

### PERSONALS

DR. F. J. SCRIMGEOUR, for a long period before the Great War in charge of the Edinburgh Mission Hospital in Nazareth, has resumed medical work and is giving voluntary service in Morocco, at the Tulloch Memorial Hospital in Tangier.

\* \* \*

REV. W. T. MITCHELL, of the American Presbyterian Mission, North India, has retired after a service of 35 years, recently as director of the Mainpuri High School. That post is now being filled by an Indian Christian.

\* \* \*

KRU SENG SAA CHAIRATT and his wife are the first missionaries to be sent out by the Siamese churches. They are carrying on work at Korat, in East Siam.

\* \* \*

DR. YOSHIMUNE ABE, Dean of the Boys' School, Aoyama Gakuin, Japan, has been elected Dean of the Theological Seminary in the same institution, succeeding Dr. Arthur D. Berry.

\* \* \*

DR. GEORGE B. CUTTEN, President of Colgate University, was elected President of the National Council of the Y. M. C. A. for the ensuing year.

\* \* \*

DR. THOMAS JESSE JONES, Director of the Phelps-Stoke Fund, and leader of two former Commissions for the study of educational facilities and methods in Africa, has again spent a few months in that country as a Carnegie visiting lecturer.

\* \* \*

DR. J. H. RUSHBROOKE, General Secretary of the Baptist World Alliance, has accepted invitations to visit Australia and New Zealand next year. Arrangements are being made for him to preach and speak in the chief centers of population in Australia. He will tour New Zealand and attend the Jubilee Assembly of the New Zealand Baptist Union at Christchurch.

\* \* \*

MR. ERNEST F. NEVE, M.D., C.M., F.R.G.S., a missionary of the Church Missionary Society at Srinagar, Kashmir, has been elected a Fellow of the Royal College of Surgeons. Dr. Neve went to Kashmir in 1886, and has built up a wonderful work there, the hospital under his charge having 150 beds, with an average of 2,160 in-patients, and 48,000 visits of out-patients per annum. In addition to this there is a large leper hospital supervised by Dr. Neve, but financed by the Kashmir State.

\* \* \*

MRS. RICHARD HUMBLE, the youngest daughter of the late Dr. James Stewart, of Lovedale recently made a successful flight from Cape Town to England. She and her husband started off from Cape Town in a De Havilland Puss Moth and

(Concluded on page 723.)



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## MISSIONARY

## REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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## COMING EVENTS

October 6-11—INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST, Wichita, Kan.

October 14-15—MEETING OF FRIENDS OF THE LEPERS. American Mission to Lepers. Fifth Ave. Presbyterian Church, New York.

November 10-12—ANNUAL MEETING OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, TOGETHER WITH THE INTERNATIONAL GOODWILL CONGRESS, Chicago.

November 15 — AN INTERDENOMINATIONAL MEETING OF MEN TO COMMEMORATE THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE LAYMEN'S MISSIONARY MOVEMENT. Fifth Avenue Presbyterian Church, New York.

November 29-December 1—UNITED STEWARDSHIP COUNCIL, Philadelphia, Pa.

December 2-4—FEDERAL COUNCIL OF CHURCHES, ANNUAL MEETING OF EXECUTIVE COMMITTEE, Philadelphia, Pa.

December 30-January 3, 1932—STUDENT VOLUNTEER CONVENTION, Buffalo, New York.

## THE STORY OF AGRICULTURAL MISSIONS

By Benjamin H. Hunnicutt  
 of the School of Agriculture, Lavras, Brazil  
 and William Watkins Reid  
 of the Staff of the Methodist Episcopal Board  
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## PERSONALS

(Concluded from page 721.)

flew via Johannesburg, Bulawayo, Chinsali, Nairobi and down the Nile to Egypt. From there they made a short flight to Jerusalem and back, then continued over Tripoli, across the Mediterranean to Italy, Rome, Paris, London, and Rensselaer. Their actual flying time was 107 hours. It took Dr. Stewart a much longer time, entailing much more arduous travelling to cover much less mileage in Africa, when he explored Lake Nyasa, and later pioneered the mission to the Kibwezi in Kenya, transferred after the railway was constructed to Kikuyu.

\* \* \*

## OBITUARY NOTES

MISS HELEN TETLOW, died August 21st at Kuling, China, where she was on vacation from her missionary work for the Episcopal Church at Karazawa, Japan.

\* \* \*

DR. CAROLINE A. MACDONALD, of Canada, and Japan, died at London, Ontario, July 18th. Dr. MacDonald went to Japan for the Y. W. C. A. in 1904, but since 1913 had devoted her time almost wholly to prison and settlement work. She was an elder in the Japanese Presbyterian Church of Tokyo.

\* \* \*

MISS CATHERINE BENNETT, who served in the Protestant Episcopal mission hospital in China and the Philippine Islands the past eight years, died in St. John's Hospital, Brooklyn, on July 14th.

\* \* \*

MR. CHARLES T. STUDD, founder of the Heart of Africa Mission, died at Ibambi, Belgian Congo, July 16th, at the age of seventy-one. Mr. Studd was one of three brothers who devoted their lives and money to religious work.

\* \* \*

REV. C. G. SPARHAM, a missionary of the L. M. S. in China for forty-five years, died July 30th, in London. Since his retirement in 1929 he had organized a Forward Movement of the Religious Tract Society of England.

\* \* \*

LARS OLAF JONATHAN SÖDERBLOM, Lutheran Archbishop of Sweden, died on July 12th. He was regarded a central figure in ecumenical Protestantism, due not only to his scholarship but to his leadership in two great movements—that of making the churches a mightier force for world peace; and that of binding all churches into effective unity. To him was largely due the success of the Universal Christian Conference on Life and Work, held at Stockholm in 1925. His contribution to world peace was signified by his being awarded the Nobel Peace Prize in 1930, in reality a tribute to the Christian Church.

## NEW BOOKS

The Preaching Value of Missions. Helen Barrett Montgomery. 166 pp. \$1. Judson Press. Philadelphia.

The Frontier Peoples of India—A Missionary Survey. Alexander McLeish. 202 pp. 5s. World Dominion Press. London.

The Making of Modern Missions. Stacy R. Warburton. 200 pp. \$1.50. Revell. New York.

To the Ends of the Earth and Back. J. Walker McSpadden. 362 pp. \$3. Crowell. New York.

We Are Alaskans. Mary Lee Davis. 335 pp. \$3.50. Wilde. Boston.

Within the Four Seas. Paul Richard Abbott. \$3.50. Stechert. New York.

The Pacific. Stanley Rogers. Illus. by the author. 254 pp. \$2.75. Crowell. New York.

The Dawn of Literature. Carl Holliday. 366 pp. \$3.50. Crowell. New York.

Christians and Jews—Report of the Conference on the Christian Approach to the Jew. Atlantic City, 1931. 155 pp. International Missionary Council. New York.

Japan Mission Year Book—1931. Edited by Luman J. Shafer. 450 pp. Yen 2.50. Kyo Bun Kwan. Tokyo.

Bible Characters in the Koran. John Walker. 136 pp. 6s, 6d. Alexander Gardner. Paisley, England.

Will America Become Catholic. John T. Moore. 252 pp. \$2. Harpers. New York.

The Shepherd's Darling. Brenda. 224 pp. 2s. Pickering & Inglis. London.

Only Us Three. E. A. Bland. 190 pp. 2s. Pickering & Inglis. London.

The Lord's Day or the Sabbath—A Reply to the Seventh Day Adventists. Norman C. Deck. 156 pp. 3s. Pickering & Inglis. London.

The Steep Ascent—Report of the China Inland Mission, 1931. 48 pp. London.

Annual Report—Women's Missionary Society of the United Presbyterian Church. 912 pp. Women's Missionary Magazine. Xenia, Ohio.

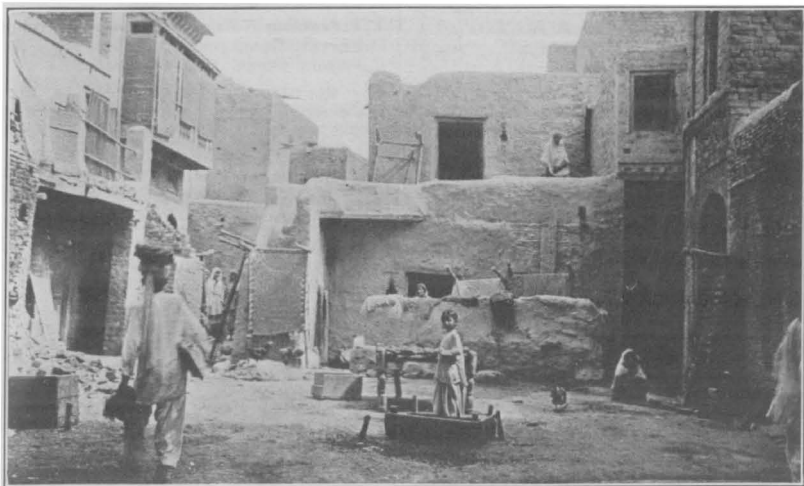
Annual Report—American Bible Society. 1931. 384 pp. New York.

Annual Report—Board of Foreign Missions, Reformed Church in Am., 1931. 128 pp. New York.

Annual Report—American Tract Society, 1931. 44 pp. New York.

Annual Report—The Missionary Convention of the Cumberland Presbyterian Church, 1931. 175 pp. Evansville, Ind.

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*Photo by H. R. Ferger*

SCENES IN AN INDIAN VILLAGE COURTYARD



AN INDIAN CHILD BRIDE-TO-BE ON HER WAY TO HER NEW HOME

SCENES IN RURAL INDIA





## POVERTY AND THE GOSPEL

BY ARTHUR CLINTON BOGGESS, Ph.D., Berea, Ohio  
*Department of Missions, Baldwin-Wallace College*

**A**LMOST every Christian land has a higher standard of living than places outside of Christendom. Extreme poverty is the exception in Christian countries: it is the rule in non-Christian lands. The term is frequently used in Christian lands to denote an absence of luxury. Much of the poverty in non-Christian lands is so extreme, often so abysmal, that the word acquires a new meaning. It is doubtful whether the average economic condition in the most favored non-Christian land is as high as that in the least-favored Christian land.

The above statements give rise to questions that do not answer themselves. What is the connection between Christianity and economic life? After studying Economics for more than a quarter of a century, teaching the subject for over twenty years; after more than five years of residence in India; after visiting more than once Canada, Mexico, Japan, China, and the Straits Settlements; after visiting forty-two of the states of the United States and eleven European countries, I venture to give a partial answer to these questions. Illustrations will be drawn from conditions in India, but the method

of reasoning is applicable to other countries.

Child marriage hinders the economic development of India. The first of the hundreds of babies that I saw in India was a very tiny bit of humanity, lying in the lap of Mrs. Lee in the Lee Memorial Orphanage in Calcutta. This orphanage receives not only orphans but also friendless children whose parents are living.

"Do you expect this child to live?" I asked Mrs. Lee.

"It is doubtful," she replied. "Its mother is only twelve years old and you can't expect much in such cases."

That was my first day in India. While twelve-year-old mothers are not in the majority in India they are pathetically common. The presence of this custom does not obtrude itself upon the casual traveler or even on the permanent resident, especially upon foreign men.

The chief reason for the misinformation in regard to the youth of wives and mothers is probably the *purdah* system — the seclusion of women. High class Hindu and Mohammedan women never see any men who are not their near relatives. They never see their prospective husbands until the wed-

ding ceremony. The Indian women seen by a Christian male traveler or resident in India are Christians, outcastes, or women members of various reform sects. The real authorities on the subject are women missionaries and physicians, especially those who have been converted from either Hinduism or Mohammedanism after reaching maturity.

The worst effects of child marriage cannot be described here. Such a description is prevented by the accepted canons of good taste and by the laws against printing obscene matter. The most terrible bit of printed matter I have ever seen is a copy of a petition sent to the Viceroy of India by fifty-five women physicians practicing in India asking that the cohabitation of husband and wife be forbidden until the wife is fourteen years of age. The memorial consisted largely of a statement of the actual facts of cases treated by these physicians in which the wives who were patients were from *seven to twelve years of age*. In the most fortunate cases death was almost immediate. The less fortunate cases suffered much worse than death. It is difficult for one who reads this memorial and who knows that similar cases are treated today to write with becoming reserve when arm-chair writers and speakers assert ignorantly that child marriage is no longer practiced. Missionaries have no need to depart from the truth in order to produce horrible pictures. Actual conditions are far too hideous to need any lurid enlargement.

As the result of the memorial presented by the women physicians to the Viceroy (or at least subsequent to its presentation) the age of lawful cohabitation was fixed

at twelve years and later raised to fourteen years, but it is practically impossible to know what goes on behind the walls of the women's quarters in an Indian household. A woman policeman cannot be furnished for each household. The United States cannot claim that there is no theft, murder, drinking of intoxicants, fraud, or profanity because all of these are illegal.

Candidates for collegiate degrees in India are given their final examinations by the Government and are placed in the first, second, or third division, respectively, according to the quality of their work. At a meeting of the Hindu Marriage Reform League held in Lucknow, I heard the Mohammedan Headmaster of one of the High Schools of that city say: "I have made it my business to investigate the matter during the last seven years and during that time not one married man has passed in the first division." No comment is necessary.

It would be easy to dismiss the question of the evils of child marriage by saying that maturity comes earlier in the tropics than in high latitudes. This is neither Christian nor accurate. Parents of twelve are not mature either physically or mentally. Full growth is not attained much earlier in the tropics than elsewhere. Nor is any known system of education able to produce by the twelfth or thirteenth year such knowledge as will qualify one to train children. An Indian mother says that she well remembers her mother calling her from play to allow her (the playing child's) baby to nurse.

Extreme youth of parents results in economic inefficiency in both parents and offspring. Such parents are almost inevitably poorly

educated and weakened in physique. The offspring are less virile than those of mature parents. Any stockraiser knows better than to



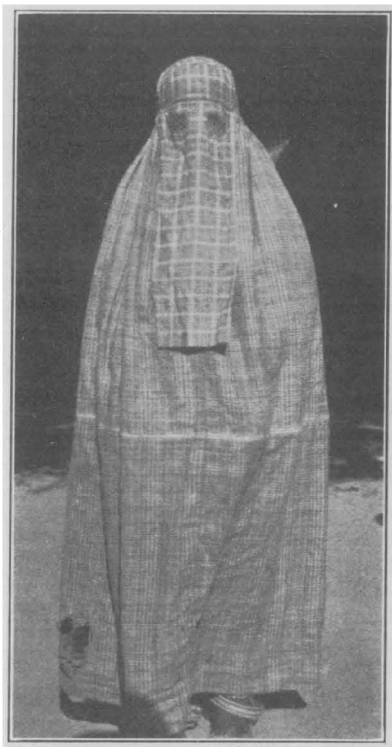
A CHILD WIFE IN INDIA

breed his stock at the earliest possible moment. Mankind will degenerate physically and mentally from too early mating.

#### The Purdah System

The seclusion of women has a very injurious effect upon economic life. My wife went with one of my Mohammedan students to call on his wife. The family was wealthy and the woman was beautifully and expensively dressed but the courtyard of the women's quarters was devoid of grass and had only a few small trees. This was in Lucknow

which is noted for the beauty and number of its trees and parks. The lady of the house was sitting on a bed and when the husband, who spoke English and acted as interpreter, was asked what his wife did all day he replied: "She sits here." She could not work, because it would be considered unbecoming to one of her rank. She could not go calling because she was in strict seclusion. Servants cooked, swept, made the beds, helped their mistress dress, even brought her a drink of water or



A MOSLEM SCHOOLGIRL IN A "BURKA"

her jewels. The woman was illiterate and her life was devoid of intellectuality. The husband had brought his wife from their coun-

try home to their city house in a closely curtained automobile.

"Didn't you let her pull back the curtains and look at the country when you were not in sight of any one?"

"Oh! no. Never."

"Does she ever go calling?"

"No. If she ever left her women's quarters except when absolutely secure against either seeing or being seen by a man, her own parents would kill her because of the disgrace to the family."

Imagine such a wife for a college student studying law! It is no wonder that it is a breach of etiquette to speak to a Hindu or a Mohammedan about his wife. Most of the college graduates who profess those faiths have wives who are absolutely illiterate and an illiterate woman who lives in strict seclusion is not to be compared in intellectual development to an illiterate person who does not live in seclusion. I remember with what surprise I learned that an Illinois man of my acquaintance could not read. He was nevertheless well-informed and a good thinker. Women in seclusion, who are illiterate, are neither well-informed nor good thinkers.

The purdah system has also bad effects on the health of the women. I was once riding with the capable English physician who had charge of one of the chief hospitals of Lucknow, when our conversation turned to questions of civic health. He told me that he believed that one-third of the population of that great city would die from tuberculosis. The seclusion of women is not the only reason for this awful condition, but it is a chief reason. Some of the women literally spend their lives in quarters so small, so dark, and so poorly ventilated that

tuberculosis thrives. Women whose purdah is not of the strictest type leave their homes from time to time shrouded in a sheath of cloth that resembles a great meal sack with the bottom resting on their heads, the opening near the ground, and only two small openings for the eyes. When such a woman coughs she coughs inside the garment, and the filth of not a few of them shows that they are rarely washed.

The picture is bad enough, yet it is far from complete. To the lack of exercise and frequent lack of fresh air and sunlight must be added also the undernourishment caused by abject poverty, the reckless childbearing usually begun at an unhygienically early age, the abundant time to muse over one's ills; the utter lack of knowledge of the laws of health; and in the majority of cases the impossibility of being cared for by a competent physician. Even a competent physician is sometimes hampered in his work by the ignorance or brutality of relatives of the patient. Neither the word *brutality* nor the word *bestiality* expresses what I mean. They positively slander the brutes and beasts, as will be evident from the following incident related to me by an eminent English physician. An Indian woman was brought to the hospital suffering from tuberculosis in an advanced stage. The physician recommended that she be placed in the general ward and not in a family ward. The former meant that she and her husband could never be together without the presence of others in the room. The latter meant that they could be in a room alone. Although the physician gave conclusive reasons why this course should be followed, the husband absolutely refused to ac-

cept any arrangement except that of the family ward.

It is impossible for one who has not lived with the purdah system to understand its far-reaching consequences. The Lieutenant-Governor of the United Provinces of Agra and Oudh held a reception for the great landowners. The Lieutenant-Governor ranks next to the Viceroy and his wife helped him receive. One landowner's wife was present because only one landowner

purdah. There would be no women at any public gatherings; no women teachers, except those in purdah schools; no women in business; no women visible when one man visited another in his home, no matter how long the visit might be; no women at funerals; no women at picnics, parties, summer excursions. Women would be in their own quarters in their own homes and would see there no men except their very near relatives.



COOKING A MEAL IN AN OUTDOOR KITCHEN IN INDIA

was a Christian. Mohammedan and Hindu women must remain in seclusion.

One of my well-educated Indian friends who visited the United States, said to me upon his return that what most impressed him in America was "the women." He had for the first time seen women preside over large assemblies, run business houses of various types and sizes, meet men on an equality in a myriad phases of life. It was a marvel to him. One grows weary trying to imagine what our country would lose if our women were in

A purdah woman cannot appear in court, her depositions must be taken by women only, usually Christian women are granted access to the women's quarters for this purpose.

One morning I was at the office of a Christian physician in Lucknow when the covered palanquin of a purdah woman, borne by several coolies, was set down in the yard at a distance of several yards from the office door. The doctor examined the patient as follows: Doctor (shouting from the office door):

"Are you constipated?"

Patient (totally concealed in her palanquin): "Yes" (or "No," as the case may be).

Doctor: "Have you diarrhea?"

Patient: "Yes" (or "No," as the case may be).

Doctor: "Have you fever?"

Patient: "Yes" (or "No," as the case may be).

This meager diagnosis completed, the doctor wrote out a prescription and handed it to a servant of the patient.

Two typical illustrations of the strictness of the purdah system may be given. A Mohammedan woman had been in hard labor in childbirth for many hours. A Christian man physician, who was the only physician available, pleaded with the husband to be allowed to relieve the woman of her fearful suffering and, if possible, to save her life. The husband refused and the wife died in agony.

At another time a devastating flood visited an Indian city. The substantial and roomy high school building was opened for refugees whose mud houses had collapsed and, in many cases, had been submerged. One man whose family was in momentary danger of drowning asked that a room be reserved in the high school building for his purdah women. The school authorities declined, because to have granted the request would have endangered more lives than would have been saved. The endangered purdah women were not brought to the school building.

The large majority of non-Christian women in India keep strict purdah and they are effectively precluded from almost all wage-earning occupations. It is almost impossible for such women to have any knowledge of business. Many

an American man finds his wife, his mother, or even his daughter, a valued counsellor in business matters. Many American widows support their families. Many American women support by their earnings their aged parents. Such things are impossible in lands where the seclusion of women is practiced. It is also true that the ill-health caused by the system is cumulative. Children of weak parents are themselves weak.

### The Caste System

The caste system prevents the helpful economic development of a country that is bound by it.

Guests were expected at my home in Lucknow and as there was no running water on the second floor I asked the Hindu gardener to carry some water to that floor. Indian servants are usually very obedient to American and British employers, but the old gardener, though polite and respectful, declined to carry the water. He told me that he was of the gardener caste and that he could carry water for the plants, but not for laundry, bathing, face-washing, or other personal uses. If he did so, he would be outcaste and none of his caste members would have anything to do with him. Having no caste rules to break and having at hand no servant whose caste duty it was to carry the water for me, I carried it myself. Such caste rules are foolish, but that does not change their economic effect so long as they are observed.

As is well known, a man of one caste can neither eat with a person of a lower caste nor can he eat what has been cooked by one of a lower caste. It follows that no two men of different castes can eat together. All hotels must have

Brahman cooks. Very careful caste men do all of their own cooking when away from home. The students in a dormitory for Hindu men have as many cooking places as castes and no student must enter the cooking place of any caste but his own.

Marriage must also be within one's own caste unless the party of the higher caste is willing to descend to the lower caste. Even then the relatives of the degraded party would be likely to become outcastes. This restriction on marriage would not be severe if there were only a few castes with many persons in each. Castes are very numerous and in not a few cases it becomes difficult to find a suitable partner. It is somewhat as if a red-haired woman must invariably marry a red-haired man or a cross-eyed person must marry a cross-eyed person.

It is our custom to promote what economists call the mobility of labor. An oversupply of workmen in one occupation is relieved by some of them changing to some other occupation. Such a method of relief is not open to the caste man. A leather worker is always a leather worker. A laundryman is always a laundryman. When electric fans were introduced into India the caste whose work it had been to pull the big *punkas* or fans in the houses was out of work. Their condition was serious.

Perhaps the most serious economic consequence of the caste system is the immobility of labor which it produces. A minor economic consequence is the waste that results from the extremely large number of cooks that the system requires.

The joint family system is difficult to define. A simple case oc-

curs when a father and mother and their married sons and their families live together. The difficulty comes in knowing just when and how the family should divide when the father and mother have died. Some joint families are very large. Such are the ravages of disease and so short is the average span of life in India that the head of a large joint family is sometimes less than thirty years of age. It is to be remembered, however, that an Indian woman may be a grandmother at twenty-five years of age.

This system frequently makes an able man assume the rôles assumed in America or England by an old-folks' home, an orphanage, a poorhouse, a home for the feeble-minded, a hospital, and even an insane asylum. It also seriously interferes with what we would regard as a normal movement of labor from place to place.

#### Belief in Transmigration

Hindu belief in the transmigration of souls has pronounced and unexpected consequences. No orthodox believer in transmigration will kill an animal because to do so would be the equivalent of committing murder. No one can tell whose soul may be incarnated in a rat, a snake, or any other animal merely waiting for death, from natural causes, before that animal will again be born in human form.

Bubonic plague is endemic in India. Plague does not thrive where there are no rats. San Francisco stamped out the disease by actually starving the rats. Rats are numerous in India because of the belief in transmigration and therefore plague flourishes. During one of the five years I spent in that country 750,000 persons died from plague. Innoculation would save

almost everyone from plague, but ignorance and superstition cause millions of Indians to refuse to be inoculated.

Each year the Indian Government issues a report of the number of persons killed by wild animals during the year. A considerable proportion of the deaths is caused by snake bite. The cobra and the karait are the most deadly. The belief in transmigration is directly responsible for many of these deaths for the snake is an especially sacred animal and is preserved from harm even though the deadly character of its bite is known. Peacocks, monkeys, deer, wild hogs, and many wild birds and animals are also allowed to exist in such large numbers as to cause great losses to the farmers. The bad economic effects of a belief that leads to the death of millions in the prime of their wage-earning power is obvious. It is equally clear that a system of game preservation that resembles in its effects, though not in its causes, that which proved so burdensome in early England and France, is decidedly wasteful.

#### Effects of Superstition

The best thinker among my Hindu students returned to college one day after a long absence and said that his young son had been born under an unlucky horoscope; therefore he had been busy doing things to avert the threatened disaster to the child. He had gathered leaves from seven different varieties of sacred trees; collected water from seven different sacred streams; collected dirt from seven different important places; given a dinner to all of his high-caste neighbors; and had given to the priest two hundred rupees, which, at that time, was the wages of a

working-man for eight hundred days.

I said: "Do you believe in such things?"

"No."

"Then why do you do them?"

"Because my wife and my mother are both absolutely ignorant village women and if I had not performed these ceremonies they would have killed me."

Inquests on the bodies of Indians who have died are not common and millions die with no physician in attendance. An illiterate woman may be very skilful in the art of poisoning. Indian women may be illiterate but they have power over their literate husbands and sons. This student was very poor and by this series of performances he was thrown into debt for years, if not for life, at a time when his education was unfinished.

#### Holy Men of the East

The presence of several millions of religious mendicants (the so-called "holy men") in India is a very considerable economic drain. These men are not the counterpart of the American clergymen. Many thousands of them do not preach, teach, or write. Their Christian counterpart is found in some of the ascetics of ancient or medieval times. So great is the hold of these men on their coreligionists that people who are themselves all but starving will contribute to their support. Occasionally an educated non-Christian revolts at the imposition. A Hindu told me that when he attended a religious festival at Allahabad a holy man asked him for money. The student replied that the man had rendered him no service and that he owed him nothing. The beggar said that the student's father and his grandfather



had both contributed to him and that the student must do so. "And then," said my student, "I gave him the smallest piece of money he had ever received and if my mother had not been with me I would not have given him anything."

The reverence in which these men are held is illustrated by the fact that when they, in an absolutely nude condition, march to the river at an especially sacred reli-

hammedan said to me that he could not understand how an educated woman could make a suitable wife. My answer was that educated women would not be willing to occupy the position assigned to his wife by the typical Mohammedan, but that they gave no trouble to Christian husbands because of their education. I recall, however, with what evident pride one Hindu man told me that he had received a



SOME CHRISTIANS IN AN OUTCASTE INDIAN VILLAGE

gious festival, the women kneel and kiss the dust of the ground over which they have walked. Such women would give anything they possess to these beggars. The one festival mentioned above is the only occasion upon which any exception is made to the law that one garment must be worn by each adult.

The economic drain of this large parasitic class is clearly apparent.

No non-Christian religion has produced in its adherents the same care for the education of women as for the education of men. A Mo-

postal card from his wife. Since about one Indian woman in a thousand can write her husband had good reason to be proud of her.

Mohammedanism assigns to women a position so degraded that one can well believe the statement that in comparison to the Mohammedan cities of northern Africa the morals of Sodom and Gomorrah were positively prudish. Hinduism offers to women as the supreme comfort the hope that some time in the course of trans-migrations she may be born a man.

The economic effects of an igno-

rant and degraded womanhood are almost wholly bad. Physical weakness, intellectual weakness, lack of business experience and training, degrading moral standards, expensive superstitions, are a few of such effects.

#### Summary for India

The indictment against non-Christian practices for economic inefficiency is to my mind conclusive. All of the practices mentioned are common and have the sanction of religious teaching. None of them has the sanction of Christian teaching. It makes a vast economic difference whether an uneconomic practice is rare and is condemned by public opinion and the prevailing religious teaching or whether it is common and is either commanded or sanctioned by the prevailing religious teaching.

Some of India's undesirable economic conditions are ascribable to non-Christian practices although they may result from the operation of more than one cause. One marked evil is the lack of diversification of industry. Far too large a proportion of the population is engaged in farming. Too few raw products are manufactured at home. The caste system, the ignorance of the people, the lack of physical strength, make it hard to introduce new occupations. It is the fashion to attribute the dire poverty of India to overpopulation, but Belgium has supported the largest population per square mile in the world without either asking or receiving pity on account of overcrowding. The United States would immediately be overcrowded if ninety per cent of its population would engage in agriculture. A diversification of the industries of India, if accompanied by such an

improvement in physical, intellectual, and moral standards as would naturally follow the common adoption of Christianity, could so employ the population as to raise the standard of economic life well above the poverty line.

A common error is to suppose that because the Indians have farmed for some thousands of years they have nothing to learn about farming. The success that has attended the teaching of agriculture in India by Christian foreigners proves the error. It is true, however, that the adoption of many of the most productive methods in agriculture is at present made impossible by the extreme smallness of the individual units of cultivation. Landowners have large holdings, but they also have so many tenants (often numbering thousands) that each cultivator has a very small bit of land. The use of a tractor, a self-binder, a threshing machine, or any other equipment that can do a large amount of work in a short time is impossible without cooperative farming.

Non-Christian beliefs result in such practices as produce an unsatisfactory economic condition. Would a general adoption of Christianity furnish an effective remedy? All of the evils given in the preceding list would be either mitigated or abrogated under a Christian régime. Christians do not practice child-marriage, the purdah system, caste nor expensive and ineffective religious rites; they do not revere beggars; they do not assign woman to a degraded position; they do not believe in transmigration.

Christianity teaches, with clear and persistent emphasis, the worth of the individual. Sex, race, caste, nationality, make no difference in

the Christian valuation. Its adoption as a rule of practice would recreate the non-Christian world. It is not an accident that no country unaffected by Christianity has a universal system of education. It is not by chance that history furnishes no record of a non-Christian people becoming Christian, or adopting Christian ideals, without the economic standards of that people being raised. A non-Christian Croesus flourished at the expense of a multitude of abjectly poor peasants and slaves, but the average standard of life was extremely low. Christianity promises to raise the mass rather than to elevate a few.

Christianity develops the intellectual capacities of a people, increases their physical strength, helps to secure the proper mobility of labor, dispels superstition, makes practicable the diversification of industry, banishes the fearful curse of child-marriage, abolishes the necessity of grinding poverty. These benefits come, not to the men alone or the highest caste alone, but to the population as a whole.

"Seek ye first the Kingdom of

God and his righteousness and all these things (needed material things) shall be added unto you" is a simple unequivocal promise. It is explicit and has been proved abundantly. There is a strong tendency to attempt to reverse the process. To the natural man the seeking of the Kingdom at any time seems unnecessary and especially as a preliminary to the seeking of material things. The truth is that the terms of the promise can be neither successfully reversed nor neglected. Any nation that seeks the Kingdom of God and consistently practices the rules of that Kingdom will have an assured and abiding and general prosperity. A Christian nation may not be a nation of wealthy people but it will not be a nation in which starvation or abject and unrelieved poverty prevails.

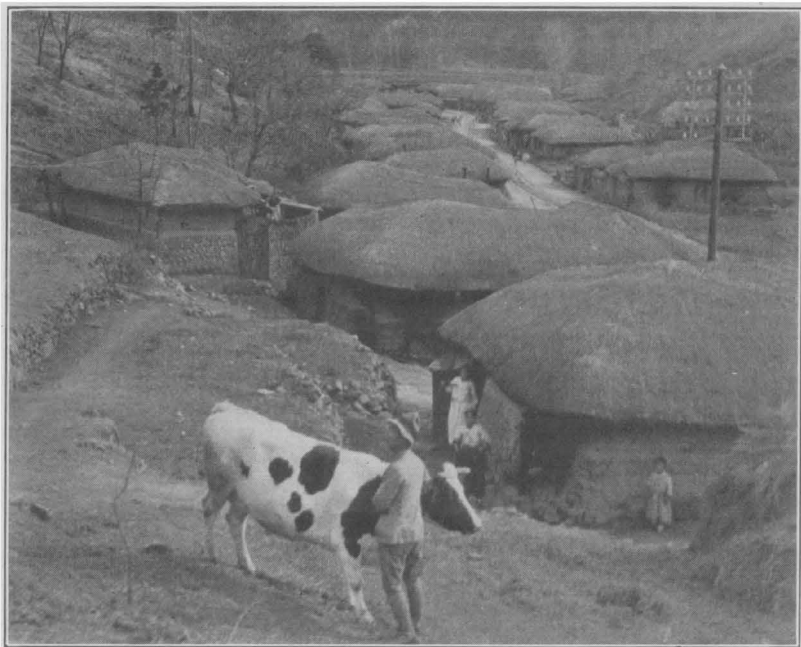
The United States is at present the wealthiest country in the world. Its only salvation from drifting into a degenerating materialism is to recognize its responsibility for the spiritual welfare of its own people and also for the rest of the world. Many millions need the teachings we can give to them.

#### SHALL WE "FORCE" OUR RELIGION ON OTHERS?

Christianity is not our religion. It came to us from Christ through other people. We adopted it and there is no reason why we should fail to pass it on to others. Christianity is just as much native to Africa or Persia, as to America and England. Most nations have changed their religions at least once; and if a better faith offers, it should be accepted. Japan is largely Buddhist, yet Buddhism was born in India. Africa and China have large Moslem populations, but Islam was born in Arabia. Christianity was born in the East and is not our faith over against the rest of the world.

But no one is forcing Christianity on other people. If we open a Christian school, nobody is obliged to attend it; and even if one does attend, he need not become a Christian. If we open a Christian hospital no one needs to go into the hospital. If we publish the Bible, nobody is required to read it. There is no fair sense in which force can be used with reference to mission work. Non-Christian people can take or leave the missionary message precisely as anybody in Christian lands can take or leave the message of any minister if he chooses.

—CLELAND B. MCAFFEE.



A KOREAN VILLAGE—MR. CHOI AND HIS PRIZE HOLSTEIN

This young Christian Korean was started in business of stock and poultry raising and largely as a result this village has been changed from poverty, drunkenness and lawlessness, to thrift, sobriety and law-observance.

## HELPING KOREANS OUT OF POVERTY

*Christian Farm Schools in Chosen*

BY DR. FRANCIS O. CLARK, Seoul, Chosen

*Agricultural Adviser of the National Council of Korean Y. M. C. A.'s*

**A**FTER spending fifteen months in Chosen, traveling 30,000 miles and visiting all of the thirty-eight mission stations, I am convinced that the economic conditions of the country can be most quickly improved by instructing the people along lines of diversified farming and by teaching them the best methods of dry-farming and stock raising. The emphasis of the government has been largely on improving the culture of rice, and therefore most of the land available for this crop is now being fairly well managed.

In order to reach the largest number of people, we conducted twenty-one ten-day farm schools, to which the real "dirt farmers" were invited, together with leaders particularly interested in the movement. These schools were very practical. One-half of the time was spent in lectures, one-fourth in question and answer discussions, and one-fourth in demonstrating how to prepare soil, make and use simple farm machinery, select the best seed, judge stock, etc. Lutz, Bunce, Kim and Pak started one school, while Clark, Avison, Hong,

and Lee began the other. At the end of five days, we exchanged schools. By this system it was possible for each instructor to perfect his work and discuss topics which he was most thoroughly prepared to demonstrate. Mr. Lutz and party specialized on dry-farming, soils, fertilizers, crops, horticulture, bee keeping, etc. The other group discussed animal husbandry,

thirty to fifty cents per day, but more than one-half the farmers could not afford to pay this amount. We have selected from this large group forty or fifty who, we hope, will carry on definite farm projects, on which farmers are expected to demonstrate improved methods of cultivation, the use of legumes, green manures, and important crops, giving special atten-



LOCAL COMMITTEE OF THE HEIJO (PYENGYANG) Y. M. C. A. EXPERIMENTAL FARMS  
(Dr. F. O. Clark is in the front row, fourth from the left.)

as applied to Korea, and the various phases of farm management, financing, marketing, home industries, etc.

We enrolled a paid attendance (five cents a day) of 4,280 and an estimated attendance at night meetings of more than 40,000. Many walked from twenty to fifty miles, carrying sufficient bedding and rice to last the ten days. One poor fellow spilled his rice in the mud and was forced to gather it up, wash it and use it for food. Korean inns provide board and room at

2

tion to improved methods of planting and to selection of seed for future planting. This program will require the services of men trained in animal husbandry and farm management. Since the income of the average farm family in Chosen is less than \$140 a year, it will be necessary to help these men get a start in buying simple equipment, improved seed, fertilizer, and good stock.

Last November and December a practical school of agriculture was conducted where these project

farmers were taught and further training was given to Korean rural leaders. From this leader's school, the best men were chosen to help continue a large number of short ten-day schools.

There are many young men in Chosen who have been educated in literature, political science, history, etc., but who find little practical use for their education. Some who

how to produce other crops than rice. A bushel of wheat can be produced with much less labor than a bushel of rice, and on land that will not produce the latter. Since their food contents are similar, the problem of feeding the people in such countries as Japan, China, and Chosen can be greatly lessened by growing a larger variety of cereal crops. The area of tillable soil in the country can be nearly doubled if we introduce variety farming and the proper use of hill lands in a program of intensive crop rotation and stock raising. Fruit, mulberry and nut trees should be grown on the hillsides and the level land should be saved for the cereals.

Everywhere we go in Chosen, the people come out to farmers' meetings in great numbers and are anxious to get information on improved farming.

Fortunately this idea of better farming has been definitely associated with the Christian religion. In many cases, churches have appointed agriculture committees and have cooperated in the purchase of land with a hope of demonstrating improved methods of agriculture to neighbors. We have invited such communities to send representatives to the farm schools. At some schools we selected a particular farm for which we worked out a detailed plan of management covering a period of three years. We construct or demonstrate better tillage machinery and the method of properly preparing the soil for planting.

All the missions of the Federal Council in Chosen are cooperating in this farm school movement and the mission workers, together with the Korean church leaders, are largely responsible for the attend-



A YOUNG KOREAN AND HIS PET  
ROOSTER

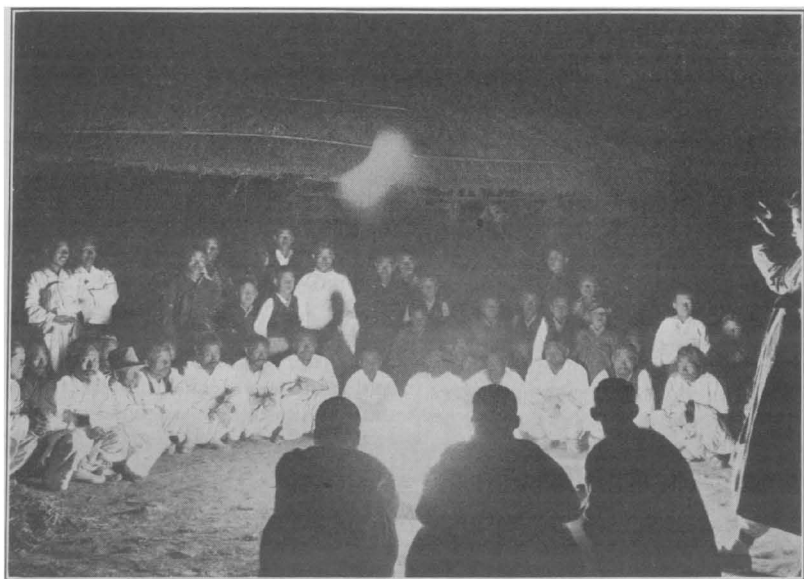
are willing to work with their hands may be benefited by taking these practical courses and will become qualified to conduct demonstration farms or to teach agriculture in the primary and middle schools now conducted by the various missions. The main purpose of the farm schools is, however, to give a practical course adapted to the immediate needs of the Korean farmers.

An eminent Japanese professor emphasizes the importance of teaching the farmers of the Orient

ance at sessions of the farm schools.

The women of Chosen must be convinced of the need for a change in diet and must be taught how to prepare various kinds of foods. It is a common impression that milk, eggs, and fruit are too expensive for ordinary people to eat. Under existing conditions this is true, but by improved methods of farming the people can raise these products on land that is now being largely

of demonstration farms. It is also necessary to raise the economic level among Christians in Korea in order that they may be independent and may support their own churches. At the cost of \$100 a year for three years (for equipment, seed and fertilizer) a group of ten or twelve men, trained in agriculture, may be able to train Korean leaders and in ten years can turn over the main part of the pro-



FIRST MEETING TO ORGANIZE A Y. M. C. A. IN A KOREAN VILLAGE

wasted, they can learn how to feed stock on plants that can grow between the seasons of human food crops.

Such a change can be brought about in Chosen only when the practical side of farming is demonstrated to the people. The influence of the missionaries and the Christian Church is great, and a united effort will make these schools more successful and prepare the way for a large number

gram to them. In fifteen or twenty years, the income from the farms should be doubled, thus enabling the Korean Church to be adequately self-supporting. The mission forces should take the lead and supply the necessary men, women, and means to make this demonstration of applied Christianity. The church must prove to the people that it really cares for their human welfare as well as for their spiritual life.

## TOURING THE VILLAGES IN NYASALAND\*

BY MRS. T. CULLEN YOUNG, Loudon, Nyasaland, Africa  
*Missionary of the Church of Scotland Mission*

A FEW years after David Livingstone's death, Dr. Robert Laws founded the Livingstonia Mission on Lake Nyasa. In the pioneer days the youth had to be bribed to come to school. Frenzied Ngoni warriors came to raid the weaker tribes along the shore of Lake Nyasa. He heard the war *impis* round his house yelling death to the "white spirit," and often he had to be ready to flee, with steam up in the little "Ilala" and his surgical instruments and few treasured wedding-presents buried under the sitting-room floor.

Today all has changed. The Government has entered into partnership in the work of training the Africans for the future, and the Mission moves out into new responsibilities. But the foundation has been laid by the pioneers. When Dr. Laws left Nyasaland behind him, after over fifty years, he was carried on the Governor's train, the guard of which was one of his own old pupils, while others were in trusted positions in Government offices.

Livingstonia graduates are scattered all over Africa—Tanganyika Territory, Belgian Congo, the Two Rhodesias, South Africa and even Kenya. Many teachers have withstood the temptation of bigger pay and are now teaching village schools, often remote from their own home and friends.

The country is advancing but, fundamentally, the women are

keeping it back. They are hanging on to the old ceremonial rites and customs, especially when tragedy comes to the village, while at the same time they grope in a dim and misty way after the new things which may be good for their children, but which seem to attack the roots of their own lives. Nevertheless there are other women who are taking their place bravely and beautifully in the uplift of their country.

The Livingstonia Institution, built on an escarpment 4,500 feet above sea level on the western shore of Lake Nyasa, includes a large Secondary School with a Normal Course for the training of teachers, a Medical Course, producing trained hospital assistants and other courses for evangelists and ministers. The Industrial Departments, which include carpentry, printing, engineering, building and agriculture absorbs hundreds of young Africans. The Mission had two out-districts comprising the most beautiful and varied scenery, in the midst of which lie the villages from which come the raw material of African youth.

The Lake District is a strip of sandy country lying along the shore and stretching inland to the foothills. Here cotton and tobacco flourish. The people are mostly fishers, traders and boatmakers. They also plant large quantities of groundnuts. On the whole, they are more enterprising than the inlanders, as they came earlier into contact with outside trade. Creamy nets lie drying on the shore of the

\* Looking back on twenty-six years in the Livingstonia Mission the most uplifting experience has been to watch the Master touching the life of the African village to new impulses and ideals.—J. C. Y.



lake, canoes turned up on the sand, naked children playing under the banana trees.

A small slip of a girl went down to the lake one morning with a pot on her head. She washed her brass bangles at the water's edge with the fine sand and then went in herself. She never returned. The empty pot told the tale. The father tied a sick cow to a stake and next morning the crocodile had it by the nose. One shot killed the monster and the small bangles revealed the tragedy. The cry of an African mother who has lost her child is unforgettable.

"A-ye-we!" she calls, as she throws up her arms and beats her breast, "Had I not three sons and they were taken? Did I not call this child Dongo ('mud,' so that the spell might be broken), and she also has gone. A-ye-we!"

Beautiful lake shore! you look so peaceful and Christian with those school-churches and much hymn-singing, but beneath and beside it all does there not still lie the terror and the doubt? There is the old woman who dreams dreams and then calls the people to sweep the village, to throw away the embers of their fires and come with white fowls to the mountain to appease the wrath of God who is about to send disease. There is the woman who makes evil potions, and who sits over her pot, covered with bark-cloth from head to foot. There is the man working in the Mission Printing-Office who was taken ill and went home to the lake shore to consult a medicine-man who told him that enemies were willing his death. A month after, my husband saw him lying on his mat wasting away, practically dying in the grip of the belief that he was bewitched. Only

education, with loving friendship, will win the conservative, timid, witch-bound African.

The other district lies beyond the range which forms the western edge of the Great Rift. This district, for which the Institution staff also holds itself responsible, is equally rich in rivers, woodland and mountains. Here coffee and wheat flourish, while tea has been started and other parts are recommended for tobacco.

Once away from the station and all its activities, we go whirling along in a bush-car at great speed. The open road has a wonderful effect on our spirits. We feel at peace with the world, acknowledging God's goodness to the blue sky. Suddenly there is a shout from the front runner:

"All you hear me, my name is January!"

"Since when did you take that name?"

"This morning," is the gay rejoinder. Shrill voices come from the isolated huts on the near hills, asking who we are and where we are going. Our men shout back, satisfying the curiosity of the hill-folk, usually with jokes which make everybody laugh.

In the afternoon we pull up at the Mission rest-house, a simple dwelling, with whitewashed walls, two rickety bedsteads, a table and one or two chairs.

Next morning we make an early start to climb Usowoya Mountain before the sun is high. The man in front constantly warns the man behind of the defects of the road. "Down, left, right! Tree-stump, my brother," and the man behind takes warning against putting his foot into a hole or jabbing his toes.

We reach the top and find the school there in the clearing and

morning classes begun. I sit on the school bell—a drum—until our chairs arrive. The numerous children look at us at first from a distance and comment on our peculiarities.

My husband spends the afternoon in school and later sits under the big tree—the village talking-place—with the men, while I strike off towards a group of women. They are no longer shy. After much friendly chat there comes a pause for their intuition tells them that the mission lady has always something more to say after the banter. They wait, and then we give one of those messages which is always waiting to be given. Once more our hearts have been laid bare and we are friends for life.

The old elder is making a pair of wooden crutches to enable a young man to go to the hospital at Livingstonia. His leg has been poisoned for a long time by a horrible ulcer. One evening, at the station some months later, we meet a smartly dressed youth standing outside the hospital. He smiles and says, "Don't you know me?" and he lifts his wooden leg covered with trousers and canvas shoe. The leg was made by a station carpenter.

After a service with the villagers the following morning, we run along for miles on the top of the ridge. Up here the school-centres are far apart as it is not very thickly populated. My husband calls from behind, "Do you see that dark clump of trees at the top of that rocky knoll on your right? That is where old Kajiwunde was caught as a boy by Ngoni raiders about 1855." The young boy of six or seven years was taken away as a slave to Ngoniland where we met him. He was then a very old, bent

man, sitting beside his kraal splitting black crow's feathers for his burial headdress.

About two hours later, we draw up at a school carrying on in the open air at a forest clearing. The school building has collapsed from the depredations of white ants. Only the skeleton of the new building has been erected so far. The children sit on logs while the teacher uses a deformed tree stump for a chair. The blackboard hangs upon a tree branch. The local Christians have arrived and all gather together for a talk, hymn-sing and prayer.

The young girls are wearing round their necks, threaded on a string, one large crimson bean with black keel. "Why are you all wearing one bean?" "Because it is beautiful," they answer, but I know otherwise. Later some big girls come and sit near the door of the tent. I hand them my small mirror, and the interest is intense as one or two see their own faces for the first time. The reserve has broken down. "Why are you wearing that bean?" I ask. At once the answer comes: "A snake won't bite us if we wear it, but if one does bite us then we put the bean in water, stir, and drink, and all will be well."

Some days after we descend the Usowoya Hills to the plains again. This part of the plain is well populated and we find the people in the throes of great fear. Two lions have been in possession of the villages for several nights, helping themselves to goats and pushing at the doors of huts. We get a great welcome here; many old friends come to greet us and talk.

In the late afternoon I notice a woman sitting by herself on a little knoll beside a solitary hut in the

middle of a maize garden. I become consumed with curiosity as she sits apparently doing nothing. I get up and make straight for her. Not finding a path I get into difficulties, but finally reach her. As I approach I see her putting her hands behind her back. She is an oldish woman. We greet. I pull a bit of wood and sit down beside her. "Have you been reaping today?" "Can I reap? can I hoe? have I hands?" and she slowly brings her poor, mangled hands to the front. "How did that happen?" "Did the Ngoni not do it when I was a girl, when they raided our villages and wanted my brass bangles which were difficult to take off?" We cross the Rukuru in a dug-out and sitting on the bank, we watch the bush-car, beds, bedding, tent, table, food-baskets and suit cases brought across, the men trying to balance these things with themselves in the old, leaky canoe.

We hold straight westwards till we come to the "Gate" of the Nkamanga country, which is the Njakwa Gorge. This gorge is just a great tangle of vegetation, closing in overhead in parts, with a deep river rushing over big boulders or swirling in deep, dark pools. If you ask a native to go to the Nkamanga country, he immediately looks around for another to accompany him. The old people said that the god of the river, in the shape of a red-crested snake, came down from the hill every year and went into these pools. People made offerings to it—human ones are whispered. We have seen beads and flour laid down at the crossing which consisted of tree-branches tied together with strips of bark and laid between two gigantic boulders.

Next we enter a tsetse belt and

keep flicking with our eland tails. Buffalo spoor is fresh on the path. We sleep in a small, deserted bush-village. When the people, who are sleeping in their garden watch-huts, hear of our arrival, one wom-



A NKAMANGA SCHOOLBOY WEARING  
KILT MADE OF TREE-BARK FIBRE

an runs towards the empty village crying: "Don't sleep in that end hut there; it has gone wrong!"

Next morning I ask the women what had gone wrong with the end hut. Dead silence! Finally one young woman answers, "Twins were born in it and if your carriers had slept in it their legs would

have swollen in lumps and the trouble would have come back upon us for not warning them."

We are soon on the path again, lifting up our hearts in prayer that the seed sown may bring forth fruit in the hearts of those attractive people. At the largest centre of population and of historic interest in the Nkamanga plain, the chief, Chikuramayembe IX, comes out to greet us, wearing a yellow-brown *kanzu* decorated with silver braid, a long chain with the king's medallion and a red fez.

This was formerly an ivory trading center. Here we have a very large, cruciform-shaped, school-church with teachers and many scholars, including boarders from more distant villages. The heart of the missionary's task is to persuade these teachers to take a more active part in the supreme task of helping those boys and girls to gain an unblurred vision of Jesus Christ. Now that the Government has stepped in one must avoid the danger of giving a purely secular education. The head teacher's wife has a Bible class of thirty married women five mornings in the week.

Next day we are off on the wings of the morning for we have many schools to visit—right to the northern Rhodesian border. At all these schools a well-attended women's class is sure proof of the character of the teacher.

Nkamanga is an almost circular plain, surrounded by hills and open only to the south where the Rukuru River comes down from Ngoniland. Most noticeable to the west is the peaked mountain Chikang'ombe—the hill of worship—at the foot of which lies the village in whose care lay once the sacred hill. It is said that girls were set apart, in perpetual virginity, as "wives of God,"

but the details of the service they rendered are still obscure.

Two days further west lies the other sacred mountain of Nkamanga, called Mwanda—the centre of a still earlier worship. Among a variety of tales, God is said to send abroad from Mwanda in the rumblings of his thunder, the first announcement of the approaching rains.

Having visited all the schools in Nkamanga we go further west and finally come to a centre on the edge of the great Vwaza Marsh. Here, while the camp is being got ready, I renew acquaintance with the women and children.

Next morning we enter the solitude of the Vwaza Marsh, the home of buffalo, elephant and many of the larger antelope. Our load men do not lag behind that day. The man who carries the rifle and ammunition is the most popular. An old woman appears walking towards us. We greet her. "Are you not afraid to travel here alone?" She seems deaf so we repeat the question. She then looks up with a beautiful smile and asks, "Have I not a Father?" She had learned about her heavenly Father at the services in some small village school. One cannot calculate the stupendous use God makes of the village teacher at these lonely outposts. Of our Nyasaland schools we have reached the farthest west.

It is the month of October. The whole country is a yellow throbbing haze. The rivers are dry. Only those which have their source far up in the Nyika are running. The marshes, the bane of our travels earlier in the year, are cracked solid. Once more we take the same road to the same rest-house. We turn up into the hills but are warned by the people on the plain

that the village at the summit is deserted. A number of deaths during the past months had ousted the people. The spirits had thus shown their disapproval! The real cause was no doubt the bad water supply—a small stagnant pool. With a whole village population dipping and lifting mud, contamination was certain.

We reach the top, 5,000 feet above sea level, after sunset. A long, silent street. Substantially built mud and thatch houses on either side. Not a soul to greet us. Clay pots on verandahs, firewood stacked in corners, barns full, beer pots closed with cob-webs, bunches of herbal medicine drying, burnt embers in the dip in the centre of the huts—a complete flight before the anger of the ancestral spirits and their weapon of death. We pitch our tent for the night and leave at dawn. We pass the well-built school-church, with rustic forms and desk intact. Nothing could have more signally exemplified the power of superstition over the even partially-educated African.

On we go, steadily mounting through thick vegetation, getting glimpses by the way of towering boulders with the river completely hidden, rushing far beneath; no doubt old worshipping centres as all those awesome places were. At noon we come to a village with a school. The village is very dirty. The people are dressed in mudded bark-cloth; especially the women have an untidy, beery look. Beer pots are in abundance. Our tent is pitched and once more we are as a circus to these people. The school is examined, and the teacher is shown his defects and encouraged. He wants to return to the fertile, kindly plains to teach beside his

own home. The people like him however and speak well of his teaching. He is trustworthy, one of those live Christian souls. He agrees to stay on for another term, and we are glad, for his teaching is badly needed. We have talks with the people, man-to-man talks, woman-to-woman talks. They agree that all is not right in their mode of life and new resolutions are made. In the morning we have a last word with them and go forth. We shall not see them for another year.

Now we have reached the seven thousand feet level, and are above the tree line. Only in the gullies are there tangles of vegetation, and old, big, gnarled and twisted trees. There are now no villages of any size, only groups of huts of from two to five, widely scattered. At them all we stop and pitch our tent in the near gully for the wind can be terrific at night. Indeed, we often lie thinking of the tent ropes and their chance against such odds.

The people of the Nyika are the Poka. They are squat, heavy and broad in the make and tend towards hairiness. They are knotty and bent at the knees with the constant climbing, and the big toe in each foot is noticeably enlarged. They are wonderful agriculturists. They grow potatoes, onions, peas, beans of several varieties, maize, millet and wheat. In fact, they are the only people in this region who understand the maintenance of the soil without having been taught; although like all Africans, they tend towards wastefulness of the soil by perpendicular ridging on the slopes. Until quite recently they would have nothing to do with schools. There is only one vacation school even now, and the teacher is a volunteer from the Institution

who comes for short periods. We have many meetings and talks with these scattered highlanders. The young girls follow us to the second and third camp just to spend part of the day with us. To their great joy, my suit-case is turned out, including the mirror, and the use of everything explained. All reserve breaks down, questions are asked and answered, friendship cemented.

Finally, after much climbing we come to the highest inhabited spot, a hamlet of five huts. The tent is pitched. I saunter along to the huts and find some women shelling beans and ask them why they have chosen such a high and exposed spot to live on, when their gardens are far down the sheltered valleys. After a little, one very old woman wearing a long string of the oldest type of bead in the country—prussian blue and white chalcedony the

size of a pigeon's egg, remnant of Arab influence, can contain herself no longer and, as is the native custom, gives her answer by asking a question. "Did we not flee from the fertile valley of the Rukuru when the Ngoni raided us?" She rises and, throwing up her skinny old arms, stamps one heel on the ground and then the other, signifying no doubt what revenge she would take if she could.

We spend a few days resting at a camp on a lake on the mountain top, and then wend our way homeward slowly, camping frequently at beautiful, cascading streams. We are nearer the eight thousand feet level now. No longer tired, we descend to face the program of another year. A sudden halt! the whole caravan listens! The first thunder rumbles in the west. "Ah," says a voice, "God has not forgotten us: Mwanda speaks."

### WHY GO INTO MISSIONARY SERVICE

*Responses by newly appointed missionaries of the American Baptist Foreign Mission Society at the presentation service at Kansas City*

**Walter R. Werelius, M.D.**—We would preach Jesus Christ and Him crucified, and resurrected, the living Saviour.

**M. Vincent Young.**—The missionary force across the Burman border is far too meager, so I am very anxious to join my father and my brother who are now on that field as ambassadors of Christ.

**Alfred C. Davis.**—We go to Assam because Christ is dear to us; because we believe that Christ supplies all of our needs; because we are convinced that Christ fulfils the needs of all.

**Julius Kish.**—Twenty-four years ago I was an immigrant boy. A Baptist missionary told me it was my duty to bring Jesus Christ to my people. I have never forgotten what he said.

**Dwight Yut-Sen Lawyou.**—My work in San Francisco in helping to bring little children to Christ will be only answering His plea as He said: "Suffer little children to come unto Me."

**Nancy Ellen Espy.**—As I go to Milwaukee to work among the Polish people it is my hope that I may so live Christ and so present Him to them that they will want to accept Him as their way of life.

**Elsie Larson.**—The most important purpose of my life will be to bring to the people the message of Christ who can satisfy every need and whom to know is life eternal.

—*Missions.*

# A FARMER MISSIONARY ON FURLOUGH

BY BRAYTON C. CASE, Pyinmana, Burma

*Superintendent of the American Baptist Agricultural School*

**N**O ONE can make missions as real to the home church as the missionary himself. The missionary is often used to revive the church and the home church and the Christian men in it, who are living their religion in many walks of life, can do much to revive the missionary. Many enriching experiences come on a furlough. Missions hold the respect of serious-minded men. In college, or bank, or factory, or store, strong men give serious attention to the missionary's work. Interest in the whole world's welfare is in the air and the spirit is gaining ground that a man to be respectable should give genuine service. However inadequately the churches may be able to get this spirit expressed in missionary offerings, and though the organized expression of religion in regular church channels may sometimes be disappointing, there seems to be a decided advance in the influence of real religion over the lives of thoughtful men in the world of action. Many of the biggest men in America cheerfully give a good share of their time as well as money to religious and philanthropic causes.

In the state agricultural colleges many of the leading men are active workers in the local churches. They are interested in missions and desire to be of service in their advancement. There is a missionary spirit about these institutions. The colleges breath the spirit of "Here we are for your special service." A wealth of fresh information also is to be found in these institu-

tions. I went to the mission field equipped with what I thought was the latest and best, but at home I found myself an intellectual hayseed growing whiskers. Revolutionary discoveries had been made. New departments of knowledge had sprung up that suggested new improvements on the mission field. Suddenly I was let loose like a starved cow on fresh pasture, feeling I would like to gorge myself with it all in a single day. I wrote volumes of notes, gathered armfuls of free pamphlets, bought trunkfuls of books. The volume of delicious succulence nearly choked me. At last with desperate self control I pushed aside the bulk of it and picked out a few choice bits and tried to digest them. Then with new found strength prepared to return to the old job.

These institutions are doing a similar service for others in many walks of life. At a "Farmers Week" in midwinter two thousand country people came and plunged into an educational and inspirational deluge for six days. The regular college activities were stopped and every classroom and professor was grappling with hungry seekers. Regarding the country church, country school, nursing, health, cooking, clothing, music, crops, poultry, farm animals, gardening, games, community organization and many other lines, experts were giving instruction and council to groups and discussing problems related to their particular needs. Eager learners and able and devoted men joyously

poured themselves out to be a blessing.

During another week came a torrent of boys and girls—club members from the farms and homes all over the state. Each one was selected to come because of some special achievement during the previous year and they all were eager to benefit by this privilege. They represented three quarters of a million club members all over the country.

Throughout the year large parties organized from different counties in the state arrived in automobiles to spend a day at the college. They listened to specialists tell what were the latest discoveries related to their particular needs. They saw practices demonstrated on the college experiment station, observed specimens prepared in laboratories, and talked with these leaders about what they saw. There was mutual respect and goodwill from both sides, and their feet stayed on the ground. Their talk dealt with real country life and present pressing problems. It was thrilling. This one day meeting might be of a county poultry association, county market gardeners, dairy or fruit growers' association, or a state seedsmen's or a live stock convention. I even saw a professor lecturing on disinfectants and hair tonics at a barbers' convention.

Still another type were the short courses for farmers lasting two weeks. Different subjects would be taken up at different times in the year and conducted by different departments of the college, such as short courses on poultry, or fruit and vegetable growing, or dairying. Experts from outside in commercial or state work were sometimes called in to supplement the local staff.

In addition to these, schools were organized running two weeks for various types of rural leaders. That for country preachers coming in the summer time was one of the most interesting. With the cooperation of the religious organizations of the state a curriculum was drawn up which included subjects helpful to country pastors in small rural communities. Outstanding church leaders taught the subjects on the religious side of the work such as sermons for a country church, pastoral work, Sunday-school management, etc., while members of the college staff taught subjects such as rural recreation, rural family life, gardening, poultry, cooperation and marketing.

Similar schools were conducted for Sunday-school teachers and workers among young people. There were schools for leaders of the Grange which is the fraternal organization for country people very widespread over America. Also a similar school was held for the local leaders of the Boys and Girls Farm and Home Clubs.

These numerous activities were conducted with the hearty cooperation of existing local agencies working for the betterment of country life. The leaders of the agricultural colleges were not trying to put over something on these local organizations but, with sympathetic understanding and a helpful Christian spirit, were cooperating to contribute those elements they possessed for making country life richer and more satisfying both in a material and spiritual way. This tremendous volume of helpful influence from the state agricultural college was being poured into the surrounding country life every month of the year and in practically every one of the forty-



eight states—a big help to farmers.

Out among the farms and homes in practically every corner of each state was still another hand of the agricultural college reaching out to bless and serve. This was the local resident agent of the college extension department. Nearly every county had a county agent who lived there and visited the country people and advised them regarding their farm work. He got local farmers to demonstrate improved practices. He came to be a friend of everybody who was looking for a better way of living and working. I have seen these men conducting meetings which would make a missionary envious. I heard them preaching principles of pruning and practical living perched on a tree-top with a saw, and talk on soil improvement and soul culture from out of a hole in the ground with a spade in hand. Around them gathered hard-handed, sunburned farmers, eagerly listening and asking questions and carrying home a better way of life as well as some better practice in agriculture. These were new types of missionaries with a contagious enthusiasm and devotion to the all-round betterment of their communities, that made me wish we could import several shiploads of them to turn loose on our mission fields. In addition, in many counties there was a woman home demonstration agent giving her attention to the needs of the farm homes and sometimes still another man or woman for boys' and girls' clubs. Altogether there are over five thousand of these extension agents at work in America.

Cooperating with all these state agencies and back of them all is the United States Department of Agriculture. It employs more people in Washington than any other de-

partment of the government, and its agents are constantly traveling over the country encouraging and advising with the various local agencies. I found these agents in real missionary headquarters. The maze of offices, clicking typewriters, and hurrying feet was bewildering but into whichever door I stuck my head there I met a smile of welcome and the question: "What is your difficulty? What can I do for you?" When they discovered I was a missionary like a seven-year locust returning to devour any green thing, they redoubled their efforts to get the latest bit of information that might be of service. Scores of people laid themselves out and some even went around the city to help me get the thing I needed. From intensely busy men at the head of bureaus to office stenographers, the spirit of being enlisted in a great missionary enterprise was present.

In a multitude of places I found this purpose at work—to be of the greatest possible service to the common country people—and it gripped the heart of this farmer missionary. This avalanche of kindness and help and inspiration overwhelmed me. The magnificent Christian men I met through these contacts brought me wonderful new friends, filled me with new spiritual power, gave me a new vision and made my furlough a rich experience.

The spirit of this great movement, permeated by Christian men seeking to render a Christian service to the country life of the world, was expressed at Jerusalem in 1928. Before the Christian people of the world who think in rural terms for rural needs, the following statement was made under the

heading, "The Christian Mission in Relation to Rural Problems in Asia and Africa":

Man is an integral part of God's physical creation, and much of his best education, as well as his moral and spiritual development, can still be drawn from the environment that rural life affords.

The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given His children; the farmer's service to his fellowmen in producing the primary physical need of mankind—food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God; these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world.

In harmony with these recommendations, Dr. Kenyon L. Butterfield has gone to India, Siam and China to study needs and to counsel regarding rural problems and share his experience so that missionaries and Christian leaders may more effectively develop a Christian way of life in body, mind and soul among rural communities.

Dr. Butterfield, formerly president of the Massachusetts Agricultural College, until recently president of the Michigan State College of Agriculture, was a member of the American Country Life Commission appointed by President Roosevelt. He has been president of the American Country Life Association and has recently returned from a tour of South Africa in the

interests of a better Christian country life. Dr. Butterfield is right in the centre of this great stream working for a better country life. He stresses the need of spiritual regeneration as well as agricultural and social improvement. Country ministers as well as the Christian laymen of the countryside look to him for leadership.

On the mission fields we are up against the problem of leading our rural converts to grow in the fullness and richness of the Christian life. Tied down by the limitations of extreme poverty, bodies undernourished, disease sapping their strength, with the result that little spiritual inspiration stirs their souls to attempt greater and better things because they are Christians. If the new impulse which comes into their lives through Christ does not find expression in doing something better, in growing a better crop, building a better house, cleaner clothes, using more soap and water on the babies; better-fed children in addition to better praying and better preaching; if it does not find some such expression, the impulse will wither and die. God cannot bless a lazy, shiftless Christian. If he does not try to do something better with his religion he will lose it. You know the number who slide back till they are not much better than baptized heathen.

Dr. Butterfield has made his report on India. His help has been received enthusiastically by those who lift their eyes to new visions and seek to help bring rural peoples a larger measure of that fullness of life which should be theirs as followers of Christ.

# HASHIMOTO-SAN SIGNED THE PAPER

*A Rural Experiment in Japan*

BY THE REV. E. M. CLARK, PH.D., Kobe, Japan

*Missionary of the Presbyterian Church, U. S. A.*

**S**IGN HERE.....! No, you are not being asked to buy a gold brick, nor to give away something which you desire to keep. You are reading the climax of the story of a two-year persecution of a young farmer who was baptized nearly two years ago in a small village in rural Japan. The document read thus:

I do not believe in Jesus Christ. I hereby promise in the presence of all those here assembled that I will never again cross the threshold of a Christian meeting house.

SIGN HERE .....

Hashimoto-san signed the paper, the only other alternative being to be cast out with his wife and children into a cold world with no visible means of livelihood.

Rural Japan is primitive Japan. Those who have lived only in the cities and larger towns, as also those who visit Japan for only a brief period, have much to say about the marvelous developments which have characterized the past few decades. Their observations are correct. Perhaps they have even slightly underestimated the progress which has been made.

But there is another Japan. I am thinking of the Japan which still believes the old story, initiated by priests of the older religions when Christianity first began to leak into the country, that Christian missionaries are in Japan for the purpose of subjecting the empire to foreign countries, by first inducing the people to embrace a foreign religion.

In recent years much has been said and written with regard to the rural problem. And it is high time! After nearly two thousand years we decide that it is time to give the agriculturists a chance to hear the Gospel! In Japan, after sixty-odd or seventy years of work by Protestant missions, the rural areas are as yet practically untouched. Probably there is truth in the claim of the mission and church leaders that the policy of concentrating their efforts in the larger centers of population has been justified by the results. The existence today of a large number of self-supporting churches in all of the cities and most of the large towns may, with a fair amount of accuracy, be accepted as proof of the wisdom of the policy hitherto followed.

However, recent local and international conferences have sensed the situation aright in placing a new and powerful emphasis upon the need for a progressive policy in rural evangelism. "Hereafter the missions must, more and more, undertake what the younger churches are still unable to do. They must press out into the pioneer areas," is the substance of much discussion in mission meetings and other conferences. In Japan this recent emphasis has, as yet, advanced scarcely beyond the stage of academic discussion.

Two years ago the Japan Mission of the Presbyterian Church in the U. S. A. adopted a policy in conformity with this idea. At the same time it took a rather drastic

step in extracting itself by the roots from the work which it had formerly been doing, in cooperation with the Church of Christ in Japan, in the cities and larger towns. As far as evangelistic work is concerned the mission is now "feeling its way" into a closer and more spiritual relation to the younger church, and at the same time into a policy of effort on behalf of the neglected classes. In line with this policy new plans are being laid for work for the industrial classes and the underbrush is being cleared for pioneer work in the rural areas.

A study of the problems of rural evangelism in Japan is not within the scope of this article. The writer has been requested to relate briefly the facts relative to an experiment which he is sponsoring in the hope of casting a little light on the specific problem of how the Gospel can be brought to the farmers without the mission getting into a predicament similar to that from which it has recently been obliged to extricate itself in relation to the formerly "aided" churches.

When the mission adopted its new policy of emphasis upon work for the hitherto neglected classes it adopted also a policy of "self-support from the beginning." When we attempt to make this policy applicable to the peasant class we find ourselves facing the difficult proposition of inducing a poverty-stricken, heavily indebted and overtaxed group of people to give financial support to a propaganda the avowed purpose of which is to displace its time-honored religious institutions by one which it has been taught to fear and disrespect.

To anyone who has a first-hand acquaintance with the serious eco-

nomic condition and the deep-dyed conservatism of the Japanese farmer, it is quite evident that it is useless to expect any missionary or Japanese evangelist to enter a rural community and establish a church on the basis of "self-support from the beginning," in the traditional meaning of the phrase. In the first place, it requires about three years to break through the crust of anti-Christian antipathy and prejudice and to gain the confidence of the farmers.

In the second place, all of the farmers of a rather large region would have to become Christians, or at least a good proportion of a still larger area would have to be Christians before anything like self-support could be attained. It is difficult to conceive of a group of people increasing their already staggering load of debt in order to support a church. An average debt of five hundred and fifty yen for every farmer in the country has to be reckoned with. In view of such circumstances one may reasonably hope that in a group of villages there might be a sufficiently large number of Christians after about ten years to support an evangelist by contributing rice, vegetables and small amounts of money.

We are making an experiment in an attempt to meet the situation and to make it possible to carry on evangelistic and social work in a rural area comprising one small town and a large number of farmer-villages. The total population is approximately forty thousand, living within an area of approximately ninety square miles. This work is to be self-supporting in the sense that, given a certain original equipment, it will perpetuate itself indefinitely without financial aid from outside sources. There is

nothing new in the idea. Mission industrial schools are working on the same principle. The only new feature of the present experiment is its application to the rural problem in Japan.

Our white leghorn chicken ranch is in the center of an entirely unevangelized region in rural Japan. A small tract of land, a house sufficiently large to provide a home for a small group of workers, a stock of about one thousand good hens with houses sufficiently modern in their arrangement and equipment to be a source of education to the farmers of the community (a total financial outlay of approximately three thousand dollars), is the extent of the original investment from which we believe it will be possible to carry on indefinitely an evangelistic and social work for farmers, on a basis of self-support from the beginning.

In the present experiment, the lack of funds to start the project off on a paying basis, compels us to add gradually to the equipment, the hope being that it will be complete by autumn. In the meantime the mission is supplying funds to support the project. This involves part time of a missionary and a Japanese associate, two student helpers and two laymen assistants, and the expense of the upkeep of a Ford car by which itineration is done. Under the supervision of the missionary the material equipment is being acquired and developed with the assistance of a young layman who has not the educational qualifications to enter our Theological Seminary but who is determined to do his bit in making Christ known to the people of his country, especially to the farming class to which he belongs. Believing himself to be without the spe-

cial qualifications which an evangelist ought to possess, he believes that he can be a soul-winner by managing the chicken ranch and thus producing the income by which the more directly evangelistic work can be supported. Direct evangelism is being carried on by the missionary and an associate, with the additional aid of two theological students and another young layman. The plan is that from next April the poultry manager, an evangelist and two lay assistants will be residing there and the work will get into full swing, as is impossible now with only Sunday trips. It should be half supporting by that time and fully supporting by autumn when all of the stock and other equipment should be complete.

At present, with only Sundays and occasional holidays and vacation periods spent on the field, a small church is being developed in the central town, and children's meetings are held every week in eleven of the surrounding villages. The adult life of these villages also is being slightly touched by the distribution of Christian literature and by personal conversations, as well as by occasional lectures. But this is only laying the foundation for a more intensive and effective work which can be done only when the evangelist and his associates are living on the field and identifying themselves with the life of the peasants. Then the time and energy of the missionary will be released for the developing of a new project in another community. The missionary, in this case, happens to be a professor in a theological seminary and so has not much time for such projects except on Sundays. He feels that, by creating the opportunity for Japanese

brethern and giving only such guidance and assistance as is necessary, a great deal can be accomplished.

What these Japanese Christian workers receive is very small, being limited by the income of so small a chicken ranch. But they raise their own vegetables and it is hoped that soon they will receive contributions of rice. In the rural districts there are not so many demands upon the purse as in the larger towns or cities. In actual cash about one fourth of the amount usually paid to a city pastor or evangelist will be sufficient.

It is hoped that in addition to the directly evangelistic work in the surrounding villages, Gospel schools may be conducted at this center, during times when the farmers are at leisure. During such periods the Bible will be studied, and other courses will be given on subjects vitally concerning the farmers. They will be taught methods of making profitable use of the one hundred and sixty days of the year during which they now have leisure from their agricultural duties. Day nurseries may also be started in order to care for the children of mothers who are obliged to spend their days in the rice fields.

By such service of love the walls of prejudice will be broken down and the farmers will be ready to listen to the spiritual message of Christ. All lines of endeavor must at all times be subservient to the one aim of making Christ known and making Him real to the people. We must win to Christ the great farming class which comprises forty-eight per cent of the population of Japan proper (fifty-five per cent when colonies are included). They are staggering

under terrific economic injustice and many are being forced into the ranks of social radicalism! Some such methods as the one with which we are now experimenting must be put into operation throughout the length and breadth of Japan. Its thirty million farming people, living in twelve thousand villages, must be given the Gospel of Christ as the only and all-sufficient alternative to social radicalism and as the all-sufficient remedy for their spiritual troubles.

There is one other feature of the plan. "How will this scheme link up with the native church?" The plan is to foster the growth of an organized church in the central town and, as soon as it has reached a stage of sufficient church-consciousness and stability, to relate it to the Church of Christ in Japan. The surrounding village work should then become a home mission project, either of the local church or of the larger body, the property being given to the holding company of the Church of Christ in Japan, or sold to it on an easy instalment plan. In the latter case the fund thus returned to the mission might well be used to open another such project in a new community.

To those acquainted with similar methods in operation in other mission fields this will not seem to be a new experiment, but it is the first of its kind in Japan.

Hashimoto-san, to whom we referred at the beginning, is a young farmer, an adopted son, living with his wife and three children under the paternal roof in a small village within the bounds of the project described. With two other young men of the same village he believed in Christ and received baptism. These three Christians and six other inquirers had been coming to

town each Sunday evening to attend the service. Then the old, primitive, conservative Japan asserted itself in the person of the foster-father of Hashimoto, and by ceaseless persecution he rendered the life of his adopted son miserable until finally, upon threat of being cast out with his family from the home, he signed the statement denying his Christian faith.

We might say, "Why did he not let the father cast him out? Would not God provide for his own? What a testimony he could then have given!" It might have been so, but in Japan we have what is called *giri*. It is a sense of binding obligation on account of favors received. This young man had been adopted and reared in that home. In view of his *giri* it was next to impossible for him to follow a course of action contrary to the expressed command of the father. Had he done so and been cast out from the home his action would have furnished one more argument to be used as a weapon in the hands of the anti-Christian propagandists. "See! this Jesus teaching leads children to disregard their sacred obligations toward their parents." Under present economic

and social conditions in Japan it would have also been impossible, humanly speaking, for Hashimoto-san, with no other training than that of a farmer, to have found a means of livelihood. He stated that if he had only himself to consider he could easily die if he could not find a means of support. But he could not believe that God wanted him to throw his wife and children out in the cold. This feeling and his strong sense of *giri* resulted in his signing the paper.

As a result of this opposition none of the three Christians nor the inquirers of that village are able to attend church services now. But we do not believe that this is the end. Hashimoto-san feels much like a certain other apostle felt on a certain occasion. Some day, we believe, he is going to "come through" and when that happens he will be a power to help build the church in that village. In the meantime we must work patiently on, breaking down that spirit of which Hashimoto-san's father is typical. This will make it easier for thousands of other young men and women, of whom Hashimoto-san is typical, to follow the dictates of their hearts in matters of faith.

*Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? HAG. 1: 4.*

What a message for our modern world! See what we have built! Look at the skyscrapers we have built, the railroads we have built, the automobiles we have built, the aeroplanes we have built, the bridges we have built! We have built everything material, but can you honestly say that we have tried to build religion into the world? And until we try to build religion the way we have built other things there is no use in talking about peace and about prosperity. As long as people spend a thousand dollars on the upkeep of their cars and are satisfied to give ten cents a week to missions, how can you expect that we are going to have peace and prosperity in the world? You can take that first chapter of Haggai, translate it verbatim, and you have the case of our modern world.

—RAYMOND CALKINS.

## ARE MISSION BOARDS NON-CONDUCTORS? \*

BY PAUL W. HARRISON, M.D., Muscat, Arabia

THE general principles that govern the administration of missionary work are fairly simple. Christians have a message that Jesus Christ came to save men. We take that message to other countries as well as to our own. We believe that Eternal Life is available for all in Arabia, India, China and other lands; and that this life is their one great need.

Second, this work of proclaiming the divine message is the task of the entire Church. All are not able to go in person, but the entire Church is to pray and to sacrifice for this enterprise and so the entire Church is to be busy carrying this knowledge of Christ to the whole world. That is the main task of the Church. We were given no commission by Christ except this one.

The contribution which the Church makes as a whole includes prayer and sacrifice—the sacrifice of money and of time and of effort. Wherever we live and work we may contribute a part of our lives to this enterprise, but those who carry the message in person may be looked upon as contributing more, though that is not certain. But essentially in this task there are only two factors: there is God above and His servants here below. We divide the enterprise most conveniently: here there is the work of the missionaries abroad and the work of the Church at home.

In the work of the missionaries abroad, we have seen certain imperfections that profitably might be corrected. Now we will consider

the other half of this enterprise, namely, the work of the Church at home. This must never be defined as simply contributions in money. One who prays for the work faithfully does much more than a man who simply gives money.

A hundred years ago or more, some few Christians became interested in carrying out Christ's command and organized the American Board. That was followed by the organization of many other boards until now we have them in practically every one of the different denominations. These boards were originally the secretaries or correspondents of the churches which could not easily do the work directly. The function of a board is simply to put into a practical program the intention and energy of the Church.

Those boards have grown and have done their work exceedingly well. They have stirred up the Church to greater and greater effort, but their very success has created a serious problem. They have come now to fill the whole missionary horizon. I have been in the mission field twenty years and as far as our home connections are concerned we have seen almost nothing else. In many annual meetings, where we sit together to discuss our various problems, I have never heard anybody say that the *churches* at home this year can give us only ninety per cent of what they gave last year. As we sit in an annual meeting we don't see any church, all we see is the Church Board. We are out there to do the work of the Church of

\* Fourth lecture at Princeton on "Our Missionary Policies"—revised.



Christ, and in fact we are simply the Church's representatives.

A board is a very opaque thing. It should be made more transparent so that the missionary on the field can see the Church at home. He can't now. His financial support comes through the board, and much more is involved than finances. If we want to adopt a certain policy or make a change in our constitution, nobody writes home to the churches in America for permission. The question as to mission policy is of interest to the churches because this work is their work. But as the missionary enterprise is organized we write our questions to the board and receive our directions from them.

This capacity also shuts off from the Church any adequate view of the field. I have been busy this past year going up and down America trying to pick up a little of the financial slack in our own denomination. The people that I have visited have not been impressed with the fact that the Arabian mission is in great need of more money, but they have been made to feel that the board is in debt, and is asking for special contributions. The Church does not seem to know about the great need in India or China, but knows only about the board and its debt.

Here is a development which is harmful, because the missionary on the field needs most of all the inspiration that comes from an intimate contact with the Church at home. The Church also needs nothing perhaps quite so much as to feel the responsibility and the appeal of the task out on the field. The missionary and the Church do not feel this contact as they should because between them is this opaque organization which we

term the Mission Board. The Church sees the board from this side and the field sees it from that side, but they do not see each other as they should.

Wherever we find a circle that has sent out one of its own number to the mission field and receive letters, there you find the warmest hearted missionary interest. In my denomination one county in Iowa is outstanding in its missionary interest and in its gifts and prayers. This is because from that county perhaps a dozen missionaries have gone out, and are now working in the different missions. They write letters home so that there is an unusual contact between the field abroad and the church at home. The result is a tremendous lift in the church life at home, and also out on the field. It is the contact of love and prayer, but there is not quite enough sense of responsibility. The actual weight of the enterprise does not rest on those people.

Think of the men who have been the outstanding missionary leaders in the last twenty years! It has been the leadership of mission secretaries and not of missionaries who actually work in the mission field.

There are reasons for that, many of them good reasons, but the result is that throughout the Church there is developing a disquieting distrust of our present mission administration. I believe that this would not be the case if the missionaries themselves were recognized as the leaders in the missionary enterprise. When missionaries come home and the Church can see in them the embodiment of the enterprise, there is a degree of amelioration of this particular symptom. After the last six and a half

years in Arabia nothing has alarmed me more than this growing feeling that I have noticed that the churches at home and the missionary administration are in some way out of harmony. There is a feeling that money is wasted or used unwisely in the missionary enterprise.

The accusation is not true for mission finance is wonderfully well handled by Mission Boards, but the thing that alarms me is that this feeling is so widespread. At the Atlantic City Missionary Conference these topics were under discussion:

Missionary certification and relation of missionaries to British Government.

Extraterritoriality and safety of missionaries in China.

Religious freedom in Egypt.

Legislation in the Portuguese colonies.

Regulation of Christian education in China.

Memorandum of the Mandates Commission.

Central examining office.

Medical survey.

Subcommittee study.

Lending libraries.

Miscellaneous matter.

That list of topics comes from a *business* office. The churches at home expect to pray for missions and sacrifice for them. They look on the enterprise as a spiritual work, one which stands or falls with its relation to God. When a central conference, which is supposed to head up the missionary enterprise for counsel, sets up a program of that kind, it is not surprising to find the churches uninterested and unsympathetic. The churches know that in a missionary enterprise we are dealing with a spiritual adventure, with a divine message. It is a good deal more

important to teach people how to pray and sacrifice for that enterprise than it is to work through a lot of technical minutiae such as were discussed in Atlantic City.

The significant point is not the details on that program but the way the churches feel about it. This is illustrated at the moment by the extraordinary enthusiasm among board secretaries over the Jerusalem Conference while in the churches I have found no particular enthusiasm for the results of that conference. At the moment I am not interested in making any estimate of the Jerusalem findings; the point is that the Church feels one way and the leaders of the missionary enterprise feel another way. In that growing separation between the Church and its missionary leadership we find one great reason why the support of the enterprise is going down and not up.

But the thing we want to discover is how such an unsatisfactory situation can be improved. It is safe to say that the missionary enterprise will be heartily supported with prayer and energy and sacrifice whenever the Church as a whole is in a state of spiritual exaltation and revival no matter what the handicaps may be. But if it is true that in these days we are in a state of spiritual declension, then the missionary enterprise must expect a less active support. If that is the case, then it becomes the more important for us to study carefully ways of conserving and using all our spiritual resources.

That argument stretches in two directions. The missionary enterprise not only makes demands upon the Church but it also makes very great contributions to the Church.

So it comes to this: that our policy in the mission administration at home should bring to the service of the missionary enterprise abroad all of the spiritual resources of the Church at home and should also bring to the Church at home all of the impetus and uplift and inspiration that can come from carrying forward missionary work abroad. Therefore I want to propose some definite policies which it seems to me might alter this situation for the better, in the fields abroad and in the Church at home.

A few weeks ago the pastor of the Fourth Presbyterian church of Chicago, told me that they have under discussion a very interesting plan which, as yet, is only a dream but which I hope will become an actual reality. The plan is for that church to take on the responsibility for the mission in Teheran, one of the very promising stations in Persia. The unique feature of this plan is not simply the privilege of paying the bills of the station. There is nothing new about that. They are thinking of taking that particular field to actually administer the work just as they might administer an Italian mission in Chicago. That will involve the sending out of a strong committee to look the work over and get an accurate line on its different departments. It will involve sending a representative over there frequently to study the situation and bring back a report, and to consider changes in the appropriations made to different departments of the work—to actually “run” that station.

Do you see the benefits which may be expected from such an arrangement? All of the spiritual resources of Fourth church will be behind Teheran and there will be a

volume of prayer and of interest and of sympathy and of understanding in Chicago and in Persia very different from what they would have otherwise. Fourth church might also hope to gain a very great thrill and impetus in its own spiritual life. They need money for a new building in Persia. Who is responsible for that? The Fourth church is a strong church, and if the officers are convinced that such a building is needed they will help to provide such a building. Equally the field will feel the benefit of that kind of supervision and sympathy and sacrifice, because if there is a particularly difficult field of work there, or a particularly difficult enterprise, they need not money only for that enterprise, they need prayer, they need the whole spiritual backing of the church in America.

This is something very different from writing a few letters back and forth when there is no feeling of responsibility. Moreover the intimate contact which will result, will have other good effects. That work in Teheran must commend itself now to the accountants of Fourth church. It will be supervised very carefully, and will be pushed forward with more courage. The mission will feel special responsibility to the members in the Fourth church.

When a committee from the church visits the field, the missionaries will say: “See what we ought to do! There is this whole province in Persia, with half a million people untouched as yet; it will take ten evangelistic missionaries at least, and two hospitals, and three schools to occupy that province for Christ. That will require an added budget of seventy-five thousand dollars a year.” You couldn’t send

that request to the board that is in debt already. But a commission of half a dozen men from Fourth church can go back, after they have seen the need, and have slept on the hard stone floors a couple of nights, so that they can really get enthusiastic over this proposal, they can tell Fourth church that it is absolutely necessary. They will not call for seventy-five thousand dollars; these business men will show the people how, by business economy and care in organization, fifty thousand dollars will do the work.

We have still to learn what our churches *can* do if we once actually show them the thrill of the opportunity and can cause them to feel the real responsibility out there in the field. The resources of our churches at home are as big as all outdoors, but the trouble is that we do not succeed in getting the actual situation to impinge on their hearts and their consciences a tenth of one per cent. There is a way of doing it so that our consecrated laymen and women in some of these churches would respond to the need. If we are going to delegate this responsibility to boards, if we are going to look at it through two or three intermediaries, we will get nowhere. That is a great trouble with us now.

It is obvious that at first only the stronger churches could undertake a thing of this sort. A church would also need to have some prospect of continuing a strong church. But there are many churches that could safely be entrusted with that type of enterprise and there are many different types of stations. A number of small churches might carry the responsibility of some area abroad, and a central body could pick up the slack and take

care of areas which it was not easy to adjust in this way.

But if we can get fifty per cent of our missionary work directly impinging upon the conscience and upon the heart of the churches in this way, we will transform the missionary situation. Moreover this will make it easier to care for the fifty per cent which remains to be administered more or less as at present. We have been making an effort to approximate this result and still retain the old organization. We have the project plan whereby a definite work is given over to the church, but all the church is asked to do is to pay the bill; the church is not supposed to administer the enterprise. We might even get something out of the project plan if a church which asks for a project would enthusiastically develop it. Here is a hospital that will cost twenty-five hundred dollars a year. If any one proposes to send out six thousand, the board objects because this project is a two thousand five hundred dollar project, and if contributions exceed that then the extra money will be put into the general treasury for other things. It sounds all right but it is wrong. The church must feel the weight of its responsibility, and have the opportunity of enthusiastically meeting it. We must bring the field into vital contact with the church and the church into contact with the field, without any opaque partition between which hinders either one from seeing the other, and from gaining spiritual impetus from the other.

Working as I do in an old and very conservative denomination, I have been surprised to discover how much of a growing appeal is made by the Faith Missions. I visited recently a church in Holland,

Michigan. That church supports two missionaries. One is a member of our own mission and one is a "faith missionary, so-called," working in South America. The church provides her salary and the salary of the other missionary. I asked the minister which money they found the easier to raise. He said it was much easier to raise the salary of the "faith missionary." There is a simple reason for it. The church members feel that they are directly responsible for her, for there is no board that can take care of her. If the money does not come in, she will go hungry.

I am not defending the method of Faith Missions as above our own. They are doing a very small fraction of the missionary work of the church. God has chosen the more conventional method for His larger tasks so far as we can see.

But it remains that they have something to teach us. The faith missionary also feels the responsibility of her position and maintains her contact better with the church at home. That is the other side. Under the present arrangement the missionary writes letters to the board in place of to the church. His salary and his appropriations do not depend on his live contact with the church.

Missionaries are guilty of many sins of omission. I was talking to a man in New York City. He gave to a missionary a printing press and type and many supplies. Its receipt was not even acknowledged. The donor never heard a word from that "grateful" mission-

ary. If the missionaries act that way, then it will be impossible to keep up missionary interest.

I was talking with a minister who was working faithfully to maintain the interest of his church in a missionary whose salary they paid. They had written many letters but received no reply. If the church failed to pay that missionary's salary and he went hungry, then he would be writing some letters. After all, it is the church that works out there in Arabia and India and China, and success depends upon putting the sacrifice and prayer and interest of the church into it. God's power, I suppose, could work out there regardless of the church at home, but He has commissioned His church to do the work. We find the power of God released in the foreign missionary enterprise on the field exactly in proportion as the church at home prays for it and sacrifices for it. For the good of the church at home and for the success of the work on the field it is important that we bring these two partners together. It is a matter of the utmost importance to devise practical means of doing so. They are not beyond our reach, and I think they can be begun tomorrow in many churches in your own denomination. Working out from that as a beginning, we can revise our whole missionary plan of administration in a way that will revive the church at home and will promote the evangelization of the nations abroad. We will enjoy the blessing of God in doing it.



# TOPICS OF THE TIMES



## The Laymen's Foreign Missions Inquiry

Before sailing for the Far East to make their intensive study of foreign missions in India, China, and Japan, the thirteen Commissioners of the interdenominational Laymen's Foreign Missions Inquiry met at Lake Mohonk, New York, (September 9th to 16th) for a week's conference.

The task of the Commissioners will be to appraise the facts regarding foreign missions as revealed by the field workers of the Institute of Social and Religious Research, and to prepare a report based on these preliminary studies and on the experience of the Commission in the Far East. The purpose of the Inquiry is to evaluate the activities of missions in India, China and Japan, to note the effect of missions on the life of Orientals, and to work out a practical present-day missionary program.

The Commission is made up of carefully selected business and professional men and three women—there might have been more women. They are supposed to conduct an unprejudiced, honest, thorough and friendly investigation of the way missionary work is being conducted, the use of mission funds, the type of missionaries most effective and the real results of Protestant missionary effort.

In view of the changes that have taken place in mission lands in the past twenty-five years, and in view of some hasty criticisms made by travelers, it is time that such an inquiry was made on the field. The value of the findings of the Commissioners will be in proportion to their understanding of the true objective and spirit of Christian missions, the thoroughness of their study and the fearlessness,

honesty and good judgment indicated in their report. It will be worse than useless to try mechanically to apply secular business aims, principles, standards and methods to the spiritual work of the Church. No laymen's commission of inquiry could have appraised correctly the work of Jesus Christ or the apostles in the first century.

The results of this Laymen's Inquiry will be disastrous if faults are overlooked or glossed over for fear lest adverse criticism have a bad effect on givers at home. The home constituency must feel assured that the investigation will be honest at all costs and that the full report of the Commission will be published. Mission boards will be expected to act on the recommendations without fear or favor.

The subjects of inquiry by this Commission may well include answers to the following questions:

1. Have Christian missions, as conducted today, as their main objective, the purpose for which they were originally established—to make Christ and His salvation known to all people?
2. Which forms of mission work are most effective in winning men to intelligent, open and whole-hearted allegiance to Christ?
3. What definite spiritual results (leading men into harmony with God through Christ) are evident in medical, educational, industrial, social and preaching work?
4. From the standpoint of Christian evangelism, is too large a proportion of time, money and personnel devoted to institutional work?
5. Are interdenominational mission colleges and universities effective Christian missionary agencies?
6. Are government subsidies and union with government institutions a help or a hindrance to mission schools and hospitals—from a missionary point of view?
7. Are short term missionary teachers and doctors effective missionaries?

8. What is the result of sending to the field men and women who have doubts as to the authority and truth of the Bible and the unique supremacy of Christ or who have not the primary objective of winning non-Christians to Christ?

9. Spiritually and evangelically what is the effect of large proportions of non-Christian students and of non-Christian teachers in mission schools and colleges?

10. How can workers and money be used more effectively to accomplish the purpose for which Christ came to earth and for which He commissioned His disciples?

11. How can the Church at home be kept in closer and more sympathetic touch with the work and the workers on the field?

12. How much autonomy should be given to missions and National Churches; what relation has autonomy to self-support?

The denominations participating in this Inquiry include the Presbyterian Church in the U. S. A., the Dutch Reformed Church in America, the United Presbyterian, the Methodist Episcopal, the Congregational, the Protestant Episcopal, and the Northern Baptist.

The Commissioners are:

Dr. William Ernest Hocking, Chairman, Alford Professor of Philosophy at Harvard University, and Mrs. Hocking.

Dr. Clarence A. Barbour, President of Brown University.

Edgar H. Betts of Troy, N. Y.

Dr. Arlo A. Brown, President of Drew University, Madison, N. J.

Dr. Charles Phillips Emerson, Professor of Medicine and Dean of the Medical School of the University of Indiana.

Dr. Henry S. Houghton, Dean of the Medical College of the University of Iowa.

Dr. Rufus M. Jones, Professor of Philosophy at Haverford College.

Dr. William Pierson Merrill, pastor of the Brick Church in New York.

Albert L. Scott of New York City.

Mr. and Mrs. Harper Sibley of Rochester, N. Y.

Dr. Henry C. Taylor, Burlington, Vt.

Miss Woodsmall, Y. W. C. A. Executive.

Dr. Frederick C. Woodward, Dean of the Faculties of the University of Chicago.

With the Commissioners at Lake Mohonk were the Directors of the Inquiry representing the seven participating denominations, Directors of the Institute of Social and Religious Research, the field workers of the Insti-

tute, Dr. John R. Mott, of New York, Mr. Kenneth MacLennan and Mr. F. H. Hawkins of London.

Many of the Commissioners, their wives, and secretarial staff sailed from New York on September 29th, and expect to spend the latter part of October, November, December, and January, in India. The party will then proceed to China and Japan. The results of the Inquiry are to be published and are expected to afford the laymen of America a basis for deciding intelligently upon their personal relationship and responsibility to the missionary enterprise.

Without doubt the Commissioners will study the subject honestly, sympathetically and intelligently. They need the earnest prayers and cooperation of all Christians at home and on the foreign field in their difficult task. Above all they need spiritual insight and the guidance of God to clarify their vision and their judgments.

## China's Catastrophe

Deluge, destruction, death, pestilence and plague are some of the terms used to describe the recent destruction in China by devastating floods. If one would apprehend the disaster that has befallen that land and people, we must recall that central eastern China is a vast delta, the surface soil of which has been carried down during the centuries by the two great rivers, the Yellow from the north and the Yangtse from the west. Here and there are low ranges of hills sloping toward the sea, but in the main, all is a vast plain extending in places a thousand miles westward from the Yellow Sea and hundreds of miles from north to south. The surface between is so level that the Chinese engineers found it possible centuries ago to dig the Grand Canal across the country from the one great river to the other, thus forming a strategic inland waterway for the transportation of rice and other commodities. It is this widespread region, the most populous in China, that is largely sub-

merged today. A semiofficial dispatch from Nanking, states that "50,000,000 persons in sixteen provinces are in distress or adversely affected" by the disaster.

Midsummer is naturally the rainy season in the region and the month of July was this year unprecedentedly hot. Thermometers for weeks registered well over the hundred mark and in some sections reached 107 degrees in the shade. The rains were torrential; cloud-bursts were frequent and thunder, lightning and deluge ran on intermittantly for days and nights.

The result was that the rivers rose and overflowed their banks, backing up the waters in numerous tributaries, spreading dire disaster. The Yellow River is reported to have risen in places eighty-five feet, causing her banks to crumble as rarely before, while the Yangtse attained to levels unknown since the 40's and 60's of last century.

The Yellow River, being largely unnavigable has few cities along its course, so that the destruction there has been chiefly sustained by smaller towns, villages and widespread rural areas. The Yangtse, on the contrary, is navigable for sea-going craft from the coast to Hankow, some six hundred miles inland and for steamers of smaller size far into the interior. Scores of great cities, such as Shanghai, Nanking, Hankow, Ichang, Chungking, and innumerable towns line its shores, so that it may be readily realized what inundation in such an area must mean.

The situation at Hankow may well serve as illustration. We think of it as one city, but it is really three, Hankow proper to the west, at the mouth of the Han River, Hanyang its twin city on the east side, and the great capital, Wuchang, just across the Yangtse to the south. The population clustered there runs into the millions.

Floods having occurred periodically for generations, native governors have constructed what they thought to be adequate defenses by erecting sea walls and cross dykes, but owing to the

constant wars of recent years these have frequently been left unrepaired. This year the great Yangtse rose above its former highest recorded mark of 50 feet 5 inches and poured its sediment laden waters pitilessly upon the populace, especially in the congested centres of the poor. Soon consternation and calamity were everywhere rampant. Some recalling former years thought to stem the flood by taking refuge upon beds and tables. That proving inadequate, they removed to the small lofts or out upon the roofs, only to find the inexorable waters still following. Then slowly foundations settled, the mud walls gave way and the unfortunates after enduring hours of blistering sun or the pelting of the storm, were hurled helplessly into the depths below.

The majority, however, more fortunately warned, made their way to the embankments and there found safety. The best of these proved to be the elevated roadbed of the Hankow-Peiping railway line. Along this they filed in endless procession dragging with them their children and the few possessions salvaged from the destruction of their homes, until it is estimated a quarter of a million unfortunates were huddled along its sides and surface. Even then the margin of safety was small and at one time only a narrow six inches stood between them and destruction.

Hankow is a treaty port and has British, French, Russian, German and Japanese settlements. These suffered less, being on somewhat higher ground and more adequately protected by dykes and pumps. Yet even in the British quarter all was inundated and communication was chiefly by small sampans, the people living upstairs in their houses and making entrance and exit not infrequently by their upstairs windows and balconies. Under such conditions the plight in the native quarters was appalling. There semi-stagnant water after a time covered all to the tops of the tile roofed homes while all about floated straw and refuse, wooden utensils and bits of fur-



niture, and in the midst of the flotsam and jetsam, the now risen and decaying carcasses of pigs and poultry, dogs, cats and rats, and the bloated bodies of the unfortunate. Salvaging squads went to and fro constantly in boats seeking to remove some but who could adequately cope with such swift and swelling disaster!

There is no one in many cases left to tell of the catastrophes that befell. Others surviving tell the usual attempts to climb to the roofs as the floods rose, or the mad clamor for lofts in local temples and the slowly crumbling mud walls surrounding the village—then one by one or in groups the end came.

A traveller by one of the last trains that made its way from Peiping to Nanking, tells of the express crawling through the last two hundred miles of its course while on both sides so far as the eye could see lay nothing save a waste of waters. Here and there tops of houses, window arches or trees emerged, or a floating straw roof on which hens perched as a last refuge. The track itself was lined mile after mile with forlorn groups, clinging, crying pitifully, or sitting stolidly amid a few quilts, pots and children, awaiting what the fates may bring. Already some 500,000 have died as a result of the flood.

A staggering catastrophe indeed, and this to one of our neighbors! There will assuredly be vast need for foodstuffs, building material and all the welfare work which the modern world can command.

JAMES L. STEWART.

### What Shall We Do?

Now is the time for America, with its surplus of wealth and abundant crops, to prove a friend to China. The 400,000,000 of that great land have always been poor. Recently, war, banditry, famine and plague have brought additional sorrows. No wonder the impoverished people listened to Russia and believed that Bolshevism might prove a way out of their difficulties. They were misled and have

been seeking stability through civil strife. Their ancient gods have proved powerless and they have not yet learned the way of Christ in time of trouble. Let American Christians help China—generously and unselfishly—proving that there is a better way and a better spirit than that of Bolshevism and that God not atheism shows the way to life and truth and brotherhood.

### Remember the Missionaries

Probably no Christians experience voluntarily "the joy of doing without" as generally as do the missionaries on the frontiers. A visit to the homes of many in the southern mountains, on the western plains, in the interior towns of China, Korea, Japan, Burma, Siam, India, Mesopotamia and the Islands of the Sea revealed the courage and cheer with which missionaries forego innumerable comforts and conveniences which we in America have come to look upon as necessities. In many cases these comforts that would add to health and efficiency are not obtainable in the country of their adoption; more often the cost is prohibitive for a missionary's salary supplies little more than the bare cost of living. We saw many of them wearing old clothes, using old and worn out furnishings, enjoying few books and almost no magazines, able to take few rest periods and saving in every way to give their children an education and health advantages.

Now is the time to remember our home and foreign missionaries for Christmas. No one who has not been away from home and intimate friends for several years can imagine the heart-warming joy with which these absentees at the front receive messages and other remembrances from friends at home. These gifts seem to bridge the chasm and put a new glow into life.

Most of those interested in Christian missions have some friends or correspondents on the field. Many churches have their own representa-

tives and are not content with merely a formal and corporate remembrance. Now is the time to prepare and send cards, letters and gifts to these absent, self-sacrificing workers. They are not complaining of hardship; they are not alone but they deeply appreciate the clasp of a friendly hand from across the land or sea. Here are a few suggestions for Christmas gifts:

1. Money for their own needs or for their work. Many take from their meager salaries to make up for cuts in appropriations.

2. Books and magazines—only the best and most wholesome—not modern trash. Biography, classics, recreational reading, some serious and inspirational literature; good children's books and books on child training.

3. Things that women appreciate and find it hard to procure in out-of-the-way places—handkerchiefs, scarfs, aprons, stockings, stationery, etc.

4. Things for the home—table and bed linen, soap, rugs, pins and sewing kits, throw-downs, bureau scarfs, pictures, etc.

5. Gifts for children—toys, dolls, games, books, pictures, and appropriate clothing, caps, ribbons, etc.

6. Gifts for men—fountain pens, magazine-pencils, ties, handkerchiefs, kit of tools.

7. Miscellaneous — colored picture rolls, pictures, attractive Christmas and Easter cards that can be used, scrapbooks for hospitals and for nurseries, kindergarten supplies, music, victrola and records, typewriter, thermos bottles and jugs (unbreakable), bags and traveling conveniences, new cloth, seeds.

Remember to send these gifts and messages in ample time to reach recipients before Christmas—send at least six weeks or two months or more in advance for foreign lands and two weeks for American points by mail—longer by freight or express.

Address clearly and accurately and declare the value. Fully prepay and, if gifts are dutiable, send money to the missionaries to pay the duty. Ask the

Mission Board if you are in doubt. Study the field and the needs and taste of the ones to whom you send. Pack carefully but do not seal and mark "Gift—not to be opened until Christmas."

*Above all* write a loving word of greeting and remember the missionaries and their work in prayer—understanding, sympathetic prayer. This they value above all.

## Bondage and Freedom

Two hundred millions of our human brothers and sisters are bound by the fetters of caste. Millions of them are in the chains of poverty, ignorance, superstition, degradation, social ostracism—this is the effect of modern Hinduism.

One hundred and fifty million are under the pall of a hopeless pessimism that is permeated with atheism. They seek peace through negation; they seek release through extinction. This is the fruit of Buddhism.

Two hundred million are in bondage to fatalism. They conceive God as an oriental potentate and their religion is a mixture of idealism and materialism, of law and lust, of faith and blind fate. This is the product of Islam.

Three hundred million are chained to the dead past and to a superstitious fear of the spirits of the dead. They have law without a gospel, ethics without life and love—such is the fruit of Confucianism.

One hundred and fifty million are kept in bondage by fear of evil spirits. They are ignorant and unenlightened, enslaved to fetiches, witch-doctors and superstition. This is the product of Animism.

All men, of every race and tribe and nation are under bondage to sin—unless they have been set free.

Christ Jesus came to set every one free from sin, fear, superstition and hatred. He has brought light to enlighten the world; He has made it possible to break the bonds of sin, has opened spiritual prisons and stricken off fetters of evil. He has given purity

for lust; faith for fear, and love for malice.

"If the Son shall make you free, ye shall be free indeed." Have we been set free? If so, it is that we may help to free others by making Christ and His salvation known to them.

### Has Prohibition Failed?

Harold H. Kelley, of the Seaman's Church Institute in Los Angeles, who has spent most of his life in work on the waterfront, says:

"My experience, assures me that dry law observance and enforcement is improving. I carried papers on the waterfront in San Francisco in the 'gay nineties' and knew the saloons and rampant drunkenness thoroughly. San Pedro, port of Los Angeles, was formerly notorious among seafaring men as the toughest small port on the coast. Drunks were everywhere, saloons were many and wide open, and it was reputed unsafe for a lady to venture near the docks alone. We are safe and sane here now.

"Our institute receives about 500 visits per day from merchant seamen. Frequently several days will pass with no man entering intoxicated, and five drunks a day would surprise us. Even that would be only one per cent. Seldom does one see a drunken person. This despite the fact that about 30,000 merchant seamen enter this port each month, and that about half of each year the United States battle fleet with about 15,000 men is based here. A uniformed service man intoxicated is a rarity nowadays, whereas navy tradition has it that in the old saloon days it was normal for twenty per cent of those returning aboard from shore leave to be drunk.

"The decade since the 18th amendment was adopted shows immense improvement. A new generation is growing up which never saw a saloon. Very few of our younger seamen are drinking. Eighty-five per cent of the waterfront drinking here is accomplished by about thirty "repeaters" known to the police. They are virtually bums."

Commander Evangeline Booth, of the Salvation Army, recalls the time when they spent Saturday nights picking up hundreds of drunks on the Bowery in New York. Now there are comparatively few. The temptation is taken away from thousands of weak men and women, who do not wish to be besotted.

### "Wash One Another's Feet"

"Did Jesus mean these words literally?" asks the Rev. H. J. Sheets, in *The Indian Witness*. The ceremony is practiced, in a formal way, annually, in Jerusalem by officials of the Greek Orthodox Church, by the Armenian Church with silver pitchers and basins, by the old Syrian Church and by the Roman Catholic Church in Italy. These rites are a commemoration but are not in obedience to the Spirit of Christ's command. Mr. Sheets gives a very suggestive interpretation proposed by an Indian Christian preacher. Mr. Sheets says:

At the close of a Sunday morning service a Brahman said to me, "What you preach is very good. I too have learned to respect and even love your *Yisu Masih* (Jesus Christ.) But why don't you do what He did? Startled I lifted up my eyes to the picture to which he was pointing. It depicted Jesus washing the feet of His disciples.

Before I could reply, the Indian pastor turned to the Brahman with the words, "*Baboo Ji*, that's exactly what we are doing. You say you Brahmins, the priestly class, sprang from the head of the Creator, that the Kshattri, the warrior class, sprang from his arms, that the Vaishya, the merchant class, sprang from his waist, and that the Sudra, the low-caste, untouchable, sprang from his feet? We are working among this last class and by our teaching, our healing, we are cleansing the low caste, body, mind and soul, and thus are washing the feet of India."

The preacher continued, "And *Baboo Ji*, the day is coming when you will look upon India's 'feet' and find them so clean, that you too will turn to Jesus and like Peter, cry out, 'Lord, not my feet only, but also my hands and my head.'"

The example of Jesus lay not in the form of the act, but in the spirit which prompted it. It is the principle of self-sacrificing service which is involved.



# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## THE STRANGER WITHIN THY GATES

BY HALLADAY WOODS, PH.D., Ridgewood, N. J.

MISSION STUDY COURSE ON THE RURAL FIELDS OF THE  
NATIONAL MISSION BOARDS

### THE SOUTHERN HIGHLANDERS

**OBJECT:** To awaken interest in and give information about the Southern Highlanders in America and so to lead to an appreciation and support of the work done by the National Mission Boards in that field.

**LENGTH OF THE COURSE:** Three meetings.

**TYPE OF THE COURSE:** Three divisions:

#### 1. Preliminary Period

To arouse interest and give a background for the study periods.

Starts one month previous to the following periods.

#### 2. Study Period

Forum discussions on the problems in the field.

Three discussion periods of fifty minutes each.

#### 3. Lecture Period

Lectures or slides or moving pictures on the way in which this problem is being met by the Church Boards.

### DETAILED ANALYSIS OF THE THREE PERIODS.

#### 1. Preliminary Period

#### LIBRARY MATERIAL:

Arrangements are made in the local library for a table or room to be reserved for the members of the class. Here the following information is mounted on cards. We suggest cards, for the number of

people using a single sheet tears or soils it. Cards stand up better and are more easily handled. The material referred to on the cards is displayed on the tables, one for fiction, one for magazine articles, etc. Material should be clearly marked whether it is to be used in the room or to be taken out on library cards.

#### Card Number One—General Books:

C: "The Southern Highlander and His Homeland," by John C. Cambell (Russell Sage Foundation, 1921).\*

K: "Our Southern Highlanders," by Horace Kephart (Outing Pub. Co., 1923).

HC: "Folk Songs of the South," by John Harrington Cox (Harvard University Press, 1925).

J: "Highways and Byways," by Clifton Johnson (Macmillan, 1904).

#### Card Number Two:

The Home of the Southern Highlanders—

Map C: Pg. 12.

Location—

C: 10; 19.

K: 50; 53; 354.

Regional description—

C: 335; 348.

Climate—

K: 71-72; 217-219.

C: 243.

Travel—

K: 14; 24-27; 196; 299.

The Southern Highlanders—

Origin—

K: 16-18; 145-152; 211; 379-380.

C: 23; 56; 71.

\* The initials in front of the title will be the key letter by which that book is referred to on latter cards.

Poor Whites—

K: 356-359.

J: 96-120.

Mountain Highlanders—

K: 360-377.

J: 121-146.

Types and classes—

C: 86-89.

Population—

C: 79-81.

Language—

C: 144-147.

K: 276.

American Speech As Practised in Highlands; *Century Magazine*, 117: 617-623, March, 1929.

Elizabethan America; *Atlantic Monthly*, 144: 238-244, August, 1929.

Prohibition—

*Outlook*, 146: 1384, July 20, 1927, and 150: 1350, December 19, 1928.

*Colliers*, 77: 10, May 22, 1926, and *American Mercury*, 12: 431-434, December, 1927.

Present Conditions—

K: 188-190; 380-395.

C: 244; 300-322.

"Change Comes to the Appalachians"; *Current History*, 31: 961-967, February, 1930.

"Southern Mountaineers, Past, Present, and Future"; *MISSIONARY REVIEW*, 51: 198, March, 1928.

Education—

C: 260; 264-298.

"Clinic the Neighbors Built"; *Survey*, 64: 73, April 15, 1930.

"How a Possum Starts a School"; *Literary Digest*, 102: 22-23, September 28, 1929.

"Overcoming the Will of God in the Kentucky Mountains"; *Hygeia*, 8: 539-541, June, 1930.

"Affairs on Turkey Knob"; *Hygeia*, 8: 119-122, February, 1930.

"Public Works"; *Survey*, 62: 476, August 1, 1929.

"Vocational Education in the Southern Mountains"; *Education*, 50: 429, March, 1930.

"What a Possum Brought to Dark Hollow"; *Literary Digest*, 104: 26, March 15, 1930.

"Health Project on Yan Side of the Mountain"; *Hygeia*, 4: 7-10, January, 1926.

"Nurse on Horse Back"; *Woman's Journal*, 13: 5-7, February, 1928, and *Literary Digest*, 96: 29, March 31, 1928.

"Story of Buckhorn Kentucky"; *MISSIONARY REVIEW*, 49: 538, July, 1926.

"Moonlight Lady"; *Pictorial Review*, 25: 5-7, January, 1926.

"Kentucky Experiment in Reading"; *Library Journal*, 50: 954, November 15, 1925.

"Heredit"; *Atlantic*, 144: 349, September, 1929.

"Buncombe County's Excellent Work for Adult Illiterates"; *School Life*, 12: 176, May, 1927.

"My Little Learning"; *Atlantic*, 135: 749, June, 1925.

Religion—

K: 266-273.

C: 176; 189.

Churches—

C: 188-194; 152-172.

Backwoods Morality—

*Outlook*, 151: 65, January 9, 1929.

Card Number Three:

Short Stories on the People (from magazines)—

"River Road"; *Atlantic*, 143: 452-461, April, 1929.

"Shady Cove"; *Atlantic*, 145: 205-221, February, 1930.

"Shame"; *Bookman*, 70: 374-384, December, 1929.

"Valley Folks"; *Atlantic*, 143: 646-653, May, 1929.

"Down Yan"; *Mentor*, 16: 33, August, 1928.

"Snake Night Up Posey Holler"; *Atlantic*, 142: 309-316, September, 1928.

Short Stories and Novels—

John Fox

"Little Shepherd of Kingdom Come."

"The Kentuckians."

"The Heart of the Hills."

"Christmas Eve on Lonesome" (The Last Stetsom and the Pardon of Becky Day).

Charles Egbery Craddock (Miss Murfee)

"In the Tennessee Mountains."

"The Prophet of the Great Smoky Mountain."

"The Juggler."

Ellen Glasgow

"Barren Ground."

Alice MacGowan

"Judith of the Cumberlands."

## 2. Study Period

### FORUM DISCUSSIONS:

Small groups under leader. It is advisable to give the leader a list of 20 to 25 individuals to whom he can give assignments. The more people who have some part in the work the

greater the interest will be. But no assignment should be more than five minutes. A long paper given by one person on any part of the field will kill the discussion. Three- or four-minute reports on the customs, the language, etc., and then a digest of these reports by the leader to form the basis for discussion.

If possible, have several small groups rather than one large one. This enables the members of the group to have a common interest. For example, a group of the men and of the women and of the young people would have different lines of approach. We list a group of discussion for two classes. One for the men and one for the women.

#### GROUP NUMBER ONE—WOMEN:

##### *First Meeting—*

##### The Land and the People—

The Location of the Southern Highlands.

The Origin of the People: Georgia Crackers; Poor Whites; Southern Highlanders; Mill Folk.

##### *Second Meeting—*

##### The Character of the People:

Language, customs, home life, position of women.

##### *Third Meeting—*

Ethical standards.

Churches and church schools.

Educational work.

Present conditions and needs.

#### GROUP NUMBER TWO—MEN:

##### *First Meeting—*

##### The Changing South—

Industrial condition as it affects the Southern Highlander.

Cotton, agriculture, lumber.

##### *Second Meeting—*

Latent Possibilities in the Highlands.

State and Federal Grants.

Educational Problems.

##### *Third Meeting—*

##### My Brother's Keeper—

Our obligation to this group in America.

My Brother's Keeper, "Am I? Morality says, Yes. Good manners say, No. What shall we say?"

## WORK AMONG SCANDINAVIAN SETTLEMENTS

### *Card Number One:*

#### History and Description\*:

##### NORWAY

"Norway," Hammer.

"History of the Norwegian People," Gjerset.

"Things Seen in Norway," Hammer.

"Norway," Gathorne Hardy.

"The Story of Norway," Hjalmar Borjeson.

"Norwegian Towns and Villages," R. M. McBride.

"Norway Jungman," Beatrix (good for pictures of Norway).

"Norway and the Norwegians," *Geographic Magazine*, 45: 647-696, June, 1924.

##### SWEDEN

"Book About Sweden," Asbrink.

"History of Sweden," Hallendorf.

"Sweden," Heathcote.

"Wayfarer in Sweden," Whyte.

"Swedish Scenery"; *Mentor Magazine*, 17: 23-32, April, 1929.

"Swedish Nation"; *Fortune*, 130: 719-720, November, 1928.

"Soul of Sweden"; *Living Age*, 334: 119-127, January 5, 1928.

"Bounty of Sweden"; *Dial*, 77: 181-199, September, 1924.

"Land of Selma Lagerloff"; *Living Age*, 319: 40-42, October 6, 1923.

### *Card Number Two:*

#### The Life and Character of the People—

##### NORWAY

"Aspects of Norwegian Life"; *Travel*, 40: 5-9, February, 1923.

"Children of Loneliness"; *Survey*, 36: 567-571, September 2, 1916.

"Norway and the Norwegians"; *Geographic Magazine*, 45: 647-696, June, 1924.

"Norwegian at Home"; *Illustrated World*, 38: 540-544, December, 1922.

"The Growth of the Soil and Hunger," by Hamsun (apotheosis of husbandry).

"Kristin Lavransdatter," Undset (mediaeval life).

\* If the local library does not have the books listed it is possible to secure their loan through the Congressional or State Library. The more books on the one subject that are available, the less possibility will there be of one book being in use and so that particular field closed for further reading. If you have aroused the interest of a person enough to get him to the library to look for a book, it is advisable to have enough copies on the subject so that he will read further.

- "The Son Avenger," Undset (rural life).  
 "Peace," Garborg (every-day life).  
 "The People of Juvik and the Trough of the Wave," Garborg (peasant life).  
 "The Last of the Vikings," Bojer (fishermen a few decades ago).  
 "The Immigrants," Bojer (the character of the pioneer immigrants).

#### SWEDEN

- "Wayfarer in Sweden," Whyte.  
 "National Life in Swedish Literature"; *Nation*, 106: 342-343, March 28, 1918.  
 "Swedish Life and Character"; *Mentor*, 17: 23-32, April, 1929.  
 "Sweden's Royal Family"; *Mentor*, 17: 33-35, April, 1929.  
 "Soul of Sweden"; *Living Age*, 334: 119-127, January 5, 1928.  
 "Swedish Nation"; *Fortune*, 130: 719-720, November, 1928.  
 "At Court of King Gustaf" (the social life and customs); *Pictorial Review*, 32: 17, April, 1931.  
 "Sweden, Land of Democracy"; *Living Age*, 323: 670-673, June 27, 1925.  
 "The Wonderful Adventure of Nils," Lagerlof (for the life of Sweden).  
 "Jerusalem," Lagerlof (for peasant of Dalecarlia).  
 "God's Orchid," Bergman, Hjalmar (life in a small town).  
 "Peter Egge," Solstad Hansins (more recent peasant novel).

#### Card Number Three:

##### Scandinavian Literature—

- "Scandinavian Literature," Larsen (a good outline).  
 "Best Books in English on Norway"; *Library Journal*, 55: 176, February 15, 1930 (very good).  
 Four Norwegian novelists—Bojer, Garborg, Hamsun, Knick.  
 "Norway's Best Stories," Larsen, Hamma Astrip (editor).  
 "Swedish Best Stories," Larsen, Hamma Astrip (editor).  
 "Swedish Drama," Strindberg.  
 "Swedish Poetry," Sotrk, C. W.  
 "Drama in Norway"; *Living Age Magazine*, 334: 86, July, 1928.  
 "National Life in Swedish Literature"; *Nation Magazine*, 106: 342-343, March 28, 1918.  
 "Swedish Novelists," Undset, Lagerlof.  
 "Science, Art and Literature"; *Mentor*, 11: 38-40, April, 1923.

#### Card Number Four:

##### Scandinavians in America — Magazines

- "The Marriage of Nations"; *Review of Reviews*, 79: 78, May, 1929.  
 "Vikings of the Middle West" (by Rolvaag; very good); *American Magazine*, 108: 44-47, October, 1929.

"Norsemen in America and at Home"; *Review of Reviews*, 73: 175-178, February, 1926.

"Heirs to the Vikings in America" (character of the first immigrants); *Current History Magazine*, *New York Times*, 23: 616, 1925, (good).

"And West Is West" (Norwegians in United States); *Saturday Evening Post*, 196: 12-13, March 15, 1924.

"And East Is East Sweden in U. S."; *Saturday Evening Post*, 196: 6-7, February 23, 1924.

"Swedes in U. S."; *Literary Digest*, 60: 34, January 25, 1919.

"Swedish Protest from Seattle"; *Nation*, 108: 719, May 3, 1919.

"America Through Swedish Glasses"; *Ind.*, 118: 484; May 7, 1927.

"Norwegians in U. S."; *Literary Digest*, 60: 39, February 8, 1919.

"Norway's Contribution in Education"; *Education*, 45: 513-522, May, 1925.

"Background of Swedish Immigration"; *American History Review*, 31: 708-723, July, 1926.

"The Swedes Among Us"; *American Mercury*, 8: 9-13, May, 1926.

"New York Versus Stockholm"; *Living Age*, 329: 685, June 26, 1926.

#### The Scandinavian in America — Novels

- "Pure Gold," "Peder Victorious," "Giants of the Earth," Rolvaag.  
 "Red Rust," Canon, J. C.  
 "So Big," Ferber.

#### 1. Preliminary Period

##### POSTER MATERIAL:

Posters to arouse interest in Scandinavians—

The following firms will supply posters free or for a nominal charge:

##### NORWAY:

Norwegian American Line, 22 Whitehall St., New York City. Jacob Steffens.

##### SWEDEN:

Swedish State Railways, 551 Fifth Avenue, New York City.  
 Swedish American Line, 21 State St., New York City.

#### 2. Study Period

##### FORUM DISCUSSIONS

##### Group Number One—Women

##### First Meeting:

The Scandinavians at home—

The history of the countries.

The character of the people and their literature.

## Second Meeting:

The Scandinavians at home continued and the emigration to America—

Social and religious life of the people in America.

Cause and date of immigration; type of pioneer.

## Third Meeting:

The Scandinavian in America—

The settlement in America; States settled.

The social and religious life in America.

Their contribution to American life.

Their needs and problems.

*Group Number Two—Men*

## First Meeting:

The Melting Pot—

Emigration to U. S. The Quota. Northern and Southern Europeans.

## Second Meeting:

The Farmers of the Middle West.

The Farm Party, Past and Present.

## Third Meeting:

The Farmers of the Middle West (continued).

The Farm Party, Present and Future.

## 3. Third Period—General Lecture

Suggested material:

Stereopticon lectures can be obtained from the Central Distributing De-

partment, General Council Presbyterian Church in U. S. A., 156 Fifth Avenue, New York City.

Lecture No. 22N, "To Keep America Christian," 65 slides, illustrating all phases of the work of National Missions.

Lecture No. 27N, "Landmarks and Cornerstones." How National Missions grew up.

Lecture No. 18N, "At Work with the Immigrant." The Old World backgrounds from which the immigrant has come; of his new life in America.

Lecture No. 6N, "The Little Towns and the Open Country." Rural life as a whole; the problems it presents; the relation of the church to everyday life of the people.

## Material for general lectures:

Article, "Home Missions and the Modern World," by Carl Wallace Petty. Given at the National Home Missions Congress and published by Council of Women for Home Missions and the Missionary Education Movement, New York City.

The following chapters from "The Adventures of Mr. Friend," by Harold Hunting: A Square Deal for Apple Growers, The Church and World Farmers.

The following chapters from "God and the Census," by Robert McLean: The Church and the Community, The Fight for Civic Righteousness, There Had to Be Schools, The Church and Bread and Butter, Why Does the Enterprise Lag, This Means Me.

## A SERIES OF WORSHIP SERVICES\*

(In Outline)

For Missionary Meetings on Rural Peoples and Problems

(For Young People or Adults)

Arranged by Mrs. Myron S. Collins, Editorial Sponsor of *The Kappa Phi Candle Beam*, Morgantown, W. Va.

## JESUS AND NATURE

But one—but one—oh Son most dear,  
And perfect image of the Love Unseen,  
Walked every day in pastures green  
And all his life the quiet waters by  
Reading their beauty with a tranquil eye.

To Him the desert was a place prepared  
For weary hearts to rest;  
The hillside was a temple blest,  
The grassy vale a banquet room

Where he could feed and comfort many  
a guest.

With him the lily shared  
The real joy that breathes itself in  
bloom;  
And every bird that sang beside the nest  
Told of the love that broods o'er every  
living thing.

He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daybreak fling  
His net across the waters gray and cold

\* Poem upon which the series is based—to be read at first service and in part, at least, at succeeding meetings.



And all day long the patient reaper  
His curving sickle through the harvest  
swing  
gold.

So through the world the foot path way  
he trod.

Breathing the air of heaven in every  
breath;

And in the evening sacrifice of death  
Beneath the open sky he gave his soul to  
God.  
—Henry van Dyke.

Subjects for a Series on "Jesus and  
Nature":

1. *The Sea*—

Walked—"All his life the quiet  
waters by  
Reading their beauty with a tran-  
quil eye."

Ref.—Matt. 13: 1-3; Mark 4: 1.

2. *The Desert*—

"To him the desert was a place  
prepared  
For weary hearts to rest."

Ref.—Matt. 4: 1-11; Mark 1: 35.

3. *Hills and Mountains*—

"The hillside was a temple blest."  
Ref.—Luke 6: 12; Matt. 5: 1-2.

4. *Valleys*—

"The grassy vale a banquet room  
Where he could feed and comfort  
many a guest."

Ref.—Mark 6: 35-46.

5. *Flowers*—

"With him the lily shared  
The real joy that breathes itself in  
bloom."

Ref.—Matt. 6: 24-34.

6. *Birds*—

"And every bird that sang beside  
the nest  
Told of the love that broods o'er  
every living thing."

Ref.—Matt. 6: 24-34.

Songs appropriate for this Series:

"Fairer Lord Jesus."

"For the Beauty of the Earth"—especial-  
ly first two verses.

"This Is My Father's World."

"Song of Galilee."

"Into the Woods My Master Went."

"Trees"—Kilmer.

"All Things Bright and Beautiful."

"God of the Earth, the Sky, and the Sea."

"The Spacious Firmament on High."

"When Morning Gilds the Skies."

Unison prayer for use with this  
Series:

Our Heavenly Father, Father of  
Christ, help us to walk with nature as  
did Christ. May our hearts be, as his,  
open and ready to draw from her our  
refreshment from the irritations of life  
and our invigoration to meet future ones.  
Let our eyes like His, see her beauty and  
the great goodness and power in the  
changing seasons, in the early dawn, in  
the glorious sunset, in the night under  
the silent stars, in the day with its rich  
gifts of color, fragrance, and song. Give  
us Christ's capacity for joy in life and  
grant us the power to pass on to others  
his message of gladness. Amen.

JESUS AND RURAL PEOPLES

Verse from poem, picturing three  
types of rural folk:

"He watched the shepherd bring  
His flock at sundown to the welcome  
fold,  
The fisherman at daybreak fling  
His net across the waters gray and  
cold  
And all day long the patient reaper  
swing  
His curving sickle through the har-  
vest gold."

1. JESUS AND THE SHEPHERD

(See fuller outline)

"He watched the shepherd bring  
His flock at sundown to the welcome  
fold."

Ref.—Luke 2: 8-20; Luke 15: 1-7;  
Matt. 25: 31-46.

Songs—

"Saviour, Like a Shepherd Lead Us."  
—Psalm 23.

"The King of Love My Shepherd Is."  
—John 10: 16.

"The Lord Is My Shepherd."—Matt. 9:  
36.

Solo—"The Ninety and Nine."—Matt.  
10: 1-7.

Paintings—

"The Good Shepherd" and others.

Stories, etc.—

"Katrina's Good Shepherd."  
The Indian's 23d Psalm.

Short talks—

Shepherd Peoples of Today—Where  
They Are Located—Their Needs.  
How Missions Can Help to Meet These  
Needs.

## 2. JESUS AND THE FISHERMEN

"He watched—  
The fisherman at daybreak fling  
His net across the waters gray and  
cold."

Ref.—Matt. 4: 17-22; Mark 1: 16-18;  
Matt. 13: 47-50.

*Songs—*

"Peace, Be Still."  
"Let the Lower Lights Be Burning."  
"Dear Lord and Father of Mankind."

*Paintings—*

Zimmerman's "Christ and the Fisher-  
man" and others.

## 3. JESUS AND THE FARMER

Watched—"All day long the patient  
reaper swing  
His curving sickle through the harvest  
gold."

Ref.—Mark 2: 23; Matt. 13: 1-23.

*Songs—*

"We Plow the Fields and Scatter."  
"Bringing in the Sheaves."  
"Far and Near the Fields Are Teem-  
ing."

Ref.—Matt. 13: 24-30 and 36-43; Mark  
4: 26-29.

*Paintings—*

"The Gleaner."  
"The Angelus," etc.

*Stories—*

Ruth—May be dramatized from the  
Scripture.  
"The Angelus."

## AN IDEAL SOCIETY

BY MRS. S. M. HAZLETT, *Hustis, Fla.*

An ideal society is one that will go  
Upward and onward each day;  
With hearts full of love and eyes that  
can see  
All the guideposts along the way.

We come to a guidepost of MOTIVE in  
sight

Ah! what is your motive, I pray?  
Did you join us for love of the cause we  
uphold:

For the Christ whom you strive to  
obey?

Or are you the one who puts self in the  
way,

Who wants just to be counted in?  
Then, turn, read the guidepost, "Go—  
love—preach—pray"

And help with true motive to win.

We journey along, true motive is ours;  
But what means this next post to you?

PROMPTNESS it reads: are you always on  
time,

Are you ready your duties to do?

Or are you so tired—so ready to shirk?  
Is laziness your only sin?

Then—stop—read the guidepost, "Be  
ready—on time"

And help us with promptness to win.

Behold the third guidepost, GOOD CHEER  
it may read

Just reading the words makes one  
glad;

Do you do with good cheer what you're  
asked to do here;

Are you willing and happy to lead?

Or are you so sad and ready to groan

And critical of all who take part?  
Then—stop—read the guidepost, "Be  
cheerful, be brave"

And strive on with gladness of heart.

We reach the next guidepost and FAITH-  
FULNESS see

And reading, our thoughts run on thus,  
Are you following on to do the Lord's  
will

Do you still "carry on" while you  
trust?

Or are you so weak—afraid you may  
fail,

With the spirit of hope very faint?

Then stop—read the guidepost—consider  
the goal

And remember the giver of strength.

The next guidepost SERVICE looms now  
into sight

Ask yourself what you can give:  
Time, talents and money, yea, and your-  
self

Can be spared to help others live.

Or are you so happy in pleasing yourself  
And just a few friends whom you  
reach?

Then stop—read the guidepost and get  
His command

"Go unto all nations and teach."

Look long on this guidepost—the guide-  
post of PRAYER

And Oh! what a help it can be;  
For with it one enters that circle of love  
And all other perfections see.

It helps us in motive to be what we  
should

And leads us each day to improve;  
Then stop—read this guidepost and ask-  
ing for strength

Go upward and onward in love.

*Note:* Make the guideposts out of white  
bristol board. Completely cover each with a  
different shade of cheesecloth; uncover as  
each is referred to. This is effective for use  
on "New Members' Day."

# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 East 22d Street, New York  
*Council of Women for Home Missions*

FLORENCE G. TYLER, 419 Fourth Avenue, New York  
*Federation of Woman's Boards of Foreign Missions of North America*

## BOOKS FOR THE PHILIPPINES

BY FLORENCE G. TYLER

It is difficult to keep up with the flood of good books. Many intelligent people buy books, read them, place them on their library shelves and never look at them again. There is a place where these books would be read over and over again—almost memorized.

Thirty years ago America began to build up a public school system in the Philippine Islands. Over 5,000,000 Filipinos have attended these schools. They are "education mad," but often too poor to buy their textbooks. After they learn to read, they have no public libraries and few worthwhile books in their homes. Think of spending many years learning to read and then of having nothing on which to try your skill or to feed the mental appetite which has been created.

The Christian Literature Society of the Philippines, representing almost every denomination, is establishing libraries all over the island. Books addressed to them at Manila, P. I., will be carefully assorted and sent where they will be used most constantly in circulating libraries, student dormitories, private schools, hospitals, Sunday-school libraries, pastors' homes, prisons, reformatories, leper colonies, etc.

A little slip will be pasted in the front which says: "Dear Filipino Friend: I found this book interesting and helpful and would like a letter from you telling me what you think of it." This little slip will bear your name and address if you send it with your books.

Pick out three or four books which you have liked especially and try this

new plan of building libraries for the Philippines. If your whole church is interested, books may be shipped by freight at twenty dollars a ton. Book showers are in order but send only the best.

## CHRISTIAN LITERATURE IN INDIA

*The Need for Advance*  
BY WILLIAM PATON

Of all the avenues along which the message of Jesus Christ is reaching the people of India none is more important than that of Christian literature. There are many who would say that in proportion to its importance it is the most neglected part of our missionary work. Our minds are accustomed to think of evangelistic work, of educational work, of medical work and even of certain kinds of social work, but we have not yet learned to think of Christian literature as a department of the whole enterprise worthy to be set alongside any of the others, and at the same time entering as a necessary element into them all.

Christian missions have been at work for a long time in India, and in comparison with some areas India may perhaps be regarded as better equipped with regard to Christian literature; yet it may be said without fear of challenge that even now the total provision is miserably inadequate. There are major vernaculars spoken by millions of people which possess no "Life of Christ," no "Life of St. Paul," none but a few inadequate commentaries, a very few devotional works, and literally nothing else. There are only three Bible dictionaries in all the vernaculars of India. In addition to the lack of such

devotional and expository literature as is needed by the pastors, Bible workers and catechists, there is an even greater lack of decent general literature imbued with a Christian spirit such as is suitable for reading by the mass of literate Christians. It cannot be too strongly emphasized that our outlook on the question of Christian literature must include the provision of such sane general Christian literature as the ordinary young person in all countries ought to be able to use.

Literacy is increasing rapidly in India and this fact adds a new urgency to the need for Christian literature. The Punjab, where the most rapid progress has been made, expects to have the bulk of its boys of school-going age in school at an early date. Missions all over the country are striving with the problem of the education of mass movement Christians. Never was more attention given to the development of rural work both by Christian missions and by government agencies of all kinds. It is universally agreed that an illiterate church must be weak both in power or resistance to the anti-Christian forces that beat upon it, and in power of self-propagation. Nevertheless, the question facing us all over India is, what are the boys and girls who are learning to read going to be given to read? When they have learned to read, are they to be left to the cheap material, often of more than doubtful morality, supplied by the vernacular press?

The provision of Christian literature in India assumes a fresh urgency in view of another fact. All over the educational policy of India is being discussed, and both in India and at the home base there is a desire for greater efficiency and higher quality in schools and colleges, and there is discussion of the need of more intensive work. It is not to prejudice any future decisions if it is suggested here that conceivably a wise missionary policy may find it necessary to restrict the number of schools and colleges under direct Christian control in order to create a deeper impression on those who attend

them. Suppose such a development were to take place and the total number of boys and girls, young men and women in Christian schools and colleges be diminished, it must still be recognized that in Christian literature properly used and developed we have an instrument which can be used in reaching far greater numbers of people than our direct educational work can ever touch. It is hardly too much to say that we have yet scarcely begun to use this weapon as it might be used.

The best educational and government minds of India are at one with the missionaries in this. Let us hear Mr. F. L. Brayne, the Punjab official whose rural work has attracted widespread attention: "The removal of illiteracy in England," he writes, "was merely the opening of the doors of a treasure house of literature unequalled in the history of the world. . . . But what is there in the Punjab for our youth to exercise their newly acquired art on? . . . The Educational Department proposes to lead all the children of the Punjab to a feast but the table is almost bare. . . . I fancy that if the literature came into being the desire to read would seem to be born."

## **WE HAVE SEEN HIS STAR AND ARE COME TO WORSHIP HIM**

### **A Symposium**

Behold wise men from the east came saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. . . . and opening their treasures they offered unto him gifts, gold, frankincense and myrrh."

Some two thousand years later in a little bark hut in a Bulu village two women were making ready their gifts that they might worship their King. It was to be their first white Christmas. The pastor had announced the previous Sunday that this year they would give gifts to the sick and the poor in remembrance of the Christ Child's birth.

"What a blessing that my hen laid an egg this morning," said little old

widow Abom. "Only yesterday I said, 'And does a widow who walks only in weeds have anything to give?'" As she spoke she raised a hen from a basket in the corner and taking out a fresh white egg wrapped it in a strip of dried plantain leaf.

Mezene, her daughter-in-law, stirred the fire under the black kettle till the dark corners of the thatched house were bathed in a ruddy glow and in her dark face was revealed the joy of giving. Presently she removed the cover and took out a large peanut roll. She had spent many tedious moments shelling, roasting, and grinding the nuts and now it was ready, a gift with which to worship her King.

Soon they joined the other villagers out in the street. Aben, carefully adjusting her baby in its leather straps on her hip, said, "I am going to give my *edima jom* (most cherished possession), my best necklace and bracelets, for God has answered my prayers and given me my baby."

And so they talked over their gifts along the way. "My husband is taking a salt fish," said one. "And mine, a sack of salt," said another. And oh, marvel of generosity, "Mine, a goat," said a third. Others joined them, hands laden with baskets of food, rolls of cassava, hands of plantain and bananas, bundles of peanuts or gourd seed. Men, women, and children, some in gay and festive attire, others only in "weeds," but each with a gift in his hands.

The chatter ceased as they entered the bark church, festive with its palm branch arches and red hibiscus flowers. As they passed, each laid his gift on the table. "The poor will see much happiness this day," they whisper as they see the gifts piled high beyond their greatest expectation.

"Joy to the world! the Lord is come," everyone sang, till the whole hilltop echoed with the glad refrain. Followed a hush during the prayer and the reading of the beautiful story of the Christ Child's birth, and of the wise men who worshiped Him with their gifts, gold, frankincense and

myrrh. Rich gifts those! But these humble offerings of the tribe of Bulu and their simple worship of song and prayer, will a King accept these? Harken to the answer of the King Himself, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

## THE WORLD COURT AND THE WORLD

BY ESTHER EVERETT LAPE

*Member in Charge, The American Foundation*

Women whose interests range over the missionary projects of Asia, Africa, Latin America and the Islands of the Sea know well the necessity for reasonable, peaceful, and constant means of resolving the difficulties which arise from time to time between nations, the most civilized as well as the most backward. Indeed, the more complicated the economic order of a country becomes, the more likely it is to become involved in all kinds of disputes with other countries over raw materials, over trade routes, over treaty rights, etc. This article is, therefore, given not to arguing for the World Court, or for the adherence of the United States to it, for it may reasonably be assumed that readers whose minds have been nourished by careful study of the problems besetting the missionary movement all over the world need no persuasion to support the outstanding existing means of peaceful settlement through law.

The question of completing the adherence of the United States to the Court is expected to come before the Senate early next winter. The question is not whether we shall adhere, but whether the terms under which it is now proposed that we complete our adherence fully satisfy the conditions attached by the Senate when it voted for our adherence in January, 1926. The President and the Secretary of State and many other thoughtful leaders believe that they do, and in December, 1929, the President authorized the signature of the three protocols by the United States. They now await ratification, to which the

Senate must "advise and consent." These protocols or treaties are:

1. The protocol of signature attached to the Statute of the Court.

2. The protocol covering proposed amendments to the Statute of the Court.

3. The accession protocol, which accepts the reservations attached by the Senate to its 1926 resolution of adherence.

Surely the United States should join the fifty-four nations already in the Court and throw her influence clearly behind this successfully functioning agency for the application of the principles of international law to disputes arising between nations.

In the nine years of its existence the Court has given sixteen judicial decisions and eighteen advisory opinions. The largest number of cases arising out of any one situation—six decisions and two advisory opinions—were between Germany and Poland on various questions of the property and personal rights of Germans and of persons formerly German in the territory that passed from Germany to Poland after the War. Many of the other cases the Court has dealt with have arisen out of the readjustments after the War—boundaries, mandates, the respective rights of new neighbors, etc. Other cases have dealt with the responsibility for an accident on the high seas between ships of different nationalities, with a conflict on nationality laws, etc. Every decision the Court has handed down, whether a formal judgment or an advisory opinion, has been accepted by the nations concerned in the dispute.

The habitual use of judicial means of settlement is the shortest and the surest road to disarmament and to peace. It is also—and this point is of particular interest to those who are concerned for the weaker nations of the world—the shortest and surest road to international justice. No one pretends that there is justice in the decisions reached by war; and even arbitrations are likely to be founded upon expediency and compromise

rather than upon justice. But the World Court is in fact as well as in official title the Permanent Court of International Justice. In a number of instances judges on the Court have voted against the position taken by their own countries—the British judge against the British contention, etc. Decisions are reached upon a basis of law and equity and upon no other grounds.

The United States will be a part of this Court when the three protocols awaiting the consent of the Senate to ratification are ratified. The debates will presumably begin in December. At that time the senators should have clear evidence of the interest felt by their constituents in early ratification.

Detailed information concerning the whole Court question is available without charge from The American Foundation, 565 Fifth Avenue, New York, N. Y.

### THE AMERICAN INDIAN MOVES AHEAD

BY HELEN M. BRICKMAN

"The Indian problem in the United States," says Dr. Ray Lyman Wilbur, Secretary of the Interior, "is one that has been constantly with us from our beginning as a nation but which is now approaching dissolution."

Of the 350,000 people of Indian blood in this country, about 200,000 are still wards of the Government. Many, while nominally wards, are quite able to care for themselves and to assume full citizenship. It is the policy of the present administration to sever its ties with these Indians as quickly as this can be accomplished without interfering with their property rights.

Very few people realize that there are still 200 Indian reservations in 26 states and that 58 languages are still spoken. Oklahoma has 120,000 Indians; Arizona about 49,000; South Dakota 23,000; New Mexico 22,000; California 19,000; Minnesota 15,000; Montana and Washington each 13,000 and Oregon 4,518.

More and more the Indian people are coming in contact with the other

people of this country and are adopting their customs and their language. It seems inevitable that the Red Man will, within the next decade, lose many of his racial characteristics and become an integral part of the prevailing civilization of this country.

Through the 126 day schools, 58 reservation boarding schools and 19 large boarding schools located away from the reservation, some 65,000 young Indians are already receiving much the same type of education that the average white child is getting. Within the last year these schools have reached a new standard of efficiency and effectiveness. Competent and well-trained personnel is being recruited. The old uniform curriculum has been abandoned and each school is now following the courses of study prescribed by its state. In the boarding schools 37.8 cents per day per child as compared with eleven cents is now being spent for food. There is an annual clothing allowance of \$40 per child as against \$22. Labor-saving devices have been installed, thus relieving the children from performing the bulk of the manual work. The children in the boarding schools now perform only such tasks as might be expected of any children in a well-regulated home. The old military method of discipline is being discarded and competent boys' and girls' advisers appointed to the schools. Not only do these Indian children receive good academic training but special emphasis is laid upon training for trades and vocations. For those who should have more advanced training and education, scholarships are being sought.

On the reservations the thinking of the Indians still follows pretty much that of former years when the Red Man lived a life no longer possible for him today. These Indians find little to occupy their time and there is very little opportunity to earn a livelihood. It is for this reason that the young educated Indians are not urged to remain on the reservations but are being helped to find work in towns and

cities. One of the great tasks confronting all agencies at work with the Indians is that of making them economically self-supporting. If the Indian is to support himself and his family he must not only have the proper education and training but also the proper employment. To this end special employment centers have been established by the Government at six strategic points throughout the country.

The Indian Bureau, itself, has been lately reorganized, a cabinet form of government having been established with each line of work headed by a technical expert. This new Indian "cabinet" places an emphasis upon "human relations." Dr. W. Carson Ryan, Jr., formerly Professor of Education of Swarthmore College, has become the Director of Indian Education. Dr. M. C. Guthrie, detailed to the Indian Service in 1926 by the United States Public Health Service, is Director of Health. A. C. Cooley, formerly in charge of demonstration on federal reclamation projects is Director of Agricultural Extension and Industry. Coordinating these three divisions is an experienced social executive, Robert T. Lansdale, formerly Executive Secretary of the Council of Social Agencies of Montclair, New Jersey, and member of the staff of the New York School of Social Research. Mr. Lansdale is an assistant to the Commissioner of Indian Affairs. He is known as Assistant to the Commissioner on Human Relations. This outline of reorganization, worked out under the direction of Mr. Charles J. Rhoads, Commissioner of Indian Affairs, and Mr. J. Henry Scattergood, Assistant Commissioner, in consultation with Dr. Wilbur, brings great satisfaction to those who have been anxious that the affairs of the American Indian be administered more expertly.

Never before have the churches had more opportunity than at present to advance their work among the Indians. The present administration is most anxious that the spiritual wel-

fare of the Indian be not neglected. Recently, through the influence of the Indian Service Committee of the Home Missions Councils and the Board of Indian Commissioners, letters were sent by the Indian Commissioner to all superintendents on the field, suggesting that they call conferences to be attended by missionaries and government employees in order to "develop lines of cooperative effort which will promote active participation in a common program." The mission boards, in turn, have sent letters to their missionaries, urging them to cooperate with the local government officials and to promote the government program in every way possible.

### A TRAGEDY OF RACE

By N. USAMI

I look out on life, as it were, with a double lens. My father was born in Kyoto, Japan, of pure blood, the loyal subject of the Mikado. Trained in the University of Tokyo, he came early to America and settled in California. My mother was daughter of a clergyman, was wooed by my father, and finally they became man and wife. I was born in a beautiful valley of California.

Her father and mother had disowned her, and that is why she never mentioned their names in my presence. A feeling of great hatred to them entered my heart, and it is still there, fiercer than ever. Mother's God is a God of forgiveness, and I hope he will forgive the nursing of that feeling which I don't want to part with. Father's God is harder to understand, but if he can't forgive he is no God.

When mother took ill unto death, I hurried from the University of California to her side, and was never out of her presence. To me she turned for her every want. Her religion was as sacred as a dram of radium, and as silent and powerful in its working. When I recall the great spirit of my mother, her holy passion, her god-like devotion to her only child, her loyalty

to my father, I long to kneel in a quiet spot and pray to her.

The greatest kindness that has been ever bestowed upon me was the work of a young Hebrew in my college life. He has done more to soften my heart than any power other than my own mother.

At times the appeal of Shintoism reaches me like a faint, far-off cry, then the God of the Hebrews is heard in the life of the young man who befriended me, and then the God of the Cross comes home, in the spirit life of my mother.

### THE OPTIMIST'S CREED

*Promise Yourself—*

To be so strong that nothing can disturb your peace of mind. To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.  
—*Selected.*

### INDIAN CALENDAR

January	Moon of the falling flake.
February	Moon of the frozen lake.
March	Moon of the wind's loud voice.
April	Moon of the raindrops choice.
May	Moon of the springing grass.
June	Moon of the sassafras.
July	Moon of the melon yield.
August	Moon of the clover field.
September	Moon of the reddened leaf.
October	Moon of the golden sheaf.
November	Moon of the wild bird's flight.
December	Moon of the long good night.
—HAZEL HARPER HARRIS.	





# WORLD-WIDE OUTLOOK



## WESTERN ASIA

### Is Mohammedanism Waning?

A WRITER in the *Jewish Missionary Intelligence* says that on visiting Istanbul (Constantinople), he saw but one old Moslem at prayer, and one other making his preparatory ablutions. In the famous Mosque, St. Sophia, there was not one worshiper apparent; in the street not a fez, nor a veiled woman was to be seen. A woman guide wearing a badge to indicate that she was one of the recognized guide corps of the city, spoke English well, smoked cigarette after cigarette, chaffed, scolded, and held her own with her fellowmen guides. Orthodox Mohammedanism was practically dead in Istanbul. Patriotism has taken its place to some extent.

### Hospice in Jerusalem

FOR the benefit of Presbyterian visitors to Jerusalem, and to make it possible for them to receive the Sacrament of the Lord's Supper in their accustomed manner, a group of buildings comprising a Church and a Hospice has been completed on a commanding site overlooking the road to Bethlehem. The *Quarterly Register* says that this was the result of a joint undertaking of the Church of Scotland and the United Free Church. The Hospice is now open. It has accommodation for about twenty visitors, and includes a library with already over 500 volumes relating to Palestinian subjects. While intended primarily for students, ministers, missionaries, members of all Presbyterian Churches will be welcomed.

### Modernized Palestine

WITH the completion of three hydro-electric power stations on the historic river Jordan, with the ribbing

of the long, narrow valley of the Holy Land with concrete canals, and the utilization for a storage reservoir of the Sea of Galilee on whose waters Christ walked two millenniums ago, the Holy Land is becoming modern and industrial.

And with the diversion of seasonal flood waters of the Yarmuk and the Jordan Rivers into the Sea of Galilee as a huge reservoir, and with the building of suitable dams and canals, 5,000,000 tons of water will be at the disposal of engineers every day during both the wet and dry seasons. These three power stations will total 48,000 horse-power output, and are the first step in a plan for the complete electrification of Palestine.

The first of these power stations is now completed at Jisr-el-Mujameh, drawing its water-power from a canal carrying waters from the Yarmuk River, a tributary to the Jordan. This station delivers 18,000 horse-power in electricity, with provisions for doubling this amount.

All three power plants together will supply the needs of every city, town, and agricultural settlement in Palestine. The government is to regulate the charges in a manner similar to the way public utilities are regulated in the United States.—*Science News Letter*.

### Unrest in Palestine

THE present situation in Palestine is reported to be serious because of Arab hostility against the British officials as a result of the recent clashes at Nablus.

The Moslems believe that when the Indian problem is less acute these 70,000,000 Moslems will be ready to help their fellow religionists in Palestine.

Shaukat Ali, noted Indian Moslem leader, who wears home-spun Moslem clothing and Moslem footgear with American horn-rimmed spectacles and smokes an expensive Havana cigar, says:

"The achievement of an understanding between the Arabs and the Jews must be preceded by the latter's renunciation of their national home idea, willingness to have restriction of immigration and revocation of the Balfour Agreement."

#### Medical Advance in Persia

**T**HE Government has taken over the control of all medical work in Persia, in so far as not allowing any one to practice medicine unless he has a Government license. This does not mean a diploma, nor imply any special knowledge of medicine, inasmuch as licenses were granted those already practicing. But hereafter, no license will be issued except to those having had five years' study of modern medicine, or a foreign degree. Thus, in the course of some twenty years, the old practitioners will have passed. Persian doctors have attained a much higher standard of medical knowledge and skill, which emphasizes the necessity for mission hospitals keeping abreast of the times.

Medical missionaries are now obliged to send their diplomas to Teheran to be registered, and no unlicensed practice is allowed. The Government is also demanding endless statistics of hospitals, together with the most minute details of the use of drugs coming under the Dangerous Drugs Act.

#### INDIA—BURMA—CEYLON

##### India's Moslems Fail to Agree

**T**HE negotiations going on between the two political parties among Moslems with a view to arrive at an agreement on the question of Moslem representation on elected bodies which will come into being as the result of introducing a new constitution in India have broken down, and the leaders of both parties have issued statements

blaming each other for the result. The Moslem nationalists take their stand on the principle that separate electorates are an evil, which if tolerated at all, should be tolerated temporarily as a necessity. On the other hand the perpetuation of separate electorates is a fundamental point in the creed of the other Moslem party. This vital difference was found impossible of settlement, and once again the Moslems are in a disunited condition unable to make their united demand known to Mr. Gandhi.

#### Church Union in India

**A**T THE Delhi Round Table Conference on Church Union representatives were present from the Anglican Church, the United Church of North India, the Methodist Episcopal and Wesleyan Churches, the English Baptists, and Church of the Brethren, and the Society of Friends. The *New Outlook* reports that it was agreed that negotiations for a comprehensive Church Union in Northern India should proceed. In Church polity there should be congregational liberty in the life and activity of the local church: responsibility for government should vest in synods or representative councils, with clerical and lay members; and there should be superintendents or bishops. Several delegates emphasized the necessity of avoiding the term "Historic Episcopate." The Conference thought that a South India Scheme in its present form was not quite adequate to the needs of North India, but desired a conference to consider the principles to be adopted in the formation of a United Church for India. Meantime steps are being taken in the direction of a smaller union between the Methodist Episcopal Church, the English Baptist Community, and the United Church of Northern India.

#### Wanless Tuberculosis Sanitarium

**A**FTER many years of planning for a tuberculosis sanitarium, Sir William Wanless, of Miraj, acquired 100 acres of land in 1924, paying for it

with hospital receipts. Opposition hindered the project, and it was not until 1931 that patients could be admitted.

Dr. Wanless retired and returned to the United States in 1924, but was recalled to India last year to promote the work he had begun and as a result the sanitarium has added five cottages to the original six.

A host of Indian friends, mostly Parsees, have given various sums, aggregating a large amount and it is expected to build another doctor's bungalow, more private wards and cottages, public wards and kitchens, nurses' home, X-ray, operating, laboratory and office blocks, and a chapel.

#### **Opportunity Widens**

**T**HE Farm Machinery Laboratory at Allahabad, the largest and best equipped building for the purpose in India is now completed. Arrangements have been made by Dr. Sam Higginbottom with Allahabad University for a degree course in agriculture, the university to teach the basic science, the Agricultural Institute to teach farm crops, animal husbandry, dairying, fruit and vegetable culture.

On April 15th the first "Farmers' Institute," was opened with a regular program of demonstrations and lectures in Hindustani and English for farmers, village workers and missionaries. Dr. Higginbottom also states that political tension has lessened since the acceptance of the Gandhi-Irwin agreement, though one problem seems beyond reach of solution—that of communal representation, an extremely divisive system which results in riots between Hindus and Moslems. This is not so much a religious as an economic struggle for official preferment.

#### **A Fruitful German Mission**

**T**HE MOST fruitful stations of German missionaries in India are those of the Breklum Mission in the southern Telugu field, which was held for the Breklum Mission during the war by the United Lutheran Church, and was restored to the Breklum Mission a few

years ago. The congregations have as many applicants for baptism as members and cannot respond to all the requests for teachers and even for visits to villages. In many places the inquirers, at their own expense, are building chapels and in others they furnish free labor for their erection.

#### **Rebellion in Burma**

**T**HE rebel situation continues to be the curse of this land and the lives of tens of thousands of helpless villagers. Rebel activities have drifted eastward over the Pegu Yomas into the vicinity of Pegu and our Methodist village work has begun to feel the impact very sorely.

The most promising and progressive village work we have centers at Ingouk, a backwoods place. The work began there eight years ago when the Rev. J. R. Boyles, on a dry season itinerating trip, chanced to come upon this place and found that through the unusually effective witnessing of two obscure Burmese Christians the chief men of the place were ready to accept the privileges and responsibilities of Christian living. The fact that this place happened to be inhabited by a sect of theistic Buddhists made the approach easier. From that beginning there developed something nearer to a village mass movement than we usually see in Burma. The work resulted in changed lives from the first. Soon a church building was erected for worship and vernacular school uses.

In recent weeks it has been known in the village that rebel organization was under way. In the whole locality, there is only the one center where Christian morale and loyalty held the people steady. Their neighbors were falling fast under the allurements or compulsion of the rebel organizers. As a safety measure the police ordered the surrender of guns held by licensees.

Sunday, the 12th of July, was a gloomy day in the Pegu Burmese church when the little group of chief persons from Ingouk heard the sad news that the rebels had burned the

church and parsonage, that many of the people of the village were scattered to other places and that the rebels had forced into their company one of the Christians who, before he became a Christian had been ready enough to share in the doings of dacoit bands.

It turns out very fortunately that the wooden building to replace the Pegu Chinese school which was destroyed in last year's earthquake is almost completed. It will offer shelter to at least thirty refugees if necessary; and the Chinese official board has consented gladly to its use in that way. An appeal has just been received from the Rev. U On Kin for local circulation among the Methodist churches in Burma in behalf of relief for our people who have been forced to leave their homes.—*H. J. H., in The Indian Witness.*

#### Eager Hearers in Ceylon

**T**HERE is a great hunger among the people of Ceylon for the Gospel. Crowds gather round about us on the street corners where we take our stand to preach and the words of our Lord are exemplified when He said "And I, if I be lifted up, will draw all men unto me."

At the close of one service when the invitation was given, backed up with the promise, "Him that cometh to me will in no wise be cast out," a Buddhist stepped out, spread a cloth on the ground and knelt in prayer. Another man who was a bit under the influence of drink, but was able to understand what he was doing, knelt down to pray. The people were surprised and pressed in on us so much that the place was blocked. The man confessed that he was anxious to be rid of the demon drink and that there was no other power on earth that could help him. He left us rejoicing.

Our street preaching reaches the poor, the outcast, the untouchable and the helpless, people who are outcasts from society and victims of drink. The majority are Buddhists, Hindus and Mohammedans to whom the Gospel is preached in the vernacular.

The work in the Colombo jail is being carried on regularly and the prisoners look forward with keen interest to the Sunday morning services. The men ask eagerly for religious literature, and a great change has come over their lives. A few gramophone records of Gospel songs and hymns would be of great help in this work among prisoners. Pray for this work.—*G. D. Lemphers, Nugegoda, Ceylon.*

#### CHINA

##### Great Floods

**T**HE American Red Cross has recently voted to send \$100,000 to aid the flood sufferers along the Yangtse River in China where the flood was reported (August 19th) the worst in over sixty years. This money will be transmitted through the State Department to Walter A. Adams, American Consul General at Hankow.

From Hankow it was reported that thousands were drowned as the flood undermined cities and destroyed the farms upon which the country has depended for food. The flood waters reached a height of 53 feet six inches, compared with the previous record in the 1870 flood of 50 feet six inches and the highest point of land in Hankow was five feet under water. The Hankow Bund was seven and one-half feet below the surface. One of the principal dikes protecting the old city of Wuchang, across the river, gave way. Whole towns and villages have been wiped out and epidemics threaten the survivors.

The Grand Canal and other water courses have brought floods also in southern Shantung and in Hupeh provinces. It is estimated that 400,000 have died and 50,000,000 are threatened with starvation.

The Nationalist Government already has made about \$600,000 available for relief work, and many government employes have been drafted for flood relief work. A Chinese domestic loan of \$6,000,000 was also proposed for flood relief and 15,000,000 bushels of wheat are to be sent from America, at low

cost—it should be donated if China will end the waste of internal warfare.

The Protestant missions having work in Hankow, Wuchang and Han-yang are: American Bible Society, Protestant Episcopal, Christian and Missionary Alliance, China Inland Mission, Lutherans, Postal Telegraph, London Mission, Religious Tract Society, Seventh Day Adventists, Wesleyan Methodists, Y. M. C. A., and Swedish Baptists—a total of one hundred and eighteen Protestant missionaries are in this center. Gifts to aid the flood sufferers may be sent to the Mission Boards.

### Is China Near Extinction?

**W**ARNING that "the Chinese nation is now on the brink of extinction," the Central Executive Committee of the Kuomintang (People's party) issued an appeal last month calling on the whole country to unite to overcome the evil effects of the floods, civil warfare, banditry and anti-Chinese riots in Chosen.

"Whether our country can survive this crisis," says the manifesto, "depends on the last supreme effort of the nation. Remember that 'Heaven helps only those who help themselves,' and let all our compatriots rise to the occasion." Sixteen provinces, it pointed out, are affected by the flood and the famine certain to follow.

### Chinese Communism

**C**ONDITIONS in Yangchow, Kiang-su, are still quiet. General Chang Chih-chiang is functioning and that accounts for peaceful conditions. He asked the local Christians to hold a week of special prayer for China from June 21st to June 28th. There were meetings in each church or chapel.

The political situation certainly requires prayer. My feeling is that there is danger of worse trouble than that of 1927. The discontent and disillusionment of the people are very widespread, and the power and influence of the communists are still strong in many sections of the country. Civil war with Canton is also an added affliction.

In spite of it all we seem to have made progress in evangelistic work. Services continue to be well attended, and interest in preaching for non-Christians has not lessened. The people are extremely friendly toward us and we have a wonderful opportunity to work among children. Our small and primitive playground has made them friendly and approachable but we need to discover some way of securing their regular attendance at teaching so that our influence upon their characters and habits may be more effective. —E. H. Forster, in *The Living Church*.

### A Great Chinese Woman

**A** GREATER character than the old Chinese Empress Dowager, and one that exerted a more widespread influence to benefit China, was Madame K. T. Soong who entered into rest at Tsingtao on July 23d.

Madame Soong was a strong and intelligent Christian, an active member of the Methodist church in China and a teacher in the Sunday School of the Young Allen Church in Shanghai.

A notable group of Chinese men and women, all of them educated in America, gathered on August 17th at the funeral service in honor of their mother, to do homage to the woman who had exercised a powerful influence on modern China.

Harvard University, Wellesley and Wesleyan, (Macon, Ga.), are American institutions at which the sons and daughters of this remarkable woman were educated. Their training fitted all to occupy leading positions in the national affairs of China.

Mme. Soong knew the old China, but lived through the revolution to see her sons and daughters reach posts of influence. She reared all six as Christians and it was through her influence and in her home that the President of China, Chiang Kai-shek, was baptized as a Christian.

The six children are T. V. Soong, vice-chairman of the Nationalist Government; Mme. Sun Yat-sen, widow of the founder of the Chinese Republic; Mme. Chiang Kai-shek, wife of

the President; Mme. H. H. Kung, wife of the Nationalist Minister of Industry; T. L. Soong, Secretary of the Ministry of Foreign Affairs, and T. N. Soong, who holds a minor government position.

The sons were educated at Harvard University and the girls at Wellesley and Wesleyan. The family is reputed one of the wealthiest in China.

#### Future of Mission Schools

**T**HE following comment on the National Government's denial of the right to teach Christianity in schools supported by foreign mission funds appears as an editorial in the *Shanghai Evening Post and Mercury*:

Funds with which these schools are established are almost 100 per cent contributed from abroad, with the purpose of furthering the teaching of Christianity. Schools, hospitals and social centers have been one of the most effective ways of demonstrating the practical effects of the Christian religion. The donors of these funds did not contemplate the establishment of secular mission schools throughout China. An appeal for funds to establish educational institutions in China, no matter how worthy that cause might be, would lack the appeal of a plea for contributions for schools of a definite religious and Christian character.

To endow non-religious schools in China with religious mission funds is definite patronage, and if the National Government's policy continues, the mission support will inevitably be withdrawn. Then the entire question of education will be in the hands of the National Government, where that government evidently desires it to be. The Nanking government has clearly decided to forego the benefits of the Christian schools rather than consent to the spread of the Christian religion.

#### New Movement Among Students

**T**HE Dawn is a religious movement of the Christian students of different colleges and high schools, government and private, in Peiping, China. Most of the founders came from non-Christian, old-fashioned Chinese families, but are inspired by the Christian religion.

The movement is still in the stage of germination, but it has attracted much attention and interest from the

religious leaders, especially the intellectuals. Though the movement is not older than three years it has become an active group of enthusiastic young Christians. The original motto of the group is: "Search for truth and live a sincere and pure life in close fellowship with Christ!" They started the fellowship not because they loved Christ, but because they needed Christ.

#### Shanghai College Now a University

**T**HE name of Shanghai College (an American Baptist Mission institution) has been changed to the University of Shanghai. Among reasons advanced are the practice in China of calling an institution of higher learning "Ta Hsueh," that is, university, while the Chinese name for college is loosely applied to secondary and technical schools. The institution has been jointly supported by the Northern and the Southern Baptist Conventions, and the Chinese Baptists.

President Herman E. Liu says that the university stands for physical, mental and spiritual growth. The University of Shanghai should be more than ever a beacon light of Christian faith, a strong evangelistic force, and a factor in the general uplift of China.

#### JAPAN—CHOSEN

##### Vice Investigations

**T**HE League of Nations "commission of inquiry into the traffic in women and children in the Orient" has recently begun its investigations in Japan. While welcoming the commission as officials of the League of Nations, the Japanese Government has not been cordial to the efforts of reform societies of the Empire to gather material to make the League's investigation effective. Dr. Bascom Johnson, the head of the Investigating Committee, and his collaborators have been diplomatic and have obtained information that will be of value in curbing the disgraceful and ruinous traffic in women and children for evil purposes. Whether or not it is a result of the visit of the commission, the *Japan Advertiser* reports that many inmates of

the licensed quarters have secured their freedom in the past month.

#### **Student Radicalism in Japan**

**I**N SPITE of the efforts of the government to suppress communism and in spite of the influence of such forces as Dr. Toyohiko Kagawa and other Christians, radicalism seems to be increasing among students in Japan. In recent months there have been numerous disturbances in the government and private universities and colleges. The students at Waseda University have protested against a newly appointed president and the students at the Imperial University of Tokyo are demanding student self-government. These movements are encouraged by communist agents and literature but the efforts to repress such student expression seem to increase rather than to control the spirit of rebellion against the established order. There are evils and weaknesses in many institutions and in society that need correction and every effort ought to be made to discover and correct these evils, with the help of all who seek improvement.

#### **Religion and Anti-Religion**

**O**NE evil effect of radicalism in every country is its tendency to discredit all religion. In Japan anti-religious societies have been organized and have assumed such proportions as to attract government attention. As a whole, however, the Japanese people are inclined to be religious and Buddhist leaders are stirring themselves to prove their faith still has vitality. In the meantime the Kingdom of God Movement among the Christians is making progress and one Christian missionary society reports that it has begun a campaign to visit every one of all the more than ten million homes in Japan and will leave in each a Gospel portion.

#### **The Japanese Exclusion Act**

**A**T THE request of representative business organizations of California, the Immigration Committee of

the American House of Representatives arranged to meet at San Francisco, late in July, to consider the repeal of the Japanese exclusion act. If Japanese, like Europeans, are put under the existing quota system only 185 Japanese could be admitted annually, and the affront to Japanese pride would be removed. The representatives of business organizations in California may not be actuated solely by the highest sentiments of brotherhood, but the rescinding of the exclusion act would be the removal of an affront to a friendly nation.—*The Presbyterian Advance*.

#### **Need for Schools in Chosen**

**W**HAT will the church do for leadership if all her young people are educated in Buddhist schools? It is a great problem and it would be a terrible backward step to close work already going on when what we need is to enlarge. This year the Pyengyang Academy could take only 150 of the 389 applicants. That shows a little of what it means to lack educational facilities. Mothers, fathers, uncles and aunts, pastors and friends call to make application and the disappointed ones have to weep.

The Chinese trouble in Pyengyang was fomented by folks from outside, perhaps from Manchuria. The Japanese were afraid to handle it drastically at first for fear the mob would turn on the Japanese. The mob spirit appealed to the very worst element of the city. Most of it was at night, though it raged now and then during two days also. A pastor, who has lived all his life in the city, said that he did not see one familiar face in the crowd as it surged up and down the streets. Our dairyman had a thrilling time as he stood off the mob and saved fourteen Chinese who had taken refuge in the enclosure. He risked his life but he saved their lives. We sheltered two men for a day in our cellar. The next Sunday three Chinese came to one of the churches to express their thanks and they said that the Christian Chinese were all rescued and that they

wanted their brethren to know that they knew it was not the mind of the Christian Koreans in Pyengyang to do such things against them.—Mrs. George S. McCune.

#### **A Korean Pastor's Work**

**REV. YI MYUNG CHAI**, pastor of a Methodist church in Kyungchun, Korea, is winning the confidence not alone of the poor and the needy of his community, but of the government authorities as well. Although without special medical training, he is well read in medicine, and keeps on hand simple remedies with which he has cured many minor ailments. Serious cases he refers to the Christian doctor in Kongju. By making no charge for his remedies he avoids conflict with the government officials, and by treating these officials he wins their favor, a novel method of breaking down prejudice.

The little church of which Yi Myung Chai is pastor is the same which erected a tithe storehouse, mentioned recently in the *Review*. This twelve-by-twelve structure had its initiation when it received the tithes of the barley harvest last spring. This fall it will serve as the storehouse for a portion of the pastor's food supply for the year, as the Christians bring in the tithe of their rice crop.

#### **PACIFIC ISLANDS**

##### **A Survey**

**T**HE Pacific Islands cover an area of about three hundred and eighty thousand square miles. The Christian population of the islands is under one-third of the total population, of whom three hundred and sixty-eight thousand are Protestants and two hundred and fifty-two thousand seven hundred and ninety-two are Roman Catholics. The eastern division, once called Polynesia, is described as evangelized, yet less than half its population profess Christianity and half of these are Roman Catholics.

The remainder of the Pacific area is described as partly evangelized and

contains three-quarters of the whole population, of whom half a million belong to the Protestant and Roman Catholic Churches. It embraces the island groups north of Australia, including New Guinea. There are masses of heathen still in the New Hebrides, the Solomons and the three divisions of New Guinea. It is surprising, however, to note that in New Guinea, with its total population of over eight hundred and ninety-nine thousand, nearly one-quarter of this number is now Christian, in the proportion of two Protestants to one Roman Catholic.

Oriental in the islands—and the number is growing rapidly—are practically unreached with the Gospel.—*World Dominion Survey*.

#### **New Zealand Youth**

**T**HE desire to reach young people left indifferent by the churches and Christian youth organizations was expressed at a conference of Christian leaders at Waikanae, New Zealand. The General Secretary of the Wellington Y. M. C. A. showed in a very searching report that the influence of Christian work and Christian youth organizations is very much less than is generally supposed. The New Zealand Youth Committee for religious education decided to give publicity throughout all Christian youth movements to the fact that nine-tenths of the youth of the country were outside their sphere, and to stress the necessity for a special missionary effort for these masses of young people who are drifting further and further away from all religion.

#### **A Woman Pastor at Kula, Hawaii**

**K**ULA is about 3,000 feet up the side of a mountain on the island of Maui, in Hawaii. There is a Chinese Protestant Episcopal congregation at Kula, now in charge of Mrs. Shim, widow of a Chinese rector who ministered there for many years. She holds services, visits the people, and her daughter conducts the church school. The congregation is made up



mostly of Chinese farmers and their families, widely scattered on farms along the rough side roads. There is also a large tuberculosis sanatorium and preventorium for children. Thousands of children of Oriental parents are here being molded into useful American citizens.

## NORTH AMERICA

### A New Covered Wagon on the Trail

A COVERED wagon, following the pioneer trail across the continent from Brockton, Mass., to the Pacific Coast, set out on June 20th to celebrate the one hundredth anniversary of the founding of the American Baptist Home Mission Society. This new covered wagon, a replica of those that crossed the continent in pioneer days, was towed by an automobile in which rode the Rev. Dr. G. Clifford Cress, Mr. William Turkington, the Rev. Coe Hayne and his son. The party planned to stop at various centers along the way to hold missionary meetings and stir up interest in American evangelization, a unique method of celebrating an important event and valuable for publicity and promotion.

### Y. M. C. A. and Religion

AT THEIR forty-third international convention at Cleveland, (August 5th to 7th), the Y. M. C. A. leaders of the United States and Canada renewed their pledge to keep the spiritual objectives of the Association in the foreground. The danger that the Y will become a club centering in athletics and secular education and advertising, is met by the declaration that "all our activities—educational, physical, recreational, social—and all our administrative policies must be tested by the extent to which they show actual results in the development of Christian character, habits and ideals." The basic purpose is religious and Christian; the method is through an approach to the problems, interests and needs of youth today. Truth is in this statement: "While religious values may inhere in any program, it

requires constant attention and trained leadership to make certain that in practice they are really secured."

### World Student Federation in Williamstown

A RETREAT for the officers of the World's Student Christian Federation was held during the week beginning July 5th at Williamstown, Mass. The Federation is a league of Christian students around the world which includes in its membership 300,000 students in 3,113 colleges and universities. The central office is in Geneva, Switzerland, from which its influence radiates to forty-five countries. The federation is one of the few Christian movements in the world which, because of the extent of its field and the character of its membership, is brought into intimate contact with every racial barrier of any importance that divides the human race.

### Getting Behind the Peace Pact

SIXTEEN denominations in Southern California, the Presbyterian Board of Education and the National Convention of Disciples have endorsed the following resolution:

WHEREAS, War looms before the world today as one of the most serious problems, and

WHEREAS, The signing of the Kellogg Peace Pact by the leading nations of the world commits them for the first time to renunciation of war "as an instrument of national policy" in their relations with one another, and

WHEREAS, The effectiveness of this new policy for the prevention of war will depend in very large measure upon the volume of popular sentiment which may be created in its favor among the common people of the earth, therefore be it

Resolved, That we urgently recommend the appointment of a peace committee in every local church, whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures and other methods, and to cooperate with like committees from other groups in the interest of world peace.

As a help toward an understanding of the issues involved in the disarmament parley set for February, 1932, the Commission on International Jus-

tice and Goodwill has prepared a pamphlet, setting forth salient facts regarding war, and a brief discussion of the following questions: Cost of Armaments, Cost of the World War, Movements for Disarmament, America's Part at the Conference. Suggestions are made as to what friends of peace may do.

#### Indian Bureau Reorganized

**I**N MARCH a complete reorganization of the Bureau of Indian Affairs of the U. S. Department of the Interior went into effect following more than a year's study by the Commissioner of Indian Affairs. Coordination and cooperation are the keynotes of the new system. Five field divisions of health, education, agricultural extension and industry, forestry and irrigation have been organized with a technical or professional director at the head of each. These divisions are grouped under two assistants to the Commissioner of Indian Affairs whose spheres are defined as Human Relations and Property. The Assistant to the Commissioner on Human Relations will be directly responsible to the Commissioner for the coordination of the divisions of health, education, and agricultural extension and industry. The Assistant to the Commissioner on Property will be directly responsible for all activities dealing with the guardianship of Indian property, tribal and individual, land, irrigation, and forestry.

#### Church Operates a Farm

**A**SOCIAL and religious experiment that promises much toward the solution of the recreational, cultural and devotional problems of rural communities, has been undertaken in the Valley City community of Harrison County, Indiana, not far from Louisville, Ky., a project without precedent in rural service.

When Rev. and Mrs. B. P. Deaton took charge of a church in this community about a year ago, they found four resident members, and a disor-

ganized, apathetic congregation. There are now 41 members, with an average Sunday attendance of over 100.

The Deatons are purchasing an eighty-acre farm adjoining their church, and are contributing it to the people for their own upbuilding. The work on the farm will be done by members of the congregation under the direction of the preacher, who is an agricultural graduate and the profit of the farm will go directly to the church. Already the men of the church have set out three hundred peach trees.

The primary purpose is to furnish an adequate outlet for the social and recreational needs of the community. On a fifteen-acre field will be located a baseball diamond, tennis and volleyball courts and other recreational facilities. Old-fashioned sports will be revived.

This will be the headquarters of the local Home Economics Club, several 4-H Clubs, a Boy Scout troop, and the other activities that identify a wide-awake and progressive community.

#### Growth of United Church of Canada

**F**RIENDS of Christian unity will be gratified with a statistical report of the United Church of Canada. In 1925, when Presbyterians, Methodists and Congregationalists united there were 600,522 members. Now there are 662,253, a gain in each year of union. The 369,562 families are now 417,815. Though there are fewer Sunday Schools, there are 56,000 more pupils and 64,000 more members in young people's societies. Though church property values have risen by \$14,000,000, the debt is up only \$1,700,000. Pastors' salaries show a gain of \$500,000 despite the depression, which has reduced the total amount raised by the United Church from \$16,968,243 in 1925-26, to \$16,421,286 in the year ending December 31, 1930.

#### The Lindberghs at Point Barrow

**I**N ANTICIPATION of Col. and Mrs. Charles A. Lindbergh's visit to Alaska, the National Board of the

Presbyterian Church, U. S. A., wired its missionaries at Point Barrow to place at their disposal all the facilities available at that northern point.

Point Barrow was practically the half-way stop on the Colonel's trip to the Orient, lying almost 300 miles within the Arctic Circle. The little town has from 400 to 600 inhabitants, with many migratory residents. For most of the year it is almost isolated from civilization. It receives four mails annually, three by dog team and one by boat in the summer time. Supplies are received once a year through the Steamship Holmes, an old sailing vessel that visits out-of-the-way fishing hamlets on the coast. In 1928, the town became more closely connected with the world by the installation of a wireless, and in 1929, a government radio receiving and broadcasting set was installed.

The work done by the Presbyterian Church is most noteworthy, hospitalization being a particularly valuable feature. Dr. and Mrs. Henry W. Griest serve as physician, pastor and head nurse respectively.

There are only two months in the year, July and August, when there is no snow on the ground.

## LATIN AMERICA

### New Merger in Porto Rico

A NEW merger of denominations has taken place in Porto Rico where the missions of the Congregational, the Christian and the United Brethren Churches have combined to form the Evangelical Church of Porto Rico. The new group has a membership of 3,518 and embraces 36 native local churches and 74 other points where regular services are held; 77 Bible schools enroll 6,292 and 42 young people's societies have 1,587 members. During 1930 a little more than \$13,000 was raised locally for the work, \$57,000 being contributed by the mission boards of the three denominations in the United States. The total valuation of 50 church edifices and other buildings is almost \$500,000.

### Cakchiquel New Testament

THE Indians of Guatemala now have the entire New Testament translated and published in their own dialect. At a special conference held at Patzum May 19th and 20th, the first copy in Cakchiquel was presented to the president of Guatemala; the second to Trinidad Bac, one of two native assistant translators called the Paul of his people; a third to Mrs. Greenleaf, who has contributed liberally to the Bible Institute of Panajachel and four copies to young men who had aided in the translation. The copies were bound in the colors of the national flag, on excellent paper and appeal to the Indians' artistic sense.

The great masses of these Indians cannot read or write. The next few months an intensive campaign is to be carried on whereby groups of workers are to meet with Cakchiquel brethren in strategic centers to prepare them to teach others to read.

## EUROPE

### Methodist Union in England

ON JULY 16th the representative session of the Wesleyan Methodist Conference voted, by 558 to 14, in favor of the scheme for amalgamating the Wesleyan Methodist, Primitive Methodist and United Methodist Churches into one body. As this year's Primitive Methodist and United Methodist Conferences reached the same decision by majorities of ninety-nine per cent, the way is now clear for the actual union. Next year each of the three conferences will first meet separately for the transaction of ordinary business, and will then adjourn for a united meeting in London on September 20th. From that date Methodism in Great Britain will enter upon a new era. The almost unanimous vote in the three conferences is an encouraging omen for the future.

Following the decision looking toward Methodist union, it is reported that the Wesleyan Methodist Conference has agreed to give the Federal Council of the Evangelical Free

Churches authority to accept the Archbishop of Canterbury's invitation to appoint representatives of the Free Churches. The Free Church representatives will meet Church of England representatives to renew conferences on the subject of reunion.

#### Hebrew Christian Alliance

**T**HE Hebrew Christian Alliance held its third International Conference in England with approximately 200 delegates, representing 23 countries. The dominant note was the earnest desire that Christ should be the center of the Conference, of the work of the Alliance, and the lives of its members. Reports of the condition of the Jewish people in different countries led to a discussion as to the best way of winning them for Christ, and the responsibility of the International Hebrew Christian Alliance. The problem of the Hebrew Christian in countries where Roman Catholicism and Greek Orthodoxy predominates, and where the Reformed Churches are anti-Semitic in outlook, was discussed, and a commission of inquiry was appointed.

The plight of Hebrew Christians in Poland was noted and in certain cases missionaries in that country have felt compelled to refuse or delay baptism to converts because of economic results inevitable. The Jew who openly confesses his faith in Christ loses his means of livelihood, and is faced with starvation for himself and his family.

A scheme was outlined by Rev. H. C. Carpenter for the establishment of an agricultural colony at an initial cost of about £3,000. In such a colony men could be received and trained, and given work. The scheme was commended by Sir Leon Levison, who explained that the trustees of Abraham's Vineyard, Jerusalem, had been offered £15,000 for the property, and were considering the sale and the purchasing of agricultural land in Palestine, upon which Hebrew Christian families could be settled. He suggested interrelating the two schemes, to relieve the situation in Poland—and to train

men there for ultimate settlement in Palestine. Gifts amounting to \$265 were pledged or given and an anonymous contributor promised £1,000 for the project.—*The Christian*.

#### Mission Congress in Paris

**P**ROTESTANTS in France every year hold a congress which they call the Protestant Week, organized by the Evangelical Federation. This year it gave place to a "Congress of Missions" which was an eloquent demonstration of the interest which the missionary work arouses among French Protestants and among many friends of every good cause who appreciate the educational and social value of this Christian work.

In the Colonial Exposition, alongside of the Roman Catholic Pavilion, stood the one of Protestant Missions with exhibits in which were indigenous objects typical of every country, photographs, pictures, giving an idea of the labor put forth by the Evangelical Missions.

The meetings of the Congress were well attended and the subjects for discussion were presented by competent and experienced men. The self-denying and heroic work of the French Evangelical missionaries had thus been made known to many and it is to be hoped that the Mission Society will receive an increase of sympathy and of means in its extensive work.—*Espeña Evangelica*.

#### The Church and the State in Italy

**T**HERE is sure to be trouble when both Church and State claim supreme authority over national subjects. In Italy Premier Mussolini became suspicious of the "Catholic Action" societies as being out of harmony with Facism. He ordered them dissolved. This was considered by the Vatican a blow at the Church and the Pope issued an Encyclical on July 4th, making it clear that the diplomatic interchanges between the Vatican and the Italian Government had contributed nothing toward clearing up the controversy. The question is: Who

is to control the training of the youth of Italy? The State, says Il Duce. The Church, says the Vatican. The oath of unconditional obedience to "an authority which can give orders against all truth and justice" is illicit, says the Pope. His description of the State—in contrast with the Church—as "an authority which can give orders against all truth and justice" does not help in restoring a pleasant feeling between Church and State. On September 1st, an agreement was reached restoring the right of "Catholic Action" but limiting them wholly to social and religious activities. The question of Catholic schools is not yet settled.

#### **Anti-Protestant Activity**

A PRESS despatch from Rome, dated August 27th, reports that Pope Pius XI plans, in his next pastoral letter, to intensify his protests against American Protestants "proselyting" in Italy.

This decision was prompted by the laying of the cornerstone of the large Methodist church at Tagliacozzo, not far from Rome. Methodists went from Rome to swell the crowd of local adherents and the ceremony was regarded as a challenge to the Catholic Church.

The ceremony was conducted in Italian and a copy of the authorized English version of the Bible was placed in the cornerstone.

Missionary efforts of Methodists in the town of Anticoli Corrado, where American pastors distributed Bibles to the people, resulted in the Catholic priest at Anticoli Corrado asking the people to bring the Bibles to him and he burned them.

The Tagliacozzo Church was built by Italians who had returned from America. The Methodist Episcopal Church's missionary activity in Italy has been reduced to a minimum by the present laws.

#### **Religious Education in Greece**

THE synod of the Church of Greece has instituted a committee of eight, presided over by the president of the

synod, to study the problem of religious education in Greece, and "undertake whatever seems necessary to bring the standards of religious education in Greece up to the best modern requirements." The increase of sermons in the church, almost unknown ten years ago, and its enlarged social and philanthropic work since the War, offer evidence that the Church in Greece is trying to meet the moral and social requirements of today. Among its first actions, the committee has announced a prize to be awarded the author of the best study of the history of religious education.

#### **Protestantism in Jugoslavia**

A LAW has been promulgated in Jugoslavia indicating the amount of government support to be given annually to the Protestant churches in the country. The total sum (1,444,000 din.) will be divided according to the membership statistics furnished by the churches.

The Council of Bishops of the Serbian Orthodox Church convened September 14th, to make final decisions about the new church constitution intended to adapt the church law and politics to post-war conditions, political and national.

The fourth annual convention of temperance societies in Jugoslavia has just closed in Belgrade. It lasted four days and was attended by over 200 official delegates.

#### **Gospel on the Russian Frontier**

STRATEGIC points along the Russian frontier are being occupied by agents of the Religious Tract Society of Great Britain for the purpose of distributing literature to counteract the atheistic efforts of the Soviet Union. One means of communication with the interior is through the lumbermen who come down the rivers on timber rafts, and return with Gospels and other literature. Other Russians, whose labors bring them to the frontier, are another means of contact.—*Alliance Weekly*.

### Atheism in Russia

**I**N MOSCOW an atheistic university for children was recently organized. The purpose of this is to train antireligious agitators, propagandists and organizers in schools, collective farms, vacation colonies and families. Instruction is to be given once a day for a five-day week. Every pioneer group, or atheistic group, in the schools must send six children to the university. The children are divided into brigades, each brigade comprising two to three schools. The leader is responsible for the attendance and work of the children. A contest has been organized for the best work, the most assiduous attendance and the best discipline. After studying "Religion, Collective Farming and Campaign of Seed-sowing" the university is to proceed to the collective farms and the children are to enact their antireligious propaganda.

The Soviet authorities have refused admission to a number of American ministers who wanted to take part in the tours organized by the Soviet government. The tourist agencies have been notified that the participation of ministers in such tours "is for the present not desirable."

### Archbishop Jonathan Soderblom

**T**HE *Svensk Missionstidning* brings a charming tribute to the late Archbishop Soderblom by Bishop Dannel, relating the archbishop and the cause of missions. As a student, Dr. Söderblom became interested in foreign missions and was an active leader in the student missionary society at Upsala. He was for a long time the editor of a missionary magazine published by the students and laid the foundations for a more thorough understanding of the problems of missions in his own country.

As archbishop he was the president of the Swedish Mission Society's Board of Directors and it was here that his rich endowment as a scholar shone. His influence led to many reforms in the conduct of the work. He

took especial interest in the development of the Swedish Church Mission in China and his viewpoints bore rich fruit in the conduct of this work.

### AFRICA

#### Ocean-to-Ocean Railway

**T**HE first train to cross Africa from ocean to ocean left Lobito, on the west coast, early in July, and ran to Beira, on the east coast, a distance of 2,949 miles. This train traversed in turn Portuguese, Belgian, British, and again Portuguese territory.

The enterprise is predominantly British, and will always be associated with the names of Cecil Rhodes and Sir Robert Williams. A correspondent of the *London Times* writes:

It was by the decision of Cecil Rhodes that Beira became the port for Rhodesia; it was Williams who, having convinced himself of the mineral wealth of Katanga, determined that it should have a direct outlet to the sea by the shortest route—namely, to the west coast through Angola.

This railway, like the airplane, will be of immense benefit to missionary work in Africa by transporting missionaries, Bibles, mail and provisions.

### Reforms in Abyssinia

**A**LL Christians will be interested in recent news from the land which gave to Christianity its first known African convert. Ethiopia was a Christian land hundreds of years before America was discovered. On July 16th by decree of the "Conquering Lion of Judah and Elect of God," Emperor Haile Selassie, the government of ancient Ethiopia has been changed from an absolute to a constitutional monarchy. The new constitution, granted by the Emperor upon his own initiative, provides for two legislative chambers with responsible ministers to carry out decisions reached. This is in line with other reforms previously undertaken by him to better the condition of his ten million subjects. He had begun the establishment of schools and has issued a decree making education compulsory. The Em-

peror promises that the future development of the empire will be "inspired by scientific principles." The Emperor, heir apparent and foreign diplomats all signed the new Constitution.

#### A New Mass Movement

**L**OKOJA is well known to all interested in the history of Northern Nigeria. The now overgrown and desolate site mentioned in "The Romance of the Black River," still known in Africa as Victoria, was the first foothold given to the British in the vast Northern Nigeria 91 years ago. Looking across the broad expanse of the Niger and Benue from that spot one can see the town of Gbebe, where the first converts to Christianity were baptized in 1862.

Lokoja was the place chosen by pioneers from which to reach out to Bida and the vast unevangelized north. The C. M. S. has two churches in Lokoja in which services are held in four different languages every Sunday. The clergyman in charge is the son of an African martyr who was killed by poisoned arrows when preaching the Gospel. There is an excellent school with over 200 pupils.

The work in the surrounding district calls for much prayer. A mass movement and a martyrdom took place here within two months.

A young Yoruba prophet whom "the Lord took," not from "following the flock," like Amos, but from driving a steamroller, gave up his lucrative job and started preaching. His theme was confession and repentance of sin and belief in Jesus. He possesses the gift of healing, and wonderful cures have been effected. Thousands of people have flocked to him, bringing their sick ones with them. Hundreds have confessed their sins of witchcraft, thousands have publicly burned their idols, while Moslems have given up their rosaries. These people are now clamoring for Christian instruction.

In the Bassa country the entire heathen population have given up their idols and are pouring into the church. The little handful of C. M. S.

workers are overwhelmed by the situation. Over 60 new outstations were added in three weeks.

One young catechist has 14 villages under him, and in each village there are anywhere from one to three hundred people clamoring for instruction in the Christian religion.

The head chief of this Bassa district, who is a Moslem, offered to build a house and school free of all cost to the Society if only they would go and live among them.

The Sunday morning attendance at church in one town rose from an average of 70 to 500 one Sunday, 800 the next, and the following Sunday there were over 1,000!

#### Progress in East Africa

**T**HE Anglican Bishop on the Upper Nile, Dr. A. L. Kitching, gives a vivid picture in the *Church Missionary Outlook* of the wonderful progress in the Elgon Mission, a Kenya Colony field occupied thirty-one years ago. At present there are 13,000 inquirers under regular instruction for baptism, and 54,000 people of all ages meeting day by day in the "bush" schools, as the most elementary type of school is called.

The Christian community numbers 77,000, and out of that number 2,100, or one in every thirty-seven, are engaged in some form of church work. To equip these workers for their task is a most important matter. The idea of service is very real to Elgon Christians, the majority of these 2,100 workers being supported by the African Christian community, assisted by government grants for the better-qualified schoolmasters.

#### Lovedale Anniversary

**I**N JULY, Lovedale Institute in South Africa celebrated its ninetyeth anniversary. The Institute was named in memory of the Rev. Dr. John Love who, when quite a young man in London, wrote a circular letter calling together a number of friends to consider whether Christian people in Great Britain were not neglecting a

duty since they did not send the Gospel to the peoples of Africa and other lands. As a result of that circular and the meeting which followed, there was founded the London Missionary Society in 1795; of that Society Mr. Love became the first Secretary. In 1800 he removed to Glasgow and, while there, became in 1807, Chairman of the Glasgow Missionary Society, and from 1809 until his death in 1825 he was secretary of it. Lovedale was given its name to commemorate Dr. Love.

#### **Good News from Minga**

**R**EV. J. J. DAVIS, missionary in charge of the evangelistic department of the Southern Methodist work at Minga, in the Belgian Congo, sends the following encouraging report:

During the past year we have traveled over the Minga District about 450 miles, preaching the Gospel, interviewing chiefs, and trying to encourage the native evangelists. We have preached 212 times during the year, have received into the church forty-two members, and have built eight new churches.

The general state of the church is better than at the beginning of the year. Some have come saying that they wanted to give up all their superstitions and false beliefs.

Many native evangelists show a genuine desire to have the fire of God in their hearts and to help others find Christ as their Saviour and friend.

#### **MISCELLANEOUS**

##### **Another Million Testament Campaign**

**T**HE recent Million Testaments Campaign for Latin America has reached its goal. More than 38,000 contributions from 20,000 donors financed the project. Previous to the Latin America campaign there was a similar effort in China. It is now proposed to carry out a Million Testaments campaign for the students in the United States and Canada, supplying all institutions of learning with attractively bound New Testaments.

##### **League of Nations and Opium**

**T**HE new League Report on Opium Smoking in the Far East brings out several hitherto unknown facts. The Commission was set at the re-

quest of the British Government in 1928, because the efforts to suppress opium smuggling had failed. In the fifteen countries visited there are nearly 350,000 legal smokers of opium and at least more than twice as many illegal smokers. The Governments concerned derive £9,000,000 from its sale every year. Smugglers make as much and more. The Commission makes several suggestions at the end of its report: There must be more continuous international cooperation. There must be far more scientific and medical research. Credit for purchases should not be given to any smoker. The price should be kept so low as to make smuggling unprofitable. Lastly, there should be a permanent League Opium Office in the Far East.—*Indian Witness*.

##### **Coming Student Volunteer Convention**

**B**UFFALO has been chosen for the forthcoming Quadrennial Convention of the Student Volunteer Movement, December 30, 1931, to January 3, 1932. This convention will probably bring together for five days between 3,500 and 4,500 students from 750 to 800 colleges, universities, and professional schools throughout Canada and the United States.

The program is being built around the theme, "The Living Christ in the World of Today." The aim will be to present to students a comprehensive view of the world, the enterprise of Christian missions at work in the world, and what students must do to help the Church in its missionary task at home and abroad. Speakers will include missionaries and mission board secretaries, leading Japanese, Chinese, and other Christian nationals. Dr. Paul Harrison of Arabia, Dr. John Mackay of South America, and Mr. D. D. T. Jabavu of South Africa are among those who have agreed to participate.

During the Student Volunteer Movement's history, over 12,500 Student Volunteers have gone out as missionaries to foreign lands and thousands of others have entered into Christian service in North America.





## BOOKS WORTH READING



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

**The Making of Modern Missions.** By Stacy R. Warburton. 8vo. 196 pp. \$1.50. Revell. New York. 1931.

No one can understand fully the progress of civilization who does not know the facts of religious history—especially of Christian missions. This religious influence and progress goes back to the dawn of history and Christian missions began with the advent of Christ. The situation in the world today is the result of the acceptance or rejection of Christ's program, ignorance or compromise concerning the Gospel and its implications.

Prof. Warburton has given us a very careful and thoughtful study of the significance, the purpose and the development of Christian missions. These six chapters present a philosophy of missions—discussing their significance, aim, methods and authority. The author rightly holds that the aim of missions is to present Christ as the only sufficient Saviour from sin and its consequences. He is unique and the final authority for proclaiming the Gospel to all.

**The Words of God in an African Forest.** The Story of an American Mission in West Africa. By W. Reginald Wheeler. 8vo. Illus. 318 pp. \$3. Revell. New York.

The African has a tale of a man who set a trap in the forest. Each animal caught raised its voice at the uplifted spear saying, "Don't kill me; something better is coming!" The patience of the man was finally rewarded.

Here is a book for which we have been waiting. It takes us through one hundred years of a mission in Africa—"emerging Africa." The author

tells, simply, and powerfully, the story of the pains through which Africa has begun to emerge, birth pains of her own suffering and the pain of those who gave life that she might live. We meet the pioneers of the "White Man's Graveyard," men like Paull, Wilson, Nassau, Good. We see them walking the palm-fringed shore and the long trails of the forest, enduring the heat of the day, the chill of night, the deluge, the drought, the loneliness; we see them sustained in all and through all by the "durable satisfactions" until they poured out their last measure of devotion in death.

Part II is a more personal narrative. Mr. Wheeler takes us on a personally conducted tour down the West Coast, along shores once so familiar to the slavers, into the jungle and out on the other side into the tall grass. Attention is directed to the laudable work of the French Government in combating sleeping sickness, "the scourge of Africa." A short chapter on apes, with which the author became very familiar, is included.

The larger part is devoted to the work of the Presbyterian mission. We visit stations in the Cameroun and Spanish Guinea where the work was made possible through the efforts and sacrifices of the pioneers, and there we catch intimate glimpses of the modern missionary at work: doctor, teacher, printer, builder, minister.

To the missionary the book brings a quickening of the pulse, a renewing of vows; to the friend of missions it offers cause for thanksgiving for the evidences of the Kingdom of God coming in West Africa.—J. McN.

**Tanganyika's New Day.** By the Rt. Rev. G. A. Chambers. 68 pages. 1s. Church Missionary Society. London. 1931.

A description by the Bishop of Central Tanganyika of an African "diocese including 2,000,000 out of the 4,300,000 Africans who comprise the native population of the territory, the inhabitants of an area 200,000 square miles in extent." The missionary responsibility for service in this area has been accepted by the Federal Council of the Australian Church Missionary Society, and Bishop Chambers, an Australian, in 1927 was consecrated at Canterbury as the first Bishop of this diocese.

Tanganyika is a mandate held by Great Britain under the League of Nations and Bishop Chambers' brief volume presents a clear picture and a concise summary of the work which Australian missionaries are carrying on with and for the native peoples of this African mandate.—*W. R. W.*

**Beautiful Gold—A Story of Burma.** By Robert Bruce Thurber. 12mo. 211 pp. \$1.50. Revell. New York. 1931.

Hla Shway (translated "Beautiful Gold") was a Burmese maiden of many adventures. Left an orphan when a young girl, she escaped the evil designs of men and the dangers of man-hunting tigers. She was very beautiful but developed leprosy and wandered far to secure the famous *kalow* bean from which comes chaulmoogra oil which was reputed to cure the dread disease. She found the bean, a friend, a mission hospital, a trade, a lover and above all found Christ her Saviour. The story of how she sought and found are graphically told and the story breathes a Burmese atmosphere of town and jungle. The leprosy cure is a little too speedy and too certain to correspond with fact—as is possibly true also of her quick conversion to Christ. There is also an error in the statement that there are no lepers in the United States. But the story is a good, interesting, wholesome tale which also throws light on life in Burma.

**The Japan Mission Year Book.** Edited by L. J. Shafer. 8vo. 449 pp. Yen 2.50 (U. S. A. \$1.50). Kyo Bun Kwan. Tokyo. 1931.

The outstanding features of this year book are the reviews of the general Christian situation by the Rev. A. Ebizawa, the relation of Christianity to Shintoism by Dr. Toyohiko Kagawa, the story of the missionary situation by the Rev. W. G. Hoekji and student thought and Christianity by Prof. S. Nakajima. There are over twenty-five chapters on Christianity and Education, Social Reform, Literature, Religion and the general situation in Japan. Two chapters are devoted to Formosa—evangelism in North Formosa and work among the aborigines. There are also five appendices and various directories and tables of statistics. The chapters are well worth reading and give the most general up-to-date and authoritative information in existence in regard to Christianity and its impact upon Japan. There are now 58 missionary bodies working in Japan and two in Formosa, with 1,198 foreign missionaries and 5,573 native Christian employed workers. These have founded 2,155 organized churches and gathered 214,970 baptized Christians. There is the usual alphabetical list of missionaries and mission stations.

**Bahaism; Its Origin, History and Teachings.** By William McElwee Miller. Introduction by Robert E. Speer, D.D. 12mo. 214 pp. Revell, New York. 1931.

One of the modern religious movements which has left a considerable impression upon the Near East, especially in Persia, and strangely enough in its later developments upon some individuals and circles in the West, assumed that of Bahaism. In its short history of less than 100 years it has assumed many forms. In the middle of the last century it appeared under the name of Babism, from the title Bab (the Gate) appropriated by its martyred founder and head, Mirza Ali Muhammad of Shiraz, Persia. It soon spread rapidly but secretly (due to

persecution) into all parts of that country. Less than twenty years after the violent death of the Bab however, one of his disciples, Baha'u'llah set up the claim to be a new "Manifestation of God," of whom the Bab was only a forerunner or John the Baptist. With incredible suddenness the followers of the latter switched to the new incarnation with his abrogating revelation, and since that day the Babi faith has been superseded by its spiritual child, the Bahai.

Born in Persia, with its roots deep in the religious ideas, endemic in Shiite Mohammedanism, of divine incarnations or manifestations and of prophetic cycles or returns, it has gradually changed its character through the efforts of Baha'u'llah and his son Abbas Effendi to speak (at least to occidental ears) a more universal language. Discarding for its western audience some of its Shiite jargon, so unmeaning to most of us, it is now proclaiming the approved and unoriginal ideas of "oneness of the human race," "international peace," "the equality of men and women" and "universal education." But back in its old home in the East Bahaism is still in theological terminology and spirit essentially a sect of Islam. Except for the enthusiasm and devotion of many of its early followers and their missionary and martyr spirit, few religions have offered less of the bread of life for the spiritual hunger of mankind. Its theology is absurdly imaginary and mystical; its practical injunctions legalistic, barren, trivial; its history one of bitter contentions for personal supremacy that have not stopped short of assassination, mutilation and forgery of documents, and wholesale misrepresentations.

The story of this strange movement in its earliest stages was written in French by the Count de Gobineau; later in much fuller form was told in English by the gifted, scholarly and sympathetic Dr. E. C. Browne of Cambridge University. In America valuable volumes on the principles and practices of Bahaism have been con-

tributed by two missionaries in Persia. The first was by Dr. S. G. Wilson called "Bahaism and its Claims," published in 1915. This new presentation of the subject supplements Dr. Wilson's interesting and scholarly work, and brings the story down to date, putting its history and theology into a form accessible to the ordinary reader. Mr. Miller's knowledge of the vernacular, which has given him access to Persian literature, as well as English and French, his personal contacts with Bahais on the missionary field, and his visit to Shoghi Effendi, the present head of the faith, enables him to speak with precision and authority. The result is a book that is clear, direct, readable, thoroughly interesting to anyone who cares about modern religious movements. At the same time its thoroughness and careful documenting of all statements makes it very satisfactory to scholars. That the author finds little to commend in the character of the religion and in its record is no proof of his "missionary prejudices." It is rather the attitude, we feel, that all must take who know the facts. It is a good book to give to anyone interested in the history of religion, but especially to put into the hands of those in America and England who have been swept away by the appeal Bahaism is making (for western consumption) in behalf of humanism, internationalism and racial brotherhood. R. M. L.

"Out of the Depths"—The Life-Story of Henry F. Milans. By Ensign Clarence W. Hall, with Foreword by Evangeline C. Booth. 224 pp. \$1.50. Revell. 1930.

This is a complete account of the marvelous work of the grace of God in the absolute deliverance of an educated drunken bum, literally brought up "out of the depths" through the Salvation Army. It gives thrilling evidence of the precious truth that salvation is by faith in the Lord Jesus Christ. It is a marvelous case, splendidly written and full of fine touches. So sudden and complete was the change in this man that it confirms

faith in the power of Jesus, through His death to save the worst. Here is the whole story of Henry Milans—parentage, work on the newspapers of New York, the grip of the awful habit, falls, loss of everything, the awful life on the Bowery, given up by the doctors as a hopeless alcoholic. Then the love of God shown in the workers of the Salvation Army, the act of faith, the great change, the noble struggle, the regaining of his position, and home. Finally we read of the consecrated zeal of Mr. Milans in the work he is now carrying on, witnessing and writing innumerable letters to save others. It is unforgettable! There is pardon and love and hope for the worst sinners in any land! Hallelujah!

FRANK LUKENS.

**Religion on the American Frontier—The Baptists 1783-1830.** A collection of source material. By William Warren Sweet. 652 pp. Holt. New York. 1931.

This is the first of a series of volumes, projected from source materials covering the full story of American Christianity. It deals with the expansion of Baptists into the territory between the Alleghany Mountains and the Mississippi River, from the close of the Revolution to the year 1830. Its author is professor of History of American Christianity in the University of Chicago Divinity School. The early chapters discuss the status of the Baptists in America at the close of the Revolution; Baptist migration and expansion westward; the frontier Baptist preacher and the frontier Baptist church; the rise of the anti-mission Baptists, and anti-slavery movements among Baptists. The larger part of the book makes available a rare collection of documents selected from manuscripts and out-of-print sources, such as records and biographical material from the diaries of frontier preachers and the minutes of early Baptist churches and associations in Kentucky and Illinois. These documents illuminate the discipline of the local church membership, the relation of the Baptist churches of that

day to other communions and the attitude of the people of the young Republic toward the social problems which grew out of the common use of alcoholic liquors and the institutions of slavery. An exhaustive bibliography makes the book of great value to students. A second volume, soon to be published, will tell of Presbyterians and Congregationalists during the same period.

B. G. J.

**Bible Characters in the Koran.** By John Walker. 136 pp. 6s, 6d. Paisley. London. 1931.

To those who desire a brief introduction to a fascinating subject we heartily recommend this little volume. It is generally known that there are many references, especially to Old Testament Bible characters, in the Koran. The author presents these in alphabetical order from Aaron to Zacharias. As he points out in his Preface, his object was "to present in an accessible form all the Biblical personages who are mentioned either directly or indirectly by Mohammed in his Koranic utterances. The Koran itself is such a medley of fantastic fiction and apocryphal illusions that it is interesting to separate the biblical elements from the rest. . . . The great Arabian prophet, it must be remembered, never received our canonical Scriptures. He had to depend on garbled accounts, on Talmudic legends and fantasies; on the reports of false gospels; on the figments of Jewish and Christian proselytes; and on any oral information that might be given to him by the members of his household or the companions of his travels." A similar compilation appeared some years ago by a Moslem convert in India, but that was merely a series of Koran passages. Mr. Walker gives in addition some excellent critical notes.

S. M. Z.

**The Preaching Value of Missions.** By Helen Barrett Montgomery. 166 pp. \$1. Judson Press, Phila., Pa.

The author is well known for her deep interest in the subject and her experience in winning others for the

missionary enterprise. She gives six reasons why the study and teaching of Missions are valuable—"for the pastor's own spiritual welfare, for the revivifying of the Christian life of the church, for the rekindling of a living faith in the fundamental truths of the Gospel, for opening the springs of generosity in the church membership, for developing the heroic and the sacrificial in Christian experience of the whole church, and for development of a true world outlook and international interest in both pastor and people." After having shown the value, Mrs. Montgomery presents a study of Missions in the Old Testament, in the New Testament, and in history. The neglected field of Mission biography, as an inspiration for the pulpit and the pew, is pointed out together with methods for building up a missionary-minded church. It is astonishing to find no reference to missions to Mohammedan lands; the bibliography, which is fairly good, has the same blind spot. The lectures were delivered at Newton Theological Seminary so that the omission may be accounted for by the fact that the Baptists of North America have no work in Moslem lands. S. M. Z.

**The Spirit Filled Life or the Lord, the Spirit.** By George Goodman. 12mo. 216 pp. 3s. Pickering and Inglis. London. 1931.

The Holy Spirit is far too widely "grieved," neglected and unknown among Christians today. Few of them know the teaching of the New Testament on this important subject. They do not know whether to speak of "Him" or "It" and do not realize His nature or His work in the Church today. Mr. Goodman presents here a Biblical study of the subject in forty brief chapters. It is not a new presentation or a philosophical or theological treatise but it is a very practical and illuminating study. What a transformation would come in the Church and in individuals if these facts were made vital in everyday life and work! The extent of the study and its ramifications are indicated by the fact that the index contains over 100 subtopics.

**The Twenty-third Psalm.** By John McNeill. 12mo. 94 pp. 2s, 6d. Pickering and Inglis. London. 1931.

Dr. McNeill, the well-known and genial Scotch preacher, has a gift for picturesque exposition and illustration. He here sets forth graphically and with many colloquial Scotch sayings, the cheering statements of the Shepherd's Psalm as six strings of the psalmist's harp on which he plays heavenly music. It is a comforting, strengthening exposition—not deep but true and refreshing.

**The Lord's Day or Sabbath.** By Norman C. Deck. 12mo. 157 pp. 3s. Pickering and Inglis. London. 1931.

Many missionaries are troubled by the Old Testament legalistic teachings of Seventh-Day Adventists who have entered their field and seek to draw away Christian converts who have learned that salvation comes by works. This is a clear and convincing study of the question as to whether Christians should observe the seventh day as the Sabbath or the first day of the week as the Lord's Day. Missionaries will find it clear and helpful.

**The Message of the Home Mission Congress of the United Presbyterian Church of North America.** Pittsburgh, Pa. 1931.

A strong program and powerful addresses from leaders in many branches of the Christian Church made up the Congress held in Pittsburgh last May. Anyone interested in Home Missions and Christians interested in the program of Christ will be stirred and instructed by reading these messages. Here, in eleven addresses, one may gain light on many topics, such as, the new frontiers in Home Missions—largely in our cities and unchurched areas; we are impressed by Dr. W. E. McCulloch with the magnitude and importance of the Home Mission Task; we see, through the eyes of Dr. C. B. McAfee, America against the background of the World; we study with Rev. Carl Wallace Petty, the place of Home Missions in the modern world.

The ninety-six pages of this little pamphlet are packed full of fuel and fire for pastors who wish to preach Home Mission sermons.

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