Russia is robust and vitally alive but, as in other instances of history, its vitality is shot through with brutality, and the vengeance it takes upon every representative and symbol of the old order must chill the ardor with which one would like to praise its achievements. There is justice in revolutions when seen from a distant and historic perspective, but seen in the immediate instance, the brutality of revolutions freezes the soul.—Reinhold Niebuhr in The Christian Century.

ISLANDS

Another Bit of Romance

SEND 500 COMPLETE GILBERTS BIBLES. STEAMER LEAVES SYDNEY MAY. LONDON MIS-SION, BERU, GILBERT ISLAND.

What a thrill comes from these words! They formed a radio message sent on February 27 from the far Pacific islands and received at the Bible House, New York, the next day. Heretofore, it has taken from four months to half a year for such an order for Scriptures to travel from the Gilbert Islands to the Bible House. Think of the romance for these islanders and their missionaries, hitherto dependent for contact with the outer world on the call of one or, at most, two ships a year, and now in hourly

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comunication with that outer world by radio.

This whole matter of the Scriptures in the language of the Gilbert Islands is full of romance. When young Hiram Bingham, Jr., son of Hiram Bingham, pioneer missionary to the Sandwich Islands, set sail with his wife in 1857, it took these pioneers, in a little 156-ton ship, a good part of a year to reach their destination, the Gilbert Islands. There they, their belongings, and the material for a house were unloaded and left among the cannibal islanders, not a word of whose language did they know!

There was peril and romance in the story of the missionaries cultivating the friendship of the islanders, slowly acquiring a speaking knowledge of the language, patiently reducing it to written form, carefully translating the Scriptures into it, obtaining a printing press only to find it a puzzle, no one knowing how to set it up, suddenly sighting a boatload of shipwrecked sailors arriving in the harbor after drifting and rowing weeks and miles over the ocean in a little boat searching for land, one of the sailors proving to be a former printer and thereupon setting up the press!

There was romance also in the long and great work of the translation of the whole Bible by these same pioneers, who, in 1893, nearly forty years later, completed it (Mrs. Bingham read the proof meticulously three times, and inserted 120,000 punctuation marks!) and saw it printed at the Bible House in New York, from whence this radio message now summons a new shipment. Romance indeed!—Bible Society Record.

Dutch East Indies

SEVENTY or eighty per cent of the "Flock of Islands" of the Southern Sea which stretch from Sumatra to New Guinea belong to Holland. Islam is supreme, with animism prevalent everywhere, especially in Borneo, the Celebes and New Guinea. Chinese merchants control most of the trade and amass great wealth. In the chief cities of Java, Batavia, Bandoeng and Surabaya, self - supporting Chinese churches have been planted but wide work of Chinese evangelism throughout the islands is urgent. In Borneo, Moslem merchants in contact with the Dyaks are rapidly winning them for their faith and numerous villages have wholly embraced Islam.—World Dominion.

"John Williams V"

THE "John Williams V," recently christened with coconut milk at Grangemouth when she was launched, made a tour of the English coast before she sailed from London to voyage between Samoa and the Gilbert and Ellice Islands for the London Missionary Society. Her cost has been almost entirely met from the contributions of the children of the Congregational churches of Britain.

This little schooner is the fifth of her name to commemorate the work of John Williams, the pioneer who was murdered on Erromanga in the New Hebrides in 1839. The first "John Williams" left London in 1844, and the fourth boat of that name, which is to be broken up, has been at work for thirty-six years.

Another mission vessel, the "Southern Cross," built at Newcastle in 1903, is approaching the end of her career in these waters, for she is to be replaced by two smaller boats, one based on the Solomon Islands and the other on the New Hebrides in the Melanesian Mission.

In these southern waters it is difficult to avoid the $\pounds 10,000$ a year the average vessel costs to run, for otherwise missionaries would starve on the meager food stuffs on the islands, with which these boats form the only regular means of communication, while on every trip they carry children and teachers going or returning to central schools of a higher grade than it is possible to support on the smaller islands.—H. W. Peet.



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Praying Hyde; A Present-Day Challenge to Prayer. By Captain E. G. Carre. 189 pp. 2s 6d. Pickering & Inglis. London.

We are glad to give early notice of this book which, next to the life of George Muller, has done more than any other to emphasize the importance of intercessory prayer. This third edition contains a biography of Mr. Hyde of the Punjab and an account of his prayer life by Mr. Pengwern Jones, and his methods in personal work by R. M. Patterson. We also have extracts from his letters and the book closes with a Challenge to Prayer. SAMUEL M. ZWEMER.

The International Aspect of the Missionary Movement in China. By Chao-Kwang Wu, Ph.D. 285 pp. \$2.50. Johns Hopkins Press. Baltimore.

The professor of political science in the university at Shanghai has given us an able monograph on a timely subject. He writes with sympathy and insight on the legal rights of missionaries; control and protection of missionaries; international complications and status of missionaries. and their political influence. Not all missionaries will agree with his conclusions, but they cannot be set aside without consideration. The writer is of the opinion that Christianity must be stripped of its Western elements in order to win China. He makes a strong plea for the autonomy of the Chinese Church. In regard to the abolition of special privileges, Dr. Wu has no misgivings, but believes the right to propagate the Christian religion will depend on the goodwill of the Chinese people. His conclusion is: "All signs point to the fact that the missionary movement has entered a

new era. Never before has the movement faced such a complex situation. Now, probably for the first time, the 'heathen' East in general, and China in particular, vigorously challenges the supremacy of Christendom. In this connection one must not forget the fact that it was Christendom that sought the East, and that, therefore, if the bridge, which is beginning to span the civilization of East and West, now falls into a new and wider chasm, it will be because Christendom refuses to change its ways or its thinking." SAMUEL M. ZWEMER.

Bible Landmarks in a Changing Land. By J. Mac Phail Waggett. 130 pp. \$1.50. Revell. New York. 1930.

The author gives his readers scholarly, and at the same time vivid, glimpses of the Holy Land. He is pastor of Mount Zion Presbyterian Church, St. Charles, South Carolina, and his volume is at once a travel book, a Bible study book, and an aid to historical perspective. Dr. Ernest Trice Thompson, Professor of Theology in Union Theological Seminary, Richmond, writes a commendatory introduction in which he says that "those who cannot go themselves will find that the author, in an entrancing style, brings Palestine to them, and as they read, the stories of the Bible will live again before them."

A Century of Anglo-Catholicism. By Herbert Leslie Stewart. 404 pp. \$4.75. Oxford University Press. New York.

This is a fine piece of work, careful, just, honest and true. The writer is Professor of Philosophy in Dalhousie University. He is not an Anglican nor an Anglo-Catholic, but he treats the movement with perfect fairness and measures with impartial judgment its weakness and its strength. The story reaches from Newman and the Tractarians to the controversy in Parliament over the Revised Praver Book. There are fascinating studies of Newman, Fronde, Gore and Inge. The book is a rich account of one of the most notable religious movements of the last three generations and of our own. The question which it suggests for us is-How may we today find a way to break up the fetters and release the spiritual forces and begin a new and fuller experience of the ROBERT E. SPEER. Gospel?

The Theology of Crisis. By H. Emil Brunner. 118 pp. \$1.75. Scribners. New York.

Karl Barth is looming large above the horizon of Europe's theological thought. Some have even called him the greatest religious thinker since the Reformation. Next to Barth himself, the most notable exponent of his teaching is the author of this book, Dr. Brunner, Professor of Theology in the University of Zurich.

This little book is designed to explain the Barthian school of thought to English readers, and all who desire to know about a movement which is exerting large influence on the Continent should secure it. The author stresses the Calvinistic conception of God and salvation, the Lutheran conception of justification and the Kingdom of God, and the higher criticism modernist interpretation of the New Testament—an odd combination.

A Son of China. By Sheng-Cheng. 286 pp. \$3. Norton. New York.

After scores of books and hundreds of articles on the tumult and the shouting of battling war lords in China, it is a relief to enjoy this book's description of phases of Chinese life and culture of which people in other lands hear too little. The author is an educated young Chinese who wrote at the age of twenty-seven while he was studying in France.

Marvin McCord Lowes has translated it from the French into excellent

English and Paul Valéry of the French Academy has contributed a warmly appreciative preface. The scene of the main part of the book is laid in the author's ancestral home in China, and the principal character is his mother. It is a charming portrayal of a beautiful family life, with its devoted affection, its traditional customs, its occasional perplexing problems, and, when death enters the home, the pathos of genuine grief. This section throbs with human interest. Without any argumentative attempt to do so, it draws the reader into closer sympathy with the real life of the Chinese people. The latter part of the book deals with the Revolution. Here the author is less happy. He tells an oft told story and with some bitterness of feeling.

The Life and Letters of Sir Harry Johnston. By Alex Johnston. 351 pp. \$3.50. Jonathan Cape and Harrison Smith. New York.

Few men of modern times have lived a life so filled with varied and stirring experiences as Sir Harry Johnston. African explorer, scientific student of fauna, flora and ethnology, painter of such excellence that his pictures were hung in the Royal Academy in London, colonial Consul-General, Special Commissioner and colonial Governor who added more territory to the British Empire than any other man of his generation, phenomenal linguist who mastered not only several modern languages but dozens of African dialects, author of forty books and hundreds of newspaper articles, fighter of numerous battles, holder of government decorations and the gold medals of learned societies — what an amazing career! Swivel chair officials in the Foreign Office often hampered him and kept him out of the higher diplomatic posts for which he was eminently qualified; but the people and the governments of other lands recognized his great achievements. England owed much to the indefatigable explorer who added more territory to her Empire than any other man of his generation.

The story is graphically told by his younger brother, who was his private secretary for thirteen years and who accompanied him on many of his eventful journeys. It is an absorbingly interesting narrative of a remarkable man. A serious defect is the absence of a map. There are frequent references to parts of the vast continent of Africa whose precise location and boundaries the average reader cannot reasonably be expected to have clearly in mind.

Robert Stewart Fullerton: a Memoir. By J. J. Lucas. 264 pp. \$1.25. Christian Literature Society. Allahabad, India. This is an account of a remarkably interesting man who was an eye witness of the memorable events in India between 1850 and 1865. The author is the Rev. J. J. Lucas, D.D., who, after fifty-two years of devoted service for Christ in India, is still living on the field where his presence and counsel are a benediction to missionaries and Indian Christians alike. The book gives a suggestive insight into missionary thought and practice during the early days of Christian work in India. It is particularly valuable for its story of the mutiny in the letters of Dr. Fullerton, and for his narratives, in the years immediately following, of the experiences of Indian Christians who gave sacrificial witness to their faith during that trying period. The book is a real contribution to missionary literature in its graphic account of a historic tragedy and the sublime devotion of the followers of Christ who suffered.

The Quest of the Nepal Border. Gordon M. Guinness. Illus. 12 mo. 120 pp. 38 6d. London. 1929.

The acting director of the Regions Beyond Missionary Union has the gift of picturesque and forceful writing, like others of the Guinness family. Here he describes, with vivid and heart-stirring skill, the need of the people on the Nepal border for Christ and His salvation. The chapters include striking sketches of native Christians, descriptions of evangelistic work, a scene at the Trebeni mela and other glimpses of life. Throughout is stressed the search for truth among these interesting people. The story will stir the hearts of Christians with a desire to give the Gospel to the multitudes in unoccupied Nepal.

Who Moved the Stone? By Frank Morison. 294 pp. \$2.50. Century. New York. 1930.

The resurrection of Christ is a basic fact of Christianity. Without it the whole structure of evangelical belief would collapse. "If Christ be not raised, your faith is vain," St. Paul A book on this subject theresaid. fore deals with a vital theme. The author goes to the heart of it by centering attention on the disappearance of the body of Jesus from the tomb. He carefully evaluates all the known facts in the closing days of our Lord's earthly life, the circumstances in which the empty tomb was discovered, the effect upon the disciples, their subsequent transformation from despair to jubilant confidence, and the tremendous significance of the fact that the Christians boldly proclaimed the resurrection of Christ "within a quarter of an hour's walk of the place in which, if their contention was false, the moldering remains of their great leader lay," so that "the practical issue could be settled at first hand, immediately, and by any number of witnesses." The argument is developed with such invincible logic that we do not see how any reader can doubt the glorious fact that Christ did actually rise from the dead as the New Testament declares. Laymen as well as ministers will find this book helpful. Our only criticism is that the author does not definitely answer his own question as to the identity of the one "who moved the stone."

The U. S. Looks At Its Churches. C. Luther Fry. 183 pp. \$2.50. Institute of Social and Religious Research. New York. 1930.

It is trite to say that statistics are dry. Sometimes they are, but not the statistics in this book, for they viv-

idly present stirring facts about the position and progress of Christianity in America. They deal with questions that all thoughtful people are interested in: What proportion of Americans belong to church? To what denominations do they belong? How are churches geographically distributed? How rapidly are churches growing? Is the Sunday-school declining? To what extent are ministers academically trained? What is the value of church property? How much do The information churches spend? given in reply to these questions is based upon a careful study of the Federal Census of Religious Bodies, and the book is issued under the auspices of an institute whose directors include Dr. John R. Mott, Bishop Francis J. McConnell, Paul Monroe, James L. Barton and others of unquestioned standing. The book is therefore authoritative and reliable.

Africa and Some World Problems. By General J. C. Smuts. 184 pp. \$2.50. Oxford University Press. New York.

General Smuts is, by universal acclaim, one of the great statesmen of this generation. At the Peace Conference in Paris after the World War, observers agreed that this South African was one of the three men who showed the highest wisdom and the widest vision, the others being Venizelos of Greece and Wilson of Ameri-When such a man speaks, the ca. world listens. This book consists of six lectures that General Smuts delivered in Great Britain last year, three of them being at Oxford University on the Rhodes Memorial Foundation. The subjects are Livingstone. African settlement and native, policy, peace, the League, and democracy. They are characterized by the breadth of view. clearness of statement, and soundness of judgment for which the author is famous. He pays tribute to missions. "The missionary enterprise," he says, "with its universal Christian message and its vast educative and civilizing effort. is and remains the greatest and most powerful influence for good in Africa." Roger Williams, Prophet and Pioneer. By Emily Easton. 399 pp. \$5.00. Houghton Mifflin Co. Boston.

Roger Williams bulks large in the struggle for religious liberty. Denied it in the England of the seventeenth century, he came to the Massachusett's colony, only to find that the Pilgrim Fathers were as intolerant as the bishops of the Church of England. His insistence on the right of the believer to absolute freedom of thought and worship, without interference by either church or state, soon brought him into trouble. It must be admitted that he was a man of inflexible temper as well as strong convictions, not an easy man to get along with. But a man of softer type could not have stood against the stern uniformity of those pioneer days. He waged a great battle for religious liberty, and he did not shrink from the persecution that followed. He was a voice in the wilderness, and his ideas have prevailed.

The author of this book has rendered a large service in recounting the story. As a biography, it is perhaps open to the criticism of sometimes elaborating the frame at the expense of the picture. It is important to place a given character in his historical setting, but Miss Easton devotes the first 116 pages to conditions in England, with only incidental references to Williams, and some of the succeeding sections have more to say about the colonists and the Indians than about Williams. History is more prominent than biography in a considerable part of the book. However, it is good historical writing, showing careful study of the sources, and making the volume a valuable contribution to the literature of the seventeenth century and the development of religious freedom.

The Great Empire of Silence. Robert Merrill Bartlett. 60 pp. \$1.25. Boston.

These Easter meditations are based on Jesus' silence, suffering and sacrifice. Their purpose is to strengthen faith, give fortitude and make real the glory of the life beyond. The English is beautiful, the thought poetic, the philosophy sound and the vision of Jesus is refreshing. It is an excellent gift book for the Easter season.

M. T. SHELFORD.

African Horizons. By John Cudahy. 159 pp. \$3.00. Duffield. New York.

This is a volume to delight the lover of the African wilderness and its big The author is a well-known game. business man of Milwaukee who has had a varied experience as a soldier, explorer and author. He went to Africa as a member of the Massee-Milwaukee Public Museum Expedition to collect specimens and photographs. The party had some thrilling adventures with lions, rhinoceros and elephants which Mr. Cudahy describes in racy English. The volume is superbly illustrated with drawings by H. B. Rowntree and photographs by the author, and the publishers have given it attractive binding and letterpress.

BRIEF MENTION

Two books for the devotional use of the Bible are The Bible In My Everyday Life, by Eugene Franklin Reese, (432 pp., \$2.85, The System Bible Co., Chicago), and Daily Bible Memory Verses, by Gertrude Wales, (52 pp., 75c, Revell, New York). The former groups Scripture passages under appropriate headings so that the reader finds the inspired teachings conveniently assembled for practical guidance. Prof. A. T. Robertson, D.D., in an introduction writes of the helpfulness of the book in strengthening faith and helping in times of trial and The latter book is of temptation. pocket size, giving daily verses for memorizing, arranged topically for 52 weeks. Mrs. Henry W. Peabody, the well-known Chairman of the Central Committee on United Study of Foreign Missions, highly recommends it in an introduction.

NEW BOOKS

Industrial Village Churches. Edmund deS. Brunner. 193 pp. \$1.50. Institute of Social and Religious Research. New York.

- The Evangelization of Pagan Africa. J. DuPlessis. 408 pp. \$6. Stechert. New York.
- Eyes in the Dark. Zenobia Bird. 226 pp. \$1.50. Revell. New York.
- David Elliot. E. Everett Green. 190 pp. 80c. Pickering & Inglis. London.
- The Coming Religion. Nathaniel Schmidt. 262 pp. \$2.25. Macmillan. New York.
- The Korean Church and the Nevius Methods. Charles Allen Clark. 278 pp. \$2.50. Revell. New York.
- Henry Martyn of Persia. Jessie Page. 179 pp. 80c. Pickering & Inglis. London.
- Prayer. W. E. Orchard. 135 pp. \$1.25. Harpers. New York.
- The Sarcophagus of an Ancient Civilization. George L. Robinson. 495 pp. \$7.50. Macmillan. New York.
- Ten Thousand Miles With a Dog Sled. Hudson Stuck. 420 pp. \$4. Scribners. New York.
- Tales of India. Various authors. 62 pp. 1s. Church Missionary Society. London.
- Toni of Grand Isle. Nelia Gardner White. 300 pp. \$2. Penn Pub. Co. Philadelphia.
- The Inspiration and Accuracy of the Holy Scriptures. John Urquhart. 439 pp. 58. Pickering and Inglis. London. 1930.
- International Aspect of the Missionary Movement in China. Chao-Kwang Wu. 285 pp. \$2.50. Johns Hopkins Press. Baltimore. 1930.
- A Madcap Family. Amy Le Feuvre. 270 pp. 2s. 6d. Pickering & Inglis. London. 1930.
- Mystick Oder Versohnung. Dr. Karl Heims and Kokichi Kurosaki, Furche Pub. House. Berlin. 1930.
- Pub. House. Berlin. 1930. D. L. Moody. W. R. Moody. 556 pp. \$3.50. Macmillan. New York. 1930.
- Praying Hyde. E. G. Carre. 189 pp. 2s. 6d. Pickering & Inglis. London.
- Roger Williams. Emily Easton. 399 pp. \$5. Houghton Mifflin. New York.
- Who Moved the Stone. Frank Morison. 294 pp. \$2.50. Century. New York.
- Nature and Religion. Charles H. Tyndall. 275 pp. \$2. Revell. New York.
- Between the Desert and the Sea. I. Lilias Trotter. 63 pp. 6s.
- Bible Landmarks in a Changing World. J. MacPhail Waggett. 130 pp.
- Ursula. L. A. Barter-Snow. 320 pp. 2s. 6d. Pickering & Inglis. London.
- The World's Best Religions Quotations. James Gilchrist Lawson. 192 pp. \$2. Revell. New York.



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DELAVAN L. PIERSON, Editor

ARTHUR J. BROWN, Editor for 1930

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Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 5, 1879. FRANK B. KELLOGG was elected a Judge of the World Court on September 17th to fill the vacancy caused by the resignation of Charles Evans Hughes, and on September 25th, he was chosen to serve a full term of nine years beginning January 1st when the other term expires. He has accepted the appointment.

Though Mr. Kellogg is seventy-four years old, his election was considered highly desirable because the Court may be called upon to interpret the Pact which bears his name. The other Judges chosen for the nine-year term include nine from Europe, three from Latin America and two from the Far East.

* * :

THE RT. REV. FRANK W. CREIGHTON, D.D., Bishop of Mexico, has been asked by the Presiding Bishop of the Protestant Episcopal Church to take over, in addition to his oversight of that missionary district, the new office of Domestic Secretary at the Church Missions House, and give his organizing and administrative ability to that task.

*

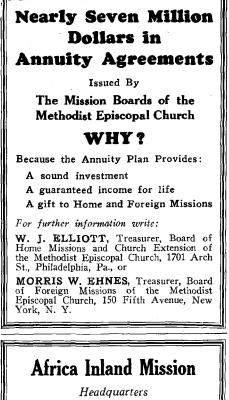
DR. WILLIAM NESBITT CHAMBERS' Jubilee was celebrated in connection with the annual meeting of the Syria section of the Near East Mission and the Evangelical Union of pastors and preachers. To mark his fifty years of work for the Armenians they planned and carried out a delightful service. A sketch of his life was given by one of their number who had been associated with him for thirty years. At the close they presented him with a cane beautifully inscribed.

* *

DR. TOYOHIKO KAGAWA, eminent Japanese author, Christian saint and social prophet, is to visit America again next year. He will be one of the speakers at the World's Y. M. C. A. Conference, at Cleveland, in August. He has just completed two books in Japanese, "God and the Gospel of Divine Love," an introduction to the New Testament, and "Meditations About God," of which twenty thousand copies of each have been printed.

OBITUARY

DR. JAMES HENDERSON, Principal of Lovedale Missionary Institution, Cape Province, Africa, passed away suddenly at Lovedale, July 19. The high standards associated with the school have been directly due to the personal influence, the untiring industry and business ability of Dr. Henderson. He has had the benefit of the fullest cooperation of his daughters who is on the staff of the Institute.



373 Carlton Ave., Brooklyn, N. Y.

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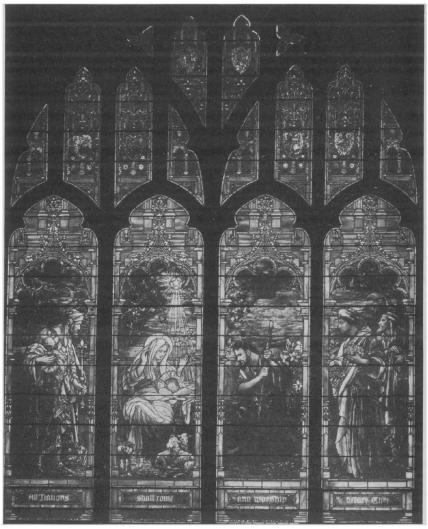
A qualified woman missionary physician for a woman's hospital in Jhansi, United Provinces, India, to sail not later than January, 1931. A short-term worker for two or three years would be considered.

Correspondence should be addressed to:

Mrs. F. H. Marston, Candidate Secretary, Woman's Union Missionary Society of America, Room 315, Bible House, New York City.

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O little town of Bethlehem, How still we see thee lie; Above thy deep and dreamless sleep The silent stars go by: Yet in thy dark streets shineth The everlasting light; The hopes and fears of all the years Are met in Thee tonight. O holy Child of Bethlehem, Descend on us, we pray; Cast out our sin, and enter in, Be born in us today. We hear the Christmas angels The great glad tidings tell; O come to us, abide with us, Our Lord Emmanuel. —Bishop Phillips Brooks.



A CHRISTMAS MESSAGE

A S CHRISTMAS approaches, I picture to myself the observance of the day in many lands—the hymns that will be sung, the prayers that will be offered, the giving and receiving of presents, and the joyous gatherings about family tables. I think too of the longings that will be in many hearts for loved ones far away. I know that while some will spend the day in happy circumstances, others will spend it in illness or anxiety; but I also know that He who was born in Bethlehem 1900 years ago ever liveth to give just the blessing that each one will need.

Should not the time which we commemorate as the anniversary of the birth of our Lord and Saviour inspire us anew with the joy that His coming meant for the world, give us a richer sense of His companionship, lead us to value anew our fellowship with one another in the Gospel as co-workers together with God. No matter what the future may bring, "my God shall supply every need of yours according to His riches in glory in Christ Jesus." Not some of your needs but "every" one; not in scanty measure but "according to his riches in glory in Christ Jesus." What more can the believer ask?

The difficulties that beset missionary work just now are many. Instead, however, of allowing ourselves to be depressed by them, should we not feel that they constitute a new challenge to our faith? That eminent Chinese Christian, Chang Po-ling, has well said: "To be sure, it is a discouraging outlook just now. But why should we let go of our faith because things look so bad? If everything looked promising we might do without faith. In discouraging times, when all we see is depressing, is the very time when faith helps most. Right now is exactly the time to have faith."

In Irvin Bachellor's "Dawn," a historical tale of the days when the Son of God walked upon earth, the principal character, Doris, who had given her heart to Jesus and consecrated her life to His service, said to a scoffer who had declared that Christ's sayings were not original: "I have felt the power of His Word. If His sayings were in the writings of Hillel, they were dead. He raised them from their grave and put life into them and set them traveling through the world. Not all the Legions of Rome can stop them." Thank God that this was true, and that if all the Legions of Rome could not stop them in the first century, neither can all the powers of earth stop them in the twentieth. Let us face the New Year with serene and unwavering faith in our blessed Lord, and with renewed confidence in His guiding hand. A. J. B.

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YESTERDAYS IN HOME MISSIONS

BY THE REV. WILLIAM R. KING, D.D. Executive Secretary of the Home Missions Council

THE North American Home Missions Congress in Washington, December 1-5, furnishes a fit occasion for a glance backward over the road already traveled in our 300 years of home missions history, as well as for a look forward to the great stretches that are ahead.

We Americans are so absorbed with our todays and so anxious about our tomorrows, that we are prone to forget our yesterdays. Even churches and mission boards may become so burdened with present tasks and current budgets, and so concerned about the problems that are ahead, that they fail to remember "the years of the right hand of the Most High." It is well for us to stop once in awhile and recall the past. The surest cure of pessimism in missionary work is a knowledge of missionary history.

There is nothing more reassuring than the history of the planting of the Church on these shores, and its triumphant march across the continent. It is a romantic and thrilling story that will richly reward all who read it. The beginnings are shrouded in mystery. When, where and by whom the first Christian message was preached on the American continent is only conjecture. There is a tradition that missionaries from Greenland visited the coast of New England during the 12th and 13th centuries, and preached to the natives.

The discovery of America by Columbus in 1492 marks the historic beginning of Christian missions on this continent. Rome took advantage of the discovery to ex-

tend her sway. Twelve priests came with Columbus on his second voyage and began the evangelization of the natives. The romantic story of Roman Catholic missions in North America in those early years falls into two parts-the Spanish missions in the South and the French missions in the North. Whatever may be said of the methods of those early missions, we must admire the devotion and heroism of those Jesuit and Franciscan fathers, who gave their lives to plant the cross on these shores and bring the Gospel to the benighted red men of the western world.

Protestant Missions in North America fall into periods of about one hundred years each. The turning points are marked by centuries.

FIRST PERIOD 1607-1717 Protestantism Comes to America

Two general causes led to the coming of Protestants to America -theological controversies. and the consequent political persecutions in Europe. These persecuted Protestants sought asylum in America, where they could "worship God according to the dictates of their own consciences, with none to molest them or make them afraid." They settled along the Atlantic seaboard from Maine to Georgia-English Episcopalians in Virginia, Puritans in New England, Dutch in New York, and Quakers in Pennsvlvania. Crude homes were built, little churches were erected, and a primitive civilization was begun. The people were scattered and hard to reach.

Missionary activities during this first century were confined to the Indian tribes and the scattered settlers along the Atlantic coast. Among the more noted preachers to the Indians during this period were: Roger Williams (1639)founder of the Baptist Church in America, John Campanius (1643) -Swedish Missionary to the Delaware Indians, Megapolensis (1642) -Missionary of the Dutch Reformed Church to the Indians in New York, John Elliott (1649)-Apostle to the Indians, Francis Makenie (1681)-father of American Presbyterianism, and William Penn (1682)—Quaker Governor of Pennsylvania and friend to the Indians.

SECOND PERIOD 1717-1817

Protestant Missions Reach the Mississippi

At the beginning of the eighteenth century, small missionary funds called "Pious Funds" were established aid the little to churches around New York and Philadelphia. With the establishment of these funds the second century of American Missions may be said to have begun. The first one was sent over from Scotland by the Presbyterians, out of which the first home mission grant was made in 1717, to the First Presbyterian Church of New York, worshiping at that time in the town hall.

During this second period, there was no organized Home Missions. The only work done was by local preachers, who at their own expense and initiative made short itinerations into the regions round about. There were no roads, no means of travel, save on foot or horseback, or along the rivers in crude canoes, or up and down the coast in small sailing vessels.

The more earnest among these pioneer preachers made tours into the outlying regions and up and down the rivers, preaching to little groups here and there in the wilderness and organizing churches as they could. Among the more noted of the missionaries of this period were: Spangenberg (1735) -pioneer Moravian missionary in Georgia, Nitschmann (1735)-bishop of the Moravian Church in Pennsylvania, Muhlenberg (1742) -Moravian pioneer in Pennsylvania, David Brainerd (1743)saint and missionary to the Indians Delaware. Zeisberger of the (1746)—for 62 years missionary among 13 Indian tribes of the North, and Otterbein-pietist of the Reformed Church and one of the founders of the United Brethren Church in 1800.

Early Missions in Canada

Protestant missions began in Canada after the expulsion of the Arcadians in 1710. The Anglicans were the first to enter, in 1710; then followed the Congregationalists in 1750; Presbyterians in 1764; Methodists in 1772; and the Baptists, after one or two vain became established in efforts. These beginnings in New 1778. Brunswick and Nova Scotia were attended by great hardships and many discouragements. Ministers were few and hard to get; the people were scattered; the Roman Catholic Church was firmly entrenched.

Among the leaders in the far north in the 18th century were: William Tutly (1710), Henry Alline (1770), William Black (1772), James Murdock (1776), and Nicholas Pierson (1778).

Scotch-Irish Immigration

Between 1730 and 1770, 500,000 Scotch-Irish immigrants settled

in New England, Pennsylvania, Southwest Virginia, North Carolina, Tennessee and Kentucky. By 1763a Zone of Presbyterian churches stretched from New England to the frontiers of Georgia, and these early pioneers had pushed to the crest of the Alleghenies and were beginning to push down into the valleys beyond. The first to penetrate the wilderness were the "Long Hunters," followed by the surveyors and then by the settlers. Four streams of immigrants poured through the Mohawk Valley, Southwestern Pennsylvania, the valley of Virginia, and around the mountains into Georgia and Alabama.

In 1790, the first census of the United States gave to that section the following distribution of population: Southwest Pennsylvania 62,218, Western Virginia, 55,873, Kentucky (below Licking River) 73,677, and Tennessee (1795) 66,-549.

Settlement of Ohio Valley

There were few settlers north of the Ohio prior to the Revolution. In spite of treaty agreements. England held the forts and incited the Indians against the settlers for ten years after the Treaty of Paris. The Ohio Company, formed in Boston, March 1, 1786, bought the Western Reserve. That year Marietta, Ohio, was founded and a Congregational church was organized with 31 members. Eleven years later an academy was founded. By 1800, 35 of the 103 townships of the Western Reserve had 10,000 The census of 1800 gave people. Ohio Territory 43,365 population.

The Methodist circuit riders went into this section, and by 1812 had an organized conference with 30,000 church members, 69 circuits and 100 preachers. The Presbyterians were strong in the section at that time. John B. Finley, the first presiding elder of the Methodists, said in 1812: "The County is full of Calvinists and Universalists and the Presbyterian influence is so great the Methodists can scarcely live." The first Reformed Church in Ohio was organized by the Rev. Jacob Christman in 1803.

Organization of Mission Boards

During the latter part of this second period of Home Missions in North America, there were organized a number of missionary agencies for church extension into the new regions. One of the first was the Society of the United Brethren in 1745. Then followed in order the Committee of the Reformed General Synod (1786), Episcopal Committee on Missions (1792), Missionary Society of Connecticut (1798), Standing Committee on Home Missions of the Presbyterian Massachusetts Church (1802),Baptist Missionary Society (1809), and the American Board of Commissioners for Foreign Missions (1810).

National Events

During the last quarter of the 18th century and the first quarter of the 19th, a number of important events took place that radically affected the nation and did much to make possible the great home mismionary movements of the 19th century. Among them the following were the most outstanding: the Revolution in 1776, the adoption of the Constitution in 1789, the Louisiana Purchase in 1802, the Lewis and Clark Expedition in 1805-6, the opening of free lands in Ohio, and the War of 1812.

The outstanding home missionaries of the last quarter of the

18th and the early years of the 19th century were: Francis Asbury (1772-1816)—first Bishop and founder of American Methodism. Samuel Doak (1775)-founder of Washington College, Tenn., Jonathan Mulkey, Andrew Baker and Edward Kelly, (1776)-pioneer Baptist preachers in Southwest Virginia, Gideon Blackburn (1792-1810)—apostle to the Cherokees in Tennessee, Bishop McKendree (1800)-second Bishop and coworker with Asbury, and Peter Cartwright (1805)-pioneer Circuit Rider in Tennessee and Kentucky.

Migration Westward

With the passing of colonial government and the organization of the Federal States Government, there began a movement of population toward the West. This was greatly increased by the hard times following the War of 1812. War prices, the falling off in trade, the long embargo, the inhuman law of imprisonment for debt, the burden of taxation, and the opening of free land in Ohio, all gave impetus to this migration, which for a time threatened to depopulate the Atlantic Coast states. The roads were lined with wagons and people going West.

Samuel J. Mills

The missionary pathfinder of that period was Samuel J. Mills, the first great apostle to the southwest. Disappointed in not being able to go to the foreign field, he gave himself to the study of conditions in his own country. In 1812 and 1813, he made two journeys from his home in Connecticut as far west as the Mississippi, and as far south as New Orleans. Upon his return to the East, he pled for missionaries to be sent to the great and growing southwest. He said: "The whole country from Lake Erie to the Gulf of Mexico is a valley of the shadow of death. Darkness rests upon it. It has more than a million inhabitants, and is increasing every day from a mighty flood of emigrants." There were, he declared, districts east of the Mississippi, through which he passed, of from 20,000 to 50,000 people without a single preacher.

These tours of Mills and his stirring appeals led to the great home missionary movements of the 19th century, and bring us to the next great period.

THIRD PERIOD 1817-1917

Home Missions Become National

Following Mills' reports of the religious destitution of the new sections being populated so rapidly, there came into existence within the next few years several home missionary boards and societies charged with the responsibility of sending missionaries into the new The Massachusetts and regions. Connecticut Missionary Society. under which Mills labored, was already in existence. Then followed the organization of the American Bible Society (1816), Presbyterian Board of Home Missions (1816), Missionary and Bible Society of the Methodist Episcopal Church (1819), American Sunday School Union (1824), American Tract Society (1825), Congregational Home Missionary Society (1826), American Missionary Society of the Reformed Church (1826), Board of **Domestic Missions of the Reformed** Church in America (1831), and American Baptist Home Mission Society (1832).

The first missionary to labor beyond the Mississippi was Salmon Giddings, who went out under the American Board in response to an

appeal from an earnest Presbyterian layman in St. Louis. On November 17, 1817, he organized the First Presbyterian Church of St. Louis, which is the oldest Protestant Church west of the Mississippi with continuous history and the mother of Protestantism in that great western region. This was the beginning of the great century of organized Home Missions, which was to see the Church firmly planted throughout the continent and even as far north as Point Barrow, Alaska.

On the Trail of the Covered Wagon

Following closely upon the organization of these mission boards began the great trek of the Covered Wagon across the continent. One hundred years ago this year, that romantic movement began. On April 30, 1830, the first wagoners started from St. Louis, led by W. L. Sublette, with a caravan of twelve wagons, twelve head of cattle for food, and eighty-one men.

About this time there sprang up that strange cult of Mormonism, which has played such a prominent part in home mission history for a century. Originating with Joseph Smith, in New York State one hundred years ago this year (1930), and passing through successive stages in Illinois and Missouri, it finally found its permanent home in Utah. On July 24, 1847, Brigham Young, and his band of workers and travel-weary pilgrims, stood on a foot hill of the Wasach Mountains, overlooking the great Salt Lake Valley, and exclaimed: "This is the place." Soon after, home missionaries began their work among the Mormons of Utah. The story of its sufferings, the romance of its migration, the remarkable growth of the Church of

the Latter Day Saints, have been the subject of books, magazine articles, and missionary literature in large abundance.

Then followed the Bidwell party in 1841, the Donner party in 1846, and the gold rush to California in 1849. For a half century these migrations kept up until the entire West was peopled.

Church Extension

During the last century, home missionary work was largely denominational church extension. It consisted almost entirely in the planting of churches in the new territories and in the effort to keep up with the population in its westward march. The Church, during those romantic years, was on the trail of the Covered Wagon. As new territories were opened up and new communities settled, the missionaries planted churches. In fact, some of these early missionary pioneers, like Marcus Whitman, were colonizers and active promoters of western migration. Whitman's great feat in crossing the Rockies with a covered wagon and opening up the Oregon trail to the Northwest is an outstanding example of the place of the home missionary in the early history of the West. The history of the West during the first half of the 19th century cannot be written without giving a large place to those brave home missionary adventurers who with unsurpassed courage endured the hardness of those rough and primitive days, while planting the Church on the plains, in the mountains and in the frigid regions of Alaska.

Immigration

Another movement, which mightily affected Home Missions and added to the responsibilities of

our Home Mission Boards during this great missionary century, was the coming of foreigners. From 1821-1910, there came to America from Europe a total of 27,870,598 Prior to 1882, most of people. these came from Northern and Western Europe. After that date, immigration came largely from Southern Europe. In 1920, the foreign-born from southern and southwestern Europe numbered about 5.000.000. This influx of population introduced many new and difficult problems for the Church, as well as for the State. Three-fifths of them settled in New England and the Middle Atlantic states, very largely in the cities, thus creating both city and industrial problems. Missions among the new Americans have played a large and important part in Home Mission work during this third period.

With the Spanish-American War in 1898, the West Indies, Cuba, Santo Domingo, Haiti, and Porto Rico were added to our Home Mission responsibility. For 300 years, these Islands had been under the rule of Spain and the dominance of the Roman Catholic Church.

The list of men and women of this heroic period of Home Missions is too large to include in this brief outline; it would require pages even to list them. Among the most outstanding names of the period were: Bishop William Taylor, Lee, Whitman, Spaulding, Mc-Beth, Cooke, Harwood, Jackson, McFarland, Young, and Kemper. The record of their accomplishments can never be adequately Today, written. thousands of churches, hundreds of thousands of church members, a vast host of consecrated, able ministers and teachers, and a magnificent civilization west of the Mississippi, all

testify to the work of the faithful home missionary of the 19th century.

Women, from the beginning. have been in the forefront of all missionary activity, both home and Their work was carried foreign. on for many years in connection with the so-called "men's boards" of the various denominations. The first woman's home mission board or national society was organized in 1877. Since that date, women's home mission boards have been organized in many of the denomina-The women's boards have tions. always been interested particularly in specialized types of work, such as schools, hospitals, social centers, and for special groups of unprivileged peoples, such as the Indians, Mountaineers, Mormons, Alaskans, Negroes, Migrants, Mexicans and Orientals.

FOURTH PERIOD-1908

Home Missions Become Cooperative

Not quite a quarter of a century has passed of this present period, but enough has been accomplished in the line of interdenominational comity and cooperation to indicate the new trend in Home Missions. There is, without question, a "new Home Missions," and the chief characteristic of it is coöperation. The old time rivalry is passing. A new spirit is dominant. Denominational boards are no longer competing as they once did in church extension, or denominational expansion; they are coöperating in a constantly developing team work for the conquest of America for Jesus Christ and His Kingdom. Twenty-seven of the major denominations. thirty-three and home mission and church extension boards are constituent members of the Home Missions Council.

[December

During these first twenty-two years of coöperative home missions, much has been accomplished. Intensive surveys have been made of the home mission fields, a number of states have organized home missions councils, territories have been allocated to the different denominations, specific mission enterprises have been undertaken jointly, important conferences have been held, and many other lines of coöperative missions have been followed.

In addition to the regular going program of the Home Missions Council, there has been in full operation for the past three years the Five Year Program of survey and adjustment consisting of five points—the organization of councils in states and regions where there are none, the every community survey of every state, the North American Home Missions Congress, and the adjustments of churches in small communities by mergers and exchanges so as to eliminate competition and make it possible for every community to have an adequate ministry of the Gospel.

The most outstanding single event in the history of American Home Missions will be the North American Home Missions Congress in Washington, D. C., in December of this year (1930). It will be the first time the denominations have ever gotten together for such an extended and thorough study of the common task of Home Missions. It will be for Home Missions what the Jerusalem Conference was for Foreign Missions. Just what it will mean to the cause will be seen later; it should mark an epoch and usher in a new day.

INDIAN VERSION OF 23RD PSALM

As Translated from Indian Sign Language

THE Great Father above a Shepherd Chief is, I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true. I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.— *Presbyterian Advance.*

WORLD CONDITIONS AFFECTING FOREIGN MISSIONS

BY THE REV. RALPH E. DIFFENDORFER, D.D.

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and Chairman of the Committee of Reference and Counsel of the Foreign Missions Conference of North America

NY general statement with reference to a movement that is as world wide and varied as Foreign Missions must, of necessity, be subject to apparent limitations and to possible correction. There are some in certain circles who cannot think of Foreign Missions without raising questions regarding its postulates-those fundamental principles which have been the driving power of one of the greatest single movements of modern times. There is no need to consider these questions here, except to point out that the unique place of Jesus Christ as Lord and Saviour, of the religion which He helped to establish, the Church which He called into being, and the fellowship and life of which He is the dynamic center, during recent months have been the subject of more thought and meditation and prayer than possibly anything else in the religious field.

This is a good sign, for it is showing that the world mission of Christianity in the future must have a basis that is entirely defensible intellectually and, at the same time, arouse those definite emotions and attitudes which give any crusade its motive power. Contacts with religious leaders throughout the United States during the past year lead me to feel that the spiritual basis of the world mission of Christianity is of more concern today than ever before. No survey of Christian activity in America can pass by this factor without notice.

It is becoming increasingly clear to far-sighted church leaders that the budget system of financing Foreign Missions is throwing the world mission of Christianity out of perspective in the life and thought of the Church. In a world that is rapidly becoming a neighborhood and will more and more come to a common mind, the expression of the Christians of a great country like the United States cannot much longer be confined to the small percentages now being set aside for Foreign Missions in so-called unified budgets. All over the country, questions are being raised as to whether or not the meager basis on which Foreign Missions are now being financed will ever bring the world to Christ. The comparison of the total gifts for Foreign Missions with the total expenditure of the churches in the United States shows such a pitifully small proportion that one wonders whether the Church is actually exercising its most statesmanlike vision.

While definite figures are not available, apparently the Roman Catholic Church realizes the strategy of strengthening and extending its work throughout the world in the years following the World War. Its missionary expansion has been extraordinary, and one is continually impressed with its apparent unity of purpose, its inclusion of the whole world in its activities, and the loyal support given to its missionary enterprises. One never hears, at least on the surface, any quarrel between "home and foreign" interests. Indeed there is no such thing as a foreign mission as a little segment of the life of a "home base." Foreign Missions are conceived as propagating the faith and establishing the whole life of the Church in foreign fields. Some strategy of this sort needs now to be adopted by Protestantism.

Of even greater importance, the Christian movement is now confronted with a worldwide spread of secularism, the core of which is the propaganda for materialistic Communism. In some respects this is the greatest missionary movement in the world today, calling forth more enthusiasm, devotion and self-sacrifice on the part of persons, and the spending of more money than almost any other similar movement in modern times. The strategy here seems to be taking into account the increasing unity of the world in which we now live with propaganda methods adapted to modern life. Its influence is to be found everywhere.

Facing these two factors, the Protestant missionary societies throughout the world are finding themselves increasingly embarrassed and unable to press the advantage which the present day offers. Difficulties seem to discourage rather than to incite to greater activity and more sacrifice.

There is no need to repeat here the details of the political, social, economic and moral upheavals now rampant in one way or another, in practically all countries of the world: nationhood struggling for existence in China; the Nationalist movement toward independence in India; the revolution in Mexico; the new Turkey; the awakening of Africa, no longer the Dark Continent but now the continent of twentieth century opportunity; the upheavals in Latin America; the aggressive propaganda from Russia; Japan's concern over "dangerous thoughts"; the urge for freedom in the Philippines;—not to recount the happenings in Europe and in the United States. What concerns us is the effect of these conditions upon the world mission of Christianity.

Rapid transportation, increased facilities for communication, the gradual spread of the scientific point of view through modern education, and, more especially, the rapid penetration of western industry and commerce into all the world are some of the powerful influences that lie back of what are commonly called "disturbances." Russia's efforts to raise up a nation without religion, indeed antagonistic to all religion, must be reckoned with. Her doctrines are spreading like a prairie fire throughout the Orient, Africa and Latin America. In Europe and the United States, they are challenging our complacency.

Largely because the causes are so deep and so fundamental, these national struggles are sweeping before them old traditions, old habits of doing things, old ways of making a living, the sanctions of ancient religions, and the hold of old-time family control. Vast multitudes of hitherto contented and inaccessible people are gradually, sometimes swiftly, taking on new attitudes toward life. The desire for the abundant life has seized multitudes.

Quite naturally, these worldwide unsettled conditions create an extraordinary challenge to the Gospel of Jesus. National preachers everywhere are writing of evangelistic opportunities. Their helpers, our missionaries, are calling for reënforcements.

Stanley Jones writes about "a new seriousness" in India. He says that for the first time in his experience educated Indians are doubting the hitherto unquestioned place of religion in their life.

The revolution in Mexico has gained for the lawabiding evangelical forces in the Republic a new standing and a new dignity. They never had such an opportunity to present the evangelical message freely and openly, especially to the educated groups. Vincente Mendoza's recent evangelistic experience in San Luis Potosi can be repeated in every capital city of Mexico.

To launch a five-year evangelistic movement under present conditions in China not only shows the leadership, the perseverance and deep religious insight of the Chinese Christians, but challenges more than ever our fullest support.

What certain agricultural missionaries are doing in a limited way can be repeated anywhere in Africa, and must be repeated if Africa is to develop sanely and fully into a group of modern nations. Most outstanding of all is Kaga-

Most outstanding of all is Kagawa's "Kingdom of God Movement" in Japan. With his deep, personal, Christian experience and his social passion and vision, the world may see realized in this day the larger evangelism; that is, personal and social redemption.

It is a summons, the like of which the churches in the United States and Europe may not again hear in this generation. This is the summons to the larger evangelism, to which Dr. John R. Mott referred in his address at the Regional Retreat Conference near Peiping, China, in April, 1929:

"During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. By larger evangelism I have in mind not only the numerical or quantitative aspect of the subject, but also, and even more, the intensive or qualitative. Expressed quite simply, this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships."

A MISSIONARY'S PRAYER

God of the far-flung Mission lines, grant us who serve Thee in the remote places patience. So much to be done, so few the hands, so short the time. Our souls are on leash—we struggle so.

Forgive us, whose eyes and hearts are full of the vision of the waiting need, if at times we question and doubt—question whether really the Church whose ambassadors we are wants us to advance when the opening ways offer limitless opportunities—doubt sometimes in our weariness of heart.

O Lord, stir Thou the hearts of Thy people at home, young and old—the old that they may give now in this day of Africa's awaiting—the young that they may rise up and say, "Here Lord, am I—send me!" Our trust is in Thee. As, in Thy name, we have claimed individuals, families,

Our trust is in Thee. As, in Thy name, we have claimed individuals, families, and groups for Christ here in this land, so do we now, O God, lay a claim upon individual families, and groups in the homeland, that in this new decade they may dedicate themselves anew to Thee and to Thy Kingdom. With no obstacles before us, O may there be none behind!

So we pray, O Sovereign God, for Thy blessing upon all of us, and we confidently expect the evidence of Thy guidance and Thy power back in the Church where Thy servants live and work.

Forgive us, Father, if we have been cold, indifferent, dull of heart. In mercy forgive us all our sin. In the Master's name. Amen.—The Drum Call, Elat, West Africa.

GLIMPSES OF THE YEAR IN THE COUNCIL OF WOMEN FOR HOME MISSIONS

BY MISS FLORENCE E. QUINLAN Executive Secretary of the Council of Women for Home Missions

Among Migrants

I N 1920, eight women's boards started to function coöperatively in work among the migrant family groups in canneries and on truck farms in the United States. This took the form of a cross between a day nursery and a Christian social center with clubs for older boys and girls and mothers. Beginning in the Chesapeake area, after a few years work was opened on the Pacific Coast, and during the past year in Colorado. Fifteen boards are now financially coöperating.

During this year, there have been a score of stations: in California among Mexicans in lettuce and cantaloupe in the Imperial Valley, in cotton in San Joaquin Valley, groups in Kingsburg and Fowler among fourteen nationalities including Orientals, working in asparagus in the Sacramento Valley, and white Americans in apricots at Hemet; in Oregon among white Americans in hops, and apples in the Hood River Valley; in Colorado among Mexicans in sugar beets: in Maryland and Delaware among Poles in tomatoes, beans and apples, and Negroes in beans, tomatoes and sweet potatoes; in New Jersey among Italians in blueberry fields and cranberry bogs.

Problems of racial and national differences, of languages, of nominal religious affiliation with nonevangelical churches, lack of adjustment between old-world customs and new-world methods, and economic, industrial, social, health, educational problems render most interesting this comparatively new sphere of activity.

Not a small part of the service is the continuous study of the whole migratory problem and the constant stimulation of local and regional groups to realize the problem and to initiate work in their own districts. To the owner at one of our stations came the inspiration for a thorough-going research into the social and educational problems of migrant children through the creation of a research fellowship, and so the young girl who had been executive for two summers at the center, a student from Winthrop College, South Carolina, is doing graduate work at Rutgers University, specializing in sociology, the migrant station her laboratory for developing an educational program for migrant children.

In 1919, a survey conservatively estimated a thousand trained workers as needed properly to reach the farm and cannery migrants. Since then, the number of these has greatly increased. Is the Church keeping pace with this increasing privilege and responsibility?

Among Indians

A recent report of the Joint Committee on Indian Work of the Home Missions Council and the Council of Women for Home Missions summarizes some Indian items as follows:

In a recent article on the American Indian there is the statement that

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probably never has there been a race since time began who have passed through such a series of life-changing experiences as have confronted North American Indians in the last three hundred years; to-day this race is being plunged into still another transformation. Secretary of the Interior Wilbur announced a new policy for the Indian Bureau. "The Indian," he said, "should be developed into a self-respecting American citizen merging gradually with the stock of the nation. He should not be regarded indefinitely as a ward, but should individually be prepared for life among the rest of us." Following this statement, and the appointment of Mr. Charles J. Rhoads and Mr. J. Henry Scattergood as Indian Commissioners, the public has been demanding immediate reforms in Indian policy and Indian administration. Many have not realized that the Indian question and Indian Bureau are far too involved and complicated to make rapid changes possible . . . Certain fine achievements should be recognized.

The Deficiency Bill, providing additional money for food and clothing among Indian children and medical work among all Indians, has been passed. Many intricate legal matters are being studied in the attempt to simplify them. Emphasis is being placed upon vocational training for young Indians, several experts having been appointed for this work.

Mr. M. A. Welch has been placed in the Twin Cities (Minneapolis-St. Paul) as Guidance and Placement Officer. Mrs. Ruth Muskrat Bronson, in Kansas City holds a similar position for girls. Dr. W. Carson Ryan, Jr., a noted educationalist, has accepted the position of Director of Education in the Indian Service, a matter of deep satisfaction to all. He favors removing the younger children from boarding schools as quickly as possible and placing them in day schools, using the boarding schools for higher and vocational training. He believes in a more highly trained personnel for the entire service, in more thorough vocational training of the boys and girls in order that they may be economically independent after school, in developing native leadership by giving Indians real responsibility, and in promoting all activities in such a way as will call forth self-expression from these people who have become so timed and non-aggressive. Professor Ryan, himself a devoted Christian, believes that the religious and secular work must go hand in hand if the Indians are to be rehabilitated.

Organization of an Indian Service Committee of the Joint Committee to act as liaison body between mission boards and the Government, and the mission boards themselves, has been effected.

Perhaps the most outstanding progress in our work in government schools this year has been the working out of a program of religious education for Sherman Institute, Riverside, California, largest of schools for the In-The superintendent signified dians. his willingness, when a plan for weekday courses in religious education was presented, to give the necessary time and school credit. The courses began in January and have brought forth much favorable comment both from the school authorities and the local committee in Riverside. Nineteen older boys and girls taking the teachers' training course were given practical teaching experience through Sundayschool classes of younger children. Four scholarships have been secured. two of these for Hopis, the first boys of their tribe to receive higher education.

The Meriam Survey emphasized as one of the outstanding needs of Indians that of associating with white people and learning to be at ease with them. Our Director at Sherman has made a great point of bringing groups of white people to the school and of taking the Indian boys and girls to conferences and camps where they have learned to know friendly white students. At the request of the school, Mr. Burnett organized the first Boy Scout troops. He has acted as "Big Chief." These boys have performed many helpful pieces of community work, and some thirty of them attended a Boy Scout camp last summer where they won special recognition for good sportsmanship and efficiency. There was no race prejudice evinced by either the white or Indian boys.

The program at the Theodore Roosevelt School, Fort Apache, Arizona, has also developed most satisfactorily. Many of these children who come from most primitive conditions have shown marked signs of development. Some have even gone so far as to get up in their meetings and ask for a song or a game. This is a real achievement for these silent, shy children. Two of the girls attended a Girl Reserve conference in Arizona this summer. The girls had never experienced anything so wonderful in all their young lives, and the white girls felt a great inspiration in knowing intimately two girls of the red race.

We see progress here and there in developing religious leadership among the young people. Haskell Institute, Lawrence, Kansas, had 120 in its teachers' training course last year. The director is now asking for provision for more study for those who wish to train themselves for religious leadership among their people. We have not as yet been able to appoint the two directors needed for the students of Oklahoma, but are hoping very much that this urgent need will be met during the coming year.

Among Students

The Federated Student Committee, which meets three times a year, is the clearing house for plans and policies of organizations that approach women students, being composed of the committees on student work of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, representatives of the Student Departments of the Y. M. C. A. and Y. W. C. A., the Council of Church Boards of Education. and the Student Volunteer Movement. In May, the exchange of thought was based upon "A Student's Faith for Today," the leader dividing students into four groups: those with an authoritarian background; indifferent satiated students; those in violent reaction to their background; and skeptical, puzzled but reasonably openminded students. In September, the discussion was on the "Basis of Service for Students," emphasis being laid upon the need to talk to students as belonging to the human race, not different from others.

Of late years it is increasingly realized that Home Missions should be concerned with and related to not only the religious and racial problems and needs of the nation, but also to the social and industrial. The Students-in-Industry project provides opportunity for a number of students thinking of full-time home mission service, especially Christian social service, to have first-hand contact with conditions in industry. Among the organizations represented in this project are the Student Departments of the Y. M. C. A. and Y. W. C. A., the Federal Council of the Churches of Christ in America, American Friends Service Committee. Council of Church Boards of Education, Fellowship of Reconciliation, and the Council of Women for Home Missions.

The Council of Women for Home Missions is glad to receive names of students—prospective missionary workers—who would like to acquire personal experience in industry as a basis for future service.

YEAR'S WORK OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

BY FLORENCE G. TYLER

Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America

N REVIEWING the work of the Federation of Woman's Boards of Foreign Missions of North America for the past year the high lights are perhaps the work of the Committee on Christian Literature for Women and Children in Mission Fields and the World Day of Prayer. Deep interest has centered for years around the seven Union Christian Colleges for Women in the Orient. which have all been able to pursue their courses of study uninterruptedly in spite of disturbed conditions in China and India. Ginling College has continued its work in Nanking, the storm center of the country, under the able leadership of Dr. Yi-fang Wu, the President and successor to Mrs. Lawrence Thurston who gave wonderful years of service toward the building up of the college, and who, more than any other person, is responsible for the splendid leadership it has produced. Mrs. Thurston continues at Ginling in an executive capacity, giving valuable aid and counsel in the Department of Education.

Mrs. Frame has returned to Yenching after a year's absence, and that College continues its work in close coöperation with Yenching University, in Peiping.

The India colleges are filled to capacity. Vellore is proceeding on its building program. Madras is devoting itself more exclusively to science and the arts, having given over its educational department to the child of its heart, St. Christopher's College, while Isabella Thoburn College prepares its students to vie for honors with the men students of Lucknow University, the women capturing at least a fair share of the honors. The Women's College of Tokyo has the largest enrollment, numbering 400 students this year. It has a faculty composed almost entirely of nationals, with only five or six Americans on the staff. Its graduates are serving in almost every field.



DR. YI-FANG WU, PRESIDENT OF GINLING COLLEGE

The Federation has played a large part in building up and holding the interest of American women in these colleges, turning into their coffers annually thousands of dollars, though carrying none of the responsibility for their operation or actual maintenance.

In student centers in America, another committee of the Federation has been stimulating interest in the foreign students who are making their homes temporarily in our country, during the period in which they are preparing for lives of usefulness in their own countries. Ten thousand of these students of approximately 80 nationalities are forming their im-

pressions of so-called "Christian America." To have the opportunity of entertaining them in our homes. and of knowing them as friends and guests, is one of the greatest opportunities ever placed at the doors of the Christian Church, or at the doors of a people who desire the friendship of the world. The Foreign Student Committee of the Federation has done a great deal in the past year in cementing these international friendships and giving these students, in different centers all over the country, the opportunity of seeing a Christian home at its best.

The efficacy of the missionary work of many denominations has been increased by making better social conditions possible for young Christians through economic betterment. Industrial workrooms have played quite a part in this program. To produce marketable goods at a reasonable price and to find a market for these productions has taxed the ingenuity of many of the missionaries who are deeply interested in this branch of work. On the Federation's Industrial Products Committe there are four women who have had first hand experience in this line of work in China, and a number of others who have seen these workrooms in operation. These women are working through the Federation's Committee toward some degree of standardization of this industry. They hope to turn the efforts of such industrial missions toward the type of product most saleable here and to open new markets for their goods in this country.

Those whose experience is first hand tell us that much beside economic betterment is accomplished through these workrooms. Neatness is engendered, group con-

sciousness and the group spirit are built up, while extensive opportunity for the propagation of the Christian religion abounds in the all day contact.

An interesting study of the problems of the missionary candidate before going to the field and in the first years of work is being made by the Committee on Missionary Preparation. The Committee will make an effort by the case work method, to find why a goodly number of missionaries do not return after their first furlough; also what preparation is given to candidates to meet the special problems of the country to which they go and how much they know of the cultural backgrounds of the people to whom they are expected to minister. The Committee is headed by Mrs. Agnes C. L. Donohugh of the Hartford School of Missions.

Through its Committee on International Relations the Federation stimulates attendance at the annual conference on the Cause and Cure of War, and brings to the attention of mission boards matters referring to Peace, Arbitration, Moving Pictures and Race Relations.

The Central Committee on the United Study of Foreign Missions. while somewhat independent in organization, its members being appointed by the coöperating Boards, is nevertheless a very vital part of the Federation. For thirty years it has been putting out books for the study of Foreign Missions. This year's books-"A Cloud of Witnesses," by Elsie Singmaster, and "The Treasure Hunt," by Mrs. Seeback-have had splendid sales and wide use. "A Cloud of Witnesses" will be used as source material for some time to come. The Central Committee has also published this year a number of books for little children, telling of child life in many lands in such a way as to have a vital influence on international friendship among children. Through the income from these study books this committee has been able during the past year to render financial aid to the Committee on Christian Literature for women and children in mission lands, and to the Foreign Mission Institute at Chautauqua, as well as to the Federation itself. Its chief book for 1931-1932, "Christ Comes to the Villages," will be edited by Mrs. Frederick G. Platt, well known to readers of missionary literature, and will contain accounts of rural work written by rural missionary experts in various fields.

Through its Committee on Christian Literature for Women and Children in Mission Fields, the Federation is making possible an increasing supply of good literature in China, India, Japan, Burma, Korea, Turkey, Mexico and South America, and plans have been laid whereby its newest venture will be a magazine for the African home, of which Miss Jean MacKenzie will be the editor.

This year a campaign for \$25,-000 has been launched, which will enable the Committee to fill up its book tables on these countries, and furnish a more adequate supply of reading matter for young and old. While the budget of the Committee last year did not quite total \$10,-000, even this is a big increase over the early years when the meager sum of \$300, gotten together with great difficulty, was used to publish the first numbers of *Happy Childhood* for little Chinese boys and girls. Today, that little

magazine reaches approximately one million readers, ranging all the way from the smallest children in homes and schools to the soldiers in the trenches. It is literally read to tatters.

Some years ago, a little boy about twelve years old, who had just learned to read in one of our mission schools in India, came into a mission station begging for "something to read." The missionary searched high and low and could find nothing to give him but the Gospel of Luke and a treatise on smallpox. Today, the India missionary can offer The Treasure Chest in English and in six vernaculars-Tamil, Maharathi, Gugerathi, Hindi, Urdu, and Teleguwhile a new edition in Bengali has just been voted by the Committee. together with one in Burmese. Mouhit furnishes reading material for the children of Turkey, and a new and enlarged Child Life comes to boys and girls in Korea through aid given by the Christian Literature Committee. Antorcha (The Missionary Torch), through the aid of this Committee, can now reach a wider constituency among the women of Mexico, and news of help and subsidy has just been sent to Guia del Hogar (Guide to the Home)-a magazine put out for one thousand women of seventeen denominations federated for Christian Citizenship and the observance of the World Day of Prayer in the Argentine. As a result of the special offering in connection with the World Day of Prayer in the United States, the Federation was able to pay over \$4,000 to the work of the Christian Literature Committee.

There have been many interesting developments in this field of Christian Literature during the past year, but nothing in all the work of the Federation can approach the thrill which has come to all of those who are closely in touch with the ever increasing observance the world around of the Day of Prayer. It is one of the most thrilling events in the history of the Christian Church.

At first, the women of America prayed for the women of the world. Now they pray with the women of the world. For approximately forty hours, beginning in the Far East early in the morning, and ending where the Far West meets the Far East late at night, the cycle of prayer continues. Australian, Chinese, Japanese, Hindu, Persian, Syrian, Turk, African, Czech, Canadian, New Englander, Mountaineer, Porto Rican, Cuban, Brazilian, Chilian, Peruvian, Argentinian, Mexican-all are one that day and all are bound by one great chain of prayer around the feet of God-prayer for a better world, prayer for better Christians, prayer for higher service.

Early in the year, mimeographed copies of the program are sent to the mission stations of all the boards. There they are translated and adapted to the particular needs of each country. Preparation for the Day of Prayer, the flood of gifts, and accounts of observance after the day is over, the making of the program, the planning for authors of the program, the call, the consecration service, the printing, and the written accounts, keep this great day before the Federation throughout the year, Federation travellers who visit foreign lands become messengers carrying the news of the day and its observance to the four corners of the earth.

The observance of this day has brought the Federation in touch with hundreds of local interdenominational groups meeting in towns and cities all over the United States for the performance of tasks which can be done better by church women working together. The Federation, in coöperation with the Council of Women for Home Missions and the National Council of Federated Church Women, has endeavored to reach these groups with the interdenominational developments of Christian missions. and stimulates their interest in the causes of peace and Christian citizenship. The year has been one of progress, and one which, it is hoped, will lead on to a fuller realization of the opportunities which lie before all who seek to make a better world.

Suppose we scrapped some of this terrifying and elaborate machinery, the enormous amount of stuff that is written about financial schemes for churches and the organizations of parishes, and began instead to dig down deep into our own hearts to search ourselves; gave up our ambition and our clerical "side," our wire-pulling and our party propaganda, our ecclesiastical bickering and our place-seeking, our catering to wealth and big names, and to what the bishop was going to think if we did something daring, and all the rest of the unholy sham of it, and for once got down to the business of changing lives one by one? Twelve men rocked the foundations of the world because they gave everything to Christ. Time does not change the law of that kind of energy. What could a group on the same basis do today?—S. M. Shoemaker, Jr.

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UP FROM SAVAGERY IN PAPUA

What We Saw During a Recent Visit to the Kwato Mission

BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 9

T IS not often that miracles of transformed heathen communities are seen in the lifetime of one missionary.

At Singapore we received the overwhelming news of the sudden death of our beloved friend, the Rev. Charles W. Abel, of Kwato.* With this message we heard the call of God to visit the bereaved family in Eastern Papua, to see the work of which we had heard so much, and to confer with the missionaries as to future plans.

The readjustment of our itinerary took us to Kwato by way of the Philippines, the Celebes, and Australia. This gave us many glimpses of new fields and forces. Great is the contrast we noted between the ancient and decadent civilizations of hoary Egypt, Mesopotamia, and India, and the primitive savage life The complex of New Guinea. ethnic religions of the Hindus and Buddhists present a very different problem from the simple superstitions of the Papuans. The political turmoil caused by the national birth throes of China stand out in sharp contrast to the peaceful stagnation that characterizes tribal life in Papua under British control.

Our first glimpse of Kwato, the tropical isle at the Eastern extremity of the greatest island in the world, was through the early morning mist as we approached Samarai, the Government seat and

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seaport. Nothing could surpass the natural beauty of the scene—the azure water from the bosom of which rose the emerald isles, covered with graceful palms and other luxuriant tropical foliage waving in the breeze.



CHARLES W. ABEL

As we approached the jetty at Kwato in the Mission launch, Marmari II, we saw hundreds of brown-skinned figures waiting to greet us. There were little girls clad in grass skirts, and boys in loin cloths, older women wore a skirt or one-piece dress; men were clad in shorts or in a simple cloth wrapped around the waist and

^{*}As the readers of THE REVIEW know, he was injured by an automobile near London on April 5th, and died five days later. D. L. P.

reaching to the knees. A cheer went up from hundreds of throats and hands waved a welcome as we came along the side of the jetty. What a contrast to the greeting received by Mr. and Mrs. Abel⁺ when they visited these islands forty years ago! Then Kwato was largely unhealthy swamp land and the people of the district were fierce and unfriendly cannibals. Fear of the whitefaced, black-footed strangers incited them to hostility and a sadness expressed in a letter written later by one of the Papuan girls. This shows a depth of feeling unknown here forty years ago.

We gathered together under a tree near the shore and we were welcomed by one of the Papuan Christians in a brief address, expressing their love for the leader who had gone Home, and their gratitude to the Heavenly Father who had answered their prayers in bringing in safety their friends



A WELCOMING PARTY OF PAPUANS-YEARS AGO

readiness to kill and feast if opportunity offered. It was in New Guinea that James Chalmers and his companions suffered martyrdom eleven years after the Abels arrived. Today the Papuans gave us a royal welcome such as might have been that accorded to the Governor-General or the Prince of Wales. But beneath the joyful exterior, with cheers, waving banners, and floral decorations, was a from America. Thronging around us were Papuans—signs of their old savage life still seen in the elaborate tatooing on some of the women and in the great distended ear lobes of men. Their faces were attractive, and strong. They are clean, intelligent and friendly.

The Old Savage Life

What is the pit from which these Christians and Papuans have been lifted? The worst conditions, including savage warfare, cannibal-

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[†]Mr. Abel arrived in New Guinea in 1890, and Mrs. Abel two years later. D. L. P.

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ism and heathen orgies, have disappeared from the coast towns, through the establishment of British law and the influences of Christian missionaries, but the remains of primitive heathenism are still evident in villages of the district. The one-roomed houses are built on piles about four feet from the ground; underneath are kept the chief evidences of the owner's wealth—if any—in the form of fare has been abolished in coastal districts they find little else to do. The children run wild, like other animals, for parental discipline is almost unknown. It is a part of the philosophy of heathen Papuans that little or no restraint should be put on natural desires, unless these happen to contravene tribal customs. As a result appetites and sexual instincts are restrained only by lack of opportunity to indulge



OUR WELCOMING PARTY OF PAPUAN CHRISTIANS

black pigs. Most houses are shaped like a capital A with a high, peaked, thatched roof and an entrance, three or four feet high, extending the width of the house. The narrow verandah in front is reached by a rude ladder or by notches cut in the trunk of a nearby tree-stump. Dogs and chickens have their private entrance hole reached by an inclined log.

As to occupation, the women attend to the gardening and the preparation of food; men make canoes, hunt and fish. Since warthem. After marriage agreements have been made, the tribal law of personal revenge punishes unfaithfulness, as it does theft. There is no education in a heathen home beyond that relating to tribal customs, barter, the means of obtaining food, making canoes and building a house. The signs of poverty and general squalor in a Papuan village are oppressive. Money is almost unknown, dog's teeth, shells and produce being the medium of exchange.

Their clothing is almost nil. A

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grass skirt for the women and a meager loin cloth for the men being deemed sufficient for all, excepting festive occasions. The hair is "teased out" into great bushy balls, sometimes eighteen inches or two feet in diameter, and in this the "dandies" stick feathers and flowers. Other ornaments consist of tatoo marks, anklets and bracelets of grass, shell or brass. Feathers in the hair denote conquest or exploits,-some of them of an un-The religious savory character. faith and life of the Papuans is practically undeveloped. They have no conception of God, but believe in witchcraft and evil spirits. They seem to have no form of worship, but fear the powers of sorcery, are under the influence of witch doctors and believe in some form of existence after death.

Warfare formerly provided the chief occupation for the men, with the making of war canoes and weapons, in addition to the actual Cannibalism seems to fighting. have been fostered by a desire for flesh to eat, of which there is little. and by a spirit of revenge on enemies, a glory in manly exploits. and by a belief in the courage that enters the heart of the victor who devours his enemies. In some tribes a boy could not be initiated into a man's estate until he had killed and eaten a foe. The degrading dances and sexual license that accompanied their feasts were prompted by a desire to stimulate jaded appetites and were used to promote communal life.

The Change

Among such a people it was not easy to gain an entrance to preach the purifying Gospel of Christ. Every force but one was in league against the early missionaries. Distrust and fear of the foreigner: heathen customs and superstition; the vices of the natural man; the witch doctor and the tribal chiefs who wished to rule supreme, were all united to shut out the light. But God was with His messengers and gave them courage, power and protection. At Maivara, a village near the head of Milne Bay, we visited the place where, in the early days, God intervened to save the life of Charles Abel. He had left his wife and first born child in the mission boat while he went to try to establish a friendly contact with the villagers. He had gone only a short distance on shore when a messenger from his wife came in haste. asking him to return, as their baby was ill. He turned back, and did not gain an entrance to this village until some years later; then he learned that just beyond the point where the messenger had reached him a group of hostile natives lay in wait to take his life, as others had murdered his fellow missionary, James Chalmers. Later when the people learned to know Mr. Abel they were ashamed of their attempt, and today a church, which they have built, marks the spot where his enemies lay in wait to take his life.

Near the village of Lamhaga we saw the grave of an old chief who was for a long time a persistent opponent of the Gospel. He refused to receive the friendly advances of Mr. Abel and warned his people against the foreign teaching. Later hard times fell upon the village. There was a serious famine and the chief and his people were in As Christmas time drew want. near Mr. Abel said to his wife: "I believe the old chief is in need of food: we will send him a Christmas gift of rice."

This act of kindness astonished the chief and led him to ask: "Why did you, whom I have long opposed as an enemy, show me this kindness?" This question offered a coveted opportunity to witness to the love of Christ, who, while we were yet sinners, died for us and who loved us when we were enemies. The old chief's antagonism was ended; he became a "seeker" and later was baptized as a Christian. He advised his people to do the same and at his death said. "I have followed the good way, the Jesus way. I am going the long road to the place He has prepared, and there is light beyond. It is my wish that you too shall follow this way and meet me at the end of the road."

On our last Sunday at Kwato we attended a Communion service at which forty-six Papuans publicly confessed Christ for the first time and united with His Church. Twenty-four of them were the first fruits from the village of this chief. In all nearly a thousand from the villages of Milne Bay, comprising this mission district, have left the old way for the new. In sixteen centers selfsupporting churches have been established and evangelistic work is conducted by the Papuan Christians in thirty different villages of the district.

Are They Converted ?

But are these former cannibals, ignorant savages and their children, truly converted to Christ? Do they become intelligent Christians? "By their fruits ye shall know them." No one can visit Kwato and the outstations without being impressed by the contrast in the lives of the Christians and the lives of their unconverted neighbors. The latter are characterized by the works of the flesh—"uncleaness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresy, envyings, murders, drunkenness, revellings, and such like." The Christians, on the other hand, show clearly the "fruit of the Spirit."



WITH SOME PAPUAN CHILDREN

How manifest Christian love is in their dealings with one another and with their white teachers! Their love for Mr. and Mrs. Abel has been shown in countless ways. Bank accounts are kept by the mission for Christians who wish to save something from meager earnings (two to five dollars a month). Once, when Mrs. Abel was not well, some of the Christians came to ask if she could go to consult a "wise man" in Australia. "Yes," said Mr. Abel, "it would be well, but such a journey takes many days and costs too much money!" The leaders went away and consulted with other Christians. Soon they returned, bringing all their bankbooks, representing their entire savings, "Here," they said, "take this, and let mother Abel go; do not speak any more about the money!"

There is a spirit of joy among the Christians—a natural overflowing of the spirit of happiness and goodwill—that is far removed from the unregenerate Papuan. During our two weeks at Kwato and in the outstations we never heard children quarrel or saw a sign of petulance. We never heard a harsh or unpleasant word; all seemed to dwell together in unity. Their games were clean and exuberant, full of wholesome laughter and good sport.

The Kwato boys and young men play an excellent game of cricket and often win from white teams. But they are more than sportsmen, they are Christians. Not long ago the Kwato team was invited to go to Port Moresby and play against the white team there, many of them Government employees. The Governor, Sir Hubert Murray, sent his private yacht to take the mission boys to Port Moresby. They not only played a clean and skilful game of cricket that won the admiration of opponents and onlookers, but they followed the Saturday game by giving their personal testimonies to Christ at evangelistic services. They told simply what Jesus Christ had done for them and their fellow Papuans.

The Papuan Christians are, as a rule, physically clean and strong. They are taught to bathe regularly

and to keep their "home of the soul" in good condition as a fit "temple for the Spirit of God." Many villagers suffer from yaws, a distressing disease, and from hookworm. Tuberculosis takes a heavy toll and they suffer from other ailments introduced by white men. or due to a limited and insufficient diet, and to unsanitary con-Consequently, ditions. medical work, education in sanitary laws, training in the care of children and personal hygiene are very important. An excellent hospital has been built in Kwato and as soon as a spiritually and medically qualified doctor and nurse are found, the opportunity for service at Kwato, and extension health work in the villages and outstations, will be almost unlimited. Already the Christians who have gone back into the villages to live, have set a new standard in house building and sanitation. The infant mortality among the Papuans is very high, about fifty per cent, but mothers who have learned at Kwato how to care for their babies have been the objects of much curiosity as they show heathen mothers the way to bathe their children and to care for their health.

The intelligence of Papuan Christians is remarkable as compared with their heathen neigh-The children learn readily bors. and have retentive memories. Primary schools are held in fourteen stations, all except the higher training classes being taught by Papuan teachers. The lower grades are taught in the vernacular, but since every small district has its own dialect, the mission has adopted English, (not pigeon English) as the general means of communi-Technical and teacher cation.

training classes are taught entirely in English.

It was interesting and inspiring to hear these children, many from heathen homes, reciting perfectly such passages of Scripture as the twenty-third Psalm, and fourteenth chapter of John. The truth not only finds lodgment in their heads, but takes root in their hearts and bears fruit in their lives. A letter from one of the older girls, now a primary teacher in the village, shows real spiritual insight and desires. She says,

Dear Nanna, I want you to pray for me so that I may stand fast in Christ. Last year I left the Lord Jesus and, O, how wonderfully He has led me back to Himself again. So now I am in His fold, and my heart is so full of thankfulness to Him, also now I see the wonderful and deep love of Christ and so day by day I ask Him to keep me very close to Himself. I love to know Him more, as Paul the Apostle says, "I know nothing, save Christ, and Him crucified." Dear, I pray over and over again that these words may take root in my heart.

Since the pursuits of war and the trades connected with heathen customs have fallen into •disuse. and since it is desirable to raise the standard of living among Papuan Christians, the Mission teaches them to be industrious and to work for economic betterment. Practically all Papuans cultivate their own gardens and fish for food with nets or spears or traps. This furnishes only a very precarious livelihood. They have natural mechanical ability and some artistic talent. The Mission teaches carpentry, boat building, blacksmithing and printing, to young men. They teach needlework. basketry, weaving. nursing and simple domestic arts to women. Mission trained men are much in demand by Europeans

for house and boat building and do very creditable work. Since a large proportion of South Sea Island trade is in copra, (dried coconut meat), men and women in thirteen stations are taught how to care for coconut trees and how to prepare the meat for copra. A coconut plantation at Koeabule comprises some eighty acres and is one of the best in the district. These industries also develop character and independence, promote self-respect, and enable them to support their own village churches and schools.

The spiritual development of the Papuans is clearly seen in their knowledge of God, their sense of sin, their faith in Christ as their Saviour, and in their desire to show their love and gratitude by witnessing to others, and by bringing to them also the blessings of the Gospel.

The Papuan Christians are not paid for evangelistic work. Every Christian is taught that it is his or her privilege to witness to others and to seek to lead them to Christ. Every Sunday lists are posted, giving the names of those who are to go out to the villages on evangelistic assignments. The others pray for these evangelists and great is their joy when they return with reports of souls won to Christ.

Congregations of Christians have been formed at seventeen sta-They have been organized tions. into churches with elders to care for them. These elders are nominated by the Christians and are confirmed and consecrated to office by the Mission. Their duties are to see that prayer meetings and church worship are conducted regularly, to keep the church rolls, and a record of church attendance. to look after the spiritual welfare of the flock, to receive and transmit gifts for benevolence and to keep the church buildings in repair, to do evangelistic work and to send out Christians week by week on evangelistic assignments to heathen villages in the neighborhood.

Elders may be deposed from office for lack of faithfulness. for a lapse in Christian conduct, or for failure to rule their households and keep them in the Christian path. Church members may be suspended and denied fellowship at the Lord's Supper for lapses in Christian faith or conduct, but they are not dropped and just forgotten, they are daily prayed for and followed up until they are brought back into the fold. Three of these backsliders came back into the church on our last Sunday in Kwato. One couple had been prayed for by the Christians for two years.

The deep interest that these Christians feel in the spiritual welfare of others is shown by a letter, written while we were at Kwato, by one of the Papuan school teachers, Labini. She writes to a friend:

I know you remain in love and prayer to God always for us all here. I think you would like to know too about the Christian work of those who go out to witness for Christ. This year three women gave themselves to Christ; so I want you to pray for them too, that they may be kept true for Christ and grow day by day to love Him more and more. A few I knew some years ago gave themselves to Christ, but now they live as heathen people live, who never knew Christ as their Saviour. One woman went back because she believes in tabosima (witchcraft).

The generosity of Papuans is little short of phenomenal. At various villages that we visited, the people came to the boat loaded with

gifts for us-taru, yams, coconuts, bananas, chickens and grass skirts—to show their good will. These gifts are out of their poverty, not out of their abundance. They are very appreciative of any kindness shown. Recently the elders of the churches of the district met and voted that their congregations would be ready to contribute one thousand pounds, (\$5,000) a year for new equipment needed at Kwato, Duabo and other stations. They have already given one thousand pounds a year for two years to pay for the plantations that are so greatly needed in the mission work. Now they have expressed a desire to erect a House of Praver in Kwato in memory of their beloved Taubada "Great Chief," Father (their Abel). When we note the meager income on which wage earners subsist (not more than ten pounds a year for themselves and their families) and the frugal way in which they live, we are put to shame. If American and British Christians would give in the same proportion, the coffers of the Lord's Treasury would be overflowing-and the windows of Heaven would be open to pour down an abundance of Spiritual blessings.

The Secret

During our visit to Papua we met a number of missionaries, business men, and Government officials, who had visited Kwato. All expressed admiration over the work and workers and wonder at the spirit manifested there. The transformations wrought in this mission are an outstanding example of what a Christian mission may accomplish. The secret seems to be threefold.

1. The one aim is to lead the Papuans to an intelligent faith in

Christ as the Son of God and their personal Saviour. The missionaries train the converts for consistent Christian life and for unselfish, effective service for their fellows. There is no desire to introduce European customs, habits of dress or standards of life, but there is an earnest effort to develop Christlike characters and usefulness, and to form healthful, industrious, selfsupporting Christian communities. Consequently, schools are established, not for education beyond their needs, but to teach them to read and understand the Word of God, and to help them earn a decent livelihood. Medical work is carried on to promote personal, family, and village cleanliness and health. Industrial work is conducted, not to produce wealth. but to enable the Christians to work for their own support, and to enable them to give to others in need. Last year the benevolence gifts of these Papuan Christians were sent to India, Japan, China, Moslem lands, and for work among Jews in New York!

2. Dependence for effectiveness is not on fine equipment, large financial resources, or on a large staff of paid workers, but on the work of the Spirit of God in the hearts and lives of men. The missionaries spend much time in prayer and look to God for the supply of every need. Prayer expresses the life of the mission. The Papuan Christian gathers twice or more daily for prayer and praise. It was an inspiration to hear those at Kwato each morning and evening as they sang in beautiful harmony some of the great Christian hymns and then knelt in prayer. Heathen Papuan music is monotonous tom-toming, that is discord to our ears, but the Christian Papuans have learned to sing even beautiful oratorios, true and sweetly melodious, in four parts. Each noon the Christian Papuan leaders meet for a half hour of prayer on their knees. Is it any wonder that their lives are beautiful, their interests worldwide, and their work effective?

3. The Papuan Christians are taught that their dependence is on God, but that each has a responsibility to do his part in answering his own prayers. This develops a virile and a practical, not a sentimental, Christianity. It promotes a spirit of service and of self-denying giving.

The expectation of the Kwato Mission is to extend work into unoccupied districts of Papua, of which there are many. As soon as God opens the way and means are provided, it is hoped to establish other stations, conducted on the same principles, with a missionary and Kwato trained Papuans to develop the work. Much of the great Fly River district is still untouched and the interior of the island, with hundreds of thousands of unreached heathen, is not even fully explored.

While the Holy Spirit of God works through the missionaries and Papuan Christians there is no fear as to the future of this work. The honored and beloved human leader has been called Home. The loss is inestimable, for his wisdom, his experience, his power, his spirit, were felt in every department of the work. But God remains and is already showing His Power in the lives and works of those who carry on. This is a work in which there is a true partnership with God and rich blessing comes to those who enter into this partnership.

CENTENARY OF AMERICAN PROTESTANT MISSIONS IN CHINA

BY THE REV. KENNETH SCOTT LATOURETTE, D.D. Professor of Missions and Oriental History in Yale University

N FEBRUARY, 1830, there arrived in Canton the first American Protestant missionary to the Chinese, Elijah Coleman Bridgman. In these days when so many are tempted to become fainthearted because of the difficulties which beset missions in China, it is well to recall the work of the pioneers. the distance which has been traveled in the century, the great achievements of these years, and, when contrasted with the conditions which confronted the missionary of 1830, the incomparatively greater opportunities of to-day.

Bridgman was the product of a deeply religious New England home, of the Evangelical movement, of a New England college, and of Andover Theological Seminary-a combination which was responsible for many of the missionaries of the last century. He was sent out by the oldest of all American foreign missionary societies, the American Board of Commissioners for Foreign Missions. He was given free passage on one of the ships of the firm of D. W. C. Olyphant, that Christian merchant who had fully as much at heart the spiritual welfare of the Chinese as his own commercial profit and who had a large part in inaugurating several of the earliest projects of American missions in China.

With Bridgman went David Abeel. On this initial venture, Abeel was to give his time for one year, as chaplain of the American Seaman's Friend Society, to the foreign sailors who then thronged the waters in and near Canton. After the year he was to explore the shores of Southeastern Asia and the adjoining islands for possible openings for future missionaries. Abeel, in spite of the handicap of prolonged ill-health which resulted in his death in his early forties, had a share in stimulating interest in missions in Europe, Great Britain, and America, and was later the pioneer of the famous and successful mission of the Dutch Reformed Church in Fukien.

Bridgman had a full thirty years in China. He began The Chinese Repository, one of the most broadgauged and useful missionary periodicals ever published, seeking, as it did, to interpret China to the Occident by means of scholarly articles on the Empire and news of happenings within it, as well as to give information of a more strictly missionary character. He assisted in the negotiation of the first treaty between the United States and China, and he had a large share in the translation of the Bible into Chinese.

Not long after Bridgman came other famous missionaries—in 1832 Samuel Wells Williams, noted for his Chinese-English dictionary, his "Middle Kingdom" (for many years the standard work in English on China), and his services to the American Legation in China, and in 1834 Peter Parker, the first medical missionary to China, who achieved distinction both as a physician and as a diplomat.

It was not many years before other American organizations ioined the American Board in the effort to bring the Gospel to the Chinese. The General Missionary Convention of the American Baptists-for this was before the Southern Northern and the churches had formed separate denominational agencies-soon followed. In 1833, John Taylor Jones, an agent of the Baptist Convention. went to Bangkok, Siam, where then, as now, there were many Chinese. Before the end of the year he had baptized four Chinese. In 1835, William Dean, of the same Society, arrived in Bangkok, and in December of that year organized a small Chinese church, apparently the first for Chinese ever formed under the auspices of American Protestants. In 1836, J. Lewis Shuck and his wife, also sent by the American Baptists, arrived at Macao to attempt to work in China proper. The first representatives in China of American Episcopalians, Henry Lockwood and Francis R. Hanson, reached Canton in 1835, and in 1837 William J. Boone, later bishop and the real founder of the China mission of the American Episcopalians, arrived in the Far East. In 1838, there landed in Singapore the earliest missionaries to the Chinese of the board which the American Presbyterians had recently formed. It must also be remembered that as early as 1822 or 1823 the American Bible Society had been subsidizing the distribution of the Scriptures among the Chinese, although its first full time American agent in China was not appointed until many years later. These were the only American societies represented in China until after the first Anglo-Chinese war

(1839-1842) had opened more opportunities for the missionary.

The conditions which faced Bridgman and those who followed him in the first decade of his life in China were far from favorable. The first Protestant missionary to China, Robert Morrison-sent by the London Missionary Societyhad arrived in the country in 1807. less than a quarter of a century before, and only a handful of men and women had joined him. Even the few who had come could not all find a foothold in China itself. Most of them had to content themselves as best they might with reaching Chinese who had settled outside the Empire in such centers as Bangkok, Singapore, Malacca, Batavia, and Borneo. In China proper only two ports were open to foreign residence, Canton and Macao. In Canton foreigners were restricted to a narrow strip along the river front and outside the city walls-the historic "Thirteen Factories"----and were supposed to live there only a few months of each year. Macao was a Portuguese settlement which was still under Chinese suzerainty. Here foreigners enjoyed somewhat more latitude. It was probably here that, in 1814, Morrison first administered baptism to a Chinese, and it was here that he was buried. However, the Portuguese, being Roman Catholics, were not disposed to grant much freedom to Protestant missionary activity.

Throughout China imperial edicts inhibited the propagation of the Christian faith. It was even forbidden to Chinese to teach the language to the foreigner, and while Morrison, Bridgman, and others were able to obtain instructors, at any time the officials might seek to enforce the prohibition. A

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few Chinese could be talked to individually, and literature could be prepared and distributed, but even in Canton and Macao both of these activities were attended with some peril and from time to time had to be suspended.

Had the government been neutral instead of hostile, the difficulties would have been far from being removed. The scholar-official class. in whose hands was the formation of public opinion, was contemptuous of and bitterly opposed to the missionary and his message. All foreigners and their culture were looked down on as barbarous: it was unthinkable that the sons of Han could learn anything from them. Christian literature, including the Scriptures, was assailed as being ludicrously crude in style. The Gospel was declared to be destructive of much that was basic in Chinese civilization. This, indeed, it was, although not always in the sense in which its opponents believed it to be. Missionaries held that Christians should not engage in the customary honors to ancestors, and to refrain from these was regarded by the Chinese as unfilial and so as breaking one of the cardinal principles of morality and threatening the existence of the family. Christians certainly could not contribute to community festivals in honor of non-Christian divinities, and their refusal to do so was inevitably branded as impious and against all public spirit. The missionary seemingly had little if anything to offer which the Chinese wanted. Here and there a Chinese was willing to learn Eng-

lish of the missionary, for this might be a door to employment with a foreign business firm. Before 1839, however, foreign commerce, except in Canton and Macao

and in ports outside of China, was nonexistent. Foreign medicine won some approval and helped to break down prejudice, for it appealed to the practical-minded Chinese. However, Western medical practice of a hundred years ago was still very crude and but little advanced over that of China. Antiseptic surgery was as yet undreamed of and the use of anæsthetics was a decade in the future. The physician from the Occident had little to offer the Chinese.

In these circumstances the missionary enterprise was a sheer venture of faith in the face of overwhelming odds. Only a conviction of the need of the Chinese for the Gospel and trust in the promises of God could hold the missionary to his task.

What a change these hundred have witnessed! Today. vears American missionaries in China are numbered by the thousands and have penetrated every province of the Republic. Christians in churches which owe their origin to American missionaries are counted by the tens of thousands. It is a rare province which does not have American mission schools Some of the within its borders. American Christian colleges and universities are among the best in the land and are crowded with eager students. Western medicine has made enormous strides and in the hands of missionary physicians -Americans, British, and Europeans—has brought healing to millions and has laid the foundations of a new Chinese medical profession. The translations of the Bible have been vastly improved and additional ones have been made in most of the chief dialects. The annual circulation of portions of the Scriptures now runs into the

millions, much of it through the agents of the American Bible So-The Chinese churches are ciety. achieving independence in leadership and, but for untoward political conditions, would have made almost as great strides toward financial self-support. There are hundreds of Chinese Christians-pastors, laymen, and laywomen-who would adorn the Church of any country or age. Men who have been profoundly influenced bv American Protestant missionaries are active in many phases of China's life. They include such ministers of the central government as H. H. Kung and C. T. Wang, such educators as Chang Po-ling, the distinguished principal of Nan Kai in Tientsin, James Yen, the creator and leader of the Mass Education Movement, F. C. Yen, the head of the government medical school in Shanghai, and such business men as those who created the greatest publishing house in China, the Commercial Press. Best of all are the many thousands who have found the secret of the Christian faith and through it have been born into a new life.

These results, here so briefly and inadequately hinted at, have come, under God, through a great outpouring of life from this country and from other Western lands. There is no complete list of those Americans who in the past hundred years have spent longer or briefer periods in China as missionaries. The number must run into the tens of thousands. In no other of the great regions to which Protestant missionaries go-neither in Africa, the Near East, India, Japan, nor Latin America—have there been as many from the United States. From the viewpoint of the investment of life China has been, and

still is, the largest foreign mission field of Protestant America. When one recalls the cost—in health. in sacrificial devotion, in intelligent labor, in prayer, and in love which has asked no return but the welfare of the souls for whom it is spent—one is not surprised at the results which have followed. Missionaries are far from perfect: they themselves would be the first to admit their shortcomings. In the main, however, those who have gone to China from the United States have been a cross-section of the best of American Christianity. By far the greater proportion of them have gone from thoroughly unselfish motives and have labored that to the Chinese might come fulness of life.

The majority of American missionaries went to China after 1900. In the first quarter of the present century, from the collapse of the Boxer outbreak to the rising tide of nationalism in 1924 and 1925. with its accompanying anti-Christian movement, conditions were more favorable for Christian missions than they had ever been, or than they have been since. The barriers which confronted the first American missionaries had all but crumbled. Foreigners might travel freely anywhere through the coun-After the punishment which try. had been meted out to China by the Powers from 1839 on, and especially in 1900, for mishandling foreigners, the Westerner could be reasonably certain of security.

Extensive foreign settlements were to be found not only in the main cities on the coast but in some of the chief centers of the interior. The imperial edicts against Christianity had long since been abrogated, and since 1858 toleration for the missionary and Chinese

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Christians had been written into treaties between China and the Powers. The missionary had the privilege, not usually granted to foreigners of other occupations, of acquiring territory outside the treaty ports. He was allowed freely to study the language, and before 1925 he had created schools in which every possible facility existed for the acquisition of the difficult tongue and the still more difficult written character.

The prejudice against the missionary had by no means disappeared, but it was much less than it had ever been. The old customs and institutions which conservatism had once wished to preserve were now crumbling and the more thoughtful were asking for help in building new ones to replace them. China was avidly learning from the Occident, and the missionary, as a Westerner who was available and eager to teach, was much sought after. His schools were crowded, for they were a source from which the once despised but now popular Western learning could be obtained. His hospitals and dispensaries were thronged, for with the tremendous strides which had been made in the second half of the nineteenth century there could now be no question that at least in surgery Occidental practice was superior to that of China.

Many Chinese realized that some fresh spiritual and moral dynamic was needed if the nation were to pass successfully through its great period of transition, and looked inquiringly toward the Gospel as a possible means of national as well as individual salvation. In the supporting constituencies in the United States missions were more nearly popular than they had ever been and the World War had stimulated rather than curtailed giving. In these circumstances it is not strange that the numbers of missionaries, and especially of American missionaries, grew rapidly. We rightly believed that an opportunity was ours which might not be long continued.

Since 1924 and 1925, conditions have altered and here and there the timorous and critical have talked about "the missionary debacle" and "the missionary retreat." The special privileges enjoyed by foreigners in China have been attacked by the growing nationalism. An anti-Christian movement, inspired partly by nationalism, has been leveled against the Gospel, the Church, and the missionaries, and particularly against Christian schools. Scepticism, reënforced by the secularism of the West, has bred indifference and even hostility to religion. Many have believed the Gospel to be a futile hope for national regeneration, or at best to be too slow in its working for impetuous youth. They have turned instead to such panaceas as science and communism. Banditry has made life and property unsafe in vast regions. In the United States, giving to missions There has been a has declined. sharp falling off in the offering of life for missions, and there is widespread uncertainty as to the validity of the Gospel and the value of the missionary enterprise. There has been a marked diminution in the missionary forces in China, and problems of readjustment which cannot be avoided perplex the wisest and most courageous spirits both among Chinese Christians and missionaries.

Yet we need to remember that this reaction is recent. All of it is a matter of the last ten years, and most of it the last five. It cannot, of course, be ignored. The reasons for it must be determined, and readjustments made necessary by it, both in methods in China and in organization and appeal in the United States, must be devised and effected. The entire program of Foreign Missions, both abroad and in the supporting constituencies, will quite possibly need a more thoroughgoing reshaping than most of us now are willing to admit.

We do well to remember, however, that, difficult as conditions for missions now are in China and more difficult though they may become—as they probably will—they are not nearly as discouraging as those which faced Bridgman, Abeel, Williams and Parker. China is much more open to the Gospel than it was in 1830. There are

now, moreover, Christian communities scattered through the length and breadth of the land, ably seconded by scores of Christian schools, hospitals, orphanages, printing presses, and Young Men's and Young Women's Christian Associations. We must never forget that the need of the Chinese for the Gospel is as great as ever, and that the obligation upon Christians to make the Gospel message known is as binding as it was on the fathers. We have the assurance. moreover, of the guidance of God and the presence of His Spirit if we will but pay the price. With these we can not only recall with great gratitude the hundred years that are just behind us, but can look forward with renewed hope and consecration to the century which lies ahead.

ONE HUNDRED YEARS OF MORMONISM*

BY THE REV. EDWARD LAIRD MILLS, D.D.

Editor The Christian Advocate, Pacific Edition, Portland, Oregon

N A recent review of twentyone American cults, Mormonism is recognized. That is unusual. A book on modern cults which appeared a few years ago had nothing to say about this movement, which is the largest and wealthiest of them all. Of course this ignorance is due largely to the fact that Mormonism has developed principally in the far West. The East is more familiar with London and Paris than with Salt Lake Mary Baker Eddy, the City. founder of Christian Science, was born in New Hampshire, and Joseph Smith, the visionary mystic who founded Mormonism, and Brigham Young, whose organizing genius gave it lasting significance, both saw the light of day in Vermont, only a few miles distant. The leadership of these three unusual personalities made Christian Science and Mormonism the two leading religious cults produced in the New World. Although the latter is three times the size of the former, it is not nearly so well known.

Mormon History

There are three well defined periods.

1. Joseph Smith claims to have found the golden plates which, when translated, produced the

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^{*}For further information, inquirers are referred to the "Story of the Mormons," by W. A. Linn (Macmillan); "The Truth About Mormonism," by James H. Snowdén (R. R. Smith, Inc.), and "The Mormon Way," by Claton S. Rice. (Methodist Book Concern, Portland, Oregon.)

Book of Mormon, near Palmyra, New York. in 1823. April 6, 1830. the church was formally organized with three congregations and 70 members. At the celebration of the centennial last spring, the Josephite or reorganized branch held a communion service in their new million-dollar temple at Independence, Missouri, at which 7,000 members received communion at the hands of 200 ministers. This group is seldom thought of because the Utah or Brighamite branch is so much larger. At Salt Lake City. a stately pageant, "The Message of the Ages," was put on in the tabernacle for thirty consecutive nights, and, but for the physical weariness of the participants, it would have attracted capacity crowds for a much longer period. The production cost \$60,000, more than 30,000 feet of lumber was used in the temporary stage, and of the 1,000 participants more than 300 were singers.

The first stages of the movement were tempestuous, and its promoters were compelled to move from New York to Ohio, thence to Missouri, and finally to Illinois, where the city of Nauvoo was built. Joseph Smith and his brother Hyrum soon got into trouble with the non-Mormon population of the vicinity, with the result that they were finally placed in the jail at Carthage, where they were later killed by an attacking mob. Historians have come to the conclusion that this incident marks the real beginning of the Mormon Church, because it gave Smith's disciples a sense of the solidarity that comes from persecution. Why the Mormons were often in trouble with their neighbors is not altogether certain. Unquestionably polygamy had something to do with it. More likely

they regarded themselves as the chosen of the Almighty. The same sort of reaction which placed the original Joseph in a pit probably had much to do with putting the second Joseph in jail.

At any rate, Brigham Young, who came to succession immediately after this tragic event, concluded that it was useless to try longer to live with the frontiersmen of the Mississippi Valley. He therefore organized, in 1846, a trek to the unknown West, 1,000 miles away. With 143 men, three women and two children, he started from near the present site of Council Bluffs, Iowa, April 14, and arrived on the heights overlooking Salt Lake July 24.

2. The halcyon period of Mormon church life was from 1847 to 1870. It then had a chance to develop in isolation and to fix the lines which have been followed since. Brigham Young was the ever-dominant figure, and he browbeat or cajoled the governors, marshals and judges who were successively sent from Washington to represent the nation. In this period occurred the massacre at Mountain Meadows, when a large number of immigrants passing through Utah en route from Arkansas to California were killed, ostensibly by Indians. Many years later John D. Lee, who is generally thought to have been made a scapegoat, was executed for his complicity in this affair.

The work the Mormons did in developing the country is worthy of high praise. There is no more beautiful city anywhere than Salt Lake City, located between the Oquirrh and Wasatch ranges of mountains and overlooking the Great Salt Lake. It is the center of an irrigated farming section about 100 miles long and fifteen miles in width. The blocks in the city are ten acres each in size, and the streets are 100 feet wide between the curbings, with the sidewalk and parking taking 32 feet more. Running water in the streets is a unique feature.

3. The third period dates from about 1870, although Brigham Young lived a few years longer than that. The date is chosen because it marks the completion of the Union Pacific Railway. This ended the period of isolation. Mormons could now move easily out of Utah, and outsiders began to come in. This period of sixty years saw the entrance into Utah of the Roman Catholic church and of five Protestant bodies — Protestant Episcopal, Methodist Episcopal, Presbyterian, Congregational and Baptist. Small communions have no business there. Even these standard denominations. with their large resources in funds and personnel, never undertook a more difficult task.

However, the attrition of outside civilization upon the Mormon state has produced definite and considerable effects. In 1890, President Woodruff handed down a manifesto advising the discontinuance of the practice of polygamy. Probably this was violated for twenty years following to the extent of at least 100 cases a year; but the policy was laid down, and it has gradually won increasing acceptance until today the occasional cases of polygamy constitute a real embarrassment to the church authorities. In 1896, Utah was granted statehood under a constitution that was explicit in affirming the separation of church and state, and forbidding the practice of polygamy. But polygamy is still be-

lieved in. Visitors to the Bureau Information on the Temple of grounds in Salt Lake City are told in so many words: "We still believe in the principle of polygamy, but have suspended the practice of it as being inexpedient." Not yet sure of its limitations, the Church tried to place a polygamist, Brigham H. Roberts, in the United States Congress. The public opinion of the nation was aroused against this by the activity of a committee from Salt Lake City, which was composed of evangelical missionaries. The attempt has never been renewed. A year or two later, the evangelicals also went too far when they tried to prevent the seating of Apostle Reed Smoot as a Senator. He was not a polygamist, and there were no other grounds sufficient to keep him out. These two incidents helped to clear the air by showing to each side the ultimate limits of its effective operation.

A little later came Bishop Franklin Spencer Spalding to the leadership of the Episcopal Church, in Utah. Highly endowed with intellect, imagination and sympathy, Bishop Spalding saw that the day for the lurid militancy of the past had gone and that the time had come for Evangelical Christians to think of Utah as they thought of China and India, and to seek a sympathetic understanding of the dominant faith. This did not mean that he was inclined to accept Mormonism as a valid revelation of divinity, but rather that he believed the warfare should be waged with weapons more consonant with Christian principles. His lead has been increasingly followed bv Christian workers in Utah until today practically all agree on the major elements of his policy.

Peculiar Characteristics

Mormonism claims to be a restored Gospel. It affirms that Christianity was lost from 330 to 1830 A. D. The assumed restoration doubtless led to the official name of the organization. "The Church of Jesus Christ of Latter Dav Saints." The so-called "articles of religion," which are distributed by Mormon missionaries, are innocuous, containing not a single distinctive Mormon belief. This idea of the restored Gospel has much to do with the building of costly temples which are not for public worship, but rather for the performance of certain secret ceremonies which affect only a small percentage of the Mormons-for weddings, endowments, and especially for baptisms for the dead. These latter are performed by proxy at so much per head. In a single year there may be as many as 300,000 of them performed in these temples, so that they are by no means negligible as a source of revenue.

Polytheism and an exceedingly anthropomorphic idea of God are distinguishing features of the faith. God is a man grown big, and men are gods in embryo. Some day they will grow up and populate planets with their descendants. The causal connection of this doctrine with the belief in and practice of polygamy is clearly evident. In the pageant given at the centennial celebration in April occurs this verse relating to Joseph Smith:

- Hail to the Prophet ascended to heaven,
 - Traitors and tyrants now fight him in vain,
- Mingling with gods he can plan for his brethren,
 - Death cannot conquer the hero again.

Obviously such a belief goes far to show why Evangelical bodies have so far declined to fellowship with the Latter Day Saints.

A second distinctive feature of Mormon belief is the priesthood. Apostle Rudger Clawson, writing in the *Improvement Era* for last March, says:

Priesthood is therefore not only the point of divergence between the Church of Jesus Christ of Later Day Saints and all other Christian bodies, but the very quintessence of this religion—the thing without which it could not possibly exist. Priesthood . . . is authority delegated by God to man by which man acts for Deity in His name in a way that makes any act performed by man under this divine warrant as valid as if it were done by the Lord in person.

Results of Christian Missions

Direct results have not been large in the sixty years during which missions have been prosecuted. Success in missionary effort decreases in proportion as the religion approached is related to Christianity. Moreover, the evangelical churches have been spasmodic in the prosecution of mission work in the Mormon section. Paucity of financial support has caused undue frequency of change of personnel. The resulting impression locally has not been one of the stability of the mission enterprise and the continuity of a well-planned program. This defect can be remedied only by affording adequate support to the work and by closer conference and cooperation among the communions involved. The Roman Catholic Church is perhaps the best organized religious body in the world. It has been able to survive in Utah, but not much more. It makes practically no converts from Mormonism, and in

sixty years the Church in Utah has not been able to produce a candidate for the priesthood. On my visit to Salt Lake City last June, I was informed that one young man intends to be a candidate—the first.

It is difficult for people elsewhere to visualize the situation in Utah-a population of more than 400.000, and among them only 10,-000 Protestant church members, 10,000 Roman Catholics, 6,000 Greek Catholics, a total of considerably less than 30,000. There is no Young Men's Christian Association in Salt Lake City, with a population of 140,000, or in Ogden, with a population of 30,000. There are not over a dozen self-supporting Christian churches in the entire State. All the churches must work hard to hold their own, for their people tend to move to the Pacific coast after a few years. There have been some converts to all the churches, and their Sundayschools have attracted a considerable number of children from the ranks of people of Mormon stock who no longer adhere to the dominant church.

The chief results of Christian missionary efforts among the Mormons are to be found in the social consequences of those activities. Their educational and evangelistic endeavors have had much to do with the Mormon movement toward inaugurating a fine public school system, with increasing Mormon loyalty to the United States Government, and with the growing tendency to exalt the Bible in the services of the Mormon Church. The only courses in Bible (given near the campus and with credit) at the University of Idaho, in Moscow, Idaho, and at the southern branch of the same institution in Pocatello, are those given by the Mormon Church, non-Mormon textbooks being used.

A number of competent Christian workers met in Salt Lake city last June to discuss for the Home Missions Council twenty-one questions respecting the facts, program and policy of Christian missions in Utah. There was no dissent from the opinion that Mormonism has changed considerably, is still changing, and that Christian missions have been responsible to a notable extent for the change that is taking place.

So we may wish well our representatives in the hardest missionary field in the world as they attempt to preach, that the Gospel "once delivered" has never been entirely lost, and that certainly it was not restored at Palmyra, New York, in 1823. The fact that after a century more than 600,000 people think that it was so restored demonstrates the continuing need of evangelical missions. It is our glad privilege to proclaim the good news that salvation comes through faith in Christ and not by means of elaborate ceremonies performed in secret temples. We can mightily help Mormon thinking to make the shift from the prosaic, materialistic mood of the Elder Brother to the spiritual joy and lift that marked the meeting of the Prodigal Son and the Forgiving Father.

We can give to the succeeding generation a vast equipment in plant and machinery, a great store of knowledge of how to run it, and we can leave for their stimulation centuries of art and literature. But the world will march forward only so far as we give to our children strength of body, integrity of character, training of mind, and the inspiration of religion.—*President Hoover*.

THE GREAT WORK OF THE NEAR EAST RELIEF: WHAT IS TO FOLLOW IT?

BY THE REV. JAMES L. BARTON, D.D. Chairman of the Near East Relief

HE annual meeting of the trustees of the Near East Relief in New York, February 6, 1930, marked the completion of ten years of corporate action in the work of relief in the Near East. The corporation was the successor of The American Committee for Relief in the Near East, which followed the Armenian and Syrian Relief Committee, which in turn followed the Armenian Relief Committee. While the annual meeting was the eleventh of the corporation, it marked fourteen years of unbroken relief operations under essentially the same directors.

The name Near East Relief was given the organization by Congress, when a Board of 60 charter members were incorporated in 1919 by a special act. Twelve of the charter members have died dur-Their names are ing the decade. significant of the character and standing of those who comprized the corporation: Alexander J. Hemphill, Harry Pratt Judson, Cardinal Gibbons. Bishop Greer. Cleveland H. Dodge, William I. Haven, Charles W. Eliot, Myron T. Herrick, Henry B. F. McFarland, Oscar S. Straus, Talcott Williams and Stanley White. Dr. Samuel T. Dutton had died before the incorporation was completed. It is also an interesting fact that, of the ten members of the Executive Committee elected at this annual meeting, six had served for ten vears or more. Herbert Hoover was a member of the first Executive Committee. The work of the

committee has been characterized by marked continuity of service of the men who were its founders.

The amount received during the period from 1916 to 1928 inclusive was over \$91,000,000—a striking demonstration of the sustained interest of the people of America and the world in the humanitarian appeal of remote peoples and of great child populations.

The average cash receipts per year for the twelve years was just about \$7,000,000. If we separate the six most productive years from 1918 to 1923 inclusive. the average per year was some \$11,000,000. The most productive year was 1919, when the entire refugee population in the Near East became accessible. In that year \$19,485,-000 were received. In the single month of March that year the receipts were \$2,988,987.41. This financial statement does not include grants by the United States Government in 1919 and 1920 of \$12,-800,000 worth of food stuffs, mostly flour, which was used in meeting the desperate situation in Russian Armenia during those years, nor does it include large commodity and other gifts from a great variety of sources. If these were added to the figures given above, the total would exceed \$110,000,-000.

This is a brief backward look, but our interest today lies not primarily in the past but in the future. The past has been honorable; the future may be no less notable. The emergency objective which led to the organization has been reached, so far as the public is concerned. The funds in hand and the payments yet to come from sponsors for children and in payment of pledges will enable the Committee to place in self-support the last of its wards so that it can say to donors that it has finished its task with honor.

There are, however, other considerations which it is impossible to ignore at this turning-point in the history of the work. Foreseeing the approach of this period, the Executive Committee in 1926 appointed a Survey Committee to investigate conditions in the Near East as they relate to the work of This was done with the trustees. a degree of thoroughness beyond all praise. The Survey Committee discovered vast unmet needs which could not be met unless there was a continuing program beyond the emergency stage. This conclusion was reached after protracted conferences on the field with missionaries, educators and others. Among these needs was the desire of the Eastern Churches for aid in promoting unsectarian religious education among their constitu-This had been begun in the ents. orphanages and was being taken up by the ecclesiastics and leaders among the youth of the country.

Upon receiving the report of the Survey Committee, the Near East Relief created a Conservation Committee, of which Cleveland E. Dodge was Chairman and Dr. Barclay Acheson, Secretary, to take up the entire question of unmet needs. The Committee was composed of men who are deeply interested in the educational, industrial, economic, social, health and child welfare work in the Near East. They entered at once upon the task, and for a year and a half upon their own responsibility made further and more intimate investigations through additional contacts with officials and other interested parties in the Near East. A11 areas were revisited and conditions reviewed and reappraised. The Conservation Committee discovered the beginnings of operations and influences which can be completed only by a continuation program. Among the most significant of these are:

First.—All countries in the Near East, with which the Near East Relief has had relations, are in complete sympathy, not only with what has been done during the vears, but with its present methods and with the ideals which it has constantly followed and in which have become governments the These govhighly sympathetic. ernments, especially the Soviet Government of Russian Armenia and the Greek Government, are eager to have the work continue, even after the wards have been adequately placed. Albania and Bulgaria, as well as Syria, have made representations to the Committee, assuring it of every possible coöperation if the Committee will continue work, either as Near East Relief or as a separate Board. for child betterment, economic and health improvement, and especially for the development of agriculture under modern methods of cultiva-All of the governments tion. throughout the Near East are urging the organization to continue its operations, not as emergency relief, but as a constructive Board coöperating with the governments in their desire for modern social, economic, educational and moral advance.

Second.—The people in all these countries, including officials and leaders as well as the masses, with whom the Near East Relief has come into close contact during the last fourteen years, have absolute confidence in the organization and all who represent it. They recognize that it has had no ulterior motive, and that its work has been benevolent, helpful and Christian, looking to the best interests of the people in the countries in which the work has been carried on. Thev are unanimous in their declarations that the work has been full of blessing and that there is much vet to do. They stand ready, as individuals and as groups, to cooperate with the Conservation Committee in organizing and promoting forms of work which will benefit all the people as well as the countries themselves. The people are with the new organization.

Third .--- The Near East Relief has raised up and trained a body of experts on the Near East. Bv reason of their years of service and their close contact with the people. their needs and the resources of the various countries, they understand the economic, social, moral and educational conditions and opportunities that are open for continuation work. These experts hold positions of commanding leadership in the places in which They have they are now located. a following of Nationals in all areas who are eager to see the principles that have worked so effectively with the children in the orphanages and among those already outplaced, applied in general to the children of the country. These experts are now available for continued service if there is a purpose to apply, in the countries as a whole, the methods that have

proven so valuable heretofore in limited areas. Many of them have the languages of the countries, are in deep sympathy with the ambitions and hopes of the people for social and intellectual betterment, and are ready to continue, if desired, in the same work.

Fourth.—All of these Near East countries are entering upon new periods of intellectual, social and economic change. They are breaking with the conservative, hampering traditions of the past and are seeking new methods of modern education, social, health and economic improvement. Many enlightened leaders welcome our trusted experts and are ready to coöperate with them in promoting the higher interests of their people. They have observed through years the disinterested service rendered by the Near East Relief and its representatives and see in them an opportunity for realizing higher social ideals for their own people.

Fifth.—The Near East Relief has some 20,000 boys and girls who have largely completed their practical education in the Near East Relief institutions and are in the process of being integrated into local society. These, together with a few thousands who are still in the orphanages, have, with few exceptions, received their entire training for life from the representatives of this organization. They are not hampered by the paralyzing traditions of their fathers. They do not know the agelong conservatisms that have prevented social, moral and religious progress in the Near East. Many of them are well educated in modern methods of agriculture and industry and in the use of modern tools. In their thinking and outlook they are Western and progressive. These children, still officially connected with the Near East Relief, are in a position to become a mighty leaven for permeating the society of that country with new, inspiring and constructive ideas.

Besides these 20,000 children now connected with the organization, there are at least 40,000 other boys and girls who have already gone out and have become a part of the active life of the Near East in every country named, including Egypt, and in almost every line of industry. Some of these have already won positions of respect and leadership. Their training and character are generally recognized as superior to those of others of their age. There is little tendency among these graduates, often called "ex-orphans," to return to the old life in the static Near East. These 60,000 young people are ready instruments for moving their entire countries toward a higher economic and social life and a better civilization, if the old leadership can be retained. In view of the comparatively small number of these graduate children among the twenty or thirty millions scattered throughout the Near East, there is danger, unless we furnish adequate leadership, that they will be overwhelmed by the dead weight of the stolid life about them; but with adequate leadership they are in a position to become a mighty force throughout all those countries.

Sixth.—It has been a gratification to those who have been connected with the Near East Relief from its beginning to sense the confidence in the organization which appears to be universal throughout America. The general public seems to believe that its

gifts have been economically and wisely used, and to have confidence that the work carried on in the Near East has been done upon a broad basis and that it has been done in a spirit of disinterested service. This confidence is of untold value at the present time and will be absolutely essential if a general conservation work is to be undertaken. The organization has kept confidence with this public. It made its appeal for funds with which to close its emergency obligation to its wards, and the public has notably responded. There is a conviction that this same public desires and expects that the fifty or sixty thousand children whom the organization has trained shall be given a chance to use what they have already received in leavening the society in all of the countries of the Near East where they are located.

Seventh.—So far as can be seen, there is no other body or organization.

In view of these and other considerations, the Trustees of the Near East Relief unanimously voted that а new corporation should be formed to carry through the uncompleted work of that Committee. February 21, 1930, at 99 John Street, New York, where the Armenian Relief Committee was organized September 16, 1915, the new body was organized under the name of Near East Foundation with the fifteen directors and incorporators elected: Cleveland E. Dodge, President; Edwin M. Bulkley, Treasurer; E. C. Miller, Assistant Treasurer and Comptroller, and Barclay Acheson, Secretary. The office is at 151 Fifth Avenue, New York. The Foundation has the hearty goodwill of the trustees of the Near East Relief.

BETHLEHEM'S CHURCH OF THE NATIVITY

BY NANCY VIRGINIA AUSTEN, Fontana, California

ETHLEHEM, the little hill town of Palestine which gave us the year one, is probably the most famous city in the world. Its chief glory and significance come from its connection with the first Christmas, but it entered the pages of history a thousand years before that as the location of the beautiful pastoral of Ruth. It was also the home of David. But Bethlehem, despite its fame as the home of the Royal house of David and the birthplace of the Christ, remained a tiny village until medieval times when pilgrims began to visit the hamlet in such numbers as to increase the population permanently.

The present population of twelve thousand or less is made up almost entirely of Christians: Greeks, Latins, French, Germans and Armenians who have established monasteries, convents, hospitals, schools, industries and orphanages there. It seems rather strange that foreign lands should furnish such a large population for a little hill town of Palestine where there is practically no business; yet religious zeal alone has for centuries carried men and women to the limits of the earth and no doubt will continue to do so until the end of time. The institutions of the various Christian sects and nations make up the biggest part of the population of Bethlehem, but strange to say, the whole number of Protestant Christians is less than a hundred.

One can find a few pilgrims in Bethlehem any month in the year, which fortunately keeps the curio trade alive and no doubt gave rise to the manufacture of mother-ofpearl rosaries, pins, paper-knives and beads, inlaid woodwork and other relics to delight pilgrims and tourists. But its streets are practically deserted except at Christmas and Easter when thousands come to bow before the manger where, tradition says, the Christchild lav. At such times the ordinarily quiet streets spring into life and importance with the pomp of religious parades, the rich silken brocades and priceless jewels of priestly robes. the flutter of ecclesiastical banners and the glint of military swords. At first sight we must rub our eyes to make sure that we are not dreaming. Yes, it is really little Bethlehem filled with loval hearts from the distant ends of the earth who have brought their gifts of love and devotion to the altar of the Nativity.

The center of interest in Bethlehem is the Church of the Nativity, built over the crypt which was the manger of our Lord. This is claimed to be the oldest Christian church in existence. Constantine built the first church there in 330 A. D., a magnificent basilica to which journeyed pilgrims from all the countries of Europe. When the Arabs captured Bethlehem they did not destroy the church, probably due to the fact that they venerate Christ as one of their prophets. Later on the Crusaders regained the town and rebuilt it, protecting it with a castle which they located near the church.

This was not, however, the end of Bethlehem's troubles. It has suf-

fered destruction two or three times since, and not until the 19th century were the Moslems driven out, since then the Christians have been in undisputed control of the church and the town. There are, in fact, less than half a thousand Moslems in Bethlehem.

The town is built on spurs of the hills which jut picturesquely into the desert valleys toward the Jordan and the Dead Sea depression. The sides of the hills are terraced with fruit and olive trees, vineyards, grain fields, and pastures, making it a restful, beautiful spot in that semi-barren district. Sheep graze peacefully on the hillsides as of old; goats, more industrious and with true pioneer instinct, reach up the trees for a leaf or bit of green.

The Bethlehem hills divide the town naturally into several sections, which is really fortunate, since it provides the Greeks, Latins, Armenians, French and Germans with natural barriers for their separate institutions each with its own national population.

The Church of the Nativity has seen important functions during the centuries of its existence. among them the crowning of Baldwin as King, on Christmas Day in 1101. Europe's crowned heads have from time to time tried to outdo each other in munificent gifts to little Bethlehem, the City of David and the Christ: a Byzantine emperor covered the walls of the church with gilded mosaics; Edward the IV of England gave it a wonderful leaden roof (which, by the way, the Turks tore off and melted into bullets), and thus through the succeeding ages the French, the Romans, the Greeks, the Russians, the Germans, the English and the Armenians have

showered upon the birthplace of the Christ gifts of gold and devotion, sacrifice and adoration.

Almost as soon as we entered the town we came to the quiet square in front of the church around which the town buildings are grouped: the town hall, the post office, shops and the simple Arabic hotel. Narrow cobblestone streets, quiet and clean, lead off up the hill from the square. A few silent women, regal in their bearing and splendid in the characteristic and striking Bethlehem costumes, flitted by on homely errands. A boy passed with a goat skin of water hanging across his shoulder. Α man, in flowing aba and bright cotton turban and a woman with a bundle of laundry on her head, passed swiftly and silently and disappeared into the stone doorway of a stone house. All the houses seem to be of stone; even the doorways and window frames are of stone. for lumber is scarce and expensive in the Holy Land. Balconies often jut out over the narrow streets from second floors, and strips of camel or goat hair canvas are fastened over the streets from building to building, thus affording a welcome relief from the burning sun. We paused at the Psalmist's well by the gate, the memory of which made David long for a drink when he was hiding from the Philistines. (2 Samuel 23:14 and 15.)

A woman came to draw water, and I stared most impolitely at her picturesque Bethlehem costume. I hope she forgave me if she noticed my rudeness; however, I am sure she was utterly unconscious of the striking picture she made. Her voluminous skirt touched the ground; the sleeves of her velvet jacket had embroidered cuffs extending from the wrist to the elbow which hung almost to the hem of her skirt; coins worn as a necklace and a headpiece showed the size of her dowry; her hair was piled high on top of her head and was covered with a long shawl-like white veil which was pinned under her chin, the corners falling almost to the ground. No doubt the veil protected her hair from dust



Photograph of Presbyterion Board of Foreign Missions THE MANGER—THE CHURCH OF THE NATIVITY

and her neck and shoulders from the sun. Unlike the Moslem veil, the Bethlehem veil does not cover the face. Two men sauntered by with bright orange turbans coiled thickly around their heads as a protection from the sun, their long seamless coats fluttering behind them in the welcome breeze.

Before us loomed the Church of the Nativity, the simple mellowed stone basilica which alone of all the early buildings has weathered the vicissitudes of the ages. The church is under the care of the Greeks, Latins and Armenians, each of whom guards jealously every tiny privilege which has been so hardly won through the centuries.

As we entered the simple, narrow doorway and looked around the hallowed enclosure upon the undivided expanse of nave, transept and choir, a feeling of space, of quietness, of sanctity pervaded the sacred place. The mellowed limestone columns, the stone floor worn by the feet of millions of pilgrims who for centuries have trod the very spot where we stood, the primitive figures representing the ancestors of Christ and of Joseph and of the disciples breathed a secret of the church's antiquity.

Two sets of steps descended from the body of the church to the grotto underneath where the Christchild lay on that most memorable night. The grotto has been converted into a chapel of the Nativity. Its floor is paved with marble slabs and the stone walls have been lined with marble. Thirty-two hanging lamps filled the little chapel with a soft radiance and candles flickered in a golden haze. A recess in the wall filled with swaying silver lamps proclaimed itself the spot we were seeking even before we caught the gleam of the silver star set into the marble slab in front of the altar. We bent over it and read: Jesus Christus natus est hic de Virgine Maria.

I turned back the pages of memory to the Christmas mornings of my childhood when the Christmas story was each year freshly beautified and endeared. This then was where the story began; this the manger venerated through the centuries, around which have gathered in countless numbers poems, songs, traditions and prayers. My reverie was broken by the voice of our guide telling us that the silver star had been placed there by the Latins, and that the silver lamps swaying gently in the recess were in the custody of the Latins, Greeks and Armenians each of whom held particular rights in the chapel and who frequently charged each other with trying to gain an inch or so at the expense of the others. The Latins, Greeks and Armenians must keep constant watch lest by some slip a tiny bit of dearly gained privilege be lost; for once lost it can be restored only by bitter fighting. But this backwash of jealous bickering is lost in the wide

ocean of adoration and unselfish devotion which envelopes the Christ-child and His birthplace for the world at large. To those at a distance the star of Bethlehem still shines with a steady light. We do not care who has the right to polish the silver star, who may dust the brocade hangings or light the lamps. Without any lamps or stars or hangings Christendom would continue to sing: "Joy to the world the Lord has come." Only to those guarding the lamps and star and ecclesiastical prerogatives have such ambitions obscured the real significance of the birthplace of the Prince of Peace.

MISSIONS A BACKGROUND FOR WORLD PEACE

BY MRS. SCHUYLER C. WOODHULL

President of the Women's Missionary Society of the Presbyterian Synod of Minnesota

THEN Mrs. Tsune Gauntlett, the Japanese delegate to the fifth Conference on the Cause and Cure of War, held in Washington last January, was introduced to the Conference, she said: "I owe all my English to the missionaries in Tokio. We did not start this Peace Movement, it was started years ago by our grandmothers in every mission station around the world." This recent testimony of a Japanese woman gives added weight to the theme of this paper.

When Christ was foretold in prophecy, He was named the Dayspring from on high who should guide our feet into the Way of Peace. He taught: "Blessed are the peacemakers"; "Love your enemies"; "Bless them that curse you." He ratified anew the Ten Commandments including: "Thou shalt not kill."

The early Church was essentially a missionary Church. By the end of the first century the new religion had been preached from Babylon to Spain. from Alexandria to Rome. The ancient Roman world was a world without love. The life of the Christians was a life of love. "Behold! how they love one another" was the common exclama-Through all the thousands tion. of Christian inscriptions in the Roman catacombs, not one has been discovered expressing resentment or even reproach. Peace is the all prevailing note. There can be no doubt that in theory the early Church stood sternly against all participation in war for many generations after the Apostolic Age. The positive assertion made by

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Dymond and others, that for 200 years not a Christian soldier is on record in the Roman armies, may seem strong, but it is confirmed by Rome's historian, Gibbon.

After 250 A. D., the demand for holiness of life was insensibly transferred from the Church at large to the clergy. In place of the primitive democracy of the Apostolic Church, there grew up an ecclesiastical aristocracy. Wealth and popularity began to flow into the once despised Church at Rome. Then there came a change from the worship of the one God and His only Son to the reverence for countless intermediary saints, and from peace to militancy. At the time of the accession of Constantine, the Roman Empire was in a state of anarchy and confusion. The Church numbered at this time about eight millions. Constantine perceived in the Church a prop to his falling Empire. On the day when he entered Rome as conqueror, his hands red with blood, his banner displaying the Cross, which for the first time was chosen for a military symbol, organized Christianity surrendered her sublime distinction as the religion of peace. The fact that, by Constantine's intervention, suppression and persecution of the Church ceased, has blinded Christian people from his day to this to the evil that was wrought.

Unhappily, not even the leaders of the Reformation broke with militarism. Missionary activity was strangled within the Church during the period of bloody wars lasting a century and a half. Fortunately, the Church has always secretly cherished Christ's ideals of peace. In England in the seventh and eighth centuries, war was for a time declared anti-Christian. In

the fourteenth century, a great religious movement for peace struck the minds of different nations of Europe. Pilgrims in white garments marched everywhere, preaching the duty of Christian peace. In the fifteenth century, the Moravians took strong ground against war. Then Hugo Grotius of Holland raised his voice. In the seventeenth century. George Fox and William Penn became great champions of peace. In 1905, in New York City, the Honorable David J. Brewer set forth international peace as one of the objectives of a proposed federation of churches. A campaign in the interest of this movement has since that time been persistently carried on. In August, 1914, the delegates from several lands convened at Constance, Germany, to found The World Alliance for Promoting International Friendship Through the Churches. The outbreak of the World War compelled the conference to transfer its sessions to London, where it completed its labors.

We all know the many agencies at work today for peace. The World Court, the League of Nations, the exchange professors, the Friendship Tours, the Peace Conferences, the International Institute held at Geneva every August. and many others. But I place our great missionary enterprise at the head of all these. Our missionaries believe, to quote Dr. Arthur J. Brown, that men and women everywhere have like passions, are capable of development, responsive to friendship, worthy of respect. They do not go down to other people as superiors to inferiors, but as men to brother men, bearing the same burdens and needing the same Saviour. They know that

there is only one race—the human race. They spend not a few months but a lifetime amid climatic and unsanitary conditions which sapped the vitality of our troops in Cuba and the Philippines. Thev do not forsake their posts in time of danger. A British Admiral saluted a few missionaries who, in spite of the perils which beset them, declined to take refuge on his ship of war, and he exclaimed: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." Isn't this the spirit that will make friends of all peoples?

No Far Eastern country ever had a leper asylum, a school for the deaf or blind, an orphanage, or a hospital for the insane, until the Christian missionary appeared. Think of the enlightenment that has come to many people with the introduction of printing by the missionaries, another agency binding people together. The spirit which prompted an educational missionary in China to decline a high salaried presidency of a government university, giving as his reason: "I want to translate the Bible and to train up Christian ministers," is surely the spirit of loving his neighbor as himself. The missionary has always stood for the brotherhood of man, which implies those relations between nations which make for peace and good will.

When Mr. James McDonald,

Chairman of the Foreign Policy Association of New York, returned from the Conference on Pacific Relations, having gone to Japan by way of Russia and China, he was asked: "To what extent are the Christian missionaries to blame for the Far Eastern muddle?" He replied:

I think the answer could be given in three words: Not at all. But, when put that briefly, one subjects oneself to criticism for not telling the whole truth. The Christian missionaries in China have not Christianized China. However, they have in indirect ways educational, social and hygienic performed for China what seems to me the finest work which has been done there by any foreign influences whatever.

As you go through some of the back parts of China, seeing a few of the older women and a few of the younger ones still with bound feet, and compare them with the younger generation of Chinese, you realize that, if the missionaries had only a tiny bit to do in that great unbinding, not merely of the feet of the women of China but in a very real sense of the spirit of the women of China, they have performed a magnificent task.

The Honorable John Barrett, former American minister to Siam, said that 150 missionaries gave him less trouble in five years than fifteen business men gave him in five months.

With testimonies like these, I feel convinced that our noble missionaries are indeed ambassadors of peace.

WHAT IS CHRISTIAN EDUCATION?

Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.—Definition approved by the International Council of Religious Education.

ANNUAL MEETING AND AUTUMN CONFER-ENCE-AMERICAN MISSION TO LEPERS

∧ LL Roads Lead to Rome" was the ancient saying. On the 16th of October all roads led to New York for the annual meeting of the American Mission to Lepers. "Conquerors" came from India, Africa, Japan to tell of their conquests-conquests over suffering and ignorance and disease, leaving happiness, health and hope in their wake. The home "reserves" were also there in full force with representative delegations from various points in eight States, to hear the reports of their workers in the field and to tell of their own efforts at home.

Dr. Cleland B. McAfee, Secretary of the Presbyterian Board of Foreign Missions and recently returned from a round-the-world journey, told of his observations of leper work in foreign lands. He pointed out three important things which could be done regarding leprosy in every land: first, the spread of leprosy can be checked by isolation of lepers; second, as leprosy is not hereditary the untainted children can be cared for and protected from their leper parents; third, their pain can be relieved and comfort brought to them and "life for the lepers can be made very rich by making the love of God a real fact to them."

Dr. A. Oltmans, Secretary for Japan of the American Mission to Lepers and Superintendent of the I-Hai-en Leper Mission Hospital at Tokyo, spoke of the progress in Japan. After briefly outlining the work in Japan from its beginning 40 years ago, Dr. Oltmans mentioned the lively interest now being evidenced not only by the denominational and private hospitals, but by the Government which he placed next to the United States in the part it is taking to care for its lepers. He credited the Japanese Government also with welcoming the teaching of Christianity in its hospitals on account of the good influence it brought with it, and said, "The outlook for ridding Japan of leprosy is very bright, and I believe it can be done."

Mr. Delavan L. Pierson, Editor of THE MISSIONARY REVIEW OF THE WORLD, recently returned from a world tour of observation, reported as his outstanding impression the wide prevalence of leprosy, and how little was being done compared with what should be done. He asserted that the British and American Missions to Lepers have indeed set the pace in the work being done for lepers under a definite plan. It is his firm belief, too, that while it might be that we can spend money too lavishly for our churches and educational equipment at home, we cannot do enough to aid the lepers, suffering as they suffer, in making them more healthy and happy and showing them through our sympathy the blessedness that comes through Jesus Christ and His love.

Dr. George W. McCoy, Director of the National Institute of Health of the United States, and formerly Director of the Leprosy Research Station at Molokai, Hawaii, spoke of the leprosy situation from the medical viewpoint. In speaking of the trends in dealing with leprosy today, Dr. McCoy said that too rigid segregation is not advocated as strongly as formerly as it causes many early cases to be hidden, but that home treatment, clinics and instruction in preventive measures are recommended.

Dr. T. A. Lambie, medical mis-

sionary from the Sudan, laid much stress on the efficacy of prayer in connection with his work, and Dr. A. D. Helser also attributed the success of his work among the lepers in Nigeria to medicine, diet and last but not least, to prayer.

CHINESE REDS BEHEAD WOMEN MISSIONARIES

THE New York Times, October 11, published the following dispatch from its special correspondent in Shanghai:

Out of the mountains of North Fukein came the story today of the terrible fate of the two British women missionaries, Miss Eleanor June Harrison and Miss Edith Nettleton, slain at the end of weeks of negotiations with bandits for their ransom.

The two women, both advanced in years and of long mission service among the Chinese, were subjected to keen physical and mental torture and finally, to quote those who attempted to free them, "clumsily and brutally beheaded."

The sufferings of the women were related by A. J. Martin, British Consul at Kienningfu, and the Rev. Dr. Alfred Sills of the Church Missionary Society, who returned from Kienningfu after several weeks of strenuous but unavailing attempts to save the captives.

Chinese officials at Kien Yanghsien were informed of the abduction and at first displayed indifference, the British investigators said, but afterward sent troops to the area. No strenuous efforts were made, however, to release the missionaries.

More recently the Chinese captors sent a finger in a letter to the British authorities, saying they had cut it from Miss Nettleton's hand and, unless their demand of \$50,000 ransom was complied with at once, further harm would come to the missionaries. Advances were made at the direction of the Church Missionary Society to meet ransom demands, but without avail.

The editor of the Christian Century adds:

It seems clear that no political significance attaches to this murder. It has been simply a bandit outrage in a notoriously bandit-ridden section of China. The result, however, is none the less distressing, and will bring a new realization of the danger which today attends missionary work in that country.

It is probable that there will be many to censure the British consular officials for their failure to pay the ransom, \$100,000 in the first instance and later \$50,000, that might have saved the lives of these two women. But the problem presented to the mission and political authorities, both Chinese and British, was a terribly difficult one. The C. M. S., although as hard pressed for funds as any mission agency, was in favor of paying what the bandits demanded. Its first concern was for the safety of its workers, and its readiness to go to any length to secure their freedom will be honored in all quarters. But the political authorities, although as much concerned for the safety of those involved as government agents are, decided against the payment. To ransom these women, it was believed. would be to expose all other foreigners in Chinese interior to increased danger of abduction by bandits.



Retrospect

The closing year has been a hard one for many people. Readers of THE REVIEW do not need to be told of the wide extent and serious character of the business depression. Millions of men and women have been out of employment, and many others have had their incomes reduced. Missionary boards, and educational and philanthropic agencies have felt the effects, and of course the weekly religious papers and the monthly missionary maghave suffered. Thoughtful azines observers believe that the tide is turning and that better times will soon come; but many have painful reason to remember the year 1930.

A review of the year from the viewpoint of missionary work is presented in articles in this issue, and we need not cover the ground again. Suffice it to emphasize the hope that Christian people everywhere will approach the new year with a renewal of faith and consecration. Evangelical religion is being assailed on all sides and world conditions are seriously disturbing; but let us remember that such assaults and conditions are not new. The churches have faced them many times "But, Lord, Thy Church is before. praying yet." Let us hear again the voice of the Master to His disciples when, 1900 years ago, they went to Him with sinking hearts and waver-"See that ye be not ing faith: troubled: for these things must needs come to pass; but the end is not yet. But he that endureth to the end, the same shall be saved." Then followed His ringing words to the effect that the troubles which so distressed them, instead of being a reason for discouragement and inactivity, were a renewed challenge to go forward. "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." And not till then. A. J. B.

Return of Editor Pierson

Our readers will be glad to know of the return of Mr. and Mrs. Delavan L. Pierson from their long journey around the world. Their schedule included Syria, Egypt, Mesopotamia, India. Burma, Straits Settlements, China, Korea, Japan, Australia, New Guinea, and the Hawaiian Islands. It was a long tour, involving hard traveling and the strain of many conferences and addresses. But it also involved the joy of meeting missionaries of whose work Mr. and Mrs. Pierson had long known, and with many of whom they had formed ties of personal friendship when on furloughs in America. They brought blessing and cheer to hundreds of lonely and burdened workers, and they in turn received rich blessing for themselves as they communed with their fellow Christians both native and foreign, and witnessed the wonder working of the Holy Spirit in other lands. In the good providence of God, they suffered neither illness nor accident, and returned in excellent health and spirits.

We are sure that our readers have been keenly interested in Mr. Pierson's Travel Letters, which have appeared in successive numbers of THE REVIEW. They have showed a remarkably intelligent understanding of the situation in Asia and the problems now affecting missionary work. Other articles from his pen will appear from time to time. The service to the missionary cause, which he has long ren-

dered with such eminent ability, will be still further broadened and enriched by the observations and experiences during his journeys on the mission field.

As the Acting Editor was to have charge of THE REVIEW only for the year of Mr. Pierson's absence, his editorial responsibilities terminate with He has found the present number. his work very congenial, and he deeply appreciates the generously sympathetic cooperation which he has received from the office staff, the Board of Directors, the Editorial Council, and many readers of THE REVIEW. With the background of an experience of 34 years as Secretary of a Board of Missions and this additional year in the editorial chair, he is in a position to know the important place that THE REVIEW occupies in the home and foreign missionary work of the churches. It is an essential part of that work, maintained at no small sacrifice by devoted men and women who recognize the value of its service. I earnestly bespeak for them, and particularly for Mr. Pierson who bears the heaviest burden, the continued cooperation and prayers of all the readers of THE REVIEW. A. J. B.

Does Gandhi Represent All India?

The American people are in danger of being misled by the frequently published statements on this subject. For example, Dr. John Haynes Holmes, in his Introduction to Gandhi's Autobiography, writes of Gandhi as "supreme throughout all India," "his word everywhere obeyed," and his "personal influence over three hundred millions of his fellowmen." The New York Times publishes a letter from an East Indian stating "the country (India) is solidly behind Gandhi's National Congress."

We share the general opinion regarding the high character and patriotic motives of this extraordinary man. Whatever may be thought of the wisdom of his methods, his sincerity mer-

its the respect of the world. It is a great thing to see a revolutionist who relies not upon the sword but upon moral suasion, even though some of his followers do not thus limit themselves. In his demand for independence he undoubtedly represents the Hindus, who form the largest element in the population of India. But there are others. The 70,000,000 Moslems, while disliking British rule, would dislike Hindu rule more, and they know that the success of Gandhi's independence program would place them in a hopeless minority to their hereditary The rulers of the 72,000,000 foes. people in the self-governing native states look askance upon Gandhi because they realize that the security of their thrones depends upon British protection. The representatives of the nearly 60,000,000 outcastes know that the justice which they now receive in the courts and the gradual improvement in their lot are due to British rule and would be jeopardized if the high caste Brahmins had the power. The Eurasians, who form a considerable portion of the 4,754,000 people who told the census takers that they are Christians, would far rather be under British rule than under that of Hindus who despise them. The commercial class, while not numerically strong, is influential and fears that internecine strife would demoralize business if the British were to withdraw.

There are indeed exceptions to these generalizations. Some individuals in all these groups support Gandhi's program. The classes shade into one another at the edges. But the general statement may stand that nearly one half of the people of India, while as restive as Gandhi under foreign domination, fear independence. India's demands at the London Conference are for dominion status. We would not minimize the significance of the independence movement that Gandhi represents, or the reverence with which he is regarded. But India is not "solidly behind" him, nor is he "everywhere obeyed." A. J. B.



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK President of the Federation of Woman's Boards for Foreign Missions

It was with keen regret that the editor of this department found that credit for the first two methods printed in the October issue was not given to Mrs. Fred Rector of Pawtucket, R. I. Mrs. Rector is one of the officers in the Woman's Baptist Mission Society of Rhode Island. She taught methods last year in several summer schools.

SUGGESTED PROGRAM FOR WORLD DAY OF PRAYER BY MRS. S. S. HOUGH

Chairman of World Day of Prayer Committee

February 20, 1931

We are rapidly approaching another World Day of Prayer. Reports of the observance of 1930 are conclusive proof that the service may be adapted successfully to any group whether urban or rural by wise, careful, and prayerful planning begun many weeks in advance of the day. The following suggestions have been culled from reports of meetings in crowded cities, small towns, rural communities, isolated frontier places, mission schools, and family circles, among women, girls and children.

Planning in Crowded Cities

How to make the Day of Prayer effective in a large city has been a real problem for those who seek to hold one central service. Many cities, however, have discovered a better method and instead of planning for one service which may call out a comparatively small group they are organizing for many meetings and find attendance doubled.

Greater New York organized its General Committee about three months preceding the Day of Prayer—appointed subcommittees for the set-up in six districts.

Each of these subcommittees planned for more than one meeting covering the district so that a total of thirty meetings were held with an attendance of more than 6,000 women.

Toronto, Canada, organized for eighteen simultaneous interracial meetings. An interesting feature of these meetings was the reading of the Scripture by new Canadians in their own languages.

Los Angeles reports the plan of holding a number of simultaneous meetings rather than a central meeting, this method having met with much favor and success. Twice the number of women attended and the offering more than doubled.

A Township Meeting in Massachusetts

"Apparently no one here had ever heard of the Day of Prayer but I found several women who became interested at once. With that much encouragement I went ahead with plans.

"We have ten Protestant churches in our township which covers an area of about forty-five square miles. That means that some of the churches are as far as twelve miles apart and many of the women have no means of transportation. Still, nothing venture, nothing have.

"One very important thing was to find the right place for the meeting. The Episcopal church in the main village is very lovely and I found they would be glad to have us meet there.

"Enough of the 'Call to Prayer' were secured to supply the women of all the churches. The date and place of meeting was written on each call and bundles of them, together with a few programs, were distributed to 'key' women. These were given out in the churches for two Sundays before the meeting and the meeting was spoken of wherever there were groups of women gathered.

"I had thought possibly twenty-five women might come but fifty women came, took part whole heartedly and expressed themselves as anxious to repeat such a worthwhile service. Our offering was over \$14.00. We all agreed that next year we would begin earlier to make plans."

Lonely, Frontier Places Link Up

"I write this on the evening of the Day of Prayer. Our Birdtail Indian women have just gone home with their husbands who brought them with their dear brown babies. Just a few of them, but they came the fifteen miles in to Birtle, to join with a few friends here in the praise and prayer rising from the hearts of women the world over.

"Our meeting started with dinner for those who had arrived, and then we commenced our hour of prayer and song, mingling our voices and languages. It was a good hour, for we sang and prayed to Him who hears all tongues, and condescends to bless all simple, eager hearts. With a cup of tea for all twenty who came together, words of good wishes, our splendid Indian friends made ready for the road once more. As I write they will have reached home. We pray that in their lives and in ours Jesus Christ may indeed be lifted up."

"In a lonely corner of our province one woman left alone, went through the program of reading and prayer and sent her offering of one dollar."

"The daughter from a manse in an outlying district came to Vancouver to spend the day with a sick mother. In the quiet of the sick room they had their own prayer service at the same hour the meetings were held in the churches and followed the program used in our gatherings." "We were a gathering of 14 women in the country but a wonderful spirit of prayer was manifested, so glad to be able to have a share."

"We hope from now on this day will always be observed by the women of this small mining and lumbering town on the Pacific Coast."

Home Mission Schools Also

"The World Day of Prayer for Missions is annually observed as one of the greatest days of the year at the Pattie C. Stockdale Memorial School. The program has been so arranged that there could be student group meetings for prayer at almost every hour through the day. Usually we begin with a before-breakfast prayer meeting, but this year we had early breakfast and were ready for a service of prayer for missions at six-thirty o'clock. In this meeting a talk was made upon the significance of this day of prayer, and after each one of the household had joined in audible petition for the great cause of missions we went out to make the whole day, as far as possible, one of intercession.

"One o'clock in the afternoon found the women of the Missionary Society joining in a special service of prayer. Even in this remote valley our women felt their oneness with the rest of the praying world, and the work of missions became more real to us all.

"At night there was a service of prayer in our chapel at which were present men and women and young people. The regular mid-week prayer meeting was postponed until Friday night so that we might gather together to unite our voices with those of earnest souls throughout the world."

In one Negro school the four parts of the program were divided with a teacher speaking on each, and students offering the prayers. Sometimes this school arranges to have only the high school pupils in the assembly room, other years they have the entire school in the chapel.

This day may be an integral part of the program of religious education. The chapel service offers a good time

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for the observance. Preparation, however, may be made in the young people's meeting on the preceding Sunday, and in a faculty meeting. While a teacher may have the day in charge, she will wisely ask a few students from the different classes to plan with her. Together they will arrange to have students participate.

A Girl's Vesper Service

The secretary of young women's work of one of the churches of Winnipeg, Canada, took it upon herself to initiate plans for a young women's service. She writes, "I took the initiative early last fall. I obtained the names of the secretaries of young women's work in the Anglican, Presbyterian, Baptist, Church of Christ and United Church—these together with representatives from the Y. W. C. A., Girl's Work Board, and Baptist Young People's Union, I called to a meeting in my home early in January.

"Enthusing these women and girls to take hold of this entirely new and untried idea was the hardest bit of work I did throughout. From this small beginning we tried to widen our scope to include as many nationalities, denominations, and clubs as possible; this necessitated several meetings.

"We think the whole success depended on the two large preparatory meetings. At the first one, held in the Y. W. C. A., we had about sixteen representatives of various organizations present. There was a great deal of telephoning before this meeting not only to church groups but to national groups and to clubs such as Quota Club (a Business Women's Service Club), the Manitoba Teacher's Federation, and the Manitoba Association of Graduate Nurses. At this meeting brief reports were given and a ten-minute inspirational address on Pentecost and the World Day of Prayer. At this meeting it was decided that our service be a Vesper Service and Committees on Program, Music, Decoration, Publicity and Extension were appointed. A Ukrainian young woman headed the Decorations

Committee. This committee secured flags of many nations and made a Christian flag. The Publicity Committee interviewed the ministers whose services were being broadcast and asked them to make special announcements. They also enlisted the editors of the church page of daily papers and supplied articles about the Day of Prayer. Multigraphed letters were sent to every church.

The Program Committee adapted the program and made assignments. The girls who had part in the service held a meeting of their own for rehearsal. To the last meeting of the committees were invited representatives from all the churches, an attendance of seventy-four. This gave opportunity for the final check-up and promotion.

"The Vesper Service was largely attended. There was a vested choir of thirty-six teen-age girls. Immediately following the Day of Prayer a committee was appointed to plan for the service in 1931."

Visualizations

Many groups feel that visualizing parts of the program helps greatly in interpreting the message.

During the closing period of silent meditation and consecration in one church, the room was darkened and an illuminated cross shone out while the organist played softly "When I Survey the Wondrous Cross" followed, during silent prayer, by the hymn "O Jesus I Have Promised," played softly on the chimes.

Several groups used an offering service visualizing the objects for which the offering was taken. These are made available for other groups desiring to use them in the future. They are entitled "A Vehicle of Progress" and "An Offering Service" either may be obtained from denominational boards, 6 copies for 10 cents.

The young women of one city effectively combined the Scripture responsive reading with the section "Jesus the Desire of All Nations" in last year's program, in the following manner:

The leader, a girl dressed in white stood behind an altar on which lay a large open Bible with a row of tall lighted candles on either side. The national, dressed in costume approached the altar and looking up into the face of the leader, made the appeal—the leader answering in the words of Scripture.

An American Student—Many of us are not satisfied—everywhere we turn we see things that are not Christian. We have been looking at Christ..... we see that he has something to give us. We see that we need Him and we want Him.

Leader—In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst let him come unto me and drink. Blessed are they that hunger and thirst after righteousness for they shall be filled.

I am the bread of life; he that cometh to me shall never hunger.

Antiphonal Duet—Art Thou Weary. A Japanese Student—I am looking for God; can you show Him to me?

Leader—So it has been through all the ages among all the races and na-

tions of all lands. For this is life.....to know God. Philip saith unto him, Lord, show

us the Father and it sufficeth us.

Jesus saith unto him, He that hath seen me hath seen the Father.

In Christ men have found God coming out of the inaccessible distances and drawing indescribably near.

A Buddhist of China—All my life I have been seeking light for my mind and peace for my heart. I have tried Taoism, Confucianism, Buddhism in vain.

Leader—Jesus said, I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life.

A Latin American Skeptic—You have a song in your heart;that is why we came to hear. A hidden voice sings "A Song in the Night."

There is a song so thrilling,

So far all songs excelling,

That he who sings it, sings it oft again.

No mortal did invent it,

But God by angels sent it, So deep and earnest, yet so sweet and plain.

The love that it revealeth

All earthly sorrows healeth;

They flee like mist before the break of day.

When, O my soul, thou learnest,

This song of songs in earnest, Thy cares and sorrows all shall pass away.

Leader—I will sing unto the Lord as long as I live.

I will sing praises to my God while I have any being.

Jesus said, These things have I spoken unto you that my joy may be in you and that your joy may be made full.

Sing unto Jehovah a new song and His praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages and the inhabitants thereof sing.

Gandhi of India—I have not yet found Him.....It is an unbroken torture to me that I am still so far from Him.

Leader—The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores.

Jesus said, They that are whole need not a physician, but they that are sick. I am come that they might have life and that they might have it more abundantly.

Come unto me all ye that are weary and heavy laden and I will give you rest.

The Children's Hour

"For the first two years we held only one central meeting for children in Rochester, N. Y. A circular letter was sent to each church in the city asking that fifteen children from each Junior department of the Sundayschool be appointed to represent them. We had at each of these meetings about one hundred children. "For two years we have been holding meetings in four sections of the city. Early in the year I asked the pastors of four churches near the center of each section for the use of their church auditoriums for our meetings. We have always had a cordial response.

"A circular letter was carried to each church in the city by the council representative, who was responsible for getting the advertising across in her church and Sunday-school.

"If the entertaining church had a religious work director she, with the pastor's aid, attended to the church invitations for the community, either by telephone or letter, enlisting the cooperation of all pastors and superintendents.

"In one community, two years ago, the pastor of the entertaining church asked the neighboring pastors to come with their children and lead their groups in prayer. After the children's hour he called a meeting of the pastors and as a result there were regular community meetings during Lent with a celebration of the Lord's Supper in which Methodist, Baptist, Lutheran, Episcopalian, Presbyterian and Evangelical churches united. This union is still in operation for the best interest of the community.

"Last March, although the rain fell in torrents, over four hundred children of different races representing about fifty churches attended the services. Children's choirs were used simple programs prepared and printed containing prayers adapted for use by children and linking them in friendship with the children of all lands and races."

On the Air

Increasing numbers of radio stations are setting apart some period of the day for broadcasting a brief service. Frequently it is the morning devotional hour. In some places it is the twilight hour. WEAF of New York had a hook-up for a 15-minute Day of Prayer service of eighteen stations from New York to Omaha, Nebraska, and from Portland, Maine, to Jacksonville, Florida. Try it in your community or through a near-by station.

Printed Material Available

"A Call to Prayer" by Baroness Van Boetzellaer van Dubbledam, The Netherlands; a special "Call for Young People" by the same author, (both free with orders for programs.)

The Program—"Ye Shall Be My Witnesses," by Miss Kathleen Mac-Arthur of Toronto, Canada (2c, \$1.75 per 100). Suggestions for leaders free with each order for programs. Special suggestions for young people also free.

A Service of Consecration, "Looking Unto Jesus" by Miss Jean Paxton, of New York (10c, only two being needed).

A poster, new design in colors (10c).

Seals for use on letters and envelopes (\$1.75 per 1,000, 25c per 100).

Separate sheet of pictures illustrating the projects, same as used on program, may be had free of charge, if needed.

"An Offering Service," "A Vehicle of Progress" (another offering service) "A Praise Service." Any of these may be had in mimeographed form, six copies for 10c.

Order from denominational Mission Boards.

LIFE'S SEVEN STAGES

First Prize Demonstration for Receiving the Christmas Offering, Chautauqua, N. Y.

BY NELLIE E. KUHNS, Erie, Pa.

The cast requires seven persons as Christmas Spirits, with an interpreter and supporting characters—18 persons: The Interpreter, the Seven Christmas Spirits; a very small girl; a school girl of eight; a girl graduate; two lovers; a mother with baby in arms and small child; a middle-aged woman; and an old lady with white hair.

Christmas envelopes should be given out before this service which is held at the December auxiliary meeting when the Christmas offering is to be received.

Stage setting may be white background with holly wreaths. Soft music may be used as curtain rises, and during intervals.

Interpreter: Seven Spirits of Christmas are about to appear. They are the spirits that guide and care for humanity at each of the seven stages of human life: babyhood, childhood, youth, lovetime, motherhood, middleage, and those in the sunset glow. Each spirit will bring with her someone representative of our foreign fields, of some phase of our work, standing for the seven stages of womanhood we work to redeem and bless.

Enter Spirit clothed in crimson leading tiny Japanese kindergarten child; Spirit in orange follows with eightyear-old school girl with bag of books; Spirit in green walks beside two lovers (Hindu maid and man); Spirit in blue guides Chinese mother carrying baby and leading small child; Spirit in yellow walks beside college girl in cap and gown; Spirit in violet walks with a serious, middle-aged Korean Bible-woman; while Spirit in silver leads a very old negro woman with white hair, but with gay turban and neckerchief. When all are upon the platform in semi-circle facing audience they lead in singing: "In Christ There Is No East or West."

Interpreter advances and says: "These seven stages of life in our nineteen foreign fields are helped and made happy and useful by the offering in our Christmas envelopes. Sometimes they need kindergartens, sometimes day schools, here and there they need a college, or an industrial school for widows, or an orphanage, or a babyfold and they look to our Christmas offering to make these things possible. The seven Christmas Spirits will wait upon you for your offering."

(Let the *Spirits* in red and green lead the others in taking up the offering, while the ten persons remaining on the platform lead the others in singing: "Saviour, Thy Dying Love Thou Gavest Me," (verses 1, 3, 4). When the seven *Spirits* return with the offering let them turn and face the audience with the offering plates in their hands, while those behind them on the platform join with them and the audience in singing: "Christ for the World We Sing." (Curtain.)

AN "ABSENT MEMBERS MEETING"

BY MRS. P. H. AUSTIN

I heard a pastor say that he had been wondering as to what time of year his parishoners were at home; that in the winter most of them went to Florida, and in the summer most of them were at the seashore. This set me to wondering just what method was used, if any, to keep these folks in touch with the home church. And then a suggestion came to me as to a plan for keeping in touch with our missionary women who are away, so that they may realize we, as an organization, are interested in them, and at the same time guard against their losing interest in us.

Why not have an "Absent Members' Meeting." Gather correspondence from those who are away. Ask these to write newsy letters concerning their surroundings and activities. Have excerpts made of personal letters received by friends of the absentees. Have a message to go from the meeting to these folks and not through the secretary.

Another suggestion would be to give time in regular meetings for messages from the Florida and seashore folks. This will create a spirit of friendliness and of closer cooperation.

It would be practical to ask the absentees to send back methods which they have seen used in the churches they are attending during their vacation time, a poem which they have found spiritually helpful, or perhaps, a new song.

* * *

I know not the way I am going, But well do I know my Guide:

But well do I know my Guide;

With child-like trust I give my hand To the mighty Friend at my side. —Havergal.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 Fourth Avenue, New York, and FLORENCE E. QUINLAN, 105 East 22d Street, New York

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions



SOME OF THE DELEGATES AT THE INTERNACIAL CONFERENCE IN OBERLIN

AT WORK FOR CHRISTIAN RACE RELATIONS

BY KATHERINE GARDNER

Associate Secretary, Commission on the Church and Race Relations, Federal Council of the Churches of Christ in America and Secretary of the Church Women's Commission,

As one looks back on the Third Interracial Conference of Church Women which was held last June at Oberlin College, Ohio, under the auspices of the Federal Council of Churches there are three impressions that stand out with special distinctness. The first of these is fellowship. In spite of the fact that the delegates were divided racially, that they represented seventeen denominations and came from nineteen states, north and south, there was a unity of spirit, a oneness of purpose and an atmosphere of friendliness from the very beginning of the conference. The small groups that visited together between sessions in the comfortable lobby, out under the trees on the campus, or downtown at the soda fountain, showed

that the common interests of the delegates were many and vital; and the committee which had been appointed to help "break the ice" had no work to do.

The next impression is frankness. The purpose of these interracial conferences is to bring together denominational leaders for a facing of problems, for the discussion of policies and programs and for planning ways and means for carrying these out in the denominations and local communities. At the opening session after a masterly outline of the general situation. given in a series of thumb-nail sketches by Professor Edwin L. Clarke of Oberlin, the delegates brought out from their personal experiences similar difficulties in the life of the church and analyzed these to see where and how church women can become effective in bringing about better conditions. These discussion periods were marked throughout by a spirit of objective frankness, without self-deception or sentimentality.

The third impression was the program of action. The conference findings did not merely express the sentiments of the delegates but gave a definite outline of work to be undertaken during the next two years. From the beginning it was made clear that this conference was not an end in itself, but just a part of a long, continued, patient program of education which stops every two years to measure the results accomplished and gather fresh impetus and inspiration for the work ahead. The one hundred and nine delegates who met at Oberlin went back to their homes, to their communities, to their church responsibilities with the feeling that each one had a definite share in the great task of making America Christian in Race Relations.

Findings

The Findings can best be interpreted by those who shared in the conference experience. Each item in this program of study and action was wrought out in the spirit of friendly understanding which controlled the discussions.

In order to carry out this program we shall have to find a way to bring about effective participation by both national and local groups. The conference suggests careful experimentation in cases where there is joint responsibility.

where there is joint responsibility. If the program of the next conference, two years hence, is built upon the study and action which follows the adoption of these findings, we shall then be able to measure our progress and discover new ways of work to meet new situations.

We Recommend: That we ask the Women's Committee to interest a research organization in undertaking a study of the policy and practice of the denominations:

In their training of Negro leadership for church activities at home and abroad with particular reference to problems involved in isolating racial groups;

In relation to Negro women employed as missionaries at home and abroad with reference to opportunities for employment, qualifications of candidates, salary and living conditions, and opportunities for professional advancement.

We Commend the work of the Curriculum Committee in the criticism and preparation of material, and in securing Negro members on denominational curriculum committees and look for report of further progress at the next conference. We Recommend: That each local unit examine the groupings for interracial work to see whether the committees are adequately representative of all groups concerned, and to discover ways in which their work can be influenced by the experience of interested groups outside the membership of the committee so that the Interracial Committee shall have the confidence of the whole community.

Ways of Work

We believe that the best results come from meeting concrete situations in the community as they arise, rather than attacking the question of race relations in the abstract or merely setting up special events.

We need to study ways in which groups have arrived at successful solutions and ask the Women's Committee to make reports available to local groups.

We believe that the churches ought to be reminded of the importance of the work of groups of laymen in the development of public opinion in regard to race relations, and in supporting individual members of the church who may find themselves in critical positions in the life of the community.

We believe that members of churches could increase the effectiveness of any community enterprise if they would insist that the planning committee include representatives of all racial groups involved.

We believe that local groups should study ways in which public opinion may be influenced in regard to race relationships. (For instance, the use of the press.)

We recognize that only by a long continued program of steady work which persists despite temporary failure will our community life in its interracial relationships measure up to Jesus' definition of the good life.

The Conference authorized an urgent request that arrangements be made for accommodation without discrimination for all delegates at the North American Home Missions Congress in Washington in December, and that if such accommodations cannot be provided the Congress be held in a city where satisfactory arrangement can be made.

What Can We Do?

Adopted by one denominational group before leaving Oberlin.

We aim to use our denominational publications—state and national—to broadcast information about this con-

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ference to show what is being accomplished.

We will do all we can to continue the effort to secure for all our Negro delegates, at all denominational meetings, equality of privilege and treatment as to hotel accommodations.

We will study the question of race representation on our curriculum and literature committees.

We will seek opportunities to report this conference at local and state meetings.

We will urge all local Councils or Federations of church women to take active cognizance of the interracial movement and to put into their programs a study of local race relations.

In order to push back the horizons of our denominational thinking, we will try to further reading courses through traveling libraries and reading projects.

We will urge local churches to stand behind the work of the Urban League and National Association for the Advancement of Colored People.

We will help to arouse a new appreciation of the achievements of the Negro race.

We will seek to secure in church Associations and Federations equality of status for Negro churches.

CHILDREN IN THE WORLD DAY OF PRAYER

Children in the World Day of Prayer! What a day it would be if children around the world "of every race and clime" could know about the World Day of Prayer and together unite in prayer for love, justice and peace throughout the world. What it would mean to the children! What it would mean to the communities! What it would do in furthering the Kingdom of God on earth!

In arranging for the children's observance of the World Day of Prayer, plans should be made just as far in advance and with just as much thought and care as for the women's and young people's observances. If there is a chairman of children's work in the interdenominational missionary federation, she is a logical person to chair the committee in charge. The children's worker in each church in the community, representatives of the Girl Scouts, Boy Scouts, Girl Reserves, Camp Fire Girls and of all the various organizations should constitute the

committee. Every effort should be made to have children of all races and nationalities represented on the committee and on the program. The representative from each church would, of course, be responsible for interesting the pastor and all those working with children in her church, both in Sunday school and in mission bands. At the first meeting of the committee, a subcommittee on publicity should be appointed to care for newspaper publicity, posters to be distributed to all cooperating organizations. announcement of the meeting at children's gatherings several times before the Day of Prayer, and all other publicity. These plans would be worked out in cooperation with the chairmen of the young people's and the women's committees, to unify the whole observance.

Let us remember this is a children's service and be sure the children have a large share in the planning and the program. In addition to their having charge of the musical selections, the presentation of the projects and the offering as suggested below, they might be the ushers, perhaps dressed in costumes of different nationalities. Encourage the children to take the initiative in deciding time and place for the meeting, decoration, form and length of service, presiding officer, methods of publicity, etc. The major responsibility should be in their hands so that they will feel the observance is truly their own.

In developing the program let us build it around the theme "Ye Shall Be My Witnesses," the same theme that is being used by all Christians throughout the world. It may be well to appoint a small committee to work on the program itself. Boys and girls who have had experience in arranging services for their own weekly meetings will be helpful.

Hymns familiar to the majority should be selected. There might be a couple of prayers to be read in unison and also opportunity for spontaneous praying by the children. Impersonation or dramatization will help in making the hour interesting. In one

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meeting last year "Art Thou Weary" was sung antiphonally by two Negro young girls. One dressed as a pilgrim or traveler carrying a lighted lantern came down the aisle singing as she came, being answered by one in the front of the room. In another place, a pageant with children of many races assisting, helped to convey the idea of world friendship. Some groups have used the salute to the Christian flag: "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

As a climax to the program, an interesting missionary story may be told by one who does this well and who has a real appeal for children. The mission boards can supply such material. "How the Artist Forgot Four Colors," by Margaret Applegarth, in "Missionary Stories for Little Folks," is very appropriate.

A definite place should be given to the offering, for this is the part of the program in which the children have an opportunity to express their friendship in a concrete way. Just before the closing hymn is a good time. In order that the four projects will be understood, they may be presented by children dressed to represent a Migrant, an American Indian, a child from the Near or Far East, a student from Japan, China or India. It may be found advisable, in order not to confuse the children with so many projects, to choose one in the homeland and one overseas for the offering and present those through story or impersonàtion.

Suggestive Program Outline

Quiet music as children assemble.

Call to worship.

Leader:

O praise the Lord, all ye nations; Praise Him, all ye people.

Response:

- For His merciful kindness is great toward us,
- And the truth of the Lord endureth forever.
- All: Praise ye the Lord.

Prayer:

We thank Thee, Lord, whose care has kept

Our homes in safety while we slept, And pray that through each long, long day

Thy loving hand will guide our way. In school, in play, be near us still, And make us wish to do Thy will. Amen.

- Hymn: "Saviour, Like a Shepherd Lead Us." (First verse.)
- Prayer: That we may truly live as children of Jesus, thinking, speaking, doing as He would—in our community. At home, At play,
 - At school, At church.
- Hymn: "Saviour, Like a Shepherd Lead Us." (Second verse.)
 - (Sung by group of children of as many nationalities and races as possible dressed in costume.)
- Prayer: That we may live as children of Jesus in our *country*.
 - By being friendly to children of all races,
 - By being kind to the sick,
 - By sharing with the children who are poor,
 - By being true Christian citizens,
 - By telling the story of Jesus to children who have never heard it.
- Hymn: "Saviour, Like a Shepherd Lead Us." (Third verse.)
- Prayer: That we may be true children of Jesus in the *world*.
 - By being friends of children of all nations,
 - By being appreciative of all the things their countries send to us,
 - By understanding the customs of children of other lands,
 - By sharing Jesus with all the children of the world.

Hymn: Tune, "Tramp, Tramp, Tramp." Jesus loves the little children, All the children of the world; Red and yellow, black and white— All are precious in His sight; Jesus loves the little children of the world.

- Impersonations by four children dressed in appropriate costumes, showing needs in the four fields* especially designated for prayer and gifts:
 - Women's Union Christian Colleges in Foreign Fields,

* Descriptive literature can be secured from the Federation or Council. Christian Literature for Women and Children in Mission Fields. Indian Work, Migrant Work.

- Offering: Taken up by four children who have given the impersonations.
- Hymn: "We've a Story to Tell to the Nations."

Praver

Our Father, as we've prayed today We've thought of children far away In other lands across the sea; Help us their loving friends to be. Help all Thy children everywhere To share Thee and Thy loving care. Amen.

> EDITH E. LOWRY and VIRGINIA KAISER.

READERS' COURSE

Prepared by National Committee on the Cause and Cure of War, Room 1116, Grand Central Terminal Building, New York.

SECTION II*

The Treaty Veto of The American Senate by D. F. Fleming. Published by G. P. Putnam's Sons. \$3.00.

Dr. Fleming's book has five great virtues; it deals with a subject of living significance: it is thoughtfully conceived: it presents the facts in orderly form: it is clearly written: and it ar-Those who care rives at conclusions. at all about the operation of the treatymaking power cannot afford to miss it." -Charles A. Beard.

The Treaty Making Powers of the Senate—Information Service, Foreign Policy Association, 18 East 41st St., New York, issued October 12, 1928. An excellent, easy reference upon the most important points in the above book. We recommend all readers to possess themselves of it. 25c.

Questionnaire[†]

on The Treaty Veto of the American Senate

Technique of Treaty Making

Why did the men who wrote our Constitution fear a strong Executive?

What is the constitutional provision for treaty making; what is the function of the President; of the Senate? What two things did the Convention

stress as "vital to successful diplomacy"? Has the plan adopted secured the one,

•Section I appeared in October; Section III will appear later. ¡These questions or similar ones will be on the program of the Conference on the Cause and Cure of War, January 19-22, 1931, Wash-ington, D. C.; all delegates should be prepared to answer them.

and has public opinion changed as to the desirability of the other?

What was the reason for not having the House ratify treaties?

Why does "each vote against a treaty, in the Senate, count double"? Why is it "more difficult to conclude peace than to make war"?

What was the result of Washington's effort to carry out the constitutional provision that he should obtain the "advice" of the Senate? How is the Senate's "advice" on a treaty obtained now? Can the Senate force the President to accept its advice?

Who chooses the emissaries who nego-tiate our treaties? What has sometimes guided this choice? What are the advantages and objections to appointing Senators as negotiators?

How can amendments in the Senate directly kill treaties? Do treaty indirectly amendments require a majority or a two-thirds vote? What is the attitude of foreign powers to amendments by the Senate? What new method was used by the Senate, to express its interpretation of a treaty, in the case of the Briand-Kellogg Pact? Do you think this method preferable, and if so, why? Is the practice of amending treaties increasing? What proportion of all treaties submitted to it has the Senate amended? Of these, how many were killed by the amendments?

How many treaties have been killed unconditionally by the Senate, i. e. otherwise than by amendment? Of the twenty killed by the two-thirds requirement, how many would have been ratified if only a majority vote had been required?

Fate of Arbitration Treaties

What special sectional interests are obstacles to the ratification of any arbi-tration treaties: In Maine? In the South? In California?

What provision for the peaceful settlement of disputes was made in the Olney Pauncefote treaty of 1897? What did the Senate exclude from arbitration? Was the amended treaty ratified?

What international event in 1899 gave Secretary Hay confidence that treaties of arbitration would be ratified by the Senate? How doit the *Hay treaties* dif-fer from the Olney-Pauncefote treaty? How did the Senate kill the treaties?

What did Secretary Root concede in order to secure ratification of his treaties?

What did the Senate claim a right to pass on, in the compromise?

What provisions for the peaceful settlement of international disputes were added by the *Taft treaties*? What was the attitude of Lodge and Roosevelt? What amendments were made in the Senate? Did the Senate then ratify?

What did the Bryan treaties provide? Were they arbitration treaties? Were they ratified? How many nations signed them?

What advance was made in the Kel-logg-Briand treaty of 1928? Sum up what the Senate is afraid to

submit to arbitration.

Our Relation to the League of Nations

What influence had the Russo-Japanese War on the peace movement in this country? What two Americans were especially outstanding in the movement? What three Americans figured most conspicuously in the first public meeting of the League to enforce peace? How early did the break between Lodge and Wilson occur? What was the attitude by Lodge and Roosevelt to Wilson's fourteen points?

In the Commission on the League of Nations, at the Peace Conference in Paris, what was the most difficult matter to agree upon? What compromise wording was finally adopted?

Did the Senate wait to give its "advice" until the Covenant was submitted to it? Did it, in spirit as well as in letter, leave to the President the direct contact with foreign powers? Did Wilson ever discuss the treaty with the For-eign Relations Committee? Did he make any effort to meet the Senate's objections upon his return to Paris?

What was Senator Lodge's Round Robin, and how many Senators signed it?

How was the Covenant amended in Paris? How did the request for amendments affect the President's influence in

discussing the Treaty of Peace? What did Article 10 of the Covenant provide? Could we have been forced to send troops abroad without our consent? Did it create a "super-state"?

After amending the Covenant, did the Senate ratify it? Did it receive a majority vote?

The World Court

What move towards creating peace machinery was promised in the Republican platform of 1920?

What four reservations to the World Court Protocol did Secretary Hughes propose?

How long did the Senate delay before discussing it?

What did the Republican platform of 1924 promise with regard to the World Court?

What points were covered in the five reservations? What was Secretary Kellogg's answer to the request by the other powers that we explain what the reservations meant? How many of the five reservations were accepted by the Con-ference of the Powers? What provision did they wish to add to the fifth reserva-

What was President Coolidge's tion? view of this addition, as expressed in his Armistice Day speech? What was our action on the proposal by the Powers, between September 1926 and February 1928?

What was Senator Gillett's proposal? What was Secretary Kellogg's reply to the Powers in 1929? What was Mr. Root's suggestion?

What is the present status with regard to our entry into the Court?

GOLDEN RULE SUNDAY

Golden Rule Sunday is to be observed again this year in behalf of the under-privileged children of the world. Among the projects cited for interest and gifts are the American Indian and the Migrant children of our land.

All contributions especially designated will go in entirety to the projects named. It is hoped many groups, communities and individuals will designate these two projects.

RURAL RECONSTRUCTION IN INDIA

The "Rural Reconstruction Unit" is the goal of future endeavor among the Christian Churches in India working for village development. To take ten or a dozen villages and place in the midst a trained staff to care for ecouplift. religion. nomic education, health, cooperation, agriculture, industries, markets, etc., will revolutionize our method and give us a "drive" toward a more adequate and self-supporting leadership in the Church in India. Concentration in a limited section, coupled with intensive effort, will render excellent results.

At the call of the National Christian Council thirty delegates from India, Burma, and Ceylon met for a discussion on rural reconstruction. Those who attended were intimately aware of specific practical methods The recommendations cenand aims. tered about the unit mentioned above.

KEEP THOU THY DREAMS

Keep thou thy dreams,

The tissue of all wings is woven first of them.

From dreams are made the precious and imperishable things,

Whose loveliness lives on and does not fade. -Selected.



LATIN AMERICA

Centennial of Bolivar

7ENEZUELA is making elaborate preparations to observe this month the centennial of the death of Simon Bolivar-one of the most important figures in the history of the New World-who freed Venezuela, Colombia. Ecuador, Peru and Bolivia from Spanish rule. He visioned another United States of America on the southern continent, but unlike George Washington, with whom he is frequently compared, he was forced to build without supporters from the Scottish and English middle class, with their traditions of self-government. It has taken many years of education for the South Americans to approach our starting point.

Evangelism in Latin America

ATIN AMERICA is just now in a position where it is eager to know the real Christ. This is the opinion of those interpreters most familiar with the conditions in South America -among them, Prof. Erasmo Braga, the leading educator and evangelical layman of Brazil; Dr. John Mackay, formerly a professor in San Marcos University and a lecturer before the youth of university centers in South America and Mexico; Dr. George P. Howard, who has been conducting crowded mass meetings in Bolivia, Argentina, and Chile; Dr. Vincente Mendoza, pastor of a Methodist church in Mexico City and editor of the Spanish Journal of Religious Education: and Dr. E. Stanley Jones of India, who recently visited South America on an evangelistic tour. The opportunity might be described as an interim when modern education is "wearing away Roman Catholic authority in South America far faster

than evangelicism is building something to take its place."—Congregationalist.

Awakening Latin America

THE United States is facing L throughout Latin America the greatest opportunity and responsibility since it first sympathized with the many movements for Latin-American independence. Recent events, particularly in Argentina. Peru and Bolivia, demonstrate that the people of the United States should stop patronizing Latin America by sarcastic comment "revolutions" and "instability." on Such a "holier-than-thou" attitude should be supplanted by a realization that revolutions like those in the countries named are inevitable and natural "evolutions" when economic and political conditions become intolerable. They express the inherent and patriotic desire of the people for representative and democratic government. They show stability of ideals and purposes, if not of immediate administration.

People of the United States should awaken to the fact that the chief characteristic of this new era is the new leadership of the young throughout all Latin America. This youth movement begins with ambitious and patriotic students and reaches up through the younger element occupying positions in governmental offices, newspapers, business and banking houses and educational institutions. It is not only influencing but even shaping the internal and external policies of the governments to a degree never known before. For this reason the future of United States-Latin-American relations will largely depend on awakening the interest and cooperation of this powerful element in developing permanent United States-Latin-American good-will.— John Barrett, in The New York Times.

CHINA

Christian Schools Forbidden to Exhibit Christian Literature

THE Ministry of Education considers that the religious books, papers, magazines and pictures in the Christian school libraries calculated to stupefy the minds of the youth should be strictly forbidden, except those which have to do with selected courses on religion related to the study of philosophy in senior middle schools and universities; all others have to be forbidden.

The Ministry of Education refuses passports to students who contemplate going abroad and including religious subjects in their studies.

In the China Christian Advocate, Rev. A. R. Kepler, General Secretary of the Church of Christ in China, reports the following experience—

The sister of my Associate General Secretary has been expecting to take post-graduate study in America in religious education. She made her application to the Government for her Today Dr. Fan, my colpassport. league, received a letter from the Ministry of Education, informing him that the Ministry will grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their This has become the fixed studies. policy of the Ministry of Education. -Chinese Recorder, Shanghai, September.

Yale-in-China

THE buildings of Yale-in-China in Changsha, which were attacked by Communists recently, were damaged less severely than was at first believed, according to a statement issued by E. Fay Campbell, executive secretary of the institution, at the local office in New Haven, Conn. The hospital was entered, damaged and left in a filthy condition, but the campus was untouched, the statement said. The hospital was immediately cleaned and has functioned since the withdrawal of the Communists.—New York Times.

Chinese President Is Baptized as Christian

GENERAL Chiang Kai Shek, National President of China, was baptized a Christian, October 23, at Shanghai. The branch of the Christian church into which he was baptized is Methodist.

Chiang and his wife arrived early that morning from Nanking. He went immediately to the home of his mother-in-law, Mrs. Soong, in the International Settlement, and there the simple ceremony was performed in the afternoon by the Rev. Z. T. Kuang, Chinese pastor of the Young Allen Memorial Church.

The pastor asked the President whether he sincerely desired to become a Christian. Chiang replied that he did, whereupon the pastor sprinkled water upon the young President and admitted him to the Christian church.

Only a few intimates of the President attended the ceremony. They included his brothers-in-law, T. V. Soong, Minister of Finance, and T. L. Soong, chairman of the Whang-Poo Conservancy, and the Foreign Minister, C. T. Wang. All are Christians. —New York Times.

How Red Indians Prayed for Chinese Murderers 35 Years Ago

MIDST the mingled feelings A aroused by the tragic murder in China of Miss Edith Nettleton and Miss Eleanor Harrison, the real spirit of The Church Missionary Society and its supporters may be best expressed by a prayer of some Indians in a C. M. S. Mission in Northwest Canada thirty-five years ago, when they heard of the terrible massacre at Hwasang, in the same Province of Fukien in which the latest martyrs have worked. The Rev. R. W. Stewart, his wife and two children, and their nurse together with six women missionaries of the C. M. S. and C. E. Z. M. S., had been done to death by a fanatical band call-

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ing themselves Vegetarians. In his record of this tragedy, Dr. Eugene Stock, in his great "History of the C. M. S.," says that when the little congregation of Indians received the news they prayed: "Say it again, dear Jesus. 'Father forgive them for they know not what they do.' O Gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in."

Dr. Stock also recorded that the fact that the C. M. S. asked for no compensation greatly impressed the Chinese authorities. What the Society did do was to hold a great meeting for prayer for China in the old Exeter Hall, and within the next four years they secured nearly fifty recruits for the Fukien Province.—C. M. S. Bulletin.

JAPAN-KOREA

Commission on Higher Education to Japan

 $\mathbf{R}^{\mathrm{EPEATED}}$ representations from Japan as to the urgency and desirability of the Educational Commission projected for that country proceeding during this year have led the Committee of Reference and Counsel to authorize a subcommittee to make arrangements for this Commission. The scope of the Commission will include both collegiate and intermediate school education, and for both women and men. It will include theological education as well. Effort is being made to secure Christian educators of outstanding position in the United States who will be competent to deal with the problems raised in the largest Christian spirit, as well as with the most excellent educational background. Invitations have been issued to membership on the Commission, but none of these has yet been accepted. Plans are proceeding for the financing of the Commission's activities, and it is hoped that arrangements can be made for it to sail early in 1931. The subcommittee charged with the task of arranging for this matter consists of Dr. Robert E. Speer, Dr. John R. Mott and Dr. R. E. Diffendorfer.

Economic Facts from Japan

THE first railway in Japan was opened in 1872. By 1887, there was a mileage of 641, and twelve thousand in 1929, with over a billion passengers in that year. The first Japanese-built steamer of 6,000 tons was launched in 1898; yet by 1920, Japan's merchant fleet of three million tons ranked third among the world powers. The value of manufactured prodcuts increased from 685 million dollars in 1914 to three and a half billions in 1927. This phenomenal economic progress has been made in the face of formidable obstacles. The country is so mountainous and the weather so adverse that only one-sixth of the land area of Japan is under cultivation. The average farm covers only two and one-half acres, and the crops are constantly imperiled by flood, drought, frost, hail, and typhoon. The ratio of population to the amount of arable land is the densest in the world, three times that of Germany or India, and twelve times that of the United States. Moreover, the supply of essential raw materials is dangerously inadequate. -American Friend.

Significant Items from Korea

ONE of the best taxi drivers in Seoul, as well as one of the most successful, is a young Korean woman. She owns her own car.

The average Church attendance is more than double the membership.

The special emphasis which has been given Sunday school work is shown by the fact that such schools have increased 227% and the membership 215%, in ten years.

Aside from missionaries' salary and travel expense, the cost to the mission for each new communicant received during the year, was about \$74.00.

Although the number of missionaries has increased only 34% in ten years, the number added on confession of faith has increased 159% in 1930 over the number received in 1920.

During the ten years under consideration, the number of missionaries has increased 34% while the number of ordained native pastors increased 73%.

When figures call your attention to the 62% increase in church buildings, please remember that the Korea Mission has nothing in its budget to assist in this work. The 57% added communicants are responsible for these additional churches.

Perhaps the most encouraging single item in the accompanying comparison of results, is the increase in organized churches from 74 to 138 in ten years. -From the Rev. M. L. Swinehart, Seoul, Korea.

AFRICA

A Successful Union in Sierra Leone

FOURAH BAY COLLEGE is a good illustration of cooperation in Christian education. On the staff at present are four Anglicans, one Wesleyan, one United Methodist, and one Baptist; and the support comes from the C. M. S., the Wesleyan Methodist Society, a government grant, an African legacy, and college revenue.

An old student, who took last year the London B.A. degree, has further distinguished himself by appearing at the head of the list in the first year course at the College of Medicine of Durham University, and in consequence being awarded a scholarship. Canon Horstead says that this success was "achieved after the very minimum of science training in Africa and almost the minimum of time in England."-C. M. S. Outlook.

Missionary Boats in Africa

IYASA in Central Africa may be a lake, but tough seamen will tell you they have been seasick on these waters when they have never been ill elsewhere. The first ship of peace to sail on this lake was the "Ilala," which Dr. Robert Laws, following Livingstone's steps, took there in sections in 1875. The "Ilala" is no more, but the "Charles Janson," relaunched on the lake in 1885, is still in commission for the Universities' Mission to Central Africa. She sank two years ago, but was salvaged. Her bigger sister,

the "Chauncey Maples," named after the bishop who lost his life in the lake after nineteen years' service, has been sailing these waters since 1901. Few craft, including the government boats, will face the perilous and choppy crossings between the east and west shores that the "Chauncey Maples" still regularly performs. This boat was originally not only a means of transport but was used as a floating training college for African students.

Innumerable are the smaller boats used by practically every missionary society. They cruise among the creeks of West Africa, the coast of New Guinea, or, like Dr. Albert Schweitzer's "The Thank You," the gift of Sweden's women, they are to be seen on equatorial rivers.-H. W. Peet.

Scientists Visit Moravian Station

N JULY 9 the whole body of the South African Association of Science set out to visit the old-time Moravian Mission Station of Genadendal, where some 4,000 colored folk pass their lives in quiet content, cut off from the world at large.

As the fleet of twenty-five motorcars threaded its way through the village street, children ran to the roadside shouting, faces appeared at doors and windows, for never yet did such an avalanche of cars descend upon this peaceful settlement. The visitors were received by the European minister in charge. Here hundreds of the inhabitants of all ages congregated to be present at the arrival of "die geleerde mense" (the learned people). In homely language the minister welcomed the scientists, and gave a brief historical survey of the founding of the settlement, which dates back to 1737. It is a curious coincidence that the day of the visit, July 9, was the anniversary of the actual date of the landing at the Cape, in 1737, of the first Moravian missionary. The minister told of a certain colored convert, a woman named Lena, who had proved to be a real "Lady with a lamp!" For many years when there was no European pastor at the station she kept

alive the light of the Gospel. The little Bible given to her by the departing missionary in 1744 is still among the sacred treasures of the community. -From the Cape Times in Moravian Missions.

Haile Selassie, Emperor

F THE Queen of Sheba could behold the million-dollar crowns of gold which were placed, October 21, upon the heads of her reputed descendants in Abyssinia, and witness the ceremonious splendor of the homage paid to her country that has now been admitted to a seat among independent nations, she might be expected to exclaim, as she did in the presence of Solomon's glory, that the half had not been told her. But when it is remembered that one of her gifts to Solomon amounted to approximately \$4,000,000, in addition to spices of great abundance and precious stones, the crowns of gold and the Kaiser Wilhelm coach and the gifts which the Duke of Gloucester has borne from the only other Emperor in the West would seem meager to her, however lavish in the eyes of a modern democracy.

With all this Oriental show, the eyes of the new Emperor look toward the West. He is given credit for securing the admission of his country to the League of Nations and for bringing slavery toward its end. He has introduced European teaching in the schools of his capital and has sent young Abyssinians to America and Europe for their education in Western ways. He has built roads and shown hospitality to modern enterprises and Occidental ideas.

Though Christianity was not adopted before the fourth century, the first dweller in that part of the world to be baptized as a Christian was the treasurer of Queen Candace, whom Philip saw sitting and reading in his chariot on the road to Gaza. So the Emperor who kept vigil in meditation and prayer at St. George's Cathedral at Addis Ababa should have recalled in his litany of thanksgiving not only the Queen of Sheba but also the nameless

man who "had great authority" under Queen Candace, who went to Jerusalem "for to worship" and who on his way back to Ethiopia went down into the water with Philip and was baptized .- New York Times.

NORTH AMERICA

Cooperative Adult Education

T IS interesting that the biggest coherent adult education enterprise in the United States concerns rural life. The Cooperative Extension Service in Agriculture and Home Economics, in every state in the Union, employs 5,800 trained men and women who serve as agricultural agents, home demonstration agents and spe-The system, including the cialists. United States Department of Agriculture and the state extension services in agriculture and home economics, has a total budget for this year of nearly \$24,000,000. It includes not only the paid professional staff, but also 273,000 volunteer leaders and lay-The method of work is teachers. democratic; needs are appraised, programs are made and in large part carried out by men and women in the businesses of farming and home-making. Action is coupled with learning. --Outlook of Missions.

Lutheran Radio Programs

ONVINCED that religion can be ✓ made a vital concern to men even during the week, the Lutheran Church is undertaking a new and ambitious experiment in religious radio by initiating a series of religious mid-weekly broadcasts during the so-called "amusement hours." The program is known as the Lutheran Hour and goes on the air over a thirty-four-station, coast-to-coast hook-up of the Columbia Broadcasting System every Thursday night at ten o'clock Eastern time. Other stations will be added in the near future. It is estimated that the cost of the project will be approximately a quarter of a million dollars a year. The necessary money is being raised largely through free-will offerings by members of the Lutheran Laymen's League and the International Walther League, respectively the official lay and youth organizations of the Lutheran Synodical Conference of North America. No solicitation for funds will be over the air during the programs.—*Churchman.*

Pioneer Mission in Ohio

THE story of the Moravian Indian Mission at Schoenbrunn is a story of Christian heroism, romance, pathos and tragedy.

To David Zeisberger, John Heckewelder and their brave coworkers, belongs the credit of blazing the way through the primeval forest, building here the first town in Ohio, and here establishing a pioneer center for the teaching and application of the simple Gospel of Christ.

It was on May 3, 1772, that Zeisberger and a small company of Christian Indians arrived at the Big Spring, and began the erection of temporary dwellings. On August 23d, an additional company of Indian converts and their families, numbering over 200 souls, arrived under the direction of the Rev. John Heckewelder and the Rev. John Ettwein. At the end of the next year the town consisted of 60 houses of hewn timber, besides huts and lodges; a church forty feet by thirty-six feet, and a schoolhouse.

These Delaware Christian Indians came with their missionaries from their former Mission Towns in Pennsylvania, which they had been forced to vacate because of the encroachments of unprincipled whites. Many of these Indians had their faith tested again and again by fire and sword, and thrilling indeed will be the story of their loyalty to Christ amid all the persecutions they endured, when this story is fully told. These missionaries belonged to a body which was Protestant before the Reformation.

In reality also the missionaries and their converts at Schoenbrunn formed the first Temperance Society and the first Peace Society west of the Allegheny Mountains for they would not allow any liquor in their town, nor would they go to war. In the code of rules adopted August, 1772, Article 13 was as follows: "We will not admit rum or any other intoxicating liquors into our towns. If strangers or traders bring intoxicating liquor, the helpers shall take it from them and not restore it until the owners are ready to leave the place." A little later they adopted Article 19: "We will not go to war, and will not buy anything of warriors taken in war."—Joseph E. Weinland, in Booklet.

Government Recognizes Negro Education

THE American churches early recognized that the emancipation of the slaves brought upon them a special problem, a duty and an opportunity. The Congregationalists, Methodists, Baptists, Presbyterians and others have cultivated this field with intelligence, liberal gifts of money and consecrated teachers, and with a large measure of success.

The Federal Government, on the other hand, has lagged behind the churches in fulfilling its educational obligation to this handicapped population group. Yet there seems to be a new spirit moving in Washington, for it is announced that the Secretary of the Interior, on the recommendation of the Commissioner of Education, has appointed a Director of Negro Educa-The appointee, a Negro, Dr. tion. Ambrose Caliver, is a native of Virginia, a graduate of Knoxville College, and the University of Wisconsin. He has studied at Tuskegee, Harvard, and Columbia, and has had broad experience as a teacher and in social and civic work among his race. Until recently he was dean of Fisk University.

Secretary Wilbur of the Department of the Interior, in announcing the creation of the new division of Negro Education, outlines the activities which it will cover as follows:

In realizing these purposes, the office will endeavor to collect facts of all kinds bearing directly on Negro education, and make periodic digests of educational literature dealing with or which may be of use to Negro education. The specialist in this office will visit schools and communities throughout the country; make contacts with school officials and others who are interested in Negro education; attend and address meetings of educational and other organizations on topics relating to his specialty; and will act as consultant on Negro education with educators and others desiring his services. In performing his duties the specialist will endeavor to confer with and utilize the services of specially qualified persons in the various fields throughout the country; and will attempt to focus on the problems of Negro education all of the expert knowledge, techniques and educational forces available in the nation. — *Christian Advocate*.

Plans for Home Missions Congress

ANNOUNCEMENT has been made of the arrangements for the North American Home Missions Congress for which preparation has been made for nearly two years. The outstanding facts as outlined by Dr. William R. King, Executive Secretary, are as follows:

The dates are December 1-5, 1930. The place of meeting is the Calvary Baptist Church, Washington, D. C.

The objectives are to consider what is the home missions task, how it should be administered, how it should be promoted, and how the denominations should cooperate in the task.

The attendance is to be limited to about 500 official delegates and 300 associate delegates, designated by the denominations constituent to the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, the three bodies under whose auspices the Congress is to be held.

INDIA

Bishop-Timber in India

B ISHOP Fred B. Fisher, now supply pastor of First Church, Ann Arbor, Mich., formerly Bishop of Calcutta Area, opposes the suggestion that the Southern Asia Central Conference would do well to choose a missionary rather than a national at its December session, when it will elect a bishop. He adds:

I can name six ordained Indian men who, for India, could be bishops the equal of the average American bishop. Five of these six could tour America and in the English language represent Indian Methodism at its best and highest. They would be received in American homes, institutions, and conferences as cultured, intelligent and effective leaders. I could name a second list of seven who under the pressure of necessity, such as has arisen in all ages and organizations, could take the task of episcopal leadership and do creditable service. These two lists are actual and not imaginary. I have carefully set down their names in writing at my desk and have prayerfully considered their characteristics, in the light of my twenty-six years of knowledge of these men. Every forwardlooking, free-minded, prominent Methodist missionary or Indian, familiar with our Indian constitutency, could easily guess the first six.

-Christian Advocate.

Forman Christian College Plans

THE Forman Christian College at Lahore, India, has large plans for The College has nearly the future. eleven hundred students, forty-five professors and instructors, and occupies a site of about fourteen acres in the center of the city. The Presbyterian Church, U.S. A., and the Methodist Episcopal Church (North) are united in the support and management of the College. The new plans involve transfer to a two hundred acre site on the outskirts of the city about four miles distant. The present property is very valuable and the proceeds from its sale are to be invested in the new plant. Ten halls of residence will house 600 students and there will be about thirty residences for teachers. The chapel will be the central building, and we earnestly hope that the spirit of worship, fellowship and service will dominate the whole college life.

Lahore, the capital of the Punjab, is a rapidly growing city of more than 300,000 people. It is the greatest student center in India outside of Calcutta. There are eight art colleges and seven professional, with between 6,000 and 7,000 students. Forman College has about 600 Hindu, 250 Mohammedan, 200 Sikh and 50 Christian students. We plan for no distinctions of any kind. Hindus, Moslems and Christians will live in the same dormitories. If India's future depends upon leadership, then that leadership above all requires character. This is a day in which religion should be intimately associated with education in the training of Indian youth.

Above all, the new college aims to emphasize the need for Christ in each life—and in our common life and in the national life of India. We desire your prayers and your interest in the new Forman Christian College at Lahore.—*President Edmund D. Lucas in Women and Missions.*

Tagore on Opium Curse

DEEPLY feel in my mind the shame and sorrow of India at being made to act as an agent in smothering with moral poison the humanity of some of those great peoples whom, in a more fortunate period of her history, she supplied with the healing gift of truth. And therefore, all the more gratefully I join my voice to the chorus of condemnation against the opium traffic raised by the noble band of workers who are struggling to clean the history of man of one of the darkest stains which is the most difficult one to efface.--Rabindranath Tagore, Geneva, Aug. 25, 1930. Letter to Captain Richmond P. Hobson, President of the International Narcotic Education Association.

WESTERN ASIA

Christians Ask British Not to Quit Palestine

BEFORE Dr. Urummond Shiels, Under-Secretary for the Colonies, left Palestine October 15, the Society of Young Christians handed to him a long memorial in which they protested against the Moslem demands for the abolition of the British mandate in Palestine.

The Palestine Christians are greatly in favor of the British mandate because this is the only security for the Christians who are in a minority in the country. The Palestine Arab Executive, the memorial adds, has not a right to act or speak in the name of the Christians here.—New York Times.

Islamic Disintegration

"THE solidarity of Islam" is an expression which should never be found in the thought or speech of a Christian missionary. Too often have church and convention platforms been given to propagators of a spirit of unbelief in the possibilities of work among Moslems by referring to Islam as a "solid rock." Such an attitude is not conducive to faith, zeal and investment in the missionary enterprise.

Mohammedan leaders admit the lack of Islamic unity. Islam never will be united again. The dismembering of the Turkish Empire went far to break down that religious cohesion of the Moslem world which was the secret of its power. With the passing of Turkey from the place of Moslem leadership went the potency of the Cali-The writer was deeply imphate. pressed several years ago by the message of an experienced missionary in Palestine who told about the difficulties encountered in preaching under Turkish regime. Missionaries in that very locality have now all the opportunities to preach that they can use, The veteran missionary and more. has lived to baptize Moslem converts where formerly no man would speak to him about Christ.

The wall of Moslem unbelief has not been broken down, of course, but there are plenty of cracks in it. To say that it still presents a solid front is no longer correct. Persia, the fair land that fell an early prey to the Mohammedan sword, is now the scene of a great spiritual movement. Hundreds of Mohammedans have accepted Christ as their Saviour. Other eastern countries can testify that in them also "a people for His Name" has been brought to the pierced feet of Jesus. —John R. Turnbull in World Dominion.

Turkey and Greece Abandon War Holidays

A STEP of special importance in in-ternational affairs was taken recently by Greece and Turkey, when they mutually agreed to discontinue holidays in their respective countries which had been developing ill-will and Since the reoccupation of hatred. Smyrna by the Turks in 1922, each anniversary of the capture has been widely observed in western Turkey. The day revived memories of the Græco-Turkish war; it made fresh old hatreds and in general became a grand time to rattle the sabre. Greece, on her part, had a day of mourning for the loss of Smyrna when, again, fuel was piled on the flames of the old Turko-Greek feud. But the two nations have liquidated their differences and signed a treaty of friendship. The two governments have further discussed how to develop closer relations. Since these two holidays tended to build ill-will rather than good-will it was mutually agreed to discontinue them after this year.

That such a move can be made in the Near East speaks much for the new mentality that is developing there. It is another illustration that practical statesmen, even where such bitterness has reigned between national and religious groups, can appreciate the necessity of building constructively for peace.—*Christian Century*.

EUROPE

Dr. Reinhold Niebuhr on Russia

THE doubts which arise in the minds of foreign observers, among which we consulted many technicians and specialists whom Russia is employing by the hundreds, relate to the efficiency rather than the energy with which the Russian experiment is being undertaken. A superficial view of the Russian scene seems in fact to yield one outstanding impression of inefficiency. The endless queues of waiting people before every store show that production and distribution are inadequate even to the needs of

a people whose poverty allows only minimum demands upon the market. Meat is scarce because farmers slaughtered their cattle before entering the collectives. Cattle are only 86 per cent of the pre-war stand. There is a shortage of fish, for which one can find no real explanation. It is almost impossible to obtain shoes because hides are as scarce as meat. Furniture seems available only in second hand markets, and the indescribable assortment of "junk" on sale in such markets reveal how much little beyond bare necessities in food and clothing is being produced in Russia.

A woman physician whose income amounts to fifty-five dollars per month, and whose real income after dues, taxes and forced government loans are subtracted is only twenty-seven dollars, reports that she must hire a maid for the purpose of standing in food lines for her and she estimates that it requires six hours per day to secure only bare necessities.—*Christian Century*.

Dr. Mott's Conferences in Great Britain

D^{R.} JOHN R. MOTT'S report of his experiences in Great Britain in meeting students and laymen interested in missionary work—indicates that the field problems which are giving most concern to the British boards included education and literature, and the evangelistic movements in Japan, China and India. Some of the problems that emerged most strongly in his many conferences with both the student and lay groups were:

How to develop a dependable economic base for what we see coming.

How to get more of the front line men and women to hear the call and respond.

How to give an adequate interpretation that will arrest the attention and stir the whole being of the people who must be lifted and moved if we are to accomplish greater things.

How can we enlist the men and women of largest affairs who have Christian relationship but are now negligible as a force in this work of Christ.

How to multiply the number of apologetic pens and voices for a time like this.

Dr. Mott stressed very strongly the feeling that he found again and again the great desirability of a larger degree of unity and coöperation in mission work.

Jugoslavian Church Stabilized

THE church situation in Jugoslavia has been stabilized through the passage of the new law signed by the King, chartering both Lutheran and Reformed churches. The charter calls for the establishment of independent Lutheran organizations using the German tongue and the Slovak tongue, the Protestant Church outside of the Lutheran being established as a single Reformed unit.

Particular features of the new law include the right of the Church to acquire and hold property, the granting to the Lutheran Church of the Augsburg Confession a periodical subsidy from the State, the amount of which must be recommended by the church authorities to the Ministers of Finance and Education for inclusion in the budget of the Government. Church buildings, structures used for humanitarian and cultural purposes, the headquarters and parish bishop's houses and parsonages are exempt from all taxes and imposts. The election of the head of the Church must be confirmed by the King. The pastors are exempt from any sort of civil service which may be considered in opposition to the teachings of their religion.

Religious instruction is imparted by the pastor and, in case there is no pastor, by an acknowledged teacher of the Lutheran faith. The Minister of Education outlines a plan for religious instruction in agreement with the standards of the Board of Education. The creation of parochial schools is determined by the church authorities subject, naturally, to confirmation by the Ministry of Education. Responsibility for maintenance and supervision of the schools is thus incumbent upon the church.

ISLANDS

Lepers at Culion, Philippines

TO MORE called the Island of Death it is now named both privately and in the press, "The Island of Hope." And we are glad to notice, that instead of being brought by main force, as in the days gone by, patients ask to be sent here; so many more seem to recover in Culion than in any of the other leprosariums. Of course with the number of doctors and nurses and all the best facilities both as to hospitalization and general treatment, and with an unexcelled laboratory, it ought to be so. Millions have been expended in equipment.

The physical aspects of the colony have also materially improved, more adequate housing and much better buildings are being added constantly, and the new roads are opening the island's interior, so that a good many autos, mostly converted into jitneys, are giving the people a chance to get away from the rather crowded center of Culion, and this has added to the general well-being.

We have for some years had two country chapels for those of our members that have moved out, and the number is steadily growing, though it does not seem to affect the number attending the main church.

Many of our best workers have been able to return to their homes this year. One dear deaconess had brought 19 souls to Christ in the two years since she was converted, and the others had all been used to the measure of their gifts. One deaconess has been able to bring her whole family and many neighbors to Christ, since she returned Others are writing hopefully home. of their efforts in the same direction from a number of provinces. Thank God, while we miss them greatly here. the Lord is using them elsewhere, and He gives us the privilege of always eagerly attended training having classes for new workers. One brother,

an elder, was a long while Sundayschool superintendent in his home church, and has been offered the pastorate. From Davao in the south to the furtherest part of the north they go, and God goes with them. We are so thankful for the privilege God gives us to bring these dear ones to Him and to prepare them to be living witnesses for our Master.-P. F. Jansen, in The Philippine Presbyterian.

Missions in Hawaii

N A day in April 1820, there appeared off the shores of the Sandwich Islands a boat carrying fourteen Congregational missionaries. Within three months of their arrival they had the king himself reading the New Testament in English, and in a short time, with the aid of a passing missionary from the South Sea Islands, they had reduced the native language to writing, and the printing press with which they were equipped was turning out not only Webster's spelling book in English, but an Hawaiian primer, the Sermon on the Mount, the Gospels, and finally the entire New Testament in the Hawaiian language.

The forty years of Hawaiian history following 1860 were for the most part years of reaction and change. In 1862 more than one-third of the Hawaiians were church members; forty years later (1902) only one-tenth. In the meantime, large numbers of non-Christian Orientals had found their way to Hawaii, particularly after 1876, when a reciprocity treaty with the United States rendered the sugar industry profitable. At that time the total population of the islands was only about 57,000, the Hawaiians having greatly decreased in numbers, a circumstance which should not be charged to the missionaries, as the native decrease had been amazing during the forty-two years of pre-missionary contact with the white man's diseases and vices.

For a generation now the Methodist Episcopal Church has been specializing in Oriental work in Hawaii. The

work has prospered and made an amazingly large contribution to the Oriental life of Hawaii. Within the past ten years, 2,680 adults and 7,010 children have been baptized, and \$364,000 actually invested in church and parsonage property, a considerable portion of that sum being raised locally .-- Jay S. Stowell, in the Christian Advocate.

GENERAL

"One Book for All People"

NE Book for All People" is the theme for Universal Bible Sunday, which occurs this year on December 7. The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on this theme, by the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church of Nashville. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be preëminently the "One Book for All People."

Faith and Order Committee Meet

THE Continuation Committee of the Faith and Order Conference convened in Mürren, Switzerland, August 26-29. Strong men, and busy men, were there who were willing to give their time and thought in serious busi-Whatever lethargy and indifness. ference to Faith and Order there may be among the rank and file of the Christian communions, there is no doubt of the earnestness and strength of conviction on the part of some of the great leaders of Christendom today. From the prominent communions. east and west, Orthodox and Free Church, came men who believed in this thing and whose spirit could not be quenched by temporary repulses or delays. One could not meet and hear these men without being conscious of their earnestness, vision, courtesy and faith—yes and their infinite patience and love. . . . Unanimously it was decided to begin plans looking forward

to another world conference to be held not later than 1937. It was the most important action at Mürren. This is a spur to the investigations of the various commissions now at work. It will focus the attention of the Christian world on this quest for unity in which quest some of us believe with all our hearts.—Bishop Warren L. Rogers, in The Churchman.

Eva Clark Waid Memorial Fund for World Peace

THE Eva Clark Waid Memorial Fund for World Peace, which the Council of Women for Home Missions is raising, has been growing through the summer months but is yet far from the \$10,000 goal. Now that the busy season for Christian work is here again, friends of the cause of peace may show their love and loyalty by sending a gift to add to resources for spreading knowledge of the accomplishments and things yet to be accomplished in the establishment of peace on earth and goodwill to men.

Wars and rumors of war from near at hand and from the uttermost part of the earth bring to us a realization that the "King's business requireth haste." This part of "the King's business" can be best furthered by educating people away from war psychology to thoughts of peace.

One of the finest agencies to accomplish the desired result is the National Committee on the Cause and Cure of War, which will hold its next Conference in Washington from January 19th to 22d. At that time the absence of our afore-time leader, Mrs. Waid will be felt keenly. Her wise judgment, brilliant mind and buoyant faith will be sorely missed. It would be a real satisfaction to lovers of world peace, and to her personal friends as well, if the announcement of the completion of the fund bearing her name could be made at that time.

Gifts, large or small, may be sent to the Council of Women for Home Missions, 105 East 22d Street, New York.—*Florence E. Quinlan, Secretary.*

The Life and Work Committee

NHE meeting at Chexbres, Switzer-L land, in September, of the Continuation Committee of the Stockholm Conference on Christian Life and Work, was attended by more than 75 representatives of world-wide church The Lord Bishop of Wingroups. chester, acting as chairman of the Executive Committee, played a very important rôle. The Lord Bishop of Chichester, Dr. Bell, whose services as Secretary of the Lambeth Conference alone would entitle him to wide recognition, likewise contributed much. So did many others, including Bishop Ammundsen of Denmark (this year's preacher at the League of Nations), Archibishop Söderblom of Sweden, Dr. William P. Merrill, Bishop Warren S. Rogers and Dr. S. Parkes Cadman of the United States, Professor Wilfred Monod and Pastor Jézéquel of France, Dr. Adolf Deissmann, Dr. Stange, Dr. Siegmund-Schultze and Dr. Hinderer of Germany, Professor Alivasatos of Greece, Professor Choisy of Switzerland, and Dr. G. F. Barbour of Scotland. It was a meeting in which, in spite of many debates revealing differences, practically all important actions were finally unanimous.

As its name implies, the Life and Work Movement, which came into being through the memorable conference at Stockholm in 1925, concentrates on the practical tasks of the churches. In it practically all of Protestantism, the Anglican churches, and the Orthodox bodies of Europe are united to a degree nowhere else realized in official bodies.

What the League of Nations is in the realm of politics, the Life and Work Movement must become in the realm of church coöperation. The cause of peace, as well as the all-embracing cause of the Kingdom, demands increasing practical moves in the direction of this kind of international Christian coöperation. Its cost is relatively small; its product is already significant; its promise is distinctly heartening to lovers of the universal Christ.—Henry S. Leiper.

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Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

G. Campbell Morgan, the Man and His Ministry. By John Harries. 252 pp. \$2.50. Revell. New York.

Campbell Morgan is one of the notable preachers of this generation. No other living minister has been heard by more people of all denominations and in a larger number of cities in America and Great Britain. He represents a type of which Protestantism does not have enough and for which, unfortunately, it makes no official provision-namely a minister of exceptional pulpit power, freed from the parochial exactions of a local pastorate and devoted to a ministry at large. Great preachers are few and should not be monopolized by rich city congregations but should be used for a wider apostolic service for the inspiration of many pastors and congregations throughout the country.

The present volume describes such a ministry. It can hardly be called a dispassionate biography, nor, as its subject is still living, a complete one. The writer is an enthusiastic admirer of Dr. Morgan and he can see only perfection in him. He has given us, however, a remarkably interesting narrative of a man whose natural gifts for public speaking, he began to preach at the age of thirteen, have been developed and supplemented by hard and unremitting study. Dr. Morgan is preëminently an expository preacher, and hundreds of thousands have found their hearts burning within them as he has opened to them the Scriptures in Sunday sermons and in week day conferences and Bible classes. In his sixty-eighth year he is apparently as vigorous and eloquent as ever. We are grateful to Mr. Harries for this graphic account of a great evangelical ministry.

Prayer. By W. E. Orchard. 135 pp. \$1.25. Harper. New York.

There cannot be too many good books on prayer. And this is a good one. The famous London preacher has some peculiar ideas on other subjects, but this little volume shows that he knows prayer. He discusses its philosophy, practice and power, its theoretical and practical difficulties, and the various forms of intercessory, mental and mystical prayer. He brings the reader into the inner chamber of Christian experience, face to face with Christ. The book can be carried in a pocket and read with profit at any available time.

Affirmations of Christian Belief. By Herbert Alden Yantz, Ph.D., 114 pp. \$1.00. Macmillan. New York.

This is a small but weighty book by the professor of the philosophy of religion and Christian ethics in the Graduate School of Theology in Oberlin College. The sub-title is "Essays Toward Understanding Spiritual Personality." In six thoughtful and suggestive chapters, the author states the beliefs that he firmly holds and that he deems essential to an understanding of the Gospel of Jesus. Not all the essential affirmations of Christian belief, but those that are discussed are helpfully treated.

Life of Phillips Brooks. By William Lawrence. 151 pp. \$2. Harper. New York.

Phillips Brooks was one of the most influential Christian leaders of his generation, and his influence still abides. He was big in person, in heart, in brain, and in spiritual force. He could not have a more competent biographer than his distinguished successor in the Episcopal diocese of Mas-

sachusetts. Bishop Lawrence has written with sympathetic recognition of the great gifts of his subject. One rises from the perusal of this admirable biography with a fuller understanding of a remarkable preacher, and with a strengthened faith in the beauty and power of the Gospel that he so eloquently proclaimed. To him, "religion," says Bishop Lawrence, "instead of being a phase of life, a creed, or a system of theology, was life itself; a power transfusing and transfiguring the whole personality."

Mahatma Gandhi—His Own Story. Edited by C. F. Andrews, 371 pp. \$2.50. Macmillan. New York.

Whatever differences of opinion there may be regarding the wisdom of his methods, no one can doubt the character and the single-hearted devotion to an ideal of this extraordinary man. Dr. John Haynes Holmes, of New York, who writes an Introduction of eighteen pages, goes so far as to characterize him "as one of the supremely great personalities not only of his own but of all time." Manv books and innumerable articles have been written about him, and now we have "his own story," edited by his close friend and devoted disciple, C. F. Andrews. It is a human document of absorbing interest, not only recounting the outward events of Gandhi's life but disclosing his motives. his aspirations, and indeed the very soul of this remarkable leader of millions of men and women. The book is one of the notable autobiographies of literature.

The World's Best Religious Quotations. By James Gilchrist Lawson. 192 pp. \$2.00. Revell. New York.

This is a disappointing book in many ways. The aim of the author has not been attained. Some of the quotations are inaccurate, some unlabeled, and, in some extraordinary cases, mislabeled. The adjective, religious, is too narrow for the scope of the contents. Under Bible, Christ, and Sin, the quotations are commonplace and not arresting. The same is true 6 of those given under Missions. However, if one desires to know the opinions of the famous and the less known, (such as Bishop Kilgo, Harrahan, John Plato, Raans, Biederwolf and Coolidge) the book may be of interest. A redeeming feature is the fact that all of the quotations are constructive and not destructive of faith in the Gospel and its power unto salvation. S. M. ZWEMER.

The Korean Church and the Nevius Methods. By Charles Allen Clark. 278 pp. \$2.50. Revell. New York.

The author is professor in the Union Theological Seminary at Pyengyang. As a Presbyterian missionary who has lived in Korea for twentyseven years, he has participated in most of the movements described in his treatise.

Two things make this an important volume for friends and students of In the first place, it deals missions. with Korea, a field where missions have had marked success. A history of the National Presbyterian Church is given, tracing its development from 10,000 to 160,000 members in thirty years. The story of the remarkable growth of this Church in self-government, self-support, and self-propagation should be an inspiration to all who are interested in the spread of the Christian faith.

In the second place, this volume treats fully the much-discussed "Nevius Methods." Since the success of the Korea Mission is attributed largely to their use, students of missions will wish to benefit from this careful documented study. D. J. FLEMING.

This Believing World. By Lewis Browne. 347 pp. \$1.00. Macmillan.

Written in 1926 by a young rabbi of 29 years, this book on "the great religions of mankind," has been reprinted 16 times and is now reissued in this cheaper edition. It is brilliantly written, but from a Christian viewpoint it is very unsatisfactory, as might be expected from a rationalistic Jew who rejects everything supernatural in the Old Testament as well as in the New and who sees in Jesus only a man of "extraordinary personality."

Glimpses of Grandeur. By Frank Durmard Adams. 234 pp. \$2. Harpers. New York.

The author, who is minister of the Universalist Church of Our Father in Detroit, here attempts to make real and vivid the earthly life of Jesus. He says that his "primary purpose has been, not to produce another formal biography of Jesus, but rather to present a series of consecutive pictures throwing into sharp relief the most significant scenes and characteristics of His ministry." In doing this he has used his imagination in enlarging incidents and filling in backgrounds. There is an occasional opinion from which we dissent, but the general tone of the book is reverent and devout and the author has evidently sought to exalt Christ.

Procession of the Gods. By Gaius Glenn Atkins. 577 pp. \$3.00. Richard R. Smith. New York.

This is an exceptionally interesting book on the religions of the world, by a minister who, after successful pastorates of Congregational churches in Providence and Detroit, is now professor in the Presbyterian Theological Seminary in Auburn, N. Y. His former volumes, notably "Pilgrims of the Lonely Road," "Modern Religious Cults and Movements," and "The Making of the Christian Mind," have taken high rank in religious literature, and this one, we think, is destined to become a classic on the subject. With rare insight he portrays man's faiths and superstitions and aspirations and gropings after God from "the dark and the dawn" through Egypt, Babylon, Nineveh, Persia, Greece, Rome, Arabia, India and China, to the supreme revelation by the prophets and apostles of Palestine and the incarnation of Jesus of Nazareth. It is a moving story of the struggles of the human spirit, "if haply they might feel after Him and find Him." "How can one recapture the awe and fear

and reverent gratitude of vanished worshippers and make any page alive with them?" the author modestly asks. Well, he has done it beyond any other writer on this subject with which we are acquainted. The book is notable for its range of thought, its accuracy of scholarship, its catholicity of spirit, and its beauty of diction.

Ten Thousand Miles With a Dog Sled. Hudson Stuck, D.D., F.R.G.S. Second Edition. 420 pp. \$4.00. Scribners. New York.

itinerating, with its Missionary hardships and perils and yet its joys and its values, has never been more interestingly portrayed than in this book. The author is the Archdeacon of the Yukon, of the Protestant Episcopal Church. For many years he has ranged over the vast region in the interior of Alaska with his message of the love of God in Christ. His narrative is a stirring one, abounding in information, in incident, in graphic description and in evidences of the blessing that the Gospel brings to lonely, isolated people.

The first edition was published in 1914. As it was no longer obtainable and as the demand for it was renewed, this second edition has now been issued. It is a volume of permanent value, an epic in missionary literature, a tonic to faith, and an unconscious but none the less splendid witness to missionary devotion.



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COMING EVENTS

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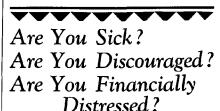
- November 30-December 5-North AMER-ICAN HOME MISSIONS CONGRESS, Washington, D. C.
- December 11-12—INTERDENOMINATIONAL CONGRESS ON MEN'S WORK, Cincinnati, Ohio.
- January 3-10—FIRST ANNUAL NATIONAL CONVENTION OF EVANGELISTS AND CHRISTIAN WORKERS, Moody Memorial Church, Chicago, Ill.
- January 13—COMMITTEE OF REFERENCE AND COUNSEL, Atlantic City, N. J.
- January 13-16—Foreign Missions Con-FERENCE OF NORTH AMERICA, Atlantic City, N. J.
- 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.

NEW BOOKS

- Affirmations of Christian Belief. Herbert Alden Yantz. 114 pp. \$1. Macmillan. New York.
- Community Religion and the Denominational Heritage. J. R. Hargreaves and others. 150 pp. \$1. Harpers. New York.
- Mahatma Gandhi—His Own Story. Edited by C. F. Andrews. 371 pp. \$2.50. Macmillan. New York.
- Glimpses of Grandeur. Frank Durmard Adams. 234 pp. \$2. Harpers. New York.
- Hinduism Invades America. Wendell Thomas. 300 pp. \$3. Beacon Press. New York.
- Hands Around the World. Archer Wallace. 134 pp. \$1. R. R. Smith. New York.
- Indian Islam. Murray T. Titus. 250 pp. \$4.50. Oxford University Press. New York.
- Life of Phillips Brooks. William Lawrence. 515 pp. \$2. Harpers. New York.
- Lettice Martyn's Crusade. Flora E. Berry. 255 pp. 2s. Pickering & Inglis. London.
- G. Campbell Morgan, the Man and His Ministry. John Harries. 252 pp. \$2.50. Revell. New York.
- "Ma," the Heroine of Calabar—A Biography of Mary Slessor. Esther E. Enoch. 1s. Pickering & Inglis. London.
- Merry and Sherry. M. E. Drewson. 96 pp. 1s. 3d. Pickering & Inglis. London.

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- Nella. J. Goldsmith Cooper. 159 pp. 1s. 6d. Pickering & Inglis. London.
- Orpheus, Myths of the World. Padraic Colum. 327 pp. \$5. Macmillan. New York.
- Old Chickweed. E. A. Bland. 220 pp. 2s. Pickering & Inglis. London.
- Procession of the Gods. Gaius Glenn Atkins. 577 pp. \$3. R. R. Smith. New York.
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