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# THE MISSIONARY REVIEW OF THE WORLD

DELAHAN L. PIERSON, *Editor*

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## OBITUARY

THE REV. WILLIAM BISHOP BOOMER, a retired missionary under the Presbyter-ian Board of Foreign Missions, who had worked for thirty-eight years in Chile, died Nov. 14th at Columbia, S. C. He completed a Spanish hymn book which he began in Chile before his retirement.

\* \* \*

MR. H. W. MA, the first Chinese Prin- cipal of the Christian College, Mukden, died suddenly on October 3rd. In August he had gone to the National Conference of Christian leaders and had come under the spell of Mr. Kagawa, of Japan. Everyone in the college noted how since then he lost no opportunity of bringing the direct Christian challenge before the young men. He impressed everyone as a man with a lofty and very decided sense of the Christian vocation.

\* \* \*

THE REV. WILBUR B. STOVER of the Church of the Brethren, died on October 31. The Rev. and Mrs. Stover were the pioneer missionaries of that Church in India, having arrived at Bulsar in No- vember, 1894. They returned to America in 1920.

\* \* \*

MISS ELIZABETH B. VERMILYE, for many years a member of the Women's Board of Domestic Missions of the Re- formed Church in America, died Decem- ber 10 at Asbury Park, N. J.

\* \* \*

THE REV. DR. CHARLES ALVIN BROOKS, secretary of the American Baptist Home Mission Society, who had been an official of Baptist organizations for twenty- three years, died at his home in Tarry- town, N. Y., on January eleventh.

Dr. Brooks was born at Watkins, N. Y., on January 7, 1870, and was thus sixty years of age. A large part of his career was spent in various Ohio pas- torates and in Chicago and later he served as executive secretary of the Cleveland Baptist Association, secretary of the City and Foreign Speaking Mis- sions, as well as secretary of the Social Service Division of the American Bap- tist Home Mission Society. Last March he was elected to succeed Dr. Charles L. White as executive secretary of the Home Missions Society.

## A CORRECTION—LUTHERAN PIONEERS

By an oversight, the article on "Yes- terdays in Home Missions" by Dr. Wm. R. King, omitted reference to the im- portant work Lutherans have done in Home Missions in America. During the First Period (page 886) *German Lutherans* should have been mentioned as among the settlers in Pennsylvania and in the Second Period (page 886) Muhlenberg (1742) should have been designated as a *Lutheran pioneer* in Pennsylvania.



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### PERSONALS

REV. E. A. ODELL, of the Board of National Missions of the Presbyterian Church, U. S. A., will accompany the Caribbean cruise sailing from New York February 14 and returning March 4, as special lecturer, interpreter, and guide for the land trips, for those members of the party engaging passage for the purpose of seeing the missionary work being done on the Islands. Mr. Odell has lived in the West Indies, both Porto Rico and Cuba, for over 25 years and speaks Spanish fluently.

\* \* \*

MR. C. T. STUDD, the former famous Cambridge cricketer and founder of the World Evangelization Crusade, recently celebrated his 70th anniversary (Dec. 2, 1930) in Africa. His story is told in a small book by Thos. B. Walters. The past seventeen years of his life have been spent in the Belgian Congo.

\* \* \*

DR. J. A. GRAHAM of Kalimpong, India, has been elected to be Moderator of the Church of Scotland for 1931. This is the first time that the old Church of Scotland (now a part of the United Scottish Church), has had a missionary Moderator. Dr. Graham, has spent 41 years in the mission field, and in 1900 started the St. Andrews Homes for Anglo-Indian orphans. He has the love and respect of Indians and European officials alike, and has been awarded the Kaisar-i-Hind Medal and has received the C. I. E.

*(Concluded on third cover.)*

### COMING EVENTS

February 1-6—FLORIDA MISSIONARY ASSEMBLIES in Orlando, Haines City, Deland, Sanford. Daily Lectures and Rallies. Fourteen speakers. Mrs. Henry W. Peabody, Chairman, Orlando.

February 14-March 4—CARIBBEAN SEMINAR, West Indian Tour.

February 16-19—THE PRESBYTERIAN CHURCH (South) is planning to hold a Presbyterian Congress of World Missions in Chattanooga, Tennessee. They plan to make this the greatest and most inspiring and far-reaching in power of any congress or convention ever held.

February 20—WORLD DAY OF PRAYER. For local churches and missionary groups in all countries. For further information write to denominational headquarters of the Women's Home and Foreign Mission Boards.

February 24-26—WESTERN SECTION OF WORLD ALLIANCE OF REFORMED CHURCHES, Washington, D. C.

June 22-26—A WORLD CONFERENCE ON STEWARDSHIP AND CHURCH FINANCE is to be held in Edinburgh, Scotland. Five representatives from each of the 25 denominations which constitute the United Stewardship Council, in the United States and Canada, and one for each 100,000 members will comprise the delegation from these countries. Entertainment will be extended to accredited delegates, though the conference will be open to all visitors.

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**SOME ABORIGINES OF WESTERN CHINA WORTH WINNING**



## DOES BIBLE WORK IN CHINA PAY?

BY THE REV. G. CARLETON LACY, D.D.

*Secretary, China Agency, American Bible Society*

**Y**ESTERDAY a prominent minister said to me: "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of Chinese Gospel portions at a nominal price. But I have been converted by the experience of one of our highest provincial officials, who in the days of Yuan Shih-k'ai fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping (Peking) with nothing but what he could carry in a small hand bag. In his destitution and loneliness he threw open his bag. On the top lay a little book which he had bought from a despised peddler on the train. He began to read the Gospel story. It laid hold of his heart. The message met his need. He sought a church and a Christian pastor and now he is known everywhere as an earnest Christian."

Yearly millions of copies of the Scriptures are distributed. Much of the seed falls by the wayside, but so long as the harvest continues it is worth while to use every means available to sow the seed. Hundreds of faithful men and women are ready to help and during the past year 1,225 volun-

teers shared in the distribution of more than five million copies of Scripture in China. All but 65 of these were in Chinese.

In Yuncheng, Shansi, a band of twenty Christians go out regularly in the winter months to sell the Scripture portions and a number of people are brought to Christ. Many times these volunteers are greeted with scorn and even with violent attack. During the past year, however, the Book was received more frequently with signs of eagerness. A missionary physician who for sixteen years has persistently distributed the Gospels among the passengers whenever he travels on a river steamer did not meet with a single rejection last year.

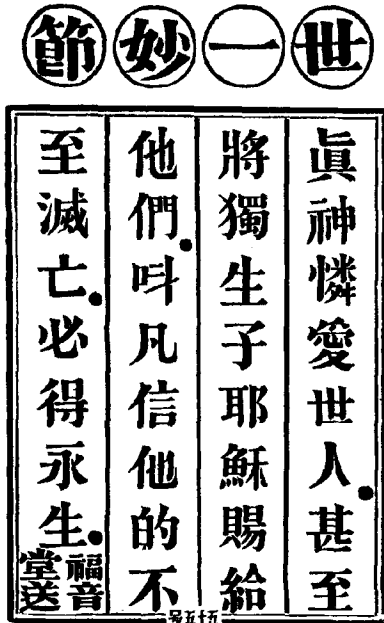
The Chinese Church has become increasingly conscious of its opportunity in the distribution of the Scriptures. The steady cultivation through recent years is showing its effects. The number of foreign missionaries in China is twenty per cent less than three years ago but the circulation of Scripture portions is thirty per cent greater.

All over China there is evident a widening field of thought and activity. Newspapers are more nu-

merous and popular. Means of communication have been greatly improved. The stirring events of the past two or three years have shaken loose men's thought processes and even those who are most pessimistic with regard to the Revolution are forced to admit that

not tell the half of what the people of China are enduring under the heel of the military chieftians and their mercenary armies, and under the bloody sword and fiery torch of brigands and outlaws, many of whom are the product of recent wars and rebellions. Nor do they tell how widespread and deadly has been the famine in several of the provinces, or how many faithful missionaries and Chinese business men and children of the wealthy have fallen into the hands of bandits to be held for high ransom, or of continued attacks on Christian gatherings and some successful efforts to break up or close Christian schools.

We know of the heart-break of many humble followers of the Man of Nazareth, who, like Him, have been cruelly misunderstood by those closest and dearest in the home or in the circle of intimate friends and have been rejected by those to whom they came with the Word of Light. "He is despised and rejected of men" may be written of many a faithful Christian—Chinese or foreigner—who continues loyal to his Redeemer, telling the Gospel story, distributing the Gospel portions where he goes, and living sacrificially and triumphantly.



#### THE GOSPEL IN CHINESE

(Literal Translation): The True God so passionately loved mankind, even so far as to take (His) only begotten Son, bestowing Him upon them in order to cause all who believe on Him, not to reach to destruction, but to certainly obtain eternal life. John 3:16.

the stolid peasant has been introduced to a bigger world than he knew before. These awakened minds are receptive and the Book of Truth has a new appeal.

On the other hand a glance over the nine years past shows the pathetic details of China's suffering—suffering from famine, flood, warfare, hatred, and wickedness of every description. The reports do

#### GOD'S HANDWRITING

BY JOHN OXENHAM

He writes in characters too grand  
For our short sight to understand;  
We catch but broken strokes, and try  
To fathom all the mystery  
Of withered hopes, of death, of life,  
The endless war, the useless strife—  
But there, with larger, clearer sight,  
We shall see this—His way was right



THE DISTINCTIVE DRESS OF WEST CHINA ABORIGINES

## ABORIGINES IN WEST CHINA

BY THE REV. HY PARSONS, Shimenkan, Kwei, Yunnan, China

*Missionary of the United Methodist Mission, 1903*

THE Ko-pu, a branch of the great No-su family, may be referred to as aborigines of Yunnan, although there are stories of their having been invaders in the shadowy past, and of their having pushed back the "real originals" to the mountain recesses. This is true of the Miao (Flowery Sprouts) who were the victims of the stronger tribe. History has been repeating itself, for the policy of "push" was adopted most successfully by the Chinese. The various branches of the No-su family have steadily given ground before

the more crafty Celestial. Most of the best land has already passed into his hands, and today, by theft and otherwise, the aborigines are slowly but surely being dispossessed of their country. Ko-pu land has been "borrowed" by Chinese neighbors, "just for inspection," and after a year or so a demand for rent is made. This being refused, a lawsuit follows, and almost invariably the Chinaman's possession of the deeds and of the longer purse wins the day.

The aborigine is no match for the Chinese. This fact has been

stamped upon the mind of the Ko-pu and has given birth to mistrust, fear and racial hatred.

We have a strong suspicion that the recognition by the Ko-pu of their own inability to withstand the forward Chinese has been one factor in their movement toward Christianity, or rather toward the real or fancied security, which association with the foreign teacher has brought.

Mr. Arthur Nicholls, of the China Inland Mission, writes: "At a Ko-pu village I was requested, at the point of the knife, to assist in a matter which might involve sending to the magistrate. I refused, and on receiving their ultimatum, 'Help us or we will not believe,' I saddled my horse intending to leave. The Ko-pu immediately gave way, blaming some absent member of the community."

Physically, the Ko-pu are between the Miao and the Chinese. They exceed the stature and the powers of endurance of the former, but do not attain to those of the latter. Socially the Ko-pu rank higher than the Miao, but are inferior to the No-su and Chinese. There is some ground for believing that formerly they were the serfs of the stronger half of the No-su tribe. Heartily despised and exploited by the Chinese, the Ko-pu do not fail to reciprocate the feeling of hatred. Long years of oppression and loss have generated a deep sense of wrong and resentment.

The Ko-pu are endowed with a large share of deceit, self-love and a capacity for looking after themselves. They are much less trustful and responsive to the Truth than the Miao; but seem to be more easily persuaded than the Yunnanese Chinese. Though igno-

rant of all book learning, the Ko-pu have nevertheless a due appreciation of the advantages of being able to read an agreement in the Chinese character. "Teach us to recognize Chinese writing, that the Han will not then so readily hoodwink us."

The Ko-pu are grouped in villages and hamlets containing from five to sixty families congregating for mutual protection against wild animals and more dreaded thieves. Their village life is based upon the communistic principle—a Mutual Help Society. The land, such of it as remains in Ko-pu hands, is divided among the several families forming the village. As a family increases in size, its land is divided and sub-divided, until many of the plots are insufficient to support the persons dependent upon them. These, then, support themselves by working for their more wealthy neighbors.

The people are clannish, but feuds often break out between different families and villages. Forays and blows follow and internecine strife continues for generations. A lamentable outcome of these quarrels is the large amount of litigation which ensues. The Chinese officials bleed both parties to the disputes, and are naturally pleased with this fruitful source of income. Justice is as often a matter of chance as of judgment. The Mandarin language spoken by the aborigines is, to say the least, not distinct, and the official not infrequently has difficulty in arriving at the facts of the case.

There is surprisingly little intercourse between villages. Folks living in hamlets divided by a deep valley only, are sometimes unknown to each other. The result of this isolation shows itself in



quite distinct types of dress, and marked variations in language, and even in facial differences. This aloofness and reluctance to gather at any common center makes mission work among the Ko-pu more difficult than among the Miao. Each Ko-pu village demands its own teacher and preacher and will not readily send its boys to school in a village even a short distance away. Hence a whole regiment of men would be required if every request for a teacher or worker was granted. We are seeking to break down these barriers by organizing district festivals with competitions among the various schools.

The people are fond of sports, especially bull fighting. Two bulls are placed in a ring and excited to push each other with their horns. The owner of the vanquished one has to treat the company with wine, so that drunken brawls often follow.

#### Morals and Drink

The state of the people's morals leaves very much to be desired. The drink habit has a tremendously strong hold upon the people. Many of them part with it very reluctantly. It has enabled the Chinese to cheat the aborigine easily, and is often a great stumbling block to the full acceptance of the Gospel. The brothel stands, or has stood in most villages. Immorality among the unmarried—an elastic term—is not considered improper; nor does any sense of shame or wrong disturb the participants. "Just old tribal customs," the people say, adding "Our fathers from time immemorial have done the same; and why may not we?"

A few of the Ko-pu copied the Chinese in opium smoking, and quantities of poppies were grown.

It is a lamentable thing that contact with the Chinese seems almost invariably to lower the character and conduct of the Ko-pu.

Like all children of nature, they are very superstitious; greatly terrified at the thought of devils and what these demons are supposed to be able to perform, while wizards and medicine men hold the people in thrall. All forms of sickness are believed to be the evil expression of demon thought. Sacrifices of cattle are sometimes resorted to in order to propitiate the spirits of the dead.

The ancestral tablet—copied from the Chinese—has been generally set up in the homes, but idols of prayer, wood and stone do not seem to have been worshiped. Trees are held sacred, and the evil spirits supposedly residing in them sacrificed to. It is all a religion of fear; an existence without hope for the future; a darkness hanging around the people which can almost be felt. Yet, above all, the Ko-pu acknowledge One who is supreme, all-powerful and uncreated. They named him Ya-so-mu. How they worship him we have not yet been able to ascertain.

The people are very musical. They delight in songs of their own composition. More Gospel truth has been inculcated by the method of hymn-singing than in any other way. Whenever a teacher arrives at a village, the people will sit and sing by the hour. They never seem better pleased than when given a new tune.

#### Missions to the Ko-pu

Our introduction to the Ko-pu was through the medium of a village of Christian Miao, living to the north of Tong Chuan City. The Ko-pu came to service, were

received kindly, and invited us to come again. The movement spread rapidly. Village after village opened its doors to the Miao preachers; indeed, invitations from the Ko-pu poured in. The trained Flowery Sprouts from the Stone Gateway district gave themselves splendidly to the work. They traveled among the people, stayed in their homes, daily teaching them to sing and pray. Week after week this itineration continued. Week-night and Sunday services were arranged, and the movement placed on a working basis, almost entirely through the agency of the Miao. Without the aid of these Flowering Sprouts only the barest fraction of the work could have been undertaken. Chapels sprang up—there are a score of them now—erected entirely by the people themselves, without cost to the Mission. These mud-built chapels are of little worth but their value lies in that they represent a sacrificing and worshipping spirit. Schools have been opened, trained Miao teachers are engaged in teaching companies of intelligent Ko-pu scholars.

Members of the same tribe scattered in other districts are constantly asking for books and instruction. We supply their needs as quickly as we can. A hymn-book and Mark's Gospel have been printed in dialect, the latter being made possible by the generous as-

sistance of the British and Foreign Bible Society. The people readily grasp the script (the same as adopted for the Miao), which has been used in reducing the language to writing. There are a few gutturals and a tantalizing range of "tones" decidedly difficult to a Westerner. Generally speaking, Mandarin is not serviceable in teaching the Ko-pu, for only a small percentage of the men understand it, and fewer women.

The people appreciate the interest manifested in them and the effort made to teach and help them in their sicknesses. It is an interesting sight to see the decayed tooth brigade, inviting an application of the forceps. In one village only, in the course of two visits, I have extracted nearly 70 teeth.

It is both unwise and impossible to be dogmatic respecting numbers—there are, however, several thousand Ko-pu aborigines calling themselves Christians. There are signs of the movement spreading to other peoples, neighbors of the Ko-pu.

We are only at the beginning of the evangelization of the tribe; many difficulties confront us; very much spade work waits to be done. We see many signs of encouragement, and anticipate the day when the whole Ko-pu people shall, through Grace, be found praising God.

Be prayerful and thou shalt have strength equal to thy day;  
Prayer clasps the Hand that guides the world—  
Oh, make it then thy stay:  
Ask largely, and thy God will be  
A Kingly Giver unto thee.

—From "Prayer and the Promises."

# THE CHRISTIAN MESSAGE FOR MODERN JAPAN

BY THE REV. WILLIAM AXLING, D.D., *Tokyo, Japan*

*Missionary of the American Baptist Foreign Mission Society*

THE early messengers of the Gospel to the Japanese people proclaimed it to a mind which was largely environed in simple, serene surroundings. For centuries, custom and courtesy had decreed that it was a teacher's prerogative to teach and the pupil's place to listen. In the Meiji era, the students developed an inquiring attitude, but the mind of the masses was still cast in an uncritical mould. Today, however, the mind of Japan is alert and active; it is critical and questioning, and immersed in all the problems which harass modern man.

The Gospel of Christ is still *the* Gospel. The Jerusalem Conference sounded no truer note than when it declared: "Our message is Jesus Christ. He is the revelation of what God is and of what we may through Him become. In Him we come face to face with the ultimate reality of the universal." However, we proclaim this Gospel today to men with changed minds and living in a changed world. There must, therefore, necessarily be new emphasis, new applications, and broader and deeper interpretations of its meaning. Christianity in Japan today must be a venture in life. Christian missions, as a propaganda, no longer appeal to the Japanese people. Christian missions as a practical illustration of Jesus' way of life still challenge and grip them. Preaching is still necessary but preaching alone is not enough.

Kagawa, the inimitable, during

the past year has gone like a flaming torch across Japan preaching the Gospel to the masses. Under his leadership the "Kingdom of God Campaign" has been launched with the goal of a million souls in Japan for Christ in the next three years. Recently, however, he surprised his friends and fellow workers in this campaign by accepting the post of Honorary Head of the Social Welfare Bureau of the City of Tokyo with the understanding that he will give ten days a month to this work. To a group of friends who protested, he replied: "I have preached too much during the past year. I must practice more. This position offers me an opportunity to demonstrate the Gospel on a large scale and is an integral part of the 'Kingdom of God Campaign.'"

Christianity singles out the individual and saves him, but its message and mission reach out beyond the individual and encircle all life. Today ours must be a message and a demonstration which comes to grip with the hard, harsh realities of modern life, and point the way spiritually, first of all, but also economically, industrial and socially to a finer and fairer industrial, social, and world order. Modern man refuses to postpone the relation of his dreams until he passes on to the great unknown. Consciously and unconsciously he prays: "Thy kingdom come. Thy will be done as in heaven so in earth." And in his thinking he underscores *So in earth*, and yearns

to see the Kingdom come and prevail in all the life around him.

Moreover, the ethnic faiths have elaborate systems of ethics and morals and a philosophy of life vicariously and laboriously worked out across centuries of intense mental struggle and soul-agonizing experiences. These faiths are today sponsored by some of the best minds and the purest spirits in Japan and the Orient. They cannot be ignored. Christianity must meet these cultures on their own ground and demonstrate its supremacy, its sufficiency and its uniqueness in the realm of reality, life and present day needs.

Furthermore, Japan wants a disentangled Christianity. Across the years Western Christianity has formed entangling alliances which paralyze it in this land as a pioneering, conquering faith. Compromising entanglements with capitalism, secularism, denominationalism and nationalism raise high barriers to its progress among this thoughtful, discriminating people. Japan and the Orient want Christianity but they want a Christianity stripped of these robings, and disentangled from these hindering, crippling alliances.

Not long ago the writer listened to a veteran Japanese pastor making a passionate plea for a "naked Christ." He pled for a Christ unadorned with the wrappings and labellings of sect and class, of na-

tion and race, the disentangled Christ of the Gospels.

Christianity in Japan today must keep its feet on the ground and come to grips with life in all its ramifying phases, but its head and heart must lay hold of the unseen. It must never be so absorbed in the things of this world that it drifts out of touch with the other world, loses the vision of the unseen and fails to grip the things which are ultimate and eternal. In their heart of hearts the Japanese are mystical, and no religion which misses the mystical in its message and experience will win them.

It is the Christ of Calvary that moves the Japanese heart. The cross still challenges and captures the human heart for God. But it is not the cross which is pictured in art with clinging vines and smiling flowers. It is a cross rugged and rough hewn. It is a cross aflame with the passion of His great soul and crimson with His rich, red blood—the cruel, climatic cross of Calvary.

What was true of Christ is true of us. An easy-going, passionless, *sacrificeless*, *bloodless service* will never win Japan for Christ. The call is for something of sterner and sturdier stuff. The call is that our preaching and teaching and serving shall be backed by a personality consciously centered in God and shot through with high heroism and the spirit of bleeding sacrifice.

#### GIFT

What can I give Him  
Poor as I am?  
If I were a shepherd  
I would bring Him a lamb;  
If I were a wise man  
I would do my part;  
Yet what I can I give Him,  
Give my heart.

—Rosetti.

## RELIGION IN CHINESE SCHOOLS

### *Chinese Christians Petition Their Government for Greater Religious Liberty*

SUPPORTERS of missions in China have watched with growing concern the demands of the Nationalist Government that religion should be excluded from all Christian schools. We have received from the Rev. A. R. Kepler, D.D., General Secretary of the General Assembly of The Church of Christ in China, the text of the Petition which the General Council of the Church, upon recommendation of its Board of Education, addressed to the National Government, protesting against the regulations promulgated by the Ministry of Education forbidding religion in church schools. The Petition is a memorable document, stating the case for religious liberty with such mingled dignity and cogency that it is of historic interest. We therefore cite its principal points, assured of our reader's recognition of its importance.

A. J. B.

We, the undersigned, are herewith submitting to you a petition for your consideration. The purpose of this petition is to request your honorable Ministry to allow all grades of church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

But when we make a careful study of the Regulations stating that

A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools; and in view of the official interpretation put on the first sentence of said

article as prohibiting voluntary religious instruction in schools lower than senior middle, we are bound to feel that these restrictions are of such a nature as to make it necessary for the majority or our church schools to discontinue . . . It is unanimously felt that the circumstances compel us to protest and to submit the following reasons for our position for your consideration.

*First*, the purpose of the Church in conducting schools is to nurture Christ-like personality, to serve society and state . . . This can be realized to the highest degree, we believe, only through the gateway of religion. We also are of the firm conviction that the religion of Jesus Christ, His teachings of love, liberty and equality, and His vicarious sacrifice, are such as can inspire and enable the students to achieve the ultimate aim of education—namely, the development of healthy and perfect personality.

*Second*. There has been a strong movement during the last few years in educational circles for the "separation of religion from education" . . . But when we consider the real value of education, we cannot conclude that education without religion is complete. A full-rounded personality is a personality mentally sound and emotionally sane. Reason and feeling cannot well be divorced.

*Third*. In a country like ours, we cannot afford to discontinue educational activities. . . .

We believe that religious liberty is essential to one's own conscience. In matters of faith, students have perfect freedom. We have never tried to "entice" students in our schools to become members of the church. The reason we have religious education is to guide the students to get a right start in their lives. To share such re-

sponsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited . . . We have religious instruction and worship in our schools, because we are of the conviction that a full-rounded personality cannot be fully developed apart from religious experience and religious influences . . .

In short, our church schools have religious instruction and worship because we firmly believe that education without religion is incomplete. The religion of Jesus Christ helps a student to give expression to the things most beautiful and most idealistic. It does not close the mind of an intelligent student, but guides him to understand the true meaning of life, a life that is for the well-being of others. . . .

Dr. Sun fought a good fight for our country for over forty years. He was educated in church schools, and even on his deathbed he proclaimed that he was a Christian. He did not regard religion as something which would make one blind to knowledge. He did not suspect church schools as institutions to drug youth and make them apathetic. Because he knew the essence of the religion of Jesus Christ and the functions of church schools, he whole-heartedly supported Christian institutions to even the last moment when he was in this world. Why should his followers act contrary to his intention?

It is deemed necessary and our duty to call the attention of your honorable Ministry to all these facts and reasons as above stated. The consequences of the Regulations and of the official interpretation thereof will mean education exclusively without religion, the closing down of a majority of our schools, and the loss of opportunity for an education to thousands of children and young people. Can our country afford such consequences at the present moment? We, therefore, sincerely hope that your honorable Ministry will reconsider the whole matter and so modify the article in question as to allow all grades of church schools to have religious instruction and

church primary schools to have the privilege of worship.

(Signed) Church of Christ in China, Methodist Episcopal Church, American Baptist Society, Protestant Episcopal Church, United Lutheran Church, Swedish Missionary Union, Evangelical Church, Church of the Brethren, Rhenish Missionary Society, Methodist Protestant Church, Basel Mission, United Methodist Society.

*Shanghai, China, July 1, 1930.*

The Ministry of Education sent its reply to the foregoing Petition on July 24, and a translation was received a month later.

Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship, has been received. Upon consideration of the points raised in your petition, we find them not free from misunderstanding. Let us consider these points serially . . .

To sum up: There is not only *one* religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well.

Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

(Signed) MOLING TSIANG,  
*Minister of Education.*

# MISSIONS SUFFER IN HUNAN

BY AN OLD WORKER IN HUNAN PROVINCE

THIS large and important city of Changsha, the capital of Hunan Province with its twenty-two million population, the city itself having some half million, has been through a terrifying experience in the hands of a small army of Reds.

The opposing army of regular soldiers was too small, only 6,000, against 20,000 well armed Reds, who ring the changes heavily on the word *qing-teng* or "equality," and lure many to their net.

This city has fifteen Christian institutions, the first of which came a year or so after the Boxer Uprising of 1900 — China Inland Mission, since turned over to the Liebenzeller Mission (the German branch); Christian and Missionary Alliance, since turned over to the Evangelical Mission; the London Mission, taken over by the Presbyterian Mission after the home call of Griffith John; Norwegian Mission; Swedish Mission; Wesleyan Mission; American Episcopal Mission; and the Hunan Bible Institute, a branch of the Institute at Los Angeles; Blind Girls' School, a branch of the Liebenzeller Mission; Norwegian Mission Hospital; Yale Hospital, residences and chapel; Faith Orphanage, and the Broadcast Tract Press, largely supported by the Galilee Baptist Church of Denver, and supplying Gospel tracts in the eighteen provinces.

There is also the cathedral and orphanage work of the Italian Roman Catholics, and the Seventh Day Adventists.

Communism came into China some twenty-five years ago, through

Karakan, the Russian or Red Ambassador at Peking, and was diligently spread all over the land. It was brought violently into Central China, and especially Hunan, Hupoh and Kiangsi Provinces, in 1926, when the Southern Army came from Canton, headed by Tsiang Kai Shik, and officered by Russians, principally Borodin and Galen. Later, after Nanking had been raided, and captured, the Russian faction was cast off, but the evil seed had been sown widely and we have since that time seen the bad harvests. The "Reds" have taken and held the small border cities of three provinces, and have been in Ping-kiang and Liu-yang, for a period. Taking advantage of this time, when so many of the Hunan soldiers were north fighting against the coalition of older generals north of the Yangtze River, they made an effort to get into this larger city, take ransom, and secure arms, so much needed.

They broke through the small opposing army, and on July 27th, entered this city on the eastern side. Their awful presence was soon noted by burnings all over the entire city.

All *yamens* and official places, and records were burned, the many prisoners were released, to become handy agents of the Reds. Later the foreign *hongs* and residences, and many of the missions, were either looted, burned, or given to the mob for their pleasure.

The mission suffering the most was the China Inland Mission where eighteen foreigners were located, ten being absent at the time. All lost their entire personal effects

and homes, except Dr. and Mrs. Eitel, and Miss E. Fischer, of the Hospital. The explanation of this, and the sparing of the Yale Hospital, seems to have been that the Reds needed doctors and medicine. Superintendent and Mrs. Witt and children, Mr. and Mrs. Wohlleber, Mr. and Mrs. Steybe and children, R. Hildenbrand and wife, Mr. O. L. Fuhrmann and Misses C. C. Denninghoff and H. S. Roller lost all they had.

By the looting of the Blind School, Dr. E. E. Witt and wife, Misses Valsel and Fortsmeier lost all, and the blind children, some forty in number, were robbed of everything, even to basins and toothbrushes. The Inland Mission church building, a large structure, was entirely stripped, even to the woodwork of windows and doors.

The Evangelical Mission lost all contents of buildings and chapel on the new Dr. Sun Road, but their Tong-pai Leo property was only damaged on the outside.

Mr. Lingle, of the Presbyterian Mission, was the last to escape the city, getting away Sunday at midnight. His home, and the two large school buildings near, are either burned or wrecked. This was particularly sad, as a "send off" to our veteran worker, for Mr. Lingle will be seventy next year. He escaped to Hankow with a mere hand bag!

The Norwegian Mission on the Main South Gate Street was wrecked by the local populace, egged on by the Red sentinels at the door. The Swedish Mission, located three blocks further north, was passed by.

The Wesleyan Mission had their safe rifled, but the large Episcopal Mission, with its foreign cut stone church building, on the Main North Gate Street, was badly

wrecked, and foreigners (absent at the time) lost all they had there.

The Roman Catholic cathedral and orphanage were brutally treated, the "father" in charge taken captive, but soon released for a small money payment, and the 190 orphan girls there were also robbed of all they had. So far we can learn of no particular mistreatment of women and girls, but much news is still uncertain.

The Bible Institute, being large and cool, was made the headquarters of the Reds, and so, with the valuable Scofield books of Pastor Cheng Chi Kuei, escaped ruin, and their flight was so hasty on the entrance, early August 5th of the army, that they did not fire the buildings.

Missions escaping this time were the Institute, the Taylor Hospital, the Yale Hospital, though damaged slightly, the Wesleyan Mission, the Faith Orphanage and the Broadcast Tract Press. These latter are located in the far southeast corner of the city, in a quiet spot, away from main roads or old city gates, and principally owe their escape to the smallness and plainness of the buildings, mostly Chinese in style, and to the fact that Chinese Costume has been adhered to rigidly all these years.

The superintendents were able to stay through the entire nerve racking nine days, and none of the children are lost, the tract printing and Miao booklet work went on all but two days, and it is a cause of great praise and gratitude to God that so much is saved. Some foreigners are now reentering the city, the Reds being driven out by a large Nationalist army. The rains fell in time to allow nine gunboats of four nations to assemble here. We hope for better times.



# AN INDIAN VIEW OF CHRISTIAN MISSIONS

BY THE REV. B. C. ISHWARDAS, Ludhiana, India

**W**HEN speaking in different churches in America during the last six weeks, I have been asked such questions as the following: "What is the future of the Foreign Mission work in India?"

"Has the time come when the Foreign Mission enterprise should come to an end?"

"Is the Indigenous Church strong enough to take the work into its own hands?"

These questions have been asked with a desire to know the real situation. I therefore undertake to give some personal experiences and facts that will give a fairly well-balanced viewpoint of the things as they stand in India today. There are some Indians in America who undertake to misinterpret and undermine the Foreign Mission enterprise.

At times individual missionaries have committed serious mistakes, but the wonder is that, being foreign, they have not made greater blunders. On the other hand they have done a yeoman service in the creation of a "New India." Their services in the realm of education, breaking down of caste, abolishing untouchability, and instilling a democratic spirit into the Indian people, are very real. They have been pioneer fighters in battles against moral, social and religious evils which have been great enemies of India's happiness and progress. But the greatest of all these services is the establishment of the Church of Christ in India.

The British Government, through western influence, education, and culture, has created the "Modern

India"; and this new creation, as it is growing in age, experience and vitality, is demanding equal rights, better treatment, and freedom of action. Similarly—the foreign missionary, through Christian message and influence, has created a "Christian India." This too as it is growing in size, life, and experience, is demanding



THE REV. B. C. ISHWARDAS  
An Indian Christian Studying at Princeton

greater scope for self-development and self-expression within the Church. This is a period of transition and a time of devolution and readjustment. A new church consciousness is in evidence all over the country and particularly in large centers. The Indian wants to change his mode of worship, style of church architecture and methods of evangelization. He believes in what he calls an Indian approach to India.

This state of affairs has at times created unpleasantness between the foreign and the national work-

er, but let it be said to the credit of the missionary that in many cases he has shown a magnanimous spirit, and given evidence of broad vision and outlook by giving the nationals more responsible positions and greater scope for development. Recently the North India Presbyterian Mission passed a resolution to the effect that it is prepared to work under the direction of the North India Synod of the United Indian Church. These forward steps should make us lift our eyes to God in praise and thanksgiving that a strong Indian leadership is springing up to shoulder the evangelistic responsibilities in India. The time is coming when the mantle of the foreign Elijah will fall on the Indian Elisha. This is well since the objective before Foreign Missions is to found a strong indigenous Church which ultimately will undertake the evangelization of India.

Has that time come? Should the foreign missionaries in India pack up and buy their ticket for London and New York? Emphatically No! Foreign Missions are entering upon a new era in India. India has just begun to appreciate Jesus Christ. He who was a *Melich* (untouchable) to a Hindu forty years ago has taken the highest place in India's life and thought. He today is being secretly worshipped by thousands of India's sons and daughters. He who was once despised and hated, because of his association with western race and civilization, is rising above all racial, cultural and national barriers and is appearing in India in true colors—the Christ, the Son of the Living God. India has begun to realize the matchless beauty and the saving power of the divine Nazarene.

The work of Christianizing India is not completed. Foreign Missions are entering a new tract which so far they have not covered—a new scene in this great drama. The audience has changed, and now the drama is to be performed before a crowd which intellectually, morally and spiritually is awakened. It is "New India." "Old things are passed away, behold all things are become new." Therefore what kind of missionary is needed to cope with this new situation? I cannot describe him better than in the words of a great Indian Christian leader: "He should be acquainted with the religious books and literature of the people among whom he works. We should raise workers of this grade in India as well as in the West. England and America and other "sending" countries should send us workers with deep scholarship backed by deep religious experience; this will be a potent force in permeating the mass. I plead for consecrated men and women for our work. What we need today is emphasis, not on Western culture, but on Jesus Christ as the divine Saviour and Satisfier of all our spiritual needs and longings. We need to emphasize Jesus as a living reality. Education makes the educated Indians lose their faith in their ancestral religion. Unless Christian workers supply this void, these classes will drift."

There was a time in India when Christ was despised and hated. Then came a time when India began to understand him better and tolerate him. Today we are in the midst of an India which admires Christ, and the eye of faith sees how this esteem may eventually lead India to accept Him as Lord. I strongly believe that India is

passing through the *cross-experience* which will lead her to the *Crucified One*.

Here is a challenge and an opportunity. Will those who have been supporting Foreign Mission work in India close their fists and decline to give any more? No, there is yet a second mile to be covered. It is a great opportunity and a rare privilege to share in the establishment of God's kingdom on earth. If you have given less in the past, give more now because you see very definite results on the field. India does need more missionaries but of the type described. Men and women are called who are especially prepared to meet the new situation and who go to India not as superiors but equals; not as patrons but brothers; not as teachers only, but as learners too; not obsessed with their own cultural and national ideas but seeing goodness and beauty wherever it is found; not preachers of a civilization but of Jesus, the Son of God and His teachings; not merely as destroyers but as builders. Such men and women will accomplish a great deal for the Master in India. In the words of Bishop Bradley; "He who would live in India must love deeply; he who would work here must toil patiently; he who would succeed here must do so humbly."

We praise God for all that has been done for Christ in India through the missionaries. Let this be an incentive to remobilize our Christian forces and keep marching on until we have conquered all the unoccupied territory and have established a strong indigenous Indian Church.

As I write I think of those heroic men and women who have gone out from America to witness for

Christ in a foreign country and among a foreign people. Some of them are camping in the villages these cold winter months, and pass on words of cheer and comfort to the Indian villagers. In spite of separation from their home, friends, and civilization, there is a glow on their faces because they have the joy of telling the old, old story to the masses of India. I think of one who has now been the head of that great college in North India for the last twelve years, pouring out his life to influence the youth of the Punjab for Christ. I think of another, old in years but young in spirit, sitting at his desk late hours in the night in an effort to solve some of the pressing problems of the mission and the Church today. I think of another, young in years but old in wisdom and understanding—a teacher in a theological college—inspiring candidates preparing for the ministry. I can never forget the words of his mother in whose home I stayed in America: "I have two boys and both are missionaries in India. My heart is there. I love India and her people."

I am reminded of another woman who is gloriously laboring for the Master, a leader, an exemplary character, and a skilful surgeon—taking young girls from the towns and villages of India and molding them into women of character, vision and usefulness. These are a few of my many faithful servants of the Cross who are proclaiming Christ to India's millions. We Indians thank God for these lives. The home Church, may well be faithful to these messengers who are obeying the last commandment of the Master Who said, "Go ye into all the world and preach the Gospel to every nation."

## MANIFESTO ON CHURCH UNION IN INDIA

**T**HE following manifesto on Church Union issued over the signatures of nearly 170 leading Indian Christian clergy and laymen in India, will be read with much interest:

The divisions of Christendom have been a great stumbling block to many. They have stood in the way of the effective spread of the Gospel. In the providence of God, South India has been called to lead in the matter of Church Union. Already some earnest men have spent considerable time and toil in thinking over the problem and we pray and hope that as the result of this toil a definite step forward will be taken.

Even as early as 1892, Kali Charan Banerji, of Calcutta, urged in the Decennial Missionary Conference, Bombay, that immediate steps should be taken for church union. There was considerable opposition from missionaries at the conference and his attempt fell through.

This urge for union has become deeper and stronger with time as all over India in all the fields of life there is a marked longing to compose differences, such as those between different communities. It is felt by all that the attainment of unity is fundamental for India's progress. This desire vigorously expresses itself in the Indian Church as a movement for church union. It may also be said that the desire for union is in keeping with the spirit of tolerance of different forms of belief that has been characteristic of the people of India. Further, Christians in India are free from those memories of historical struggles which the Christians of the west have inherited from their past.

The theological dogmas accepted by western Churches have not dominated the Indian mind as they have not been indigenous, and the attitude of the Indian Christian has been one of in-

difference towards them. The existence of denominations tends to retard the growth of Christian experience and limit the scope of its expression in those ways of thought and life which are more normal to the people. The Indian has always stressed "Bhakti" and feels that through faith in God his highest feelings can best be expressed rather than through dogma. A United Church, free from the bonds of the present separated denominations, will provide a congenial atmosphere for the Indian expression of Christianity.

We have further to remember that the United Church of South India must form an integral part of the Universal Church and whatever is of abiding value in her must be conserved here.

In the absence of any other scheme and in view of the fact that the present scheme provides ample room for development and also the possibility of Union with other churches, we urge our fellow Christians in South India to accept the present scheme as early as possible for further negotiation. The present scheme, whether perfect or not, certainly affords a working basis and such changes as are felt to be absolutely necessary can be introduced.—*National Missionary Intelligencer, Madras.*

### COMMISSIONED

Out from the realm of the glory-light  
Into the far-away land of night,  
Out from the bliss of worshipful Son  
Into the pain of hatred and wrong,  
Out from the holy rapture above  
Into the grief of rejected love,  
Out from the life of the Father's side  
Into the death of the crucified,  
Out of high honour and into shame,  
The Master willingly, gladly came:  
And now, since He may not suffer anew,  
As the Father sent Him, so sendeth He  
you.

—Henry W. Frost, D.D.

# THE NEXT STEPS IN HOME MISSIONS

*Recommendations of the Home Missions Congress that Met in  
Washington, D. C., December 1-5, 1930*

**IN TOWN AND COUNTRY**—Home Missions Boards should be urged to make wider use, in rural home mission fields, of college and seminary students for summer service, as a sound and effective method of recruiting for the rural ministry and other full-time Christian life service.

Theological seminaries and Bible schools, not now offering such opportunity, should be urged to provide in their curriculum courses for training pastors for rural leadership.

State Universities and agricultural colleges should be encouraged to follow the example of the University of California in inviting the pastors of the state to be the guests of the university or college for several days at the experimental farm, for the purpose of becoming better acquainted with the problems and needs of agriculture and country life.

We request the Home Missions Council to consider the feasibility of preparing a report or statement, in pamphlet form, for all denominations, covering the spiritual, social, educational and economic conditions obtaining in American country life, for use in seminary classes, discussion groups, schools for town and country ministers, and in other church groups concerned with the rural situation.

Rural people find it very difficult to adapt the complex large-scale system of religious education to the small-scale churches, and are not receiving adequate assistance and guidance at this point.

We request the cooperation of the Publication agencies, both denominational and interdenominational, on this important task in the field of religious education.

We recommend that the Southern Mountain problem be considered as an integral part of the rural problem, the difference being in degree and not in kind.

Because of the rapid changing conditions which are bringing the modern world into the mountains with all the perplexing adjustments to be made, the need of the Southern Mountains is more important and urgent today than ever before.

The principles of comity and cooperation already recognized among the constituent boards of the Home Missions Council should be especially observed in the administration of our mountain program and that steps be taken immediately to adjust the situations where such principles are not already in operation.

The Home Missions Council should again urge upon its constituent boards favorable consideration of the larger parish type of organization, both on a denominational and on an interdenominational basis, as one practical method of solving the church situation in many rural fields.

We recommend that the Home Missions Council add to its staff a person qualified for interdenominational service to town and country churches, especially for denominations whose size and resources

do not warrant full-time rural life departments and secretaries.

Whereas there are large areas of the country with tens of thousands of people whose spiritual welfare is sadly neglected and for whose Christian welfare no responsibility is now assumed, we urgently request the Home Missions Council to use its services for furnishing ministry to such areas.

**THE INDIANS**—Our task is preeminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of His Lordship in their lives.

Those who work among Indians should be urged and aided to study their cultural, religious and economic background; their present status and future possibilities; and that they be equipped with at least a conversational knowledge of the language of the tribes among whom they minister.

Conferences of missionaries among Indians should be arranged, bringing the various missionaries together for the better formulation of a comprehensive missionary program.

As Christian workers, who seek his highest good, we should use our utmost endeavors to discourage all exploitation and commercializing of the Indian as a curious relic of barbarism.

*Resolved*, That this Congress cannot favor any permanent policy of segregation for Indians. We advocate the use of mission funds for the training of promising Indian youths for Christian service in the various professions and callings that demand higher education.

*Resolved*, That the purpose of the Home Missions Council and the Council of Women for Home Missions to provide religious education directors in all government reservation and nonreservation schools is hereby commended; that they be requested to work out a suggested course of religious instruction for these schools; and that the boards represented in these two Councils be asked to finance this cooperative piece of work.

*Resolved*, That the question of overlapping and unreached areas be referred to the Joint Committee on Indian Work, and that all mission boards be urged to face courageously the steps necessary to consolidate the work on certain fields, to reinforce that on others, and to begin the new pieces of work needed.

**THE NEGROES**—This group of Americans number twelve million souls. They have wrapped in them powers and possibilities which, if wisely directed, will be numbered among America's most valued and dependable assets in the years ahead.

To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are un-Christian.

The Church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote.

We recommend that the Mission Boards continue to strengthen and develop their colleges and second-

ary schools as needed for Negroes in the South.

We note with deep regret that the young people who are in training in Negro colleges are not turning in large numbers to the gospel ministry. While it requires more than 1,600 new men annually to fill Negro pulpits, yet there are not more than 100 college and seminary men annually graduated to fill these vacancies. Immediate steps should be taken to get into the thinking of our Negro young men the claims of the gospel ministry, its marvelous opportunities for the exercise of the best talents with which God has endowed them and the unparalleled openings for service for Christ and humanity.

**THE WEST INDIES**—It is a source of satisfaction to find that after some thirty years of work in Cuba and Porto Rico the national elements have developed to such an extent that Mission Boards are now able to find their superintendents from among the national elements from which come practically all the pastors of churches.

Porto Rico has one of the best cooperative missionary programs in any part of the world. It has been in operation for thirty years and now includes a splendid Union Theological Seminary, Union Press and Union Paper, an annual conference of workers and, in fact, a continued working together of evangelical forces along all lines. The development of cooperation in Cuba is an essential need of the work in making Cuba Christian.

Now that the Haitian people are about to assume the whole responsibility for developing themselves educationally, economically, socially, as well as politically, it seems to be of special importance that the evangelical forces should

unitedly face the question as to how they can render assistance to Haiti.

We call attention to the areas unoccupied by any evangelical church in Cuba, the Dominican Republic, Haiti, and to a lesser extent in Porto Rico.

We believe that the greatest need of our evangelical schools in these countries is to shift their emphasis from classical training to a curriculum which will definitely train students to meet the great problems which are holding back the development of their countries.

We register our profound conviction concerning the necessity of a larger program for Christian literature in the West Indies, appealing to each one of the Boards to definitely provide in their budgets for this work, especially along cooperative lines which have already been established.

**OUR JEWISH AND CHRISTIAN RELATIONSHIPS**—The fact that there is a larger number of Jews in America than in any other land and that the pressure of secular civilization has withdrawn the majority of them from the religious life of Judaism, creates a situation of great responsibility for all who are concerned with the spiritual life of our people and especially for those who believe, as we do, that for the individual as well as for the nation, Christ holds the keys of life.

We desire to put on record our goodwill and friendly feeling toward the Jewish people; we deplore the long record of injustice and ill-usage of the Jews on the part of professedly Christian people; we declare such conduct to be a violation of the teaching and spirit of Christ. It is our privilege to present Christ to our Jew-

ish brethren and to share with them the riches which we have found in Him Who loved us and gave Himself for us. We reaffirm the declaration of the Jerusalem meeting in its application to the Jew as to all men: "In this world, bewildered and groping for its way . . . we proclaim our message. Our message is Jesus Christ." The aim of the Church must be to interpret Christ to the Jew in all the splendor of His character, His teaching, and His work. But this involves not only words but the whole life.

In this realm of relations between Jews and Christians we recognize the need and importance of a new literature to interpret the Jewish people and their religion to Christians and Christ and Christianity to the Jews. Such literature must be positive, scholarly, and mellowed by the spirit of sympathetic understanding. We recommend that the Home Missions Council endeavor to secure the co-operation of related agencies in the production and circulation of such literature.

**THE MEXICANS, MIGRANTS AND ORIENTALS**—Among the foreign-speaking peoples within the borders of this country the Mexicans and Spanish-speaking peoples stand among the first as constituting the outstanding challenge and opportunity for Home Mission Work. Mexicans are best reached by those types of work which have proved successful in evangelization of other races, and the results of such work are truly surprising as seen in the 375 Mexican Evangelical churches in the United States, with more than 26,000 members whose total offerings exceed \$150,000 annually.

We are convinced that there is an overwhelming need for Social Service Centres, as well as for suitably equipped churches, with adequately trained leadership, and in some cases Mission Schools among the Mexicans, and a vast field for work among the Migrant Groups.

We recommend that our Home Agencies make a careful reevaluation of the various projects composing the Home Mission task with the view of adjusting budget appropriations in a way that will more adequately meet the challenge in Mexican and Spanish-speaking work.

Since race prejudice is the greatest obstacle to our Home Mission work and very seriously retards our efforts to evangelize the Spanish-speaking peoples in our midst, we most urgently call upon our American churches to manifest a greater Christian spirit in their personal contacts with the Mexican immigrant.

*Migrant Groups.* We recommend a larger Interdenominational Co-operation with special emphasis upon Promotional work through the various Boards to local denominational units, such as local support of migrant projects through evangelistic effort, housing and social contacts for workers and volunteer service.

We recommend federal, state and community cooperation in service through boards of health, education, labor, agriculture and other existing organizations.

We suggest that special attention be given to the health, housing and sanitation of these migrant groups seeking to improve said conditions. We suggest a survey of employment agencies with a view to securing the establishment



of federal agencies for the employment of the groups with local cooperation with said agencies. We heartily endorse the ideals of the recent White House Conference relative to migratory child labor and education.

*Oriental.* There is need of a nation-wide program for Christian contacts with Chinese, Japanese and Filipinos as well organized and effectively carried on as that on the Pacific Coast where the councils of superintendents have attained a very successful cooperation and a fairly adequate covering of the field.

In our judgment the denominational boards may well continue their separate work in centers of large Oriental population while in smaller centers the responsibility might well be allocated to a single board but the large number of widely scattered small groups could wisely be cared for by a central unified administration employing a traveling evangelist.

It is our strong conviction that the discriminatory legislation in our Immigration Law, which is a great hindrance to our Christian work and an obstacle to international peace, be changed so that equal and just treatment be extended to all the peoples of the world. We respectfully request that Congress give this matter immediate and sympathetic consideration.

**MORMONISM TODAY**—The Protestant Church should recognize that it has a very definite responsibility within Mormon territory. It is twofold—to care for the growing Gentile constituency and to preach the gospel to the Mormon people. Seven large counties in Utah remain without a single Protestant church and several hundred com-

munities are without the regular preaching of the gospel. Colporteurs and Sunday-school missionaries should be sent into the unchurched regions of Mormondom with a loving, Gospel message.

We recommend that the denominational superintendents in Utah be constituted a steering committee to formulate plans and policies to be presented to the Home Mission Boards interested in Utah.

Christian academies now operating in Utah should be permanently maintained and adequately equipped for the Christian training of both Gentile and Mormon young people.

**FOR ALASKA**—We recommend that the Joint Committee on Alaska of the Home Missions Council and the Council of Women for Home Missions be instructed to complete its study of the unreached and neglected portions of Alaska with a view to assigning to mission boards now operating in Alaska responsibility for such areas.

We recommend the tentative plans of the Joint Committee to hold several conferences with Christian workers in Alaska next summer and we express the hope that these conferences may result in a better understanding of the work and a fresh approach toward the evangelization of the whole territory.

Having learned that there is danger that large commercial interests may secure virtual control of the reindeer herds of Alaska, thereby depriving the Eskimos of their economic independence, and of the cultural and salutary effects of native ownership, we urge the Federal Government to take every possible step to protect these defenseless natives in the ownership of the deer.

# THE NEED OF THE CHURCH TODAY

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

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

IF ONE were sailing leisurely over a smooth sea, resting at his ease in a cushioned deck chair on the deck of the *Corsair*, or amid the elegance of any other multi-millionaire's yacht, and some ocean steamer should come along and the Captain cry frantically, "Dive into the sea and we will pick you up!" one would probably answer, "Thank you, but I am very comfortable where I am, and see no reason to risk life or limb or clothes in such an episode." If, on the other hand, you had been drifting for days clinging to a slippery mast, famished and thirsty, likely to drop at any moment into the buffeting sea, you would use every power of your feeble breath to claim attention of the passing ship that you might yet be saved.

If, as some tell us, the sense of sin as well as the fact of it, has disappeared, and sin itself is only righteousness in the making; that good men are not as good as they think they are, and the bad men are not as bad as they might be, there seems little reason why one should concern himself about Him of whom it was said, "His name shall be called Jesus for He shall save His people from their sins."

Were the old affirmations which were thundered from the pulpits in our boyhood false alarms? We do not hear as much as we once did from our preachers concerning the dread reality of sin. Indeed, Matthew Arnold years ago took Emerson to task because he paid little attention to that great fact in human life, which, by whatever name

you call it, is the mightiest thing in moving human life and effort. But if the pulpit has ceased to dwell upon sin, its place has been taken by other agencies which one would think might be less seriously concerned. Scientists have been showing us that sin is an ancient heritage which must be fought by tooth and nail. One so-called "modernist" has affirmed that "novelists have written no great novel that does not swirl around some central sin." And now the psychologists dig down into the unremembered thoughts of men to bring into the light the origins of our spiritual miseries in frustrated and suppressed desire.

We do not need artificially to conjure up a sense of sin. All we need is to open our eyes to facts. Since sin is the most ubiquitous thing in the universe and has lost none of its power or venom since Cain saw it crouching like a wild beast at his door; since Oedipus and Samson realized the ruin it wrought, and since the last man who sinned against "the nature of things," which is another name for God, cried out, "Oh wretched man that I am, who shall deliver me from the body of this death," it would rather look as though the biggest thing with which the Church could concern itself would be the eradication of this terrific catastrophe and the salvation of those who are its victims.

Men are not satisfied with platitudes. Cold theologies are not enough. Jesus said, "The words that I speak unto you, they are

spirit and they are life." And it is for that Spirit and Life that people are waiting.

In his latest book, "Pathways to Certainty," Professor William Adams Brown has a chapter on "The Christian Way of Dealing With Sin." He says, "By its success in dealing with evil every religion must in the last analysis be judged. The great religions have been religions of redemption. It is in the cross that Christians of every age have found the ground of their brightest hope, for in the cross they have seen God dealing with evil and overcoming it."

#### The Evangel of Christ

The Evangel of the Son of God has long been proclaimed to the world. It is the Good News of salvation from sin and, as good news, it is as true now as it ever was. It is a comfort to know that amid all human mutations there are great abiding facts and experiences which never change. Over against a religion that some men strive night and day to bring "up-to-date," there is another Religion that is as changeless as its Author, Who is "the same yesterday, today and forever." The same power that conquered sin in Cæsar's time conquers it now. The evangelism for today is the evangelism of Jesus Christ that bears fruit in changed lives. Those persistent convictions which have recurred from age to age mark its evangel as a vital experience.

We need to realize that the word *Evangelism* connotes something more than an emotional experience. Home training, Christian education—all that help make character—are a part of evangelism.

We talk about "applied religion."

The first thing is to have some religion that can be applied. It is the changed heart that makes the changed life. It is the life from above which transforms the life which is "of the earth earthy," and makes it something divine and mighty for good. This is the message which must go forth from the pulpit. There are many things which ministers are discussing today which are interesting from a speculative standpoint but there is nothing at the end of them. The preacher marches up the hill and then marches down again, but there is no victory. There is no thrilling sense of spiritual triumph. There is no awakening of such impulses as moved out from the day of Pentecost until the whole world felt their power and Rome itself gave way before a force which she did not understand and which she could not overthrow.

We have been talking about truth but in academic fashion. The only kind of truth that amounts to anything is truth which lays hold upon the soul. That is something more than a speculation. It is a certainty and the world today is seeking religious certainty. When the man who knows most does the least, every sensible man says that, if necessary, he would better know less and do more. Because we have not made truth evangelistic, because life is not struck through and dripping with spiritual power, we are lamenting the dearth of conversions in America, the paucity of both numerical and spiritual results. What is true in America is true around the world. It is only where the missionary accent is thrilling with the same power that the first missionaries knew that dark continents are enlightened and darkened souls be-

hold Him Who is the Light of the world. When it comes to mystic speculation, the religionists of the East are more than our match. In the midst of fears and questionings which fairly stagger the world, shall we fail to bring forth that blessed evangel of light and life which Jesus said would meet every human need and overthrow evils which had smitten the world for ages with a blasting force?

### The Message of the Pulpit

We must recast the message of the pulpit, and recast the life of the churches, if we are to lead our generation up to God. In the last few months I have seen a score of churches whose cost was in the aggregate more than a million dollars each. What is the value of ecclesiastical architecture if there is within it no *Shekinah*, if the fires upon those altars have gone out and men stand shivering in doubt and fear, whereas, by humbler altars, their fathers glowed with warmth in the triumphs of faith? When marble stands in the way of men, the marble must go. When form has become powerless, forms must go to the scrap heap.

We pass across England, we see the ruin of a stately cathedral. Its towers are crumbling, its roof has fallen in, its walls are mossgrown, and its rose window is emptied of beauty and color. Near by is a humble chapel. Its structure breaks all the laws of architecture and, as a building, it ministers to æsthetic mortification instead of satisfaction, but on its homely altars spiritual fires are ablaze; humble men and women on their knees catch there a new inspiration and from thence they go out

to face the cares and denials and sorrows of life and to conquer them through a wisdom and power greater than their own. The æsthetic may minister to the sense of beauty, but it ministers to the soul's development only when it is the shrine and mouthpiece of spiritual consecration.

Perhaps there was never a time when the ministry of America had a broader training in human wisdom. It is familiar with history, philosophy and theology; but our schools of the prophets must be the center of a spiritual devotion if they are to make mighty the messages of human wisdom. Our ministers must be something other than "pickers-up of philosophic trifles," or expert promoters and organizers and money getters. Is it not time for the prophetic note which only can unfold the glorious evangel?

Long ago an earnest prophet cried, "Woe is me for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." When the prophet had seen that vision something was sure to happen. It was then that there came the touch of a live coal from off the altar and the voice of the Lord saying, "Whom shall I send, and who will go for us?" It would mean the bringing in of a new day if from every manse and from every pulpit the cry of a new devotion should thrill the lips of every pastor—"Here am I, send me." It is such a commitment on the part of the ministry and laity that will bring us the glorious evangel which the Church so needs today.

## CRIME PREVENTION THROUGH MORAL AND RELIGIOUS EDUCATION

The Church League, an interchurch and international organization with headquarters in New York has issued a pronouncement which deals with such a vital subject and contains such interesting information that we publish it herewith.—A. J. B.

### Cost of Crime

**C**RIME steals  $6\frac{1}{2}\%$  of the entire income of every American. "The total annual income of the American people is ninety billion dollars, and a very conservative estimate of the annual cost of crime is six billion dollars," writes Vincent Cullen, Vice-President of the National Surety Co., New York. "Half of this \$6,000,000,000 annual crime waste," says Mr. Cullen, "is lost through theft, burglary, larceny, stock frauds, credit frauds, mercantile frauds, insurance frauds and a thousand and one other swindles and confidence games. The other half is paid in taxes for the prevention, prosecution and punishment of crime, including police, prisons, courts, district attorneys, sheriffs. This anti-crime taxation in New York City alone is \$60,000,000.00 a year." The enormity of these losses can be better understood in contrast with other costs. The churches of America contribute to all purposes less than one billion dollars annually. Public school education costs just over two billions a year. The budget of the Federal Government is about four billions of dollars. Crime costs as much as the public school system and the Federal budget combined, and more

than six times the total sum given by all churches.

### Lack of Religious Training

Many judges, prison wardens, chaplains and others in close touch with delinquents and criminals declare that the vast bulk of crime is committed by young men whose home influences have not been helpful or whose moral and religious training has been neglected. Of 34 millions of youth in America between five and eighteen years of age, only about one-half are now receiving religious training, either Catholic, Protestant or Jewish. This is a seed-plot of enormous proportions out of which criminals may naturally develop.

In a study of this situation, the General Committee of the Church League, decided to appoint a National Commission on Crime Prevention Through Moral and Religious Education. It is not intended that this Commission should duplicate any work being done by other agencies but to supplement and cooperate with them. The primary purpose is to enlist and use more fully the religious forces in building moral character and thus prevent youth from evil as well as criminal careers. Building moral character among all youth is the controlling objective. Not only the prevalence of youthful delinquency and crime but all low moral standards of thought and conduct constitute a challenge to religion. And vital religion must accept the challenge.

After a preliminary study of the situation, this Commission on

Crime Prevention presents the following constructive policy and program as important steps in meeting this national need and peril.

I. Religious Education Should Supplement All Public School Education. As it is not the function of the State to teach morals and religion, and since a knowledge of both is essential to the State as well as to the home and to the individual, the different moral and religious agencies should take steps to supplement public school education with moral and religious education. Many communities have already proved this to be practical, and it should be made universal. Public school education is now costing about \$100 per pupil per year. In many communities a system of week-day religious education is now being provided at a cost of not over \$5.00 per pupil per year. It is easily within the power of religious groups to provide such education for all youth of the nation. There are over twenty-four millions of pupils enrolled in our public schools. Even if as many as twenty millions of them could be led to elect religious education in any single year at an average cost of \$5.00 per pupil per year, this would be an annual total cost of only one hundred million dollars. Religious groups are now giving nearly ten times this sum annually to their present work. We are persuaded that they can be led to add from five to ten per cent to their present gifts in order to provide the youth of the nation with this absolutely essential element in comprehensive education. It will require a nation-wide awakening to bring this about, but it should be undertaken seriously. Even if it requires ten years to get the plan into universal operation,

it would probably be the most significant thing accomplished during that period.

II. Character Education in the Public Schools Should be Encouraged in every way possible. In Australia there is systematic moral instruction of a non-sectarian character given in the public schools with the approval of the various groups, Catholic, Protestant and Jewish. It is likely that much more of this can be done in this country than has yet been wrought out in actual practice. One of the purposes of this Commission is to study with experienced educators how this can best be done.

III. Education of Parents and Prospective Parents Should be Seriously Undertaken to help them in the training of their children. This should be a regular feature of the program of religious education in each community. Special immediate influences should also be brought to bear upon all homes from which retarded or delinquent children come. Properly conducted work of this type has already proved highly successful in many communities and should be made universal. Special training should be given to workers in this field.

IV. Extend Supervised Play and Recreation Privileges to All Youth, Under Trained Leaders. The churches are only beginning to appreciate the moral value of directed play and recreation under leaders of high character and moral purpose. Play is a universal instinct. It is an invaluable outlet for youthful energies. It should also be used to bring boys and girls into natural friendly personal fellowship with young men and women whose influence can be of the

greatest value in shaping ideals and helping to make personal adjustments. Through an organized "youth movement," an effort should be made to enlist and train an army of perhaps one million of the best young men and women of the nation to provide this essential volunteer leadership and supervision to younger boys and girls. This should include leaders for Boy and Girl Scout Troops, boys and girls clubs of all kinds, as well as all kinds of public recreation. It should also include tens of thousands of Sunday-school teachers who prepare themselves to give their classes leadership in recreation and play, as well as in religious education. These two features of leadership should be combined wherever possible. Many thousands of churches should add play and recreation facilities to their present equipment. Leaders of the Playground and Recreation Association of America are prepared to give expert counsel and training to large numbers of persons willing to qualify for leadership in these fields.

#### Support to Sunday-Schools and the Sunday-School Agencies

In addition to the foregoing objectives, the Commission would lend its largest support to the churches and their agencies for religious education. The Sunday-schools of America have rendered a service too vast to be measured. They deserve far more generous support than they have yet received. In view of the fact that at least three-fourths of the entire church membership has come from the Sunday-schools, these agencies deserve the best thought of all leaders as to how they can be made most attractive and effective. With

an expanding program of week-day religious instruction, the Sunday-schools should become still more powerful forces than they have ever been in the past, in the interpretation to youth of the deepest problems and possibilities of life. The leaders of the Sunday-school movement deserve and should have the fullest possible sympathy and cooperation of all who are concerned in a program of universal religious education.

#### Working Program of the Commission

As a practical means toward reaching these objectives, the Commission adopts the following Working Program:

1. To invite every national religious denomination, Catholic, Jewish and Protestant, to appoint a Cooperating Committee to work with this Commission, and name one of its own members as a full member of the Commission, in cases where they have a membership of 50,000 or more; otherwise a "Corresponding Member."
2. To invite the fullest help of all these Cooperating Committees: (1) in improving the general policy outlined in this "Pronouncement," (2) in securing the adoption of the policy by its own organization, and (3) in putting the policy into practical operation in every community.
3. To prepare a series of brief, condensed, convenient manuals of information and suggested method, covering each of the four main features of the policy.
4. To build up gradually a strong national committee of experienced men and women on each one of the four features of the program, who will be ready to represent the Commission and

its program in every state and in local meetings of all kinds.

5. To build up an Associate Membership of the Commission consisting of some hundreds of men and women, competent and willing to lend their personal services to reaching the objectives in mind.
6. To invite all churches, pastors, associations and religious federations or associations in each community in the United States to cooperate with the Commission,
  - (1) by making a survey of their own community to discover and locate all youth not having moral and religious instruction and make plans to reach them in some way.
  - (2) to take suitable advantage of all the literature, speakers and other helps made available by the Commission,
  - (3) to be a fact-finding and reporting agency for the Commission to report progress made and methods found most useful.
  - (4) to work with juvenile courts, visiting teachers, delinquency officers and others in bringing moral and religious influences to bear upon all retarded and delinquent children and also in helping their parents in every way possible in the wisest handling of their children. The "Manuals" to be prepared will include information and suggestions on this vitally important phase of the work.
  - (5) to cooperate with the national commission in reaching its main objective of

every American youth receiving moral and religious training and to study carefully each of the four features of the program of the Commission in its possible application to the local community.

- (6) to keep sending an increasing stream of information to the Commission headquarters showing how vital religious teaching profoundly affects human ideals, convictions, character and daily conduct, that this information may be made available to the largest possible number of people.

The Commission on Crime Prevention Through Moral and Religious Education believes that much can be done to carry into practical effect the above policy and program. The rapidity with which it can be done must depend largely upon the cooperation of the most devoted and competent men and women of all religious faiths in each community, as well as upon the amount of funds made available for the promotion of the work. What is needed is a detailed and continuous study of the entire situation, together with a national campaign of education and direction, through a period of years, with the clear objective of making moral and religious education universal among the youth.

No educational institution has ever been able to deal with students by the million. But here is an educational process that can do so. This Commission feels that it would be difficult to conceive of a greater service than this to be rendered, either to youth or to America or to God.



## BURMESE GOSPEL TEAM IN SIAM\*

**T**HE Burmese Gospel Team first met with suspicion and dislike because they came from Siam's hereditary enemy across the mountains. The Gospel Team, however, soon allayed ill-will and made its way into the hearts of all races alike. They had come to conquer by love.

How came the Gospel Team to go so far afield as Siam which, though a neighbor on the map, is separated from Burma by high mountains with no good road between? At the All-India Student Conference, which met in Madras in December, 1928, the party of students from Burma (more than 30) felt like foreigners. No place had been given on the program to problems arising from Buddhism and other conditions in Burma. Dr. John R. Mott suggested that the Baptist students of Burma get in touch with those of Siam, a land of similar races and religion, and arranged with the American Presbyterian Mission in that country to receive a group sent from Burma for that purpose.

Following this plan, one hot morning toward the end of April, saw a group of eleven set forth, five Burmans, four Karens and two missionaries, Mr. Dyer and Dr. Marshall. One of the Karens had lived many years in Siam and by his knowledge of the language and customs he was able to smooth out many of the difficulties of travel in a foreign country.

A motor took them to the border, then came three days of hiking eighty miles over the mountains; then another 100 miles by bus over

what appeared an impossible road straight through the jungle. This brought them finally to Pitsanulok, 350 miles north of Bangkok.

### A Testimony from Siam

One of the young missionaries at Bangkok Christian College gives a picture of campaign methods in a round-robin to America.

"The Burma students were very successful in their campaign at the Bangkok Christian College and other schools. Their campaign was based on a complete surrender of one's self, with but one dominant desire, a life in Christ. These boys were visible proof that their plan works and they have stirred up the Siamese people as no other evangelist has done.

"Their campaign plan is like this: First a meeting to make friends with the students. Then two days spent mostly in a study of one of the Gospels, the school divided up into classes taught by different members of the team. There was time also for songs, games, pageants, all these things working up to a decision meeting at the end of the second day. Where full cooperation was given them, the results in conversions were a matter of satisfaction and there is also an influence for good that will last for years even with those who have not yet given themselves to Christ. As a result of their visit old fires have been rekindled within missionaries and older Christians, and we pray that this fire will never go out."

The team held meetings in four mission stations, Pitsanulok, Bangkok, Nakom Pathom, and Chiangmai. At the last two named

\*From *The Burma Baptist Bulletin*.

places, the Karen members of the team were glad to look up their Karen brethren who are scattered throughout Siam and among whom the Karens of Burma are doing Christian work.

At Bangkok Christian College they spent a week and although the missionaries in charge had little faith that anything could be accomplished among the Buddhist students, they were happily surprised by having 40 boys decide for Christ. A missionary member of the staff wrote: "We can never express our gratitude for all the good you were able to do here at the college and in Bangkok as a whole. You will be happy to hear that last Sunday three of our finest boys made public confession and were baptized, the first fruits of your work. There's no doubt they have seen the vision and experienced a change of heart."

From Bangkok the team journeyed northward 600 miles, 25 hours by train, to Chiangmai, the capital of the north, where the American Presbyterian Mission has a large work. Here they also had a successful campaign especially at the large girls' school, Dara Academy, where fullest cooperation was obtained. At the evening meetings at the church in town, from seven to eight hundred were in attendance nightly.

The rains had already begun before they left and in spite of remonstrances that it would be impossible to return over the mountains at that season, the team started on their 140 mile hike to Papun in eastern Burma.

For ten days they tramped over the hills—four of these days walking in the bed of jungle streams for there was no road. One night they were separated from their

carriers and so had to sleep without food or bedding.

The greatest achievement of the trip was the second campaign carried on by Peter and John (one might imagine himself back in Apostolic times!) in the large girls' school of Wattana Withyya in Bangkok. These two young men returned to Bangkok and gathered together a group picked from the Bible School and the Siamese church in Bangkok, twenty-two in all. They gave a day's intensive training and with much prayer and some misgiving started off for a two-days' campaign in the school. Much to their joy thirty girls from Buddhist homes decided for Christ, while another group of twenty was formed into a class for further instruction. Some of these were later baptized.

The marvel of this second campaign was that it was carried through entirely by these two young theologues without missionary leadership.

From many words of appreciation there is only space to cull from two. Dr. Clark, senior missionary at Nakom Pathom, wrote in August, three months after the visit, "The effects of your visit are stronger than ever in the aroused desire of our folk to accomplish something worth while in the Kingdom of Christ."

Another testimony came in a letter written by a Karen in Chiangmai. He says—"I feel as if I had been sifted and obtained great help. This group has gone away but if you go on the roads of Chiangmai, you will hear the songs which they taught sung by everyone, Siamese, Chinese, Shans, Indians and Karens. We find groups of people talking about them and asking who were these people."

# A MISSIONARY JOURNEY IN ITALY

BY REV. STEFANO L. TESTA, Brooklyn, N. Y.

ON MY recent journey to Italy, my aim was to see whether Protestant mission work was possible under Fascist laws, especially after the Concordat with the Vatican. This Concordat reaffirms the first article of the Constitution, that the Catholic Church is the State Church and holds a position of privilege, because of its preponderance. But the non-Catholic cults are now admitted into the state and are officially recognized as on equal footing before the law.

Though the Catholic Church in Italy has acquired new impetus and increased prestige because of the Conciliation, the Protestants also now have legal standing and religious liberty. Clericals complain that too much liberty has been granted the Protestants.

The Government now gives official authorization to regularly ordained Protestant ministers who are Italian citizens and who are recommended by the Boards of their denominations, and they are recognized as officers of the State when they celebrate marriages. The Judge in the Ministry of Justice, who has to do with the giving of these authorizations, is a Protestant, an elder in the Waldensian Church in Rome.

All the Protestant churches are progressing, though against tremendous odds with the very meager means at their disposal, and opposed at every turn by the Roman hierarchy, which is supported by the State. The most active and enthusiastic Protestants are those having the simplest

forms of worship and the most democratic government. Non-liturgical churches make a greater appeal to the Italians who leave the gorgeous services of the Roman Catholic Church. In Rome I visited a great congregation of Pentecostalists, packed in an ill-ventilated sub-cellar, like a catacomb excavated under a building. Seven baptisms took place that night. One of the converts was an engineer who last year rebuilt the campanile of the Catholic Church of St. Lorenzo and collected the money for the work among his friends. Some congregations in Sicily march to the brook near their towns, singing hymns, to baptize their new converts.

One of the remarkable things I noted was the small number of Italians who attend mass. Roman Catholics in America attend their churches in greater numbers than Italians in Italy. Even in St. Peter's Cathedral in Rome, I saw a priest saying mass with only five people present. In Palermo, on Pentecost Sunday, at 9 A. M., I entered the Catholic Church of Santi Zita, and there was only one woman attending, the janitress. At 10 A. M. I entered a Greek Orthodox church, where there were twelve ecclesiastics chanting mass, with only fifteen people in attendance, including children.

At the Protestant Waldensian church that same day at 11 A. M., there were 200 people present and at 12:15 in the Evangelical Protestant church over 100 were present, and eleven new members joined the church.

In Rome a remarkable union service was held on July 20th in the largest Protestant church in the city, the Kennedy Memorial. The vast temple was filled to the doors. I was told that the services were always crowded since the new laws.

The Roman Hierarchy does its best to encourage its people to attend their services and promises many indulgences for the faithful. Many churches have an inscription on the front door that any one entering will receive a plenary indulgence and an indulgence of one hundred days is promised to any one kissing a certain image.

By the aid of the Rev. Lorenzo Palmieri, of Bari, who wrote the booklet, "One Hundred Questions on Romanism," 5,300 copies of the booklet have been mailed to Government officials in Italy. The booklet shows where the Evangelicals agree and where we differ from the doctrinal positions of the Roman Catholic Church. As Mr. Palmieri is well known and well connected in Fascist circles, he mailed the book to all the prefects of the kingdom, police commissioners, federal secretaries, judges and magistrates, to the mayors of many cities and towns, and even to the daughter of Mussolini, Countess Ciano. Few of the booklets were refused. Many even asked for a Bible, and some were soundly converted and united with Evangelical churches.

We made a discovery in Italy this summer—that the Roman Catholics in general, and Italians in particular, will read the Word of God in letter form, when addressed to them even when they

cannot be induced to read the Bible itself for fear of the church. So we printed a series of religious "letters" or messages, the words of which were taken entirely from the Bible. The titles are:

A Message From Jesus Christ to You.

A Message From Saint Peter.

A Message From Saint Paul.

A Message From Saint John.

Life and Words of the Virgin Mary.

Forty-five thousand of these messages were printed and distributed throughout Italy in a few weeks. These messages were sent free to any one who requested them, to be handed or mailed to relatives and friends. Each reader in turn becomes a "Messenger of Christ" or a voluntary "letter carrier" to continue and enlarge the chain. Religious papers and Evangelical ministers hailed the novel idea. The agent of the Scotch Bible Society in Rome requested 5000 copies of the "Message from Jesus Christ to You," to be distributed by colporteurs as the best introduction and foretaste of the Bible. Even a Roman Catholic priest, president of the Sacred Heart Society, sent an urgent request for 2000 copies of the "Message from Jesus Christ," "for distribution among the victims of the earthquake in the province of Avelino, who had lost all in that dire catastrophe, and to whom the comforting words of Jesus Christ would be a heavenly balm."

Some sent for the entire New Testament, a few requesting the Catholic version. This has proven the most practical and successful method of propagating the Word of God among the people.

## PROTESTANTISM IN BRAZIL

BY THE REV. PROFESSOR C. THEODORE BENZE, Mt. Airy Seminary, Phila.

THE July number of the *Zeitschrift fuer Missionswissenschaft* contains an informing article on this subject by the Rev. R. Becker, Rio Grande do Sul, from which we quote the following facts.

When Pedro Alvares Cabral discovered Brazil, April 22, 1500, the Roman Catholic Church began its missionary work in the newly found land. The first mass was read immediately upon his landing. The first Jesuits arrived in 1549 and devoted themselves primarily to missions among the Indians. The following year the first bishop set sail for Brazil; but he was not destined to exercise his functions. His ship was wrecked on the northern coast and the bishop and others who had reached the shore were slain (and the legend says, eaten up) by the Indians.

Brazil is usually considered a Roman Catholic country. But in 1891 the constitution of the Republic effected a separation between Church and State, introduced civilian marriage, and banished religion from the public schools. However, in some of the states the founding of new sees was aided by state monies. In 1929, the President of the State of Minas Geraes permitted religious instruction three times a week for fifty minutes a period, and only when Protestants objected was the decree extended to include non-Catholics. Other such instances might be mentioned.

Of the 40,000,000 inhabitants, 30,000,000 are counted as Roman Catholics; but in the interior there are thousands of Indians who have

not yet been reached by the Christian message in any form. The lower populace is held in superstition, and the Negroes especially have not freed themselves from their African habits. The educated people belong either to the Free Masons who oppose the Roman Catholic Church, or to French Positivism, or believe in spiritism. This means that the Roman Catholic Church has only a superficial hold on the people.

The priests are recruited from foreign countries, principally Holland, Italy, Germany and Spain. There is one priest for every 50,000 inhabitants. In the northern part 11 dioceses have no seminary for the training of priests. One seminary had to be closed because there were no students; in one large diocese only one priest was ordained in 1926. The Luso-Brazilian element furnishes very few priests. Out of 307 priests in the archdiocese of St. Paulo, 216 were foreigners and only 91 natives.

In recent years the competition of the Protestants has caused the older Church to exert itself more actively. Protestantism exists in Brazil in two large groups, German and Anglo-Saxon, the latter mainly American.

German Protestantism did not come through missions for the greater part, until the era of German home missions began. The imperial Government since 1824 permitted the entry of evangelical immigrants and even paid the salary of the first ministers until some Germans in Rio Grande do Sul got mixed up in the political

controversies which lasted from 1835-1845. But the Government allowed the German Evangelical congregations to enjoy the fullest liberty in establishing and maintaining their congregations, except that these churches were not allowed to have steeples or bells.

During the century that has passed since the arrival of the first Germans, an extensive German Evangelical Church activity has taken place, particularly in the southern states of Rio Grande do Sul, Santa Catarina and Parana, where the Germans are most numerously settled. But there are also many German Protestants in the States of S. Paulo, Minas Geraes and Espirito Santo. The latter have increased greatly since the post-war days. There are also German congregations in the coast cities from Rio de Janeiro up to Bahia and Pernambuco (Recife).

At present most of these congregations are connected with four large organizations. The largest of these is the Rio Grande Synod in Rio Grande do Sul. It was founded in 1886, has 90 pastors, 25,000 families, and 148,000 souls in all. It is the only one of the German synods that has a theological seminary of its own; but the training is not complete and the candidates have to finish in Stettin. It owns a pension fund of 109,000 milreis, and the congregations raised 40,000 milreis (1 milreis this year equals 12½ cents) for the expenses of the Synod in 1928. Since 1922, following the example of the Missouri Synod, they are divided into 10 districts. They also maintain a teachers' training school (the only one of its kind in all Brazil), an orphanage, a home for the aged, a girls' high school, a teachers' union, a Gus-

tavus Adolphus Society, and 70 women's societies. A beginning has been made in young people's work and in missions among the Indians.

*The Evangelischer Gemeindeverband*, working in Santa Catarina, the Evangelical Lutheran Synod extending over Santa Catarina, Parana, Sao Paulo and Espirito Santo, and the Synod of Central Brazil, which is scattered over S. Paulo, Rio de Janeiro, Minas Geraes and Espirito Santo, are all much smaller and not so well organized.

Of these three, the first has 17 pastors, 102 congregations and 8,128 members. The last (Central Brazil) has 15 pastors. The Lutheran Synod in 1928 had 33 pastors, 92 congregations formally connected and 2 cooperating, 6,899 voting members, and 40,781 souls. For synodical expenses it raised 3,402 milreis. The rest was contributed by the Lutheran *Gotteskasten* and the State Church of Bavaria. These contributions during the last three years amounted to 101,158,000 milreis. From this it can be seen that this Synod is itself a mission church and still largely dependent upon contributions from the homeland. The four synods together are composed of 270,000 members served by 155 ministers and assistants.

These synods have their own publication houses which publish monthly, weekly and daily papers, as well as a number of parish papers and a widely circulated church almanac. As a matter of fact this church work largely resembles what we are accustomed to call Home Missions; but they themselves are not doing very much as yet for Foreign Missions.

The Anglo-Saxon churches have

developed a different aspect. Like the Germans, they began with English and American immigration. The new-comers in Rio and other port cities soon united in congregations of their own faith. But their pastors, as soon as they had mastered the language of the country, began to work among the Brazilians. Thus notable missionary beginnings were made by the Presbyterian minister, Simonton and the Baptist Bagby, who were soon followed by others equally zealous.

The first Protestant congregation—not to mention earlier preaching efforts by the Methodists—was founded by the Congregational minister, Kalley, in 1858, in Rio de Janeiro. In 1862 Simonton founded a Presbyterian Church in Rio also. The first Baptist Church was started by Mr. Bagby in Bahia in 1882 and he is still active there. The Methodists made their permanent beginning in 1876. In 1888 the Episcopalians began their mission in Rio Grande do Sul, and in 1900 the Missouri Synod began its work in Rio Grande do Sul.

With the exception of the Congregationalists, who received their first inspiration from England, all the other churches are the result of American missionary endeavor. The Catholics have made this the basis of the accusation that the American missionaries are the advance agents of American capital, but unjustly so. These accusations have perhaps helped to make the Americans stress the nationalistic element in their organizations. They aim very decidedly to nationalize the churches. This is done in three directions: the education of native helpers making themselves more and more independent of foreign influence, increased efforts

at self-support, and a closer union among the several Protestant denominations. There is a Union Theological Seminary at Rio de Janeiro. Several of the larger denominations also conduct their own training schools for ministers. Each of the denominations runs a theological seminary, maintains various schools and conducts special courses for the training of helpers of all kinds. While the Roman Church has never succeeded in gaining enough natives for its priesthood, the American Protestants have never had any difficulty in this line and the majority of their pastors are natives of Brazil.

The financial contributions are really great. The Independent Presbyterians, founded in 1903, in 1929 raised among their 11,301 members, 363,519,000 milreis. Such gifts prove what a live Christian consciousness is at work among these people. But withal even the great sums raised on the field are not equal to the work that is being done and large contributions are sent from the mother churches in America.

Among the interdenominational efforts we might mention the Comissão Brasileira de Cooperação, which constitutes a sort of National Council; the Seminário Unido in Rio de Janeiro, which is a union seminary supported by several denominations; an Indian mission in Matto Grosso; a Protestant hospital in Rio; a convalescent home for pastors; a sort of hospice in St. Paulo for poorer people; a Christian Boy Scout development; Bible colporteurage; Union Sunday-school conferences; and the Week of Prayer of the Evangelical Alliance.

These Protestant churches are doing a very notable work.

## MODERN SLAVERY\*

THOSE not acquainted with China are dismayed to discover that slavery, or something indistinguishable from it, persists in Hong Kong, a British colony, decades after it was made illegal on British territory. The *mui tsai* or child domestics, who are bought and sold as other property, number about 100,000 in Hong Kong alone.

In her book *Slavery*, Lady Simon reminds the public that the battle is far from finished; there are still abuses to be fought, but her record includes some bright spots. The Maharajah of Nepal took courageous and enlightened action; in a few months he overcame the force of centuries of tradition and freed the slaves of that country. There is also a chapter on recent successes in Burma. But there is sad reading about many lands—Abysinia, the Sudan, Sierra Leone and China. (Abyssinia abolished slavery at the recent coronation of the Emperor.)

The King of the Hedjaz is under treaty with the British Government to cooperate in suppressing the slave trade; not a word has been said about the abolition of slavery.

In Sierra Leone, the Protectorate not the British colony, the Courts decided only four years ago that an owner could retake a runaway slave, a doctrine that caused a ferment in England and evoked instructions from the Colonial Office to amend the position by legislation. That was done and 214,000 slaves found themselves

declared free from January 1, 1928.

Liberia has denied at Geneva that there is slavery anywhere within its boundaries, whereas the truth is that slave-owning is widespread and Liberian and American negroes are exploiting the indigenous natives under forms not distinguishable from the slavery against which the name of the country is a standing protest.

In China slavery has been technically abolished, yet the sale of children is winked at and no steps are taken to protect them against the brutality of their owners.

When the fourth assembly of the League of Nations unanimously accepted Sir Arthur Steel-Maitland's motion calling for inquiry and report on slavery throughout the world, the new struggle began; as Sir John Simon writes, Wilberforce and his friends were concerned so to change British law that slavery would not be recognized by British Courts, whereas the modern problem is not national but international. "The new task is not to convince enlightened men and women that slavery is a monstrous and hideous thing, but that it still prevails over large portions of the earth. Unfortunately the League of Nations, under the inspiration of France, has refused to accept the British proposal regarding slave traffic as an international crime like piracy.

When all that can be said in defence of slavery has been said there is something about the ownership of fellow-men that first debases and then brings out the "very devil" in the nature of the owner, whatever his race or color.

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\*From *The Statesman*, London.



## UNLOOSING GOD'S WORD IN PERSIA\*

BY REV. WILLIAM M. WYSHAM, Teheran, Persia

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

NEXT to the birth of a human soul, what event can give one a greater thrill than the birth of a book? A good book, like a soul, is immortal, and even one edition can influence generations. Our Literature Committee is now revising a Persian Christian book of which the first edition appeared nearly a century ago. Only God can measure the influence of that book for Jesus Christ. So the chairman of this "factory" has many a thrill as one book and tract after another are born into the world of Christian literature to begin a useful life.

The "factory" is a busy place these days. Two earnest Christian Persian associates help make the chairman's task a pleasant one. Proofs to be read come in constantly from two presses in Teheran, from Cairo by air, from Beirut by transdesert post, and from Germany across Russia and the Caspian Sea. Back they go by the next post if possible. We know that fine work will not only honor Christ but will set a standard for all Persian literature in its coming new era.

The great fear of the managers of every efficient enterprise is that its product may not reach consumers after it is ready for use. When the Intermission Committee first began its work in 1925, distribution of Christian literature in Persia was negligible and there was grave danger that the committee might "glut the market" with unused books and tracts. But the

great advance in literature distribution during the past year has removed this danger entirely.

To what extent literature should be sold and how much of it may be given away is a moot question in some fields, but most missionaries in Persia are definitely committed, for the present at least, to the policy of free distribution of cheap tracts if it is done wisely. In many places the rule is that such tracts should be given only to those who are literate and wherever possible to young men and women. Persia is thirsty for information of all sorts. Drop a tract from a speeding automobile, as the writer has sometimes done, and pedestrians will race one another to pick it up and read it. Practically never is a tract refused and it is often read by many people. One missionary tells of a single copy of "The Perfect Law" which a Persian Christian loaned to fifty men one by one in the bazaar. It seems unwise to haggle over a few pennies in insisting on selling tracts to eager readers such as this, and one missionary feels that we should "plaster" Persia with Christian tracts while our great opportunity offers. He reports that last year in his own populous province about 25,000 copies of Christian literature were distributed.

The greatest aid to our free distribution program is through the Scripture Gift Mission. This society has provided in Persia three beautifully printed Scripture portions, with cover pictures in color, and requires that these be distrib-

\*From *The Presbyterian Advance*.

uted free of charge. The committee cannot sufficiently express its gratitude to that organization for all that it has done to further literature distribution in Persia.

One of the greatest distributors of tracts is a "Christian dervish." Last year it was stated that he had worked his way clear across Persia in his double capacity of itinerant "dentist" and scatterer of "seed," as he calls his tracts. After a year has elapsed he is still on the same tour. From northwest Persia he went south to Kermanshah through Kurdistan, where he was in danger of death several times, and from there found his way via Hamadan to Isfahan, to Shiraz, to Kerman, to Yezd, and again to Isfahan, visiting many hundreds of villages besides these larger centers. He passed through Teheran on his way to his headquarters in Meshed. Everywhere he has sown his "seed," and the committee has sent supplies of tracts to him at each large city. No one knows how many teeth he has pulled or how many tracts he has distributed. Missionaries in every center have spoken warmly of his work and his help to them, and from Shiraz comes a striking story of how he brought a highwayman to Christ. Paul's catalogue of hardships and dangers would apply almost exactly to him, but on he goes plotting his own course, always happy in his chosen work.

Interested friends often ask whether conversions can be traced to individual tracts and books. Sometimes this can be done, but more often it is the cumulative effect of literature distribution which is so powerful. Very recently, the chairman heard of a definite case where the reading of Kanamori's "Three Hour Sermon"

was the cause of the conversion of a well educated gentleman in an inaccessible city. He had called himself an atheist, but the reading of this book and the conversations with an evangelist which followed brought him to a full belief in God and in Christ.

The methods of distribution in Persia are many, but all can be effective if the heart of the Christian is in his task. Even the most unpromising places yield results. Some months ago an educated Armenian Christian young man was drafted into Persia's conscript army. Instead of bemoaning his fate, he threw himself into his new work and soon won the respect of his officers and fellow soldiers. He did a lot of reading and studying himself, and found others eager to do likewise. So he began to give them tracts, and soon, as his officer remarked, he had a reading room in full swing each evening. Through his efforts scores of Christian books and tracts were read by these rough Persian soldiers, and it was not long before the young Armenian borrowed an English Koran in order to prepare himself better for the religious discussions resulting from his literature distribution.

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#### EPIGRAMS

So long as we emphasize the cross and the empty tomb, we shall go forward together.—*W. J. McGlothlin.*

We do not need a new gospel; but we do need the Gospel anew.—*S. M. Lindsay.*

The Church is a living organism, vitalized by the indwelling life of Christ.—*W. B. Riley.*

People think spiritually more easily in adversity than in prosperity.—*A. W. Beaven.*

The world says that men exist for things; Jesus says that things exist for men.—*Harold C. Phillips.*

# A VENTURE IN MISSIONARY TRAINING\*

BY THE REV. J. LOVELL MURRAY, D.D.

*Director of the Canadian School of Missions, Toronto, Canada*

THE Canadian School of Missions presents features which are unusual, and perhaps in some cases unique, in the field of missionary training.

The School represents a partnership of Churches, which was inaugurated nine years ago by the Mission Boards of Canada for the preparation of their candidates and the post-graduate studies of missionaries on furlough. Toronto contains the national offices of all the Canadian churches and at the same time offers the facilities of a great university center. Eight Mission Boards, representing the five communions having headquarters in Canada—Anglican, Baptist, Disciples, Presbyterian and United Church—unite in financing and directing the School. Five theological colleges located in Toronto are also officially related to it, with appointed representatives on its governing body. These colleges and the three national training institutions for women of the Anglican, Presbyterian and United Churches all accept several of the School's courses as electives in their own curricula.

The primary purpose of the institution is, of course, academic. The student body consists of candidates and furloughed missionaries of the eight cooperating Boards. Members of the Boards are eligible and frequently attend classes. Each year, also, a number

of missionaries of American and British Boards are admitted to the lectures and other privileges of the School. The yearly registration is about one hundred and fifty.

The base line in the program of instruction is the directing of missionaries and candidates into courses which are available in the classrooms of other institutions in the city. Missionaries who wish courses in theology are referred to the theological colleges; others enroll as graduate or undergraduate students in the University of Toronto and some find their requirements met in the Technical School. Those making their furlough headquarters elsewhere than in Toronto are helped by correspondence to find a solution for their academic problems in some neighboring college center or, where this is not possible, by courses of reading.

The curriculum of the School covers a wide area, upwards of thirty courses being offered each year. Some courses, such as anthropology, religions, phonetics, science of missions, history of missions, philosophy of religion, nursing (given in the Toronto General Hospital), personal hygiene, public health, the missionary message, hymnody, account keeping and moral hygiene, are standard. Others vary according to opportunity and demand. Last year a desire was discovered on the part of two or three for a course in the historical geography of the Holy Land. One week later, a class of twenty was taking notes on the first lecture of the course.

\*A visit to the Canadian School of Missions so impressed the acting Editor with the value of this method of missionary training that he asked Dr. Murray to write this article about it.—A. J. E.

Other courses in last year's curriculum which had a large popularity were the teaching of religion, kindergarten principles and methods, girls' work, journalism, present conditions in mission fields and the Christian mission and other international contacts. Many courses are grouped in two intensive sessions, one lasting six weeks and the other one week. Frequently lecturers from outside of the city are enlisted for lectures. Last year short courses were given by the Rev. William Paton, of London, Secretary of the International Missionary Council; Professor D. J. Fleming, of Union Theological Seminary, New York; and Dr. Arthur J. Brown, Secretary Emeritus of the Presbyterian Board, New York, and at that time Acting Editor of *THE REVIEW*, besides the annual course in Phonetics by Professor T. F. Cummings of the Biblical Seminary, New York.

A six-year syllabus of theological instruction for medical missionary candidates is meeting with considerable success. Each year from ten to fifteen of these students are registered in two twenty-hour courses, given usually by professors of theology. This part of the School's curriculum makes it possible for a student to receive 240 hours of theological instruction during his six-years' medical course.

To provide the curriculum of the School from forty to fifty lecturers are drafted yearly. The policy has been to invite only persons who are foremost in their respective fields of study. Almost every one of these requests has been granted and all of this service is given without financial recompense. No fees of any sort are received for the academic or other privileges of

the School. "Sharing" is its watchword.

In many cases, instruction in a certain subject is desired by only one missionary, and some subjects can best be taught individually, so that the School arranges for private tuition in voice, piano, organ, violin, and other branches at the Toronto Conservatory of Music. Anaesthesia, X-ray, house building, poultry raising, loom weaving, hospital management, compounding of drugs, cartooning, library cataloguing, the pedagogics of manual training and many branches of medicine and surgery are a few of the other subjects taught in this way. Every year upwards of forty instructors are coaching our missionaries privately in a wide variety of subjects, bringing the teaching staff of the School to a total of four or five score persons. And all without pay!

There is a carefully selected and growing library of books and magazines in which the aim is to provide a good working collection of material on every phase of missions. Another activity of the School is the periodical preparation of a list of the best recent publications on the following subjects: anthropology, history and biography, sociology and economics, fiction, essays and poetry, religious education, missions and theology. The titles are selected by experts and the lists are then sent out to all missionaries of the Canadian Boards.

The other side of the School's life is fellowship. The building is a Club (non-residential) as well as an academic institution. It is a general headquarters and rendezvous for Canadian missionaries and candidates and the secretaries and members of their Boards. The

weekly prayer service provides comradeship in worship. Observation visits to centers of interest, including courts, playgrounds, hospitals, schools of various types, industrial plants, the Ontario Parliament Buildings, the Royal Ontario Museum and the Toronto Art Gallery have a decided social as well as educational value. Conferences dealing with some of the central and timely issues in the world missionary movement not only give opportunity for the interchange of ideas and experience, but also develop a recognition that the major interests and problems of missionary service are common to workers of churches in every field. These activities center in the new building of the School, which is com-

modious, and at the same time is most comfortably and artistically furnished.

Perhaps no other undertaking or agency in the Dominion visualizes in so striking a way the essential oneness of the Christian Churches and the possibility of groups which differ in many of their views on doctrine and polity working together as an absolutely harmonious unit in a common Kingdom enterprise.

Recently a missionary about to return to China wrote: "The School has been for me a place of intellectual delight, of spiritual strengthening and a refuge from loneliness. It has been 'home' for me in a sense that no other place has been."

#### STATISTICS OF NATIONAL CHURCHES

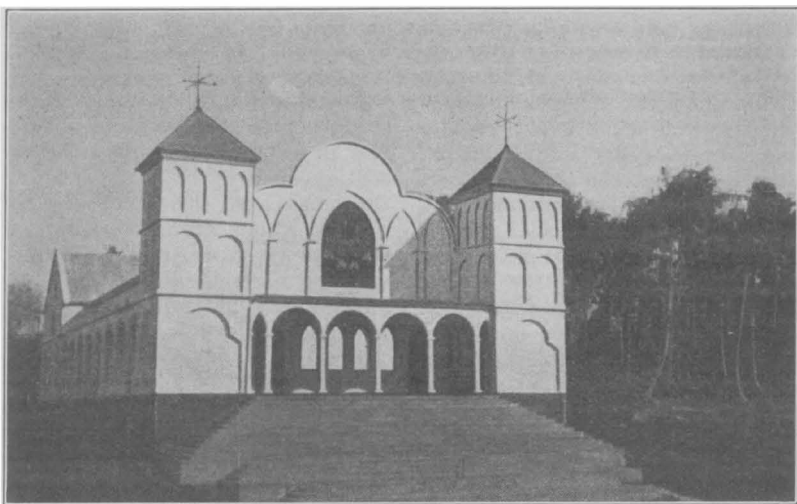
##### *The Outgrowth of Mission Work in Various Countries*

<i>Name of Church</i>	<i>No. of Churches</i>	<i>Communi-cants</i>	<i>Pastors</i>	<i>Other Evangelistic Workers</i>
Church of Christ in China .....	795	107,936	357	1,767
Presbyterian Church of Chosen ..	2,013	91,756	505	832
United Church of India .....	914	66,698	...	1,883
Church of Christ in Japan .....	283	44,762	215	220
National Church of Brazil .....	177	24,132	97	...
National Church of Mexico .....	49	3,593	23	23
United Church of Philippines.....	(1st yr. of orgn.—Figs. Incomplete)			

#### UNION AND COOPERATIVE WORK

	<i>National Force</i>	<i>Communicants</i>	<i>Students</i>	<i>Patients</i>
China .....	568	...	4,926	59,168
Chosen .....	202	...	1,025	37,500
India .....	65	...	1,539	.....
Japan .....	...	...	2,380	.....
Latin America .....	37	...	97	10,931
Philippines .....	...	...	598	.....
Mesopotamia .....	4	505	874	.....
Totals .....	876	505	11,439	107,599

*Report of Presbyterian Board, 1930.*



THE NEW CENTENARY CHURCH AT SAPARILLILI, SAMOA

## PROGRESS IN THE SOUTH SEAS

*Encouragement in the London Missionary Society Work*

### A Great Day in the Gilbert Islands

THE London Missionary Society Ship *John Williams IV* made a successful visitation of the islands of the Gilbert group last Summer. Delegates were taken from all parts of the group and conveyed to the southernmost island of Arorae, where the first United Conference of the Protestant Church in the Gilberts was held. Never until now has it been possible for delegates from every island to be present. The interest of the Conference this year was greatly increased by the fact that it coincided with the opening of a beautiful new church at the village of Tamaroa on Arorae Island.

Under the leadership of one of the L. M. S. Samoan Pastors, the local band led a big procession of people to their appointed places outside the church. All were dressed in white, with certain decorations for the natives of Arorae to indicate from which

village they came. Some had red sashes and collars, others mauve, and the people from the other end of the island where the church is called "The Morning Star" each wore a red star.

The conference was the first on so large a scale in the Gilbert Islands and was of great value to the group as a whole. There was a sense of unity throughout the whole proceedings to an extent which would have been impossible only a few years ago. There was ample evidence of the fast growing sense of the need for cooperation in church life in place of the old idea that each village must fight its battles alone.

The last day of the meetings was Sunday, with a timely sermon on United Effort in World-Wide Work for Christ, and a Communion Service. In the afternoon, various delegates spoke of the progress of Christianity and wane of paganism during recent times on their particular islands.

Christian truth has made great strides in recent years and is rapidly gaining ground.—*L. M. S. Chronicle*.

### The Samoan Centenary

One hundred years ago, in August, John Williams landed in Samoa, and began the work of the L. M. S. in those islands. Recent celebrations have commemorated this historic moment.

On the island of Savaii, the guests arrived in Faasaleleaga on Thursday, August 21st. Some came in the long boats, forty of which brought no less than 3,000 people. His Excellency the Administrator, came on his government vessel, and was met by the missionaries, pastors and teachers.

The Centenary Church of Savaii was opened in the presence of many thousands of people. The church is almost on the scale of a cathedral, and it is lighted by stained glass windows which have beautiful soft shades of color and is visible for miles from the

sea. The church has cost £7,000 but was opened entirely free of debt.

On August 24th the people marched to Sapapalii to unveil the memorial stone to John Williams. The procession was over three miles long. Some were in modern clothes and some were dressed in the mode of living when the first missionaries arrived. The Williams memorial stone will be seventeen feet high and will stand on a base thirty-five feet high, on the spot where John Williams first landed in Samoa.

Later many thousands of Samoans were present at a service, several hours long, which was held in the huge open-air church at Malua. This church was made by covering a coconut paddock with a roof of palm leaves. The thanksgiving offering amounted to £5,000 (nearly \$25,000). A pageant was produced entitled "The Coming of the Light." Sunday was a great day with a Communion Service and other meetings.—*The Chronicle*.



OPENING THE NEW L. M. S. MISSION CHURCH AT TAMAROA, GILBERT ISLANDS



# METHODS FOR WORKERS



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

## INTERESTING ADULTS IN CHILDREN'S WORK

(Given by Mrs. C. K. Lippard at Mountain Lake Park School of Missions.)

SCRIPTURE—*Story of Eunice, Lois and Timothy.* 2 Timothy 1:5-9.

Key verse—five.

EXERCISE—*The Fountain of Youth.* Author, Mrs. Milton Fish. (Published by Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.)

This exercise requires seven adult characters and a baby or a large doll. Leaflet—"What Are You Doing?"

## Do They Go to Sunday-School Regularly

If so, their religious education gains about 24 hours, or 2 days of waking hours out of 365 in a year.

Where Sunday-School sessions are discontinued during the summer the time is shortened.

How much of this period is devoted to Bible teaching and missionary training?

## Figure It Out for Yourself

52 Sundays in the year.

5 Sundays subtracted for special services as Rally Day, Christmas, Easter—

47 divided by 3 (where the lesson period is 20 minutes) or

47 divided by 2 (where the lesson period is 30 minutes).

3)47                      2)47

Allows 15½ hours or 23½ hours of actual Bible and Missionary training.

## Do You Think It Is Enough?

If not, the Light Brigade is ready to help you do more.

*Free Literature* on how to organize a Light Brigade may be had for the asking from Literature Headquarters, Women's Missionary Society.

*Will you help us by sending your boy or girl to (name of missionary organization.)*

EXERCISE—*Four Parables.* Each of these stories is to be read by a junior age child or woman. After the stories, the words found on the back of leaflet—"The Remedy Is the Children Now" to be repeated by all four readers and again by entire audience.

## The Garden

There was once a lady who owned a garden. The gardener was young and handsome. Every morning he brought bright, beautiful blossoms to the door, and the lady of the house rejoiced as she arranged them. Her garden was a mass of beauty and every evening as she walked there she saw strong, big plants and shrubs well pruned and watered and cared for.

"He doesn't have those cluttery little beds of seedlings and slips about, either," she said. "His garden is always neat and trim." The young gardener too hated the cluttery, messy beds of new seedlings and slips. "They are so small and make no show," he said.

But when the winter had worked her will upon the big, strong shrubs and plants and the spring had come, the lady walked in a garden sear and bare. "Where are the new plants and flowers of spring?" she asked.



"There are none," the young gardener said. "I hated to work with seeds and to train new plants. I did not know all the strong, big ones would die."

So that garden remained without beauty, and always bare.

#### **The Forest**

Upon a mountain side there was once a deep, strong forest. The trees were all tall and straight and beautifully matched. The forester had planted new young trees upon the edge of the deep woods, where the sun could touch them.

But after he planted them he forgot them. The rains came and washed the earth from their roots. Cruel winds beat them down and pulled them from the ground.

The old trees were gradually chopped down and carried away and none grew up to take their place. Here and there a wild seedling struggled to grow, but soon withered away.

Now there is only a bare and stumpy field where once the beautiful forest waved and offered shade.

#### **The Home**

There was once a father who was rich and great. He had three sons who were his pride and joy. They were strong and beautiful.

"I have not time to love them now," he said, "but I shall work hard and grow richer so that when they are grown we may be companions and friends."

So he put them from him in infancy. He hired people to care for them and they never saw their father. He enjoyed his home and his business without them. And when they were grown he brought them home, and lo, they knew him not. They were strangers to him and he to them. Their tastes and ideals were different. The sons went their own way, and all his life the father was left alone.

#### **The Church**

There was once a church that was active, prosperous and happy. Its

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members were energetic and intelligent. They had Women's Missionary Societies and Luther Leagues and Brotherhoods. The social side was not forgotten and their contributions to all causes were exceptional.

But no one had time to work for the children. Their Sunday School was poorly attended and they never had a Light Brigade.

After a while the old people were gone. The young people became old. And they looked about in the church and said, "Where are the active ones to take our places? What ails the young people of today?"

The young people were all out in the world, away from the church. The church was dead.

THE REMEDY is *The Children Now!*

PLAYLET—*House of Do What You Can*. (Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.)

#### **ILLUSTRATIVE MATERIAL FOR DEVOTIONAL SERVICE**

Insistent demands have been coming in asking for fresh illustrative help in connection with the devotional service. We have used the following and we believe, profitably:

##### **"In the Beginning God"**

During the French Revolution it was determined to abolish all religion and everything that reminded people of God. Some one was loudly proclaiming this to a poor quiet countryman one fine clear night. "Everything," he said, "will be abolished—churches, Bibles, priests, even the word 'God'; we shall remove everything that speaks of religion and God." The countryman gave a quiet chuckle. "Why do you laugh?" said the other. The countryman pointed to the stars, replied, "*I was just wondering how you would manage to get them down!*"—J. E. Feasey.

##### **What Is "Enough"?**

Rev. George B. Scott's little book, "Work and Rest," which years ago

was a favorite with Christian readers, gives the following illustration: "When I was a lad, an old gentleman, taking some trouble to teach me, asked me 'When does a man think himself rich enough'? I replied: 'When he has a thousand pounds, perhaps.' He said: 'No.' 'Two thousand'? 'No.' 'Ten thousand'? 'No.' 'Well, a hundred thousand'? But he gravely replied: '*Man is content when he has a little more than he has, and that is never.*' And is this all that comes of 'seeking rest' in this world? It is."—*The Christian*.

### The Longest Candle

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls and the baby of a family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them: "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; *he has the chance to shine the longest.*" —*Children's Quarterly*.

### Benefits of an Inheritance Now

A confidential clerk in Wall Street, New York, had an agreeable surprise a few days ago, according to the *Times*. One of the large stock operators called the clerk into his private room and said to him: "I have put your name in my will, and you will get \$10,000 when I die. Now, I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest

on the amount. Here is a check for \$600, to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality.

This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and promise of an exceeding and eternal weight of glory.—*S. S. Times*.

### Needy Souls, Afar and Near

It is reported that during the Titanic disaster a vessel equipped with the Marconi system of wireless telegraphy passed within a few miles of the ill-fated ship. It was near enough to have rescued every passenger aboard but passed on all unmindful of the lives going down within easy reach. We ask, why was it? The answer comes that the passing vessel's instrument for receiving messages was so keyed as to receive only calls from distances of one hundred miles or more.

It is a pathetic illustration of what is taking place every day in the Lord's work.

How many are there who really feel interested in world-wide missions, but whose hearts are so keyed as to receive only calls from afar while hundreds and thousands of our fellow beings within the limits of our own state are passing through the bitter experience of life-wreck and soul-disaster without response or seeming care from us, though we are so near? —*Selected*.

### Foot Lamps

For many years archæologists kept digging up in Bible lands what seemed to be tiny lamps. Many of them found their way into museums, but no one could explain how these lamps were used. They were rounded on the bottom and attached to the bottom were three rings—one large one in the center, and two small ones on either side. There was no way to place the

lamp on a table or flat surface, nor were there any rings on top by which they might be suspended from above. That they were lamps there could be no question, for there on the top was a spout for the wick. Therefore these lamps were a great mystery.

Some months ago Dr. Melvin Grove Kyle deciphered some tablets on which were references to "foot lamps." Like a flash it came to Dr. Kyle that these tiny lamps were worn on the feet. The large ring fitted over one of the toes, while a cord attached to one small ring went around the foot and tied into the other.

Doubtless this is what suggested to David the thought: "Thy word is a lamp unto my feet, and a light unto my path," (Ps. 119: 195).—*The Banner*.

#### THE "WHY" AND THE "HOW" OF STORY-TELLING IN MISSIONARY EDUCATION

MAUD F. ROBY, Riverdale, Maryland

Of what value is the story in missionary education? It takes time and perseverance to master the art of story-telling. Is it worth while? Has it any real value in attaining those objectives which are most important in missionary education?

Undoubtedly, the story has a definite and outstanding place in missionary education. Story-telling is one of the oldest arts in the world, and the story grips the imagination, especially of the child, as no other form of art can. Tests have again and again proved that the part of teaching which is first recalled, longest retained, and most surely acted upon is the part that was conveyed through the telling of a story.

Through the story the child comes to know God, his heavenly Father. The child begins to understand that he is a member of God's great family, and that God's family does not mean just his own family, not only his own neighborhood, nor his own country, not even his own race; but that God's

family includes the whole world and all the races of the world.

Through the stories of Jesus, the real nature of God is revealed to the child, and there is developed within the child the desire to share his knowledge of the goodness and love of God with the world. As the child hears stories of Jesus and other stories of helpfulness and sharing, he too wants to share and to be helpful—he wants to practice the Jesus Way of living with all people. The story affects the conduct of the child and stimulates him to action.

It has been said that, "Missions is the spirit of Christ in the human heart." This is the great value of the story; it awakens the spirit of Christ within the human heart.

The story introduces the child to the world; it broadens his outlook. Through the story the child learns the habits and customs of the people of the world, and because of this knowledge there arises within the child a sympathetic understanding of these people.

A little seven year old once said to his teacher: "I don't like Abraham Lincoln. He set the 'niggers' free, and they should be slaves." The teacher later discovered that the child had heard his father make this statement. Race prejudice on the part of adults finds fertile soil in the mind of the child.

The story deepens the child's appreciation of other people and other races. Let us tell him stories of what other races contribute to American life. Who mines our coal? Who works in our lumber camps? Where do our bananas, dates, pineapples, etc., come from?

Perhaps the greatest value of the story in missionary education is that it helps to secure right attitudes. Certainly we are concerned that our children gain knowledge of other peoples, but our teaching concerns itself mainly with the securing of attitudes.

We do not want our children to have an attitude of race superiority, neither do we want them as they share

with others to possess any feeling of condescension. We do want them to have an attitude of love, friendliness, and sympathetic understanding. It is our desire to develop those attitudes which will bring about world brotherhood, world friendship and world peace.

"In hearts too young for enmity  
There lies the way to make men free,  
When children's friendships are world-  
wide

New ages will be glorified.

Let child love child and strife will cease.  
Disarm the heart, for that is peace."

—ETHEL BLAIR JORDAN, *from the  
Junior Red Cross News.*

In our stories, let us dwell upon those things in which we are alike rather than the things in which we are different.

These points concerning the value of the story in missionary education have been discussed from the standpoint of the child, but they are equally true of young people and adults. The story will grip the interest and stir the heart of young people and adults when other forms of missionary teaching fail. For our young people the story is invaluable as a call to consecration and service. (Stories of service are suggested below.)

Who can measure the influence of a purposeful story when told at the right time and in the right way? It was the story of the Indian at St. Louis that sent Marcus Whitman to save the great Northwest; it was the story of Scutari that sent Florence Nightingale to her great work; it was the story of the deep-sea fishermen that sent Wilfred Grenfell to Labrador.

Through the story, young people and adults may come to truly pray that prayer that the children love to pray:

Our Father, you have given me  
So much of love and joy today  
That I am thinking joy and love

To my brothers and sisters far away.  
Wherever they lie down to sleep,

Happy and tired with work and play,  
Yellow and brown and black and white,

Our Father, bless them all tonight.

—AMELIA J. BURR, (4th line adapted.)

Fully convinced of the value of the story in missionary education, perhaps you are asking, "How shall I prepare a story to tell?" First of all, select a story with great care. Be sure that it meets the needs of your group and that it is suited to the age group for which you wish to use it. (A suggested list of stories may be found at the close of this article.)

Analyze the story, and, if necessary, adapt it for telling.

Every properly constructed story is composed of four distinct parts, (1) the beginning; (2) succession of events; (3) climax, and (4) ending. You may make an outline of the story dividing it into these parts and use it as a help in preparing to tell it. It may be necessary to adapt the story for telling. If so, it will be essential for you to know something of these component parts of the story.

The *beginning* is very important. It is like the first impression of a person upon strangers he meets. Begin interestingly, for interest must be gained the moment the story begins. The characters should be brought on the stage immediately that the curtain is lifted, and action must start at once. A suggestion that something is going to happen supplies that element of interest and suspense essential to a good beginning.

Following the rising of the curtain, there should be a series of pictorial scenes that carry the events that go to make up the story plot, strung upon a slender thread of curiosity, and giving the element of suspense to the story. One event must follow on the heels of another, and each event must be filled with action. The events should be planned to hold suspense to the very end of the story.

Something must be happening all the time until suspense reaches its apex in the climax, which some authors prefer to class, not as a separate part of the story, but rather as the last event in the succession of events. The scenes leading to the climax must be so clear and concise that the hearers will forget where they are, what time

it is, who the story-teller is, and follow only the events of the story. In the climax the truth or message of the story is revealed. It is the turning point of the story.

The curtain must fall at last before the eyes of the listener, and the closing of the story drama should be as mind-stimulating as was its beginning. The ending should be short, but not abrupt, just enough words to get the characters off stage in a manner that seems logical and otherwise satisfactory to the hearer. The curtain goes down on the scene as soon as possible after the climax is reached. When the end of the story is reached, stop. A good beginning begins with action and a good ending ends when the action is over.

Let us not be guilty of moralizing at the end of the story. The story, if carefully selected and well told, will carry its own message.

After you have analyzed the story, go through it and eliminate any unnecessary description or other parts not needed to the development of the story. "That which does not help hinders," is a sentence every story-teller should have constantly before him. Change all conversation from indirect to direct discourse. Make the characters speak for themselves, for direct discourse makes a stronger appeal to the imagination and makes the characters seem more real and alive. Direct discourse gives action and life to the story.

Read something of the historical background of the story. If it should be the story of Jimmy Standby (listed below), look up Labrador and Dr. Grenfell in an encyclopedia to get an appreciation of the background of the story. If you are going to tell an African or Chinese story, you need to know the manners and customs of these people and their mode of expressing themselves.

Read the story over several times, aloud if possible. As you read it over, picture each event. See the events of the story as clearly as if

they were being reflected on the moving picture screen.

Read the story several times again, now not only seeing each event but feeling and experiencing the story as if you had actually been present and lived the story yourself.

Practice telling the story aloud, referring to the book when it is necessary to clear up any parts that may be hazy. If possible, go into a room, close the door, and practice the story aloud, first, to yourself and then to the inanimate objects of your room. Then, practice your story on someone else. There isn't anything that gives you the confidence that a real audience gives you. Practice on your family, children in your neighborhood, anyone you can get to listen to you.

Criticize yourself and seek the criticism of those who listen. Be open-minded and profit by kindly and constructive criticism.

Love your story and live its message in your daily life and the story will speak through you in a vital way. When we tell of something through which we have lived, we cannot fail to interest those who hear.

If you are sure that you know your story, see your story, feel your story, love your story, and are living your story, you are ready to tell it. Tell it to your group, but do not be content with telling it on just one occasion. Use the story over and over again to different audiences whenever this is possible.

As you come before your audience, the first thing you need is confidence. You must feel with confidence that you have something worth while to give. Think to yourself, "I have a message in this story—it is a great life message—which I wish to share with my audience." Then speak with assurance and with authority.

Avoid apology. Deliver the story in an emphatic way. A story-teller once said before the beginning of the story, "I don't know this story very well." Your audience will find that out sooner or later.

Be sure to tell your principal events just as they occur. Do not be guilty of saying, "Oh, I forgot to tell you." If you do forget a part, weave it into the story so that your hearers will not know it has been omitted.

Be natural, be yourself, and look your best. Be yourself at your best and look yourself at your best. If you are ill or tired and must go through with the story, never let your audience suspect it. They have a right to the best you can give them. They don't want to listen to nor look at a half sick or tired story-teller. The story-teller should be neat and attractive in appearance and never wear anything that will detract from the story.

Remember that your audience sees you before it hears your story. Strive to appear at ease. Seek to possess a voice that has purity of tone, clearness, and distinct enunciation. Use correct English and as beautiful English as you know, provided it is simple enough for your age group.

Avoid mannerisms. Do not play with your beads or set the wave in your hair as you talk. We are all very apt to have a mannerism of some kind, and the difficulty is that we do not see our own mannerism as others see it. Mannerisms detract from the story by calling attention to the mannerism rather than to what the speaker is saying.

Remember that you speak through your body, your voice, and your language. Seek to make each one of these agencies always at its best.

Jesus was the Master Story-teller and He used the story for much of His teaching. Let us look to Him for our example. Jesus spoke with authority; He always kept the way open between His mind and God's; He knew the will of His Father; He believed in His work; He believed in His class; He believed in the possibility of the disciples; He saw the possibility of the group. Jesus gave all that He had for His class; He gave His life for His people. Jesus carried with Him a sense of the pres-

ence of God, and as His hearers listened to Him they knew that He had truly been with God.

### **Suggested List of Home and Foreign Missionary Stories and Story Books**

**The Gift.** By Anita B. Ferris, in December, 1928, *Everlyland*, M. H. Leavis, North Cambridge, Mass. (Many other splendid stories in old issues of *Everlyland* may be also secured.)

**All God's Children.** By Julius F. Seebach, Women's Missionary Society, United Lutheran Church in America, Philadelphia.

**Primary Picture Stories.** Missionary Education Movement, New York. Each set consists of a pamphlet of four to six short stories suitable for telling, accompanied by illustrative pictures. Africa, China, India, Italy, Japan, Latin America, Little Neighbors, Negro, Playing Together, Young Americans, Alaska Picture Stories.

**Nine Home Mission Stories.** M. E. M., New York.

**They Love Him Too.** Pamphlet of six stories for primary children. M. E. M., New York.

**Book of Missionary Heroes.** By Basil Mathews.

**Tell Me a Hero Story.** By Mary Stewart.

**Books of Goodwill.** Vol. I and Vol. II. Published by National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.

**Friends of Ours.** By Elizabeth Colson.

**Stories of Brotherhood.** By Hunting.

**Love Stories of Great Missionaries.** By Belle M. Braltn.

**Jimmy Standby** (True Story Told by Dr. Grenfell). Story Worship Services for the Junior Church. By Mary Kirkpatrick Berg.

**Our Porto Rican Neighbors.** By Charles W. St. John.

**Great Missionaries for Young People.** By Jeanne M. Serrell.

**Missionary Stories for Little Folks.** Second Series—Junior. By Margaret Applegarth.

### **Stories of Service for Young People**

**The Boy Who Decided to Follow Christ.** By Margaret Eggleston, in *Use of Story in Religious Education*.

**A Cluster of American Beauties.** By Mrs. E. C. Cronk. Published by Women's Missionary Societies of the Lutheran Church, 844 Drexel Bldg., Philadelphia, Pa.

**The Two Searchers and Marked for a Mast,** and other stories. By Margaret Eggleston, in *Fire-side Stories for Girls in Their Teens*.

**The First Christmas Tree.** By Field, adapted for telling in "Youth and Story Telling." By C. P. Maus, pamphlet No. 10, International Council of Religious Education, 5 S. Wabash Ave., Chicago, Ill. Also contains method in story-telling and excellent bibliography of stories for young people.

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No one can dispose of Christianity with *bon mot*. No one can read the Gospel without feeling the real presence of Jesus. His personality pulsates in every word.—*Einstein*.

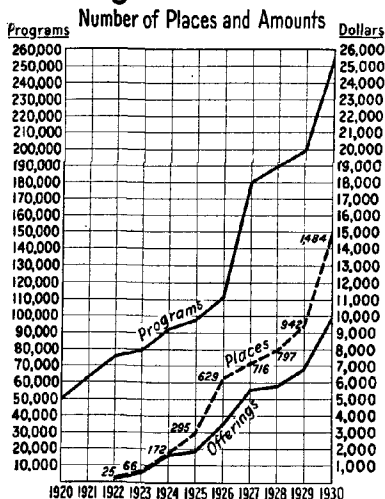
# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 22nd Street, New York, and

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

## World Day of Prayer Offerings for Home Missions



This graph was in the Exhibit of the North American Home Missions Congress held in December in Washington, D. C. So many expressed interest that it is here reproduced.

In 1920 for the first united observance of the World Day of Prayer, 50,000 programs were used. Each year has shown increase. In 1926 the number had reached 111,900; the next year 179,800, and in 1930 it was 254,900.

The contributions for Home Mission work have climbed from \$162 from 25 places in 1922 to \$3,509 from 629 places in 1926, and to \$9,915 from

1,484 places in 1930. The figures for Foreign Missions are not available but are doubtless approximately similar, a total of almost \$20,000 in 1930. Gifts from the 1930 observance are still arriving.

### In 1931—What?

We approach the 1931 observance with keen anticipation. How many more participants will be using the program, and the topics for prayer on the "Call"? How many young people's groups will join the circle of intercession? How many Children's Hours will be held? How many stations, community centers, schools, homes, hospitals conducted by the boards will observe the day? How much advance will be made possible for the four projects through free will offerings?

It is recommended that the entire offering be sent undesignated either to the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City or Council of Women for Home Missions, 105 East 22nd Street, New York City; it will then be equally divided between home and foreign work. It is not necessary to send two checks; there is a reciprocal arrangement between the two offices.

### "ALL ONE BODY WE"

It is an inspiration to have a share in the four projects presented for interest and gifts on the World Day of Prayer. It is equally an inspiration to have those among whom the projects are conducted participate in the

**World Day of Prayer, February 20, 1931**

*Intercession is the putting forth of the vital energy of the Church.*

observance—women and children for whom a plea for Christian literature is made, girls in the union colleges in the Orient, migrant families who travel hither and yon in the United States following the crops, American Indian boys and girls in the government schools having religious work directors—uniting with the other women and young people all around the globe.

Indian students attending Sherman Institute, Riverside, California, joined in the great world-wide observance on March 7, 1930, an Indian student presiding at the meeting. An offering was taken for "migrant boys and girls who do not have the same opportunity for schooling that Indian students at Sherman Institute have." In closing, Indian students, white friends and Mexican children together voiced the "World Family Prayer."

At the government schools in Albuquerque and Sante Fe, New Mexico, the Indian students also held meetings.

Indian students tangibly expressing interest in migrant work—older Indians, including those in Canada and Alaska making their contributions—the Netherlands sending a financial gift to the work carried on by America—silver links of friendship in the forging!

### TRULY WORLD-WIDE

Word has reached us directly or indirectly that the World Day of Prayer is observed in the following:

<i>Asia</i>	Cuba
Japan	Porto Rico
Korea	British Guiana
China	Venezuela
Siam	Colombia
Burma	Brazil
India	Argentina
Persia	Chile
Syria	<i>Oceania</i>
Turkey	New Zealand
<i>The Americas</i>	Australia
Alaska	Philippine Islands
Canada	Hawaii
United States	<i>Africa</i>
Mexico	Congo Belge
Guatemala	Cameroun
Nicaragua	Sierra Leone

<i>Europe</i>	Switzerland
Greece	Italy
Bulgaria	France
Hungary	Denmark
Austria	Norway
Poland	England
Germany	Scotland
Netherlands	Wales

Were one to cite the various provinces or states within each country, the list would indeed suggest a voyage of geographical discovery. In China the observance has reached even to Tibet, in India from Assam to the western frontier. Doubtless there are countries and districts from which we have not heard. If you know of any not included in the above list, will you not send us word?

### PRAYING, WITNESSING—TOGETHER

"Together still! E'en though we part,  
Our life is one in prayer;  
Our hearts are ever where Thou art,  
And Thou art everywhere.  
About the world Thy servants stand;  
With them one song we sing,  
Thy conquering love in every land,  
Thy triumph, Christ, our King!"

—FRANK MASON NORTH.

### SOME OF YOUTH'S "LONG THOUGHTS"

BY JANE GILBERT

In the life of the church at home and abroad young people are vitally important, and are recognized as such. They are not only the hope of the future; they are the indispensable need of the present. Eager as they are for responsibility, for the chance to pioneer, young people expect and welcome friendly cooperation from older people—cooperation of the right sort, not too closely linked with "supervision" or "guidance." Young people are not always convinced they need that. How to blend the energy of youth with the experience of—well, not age exactly, but let's say, middle age—for satisfactory results is a problem which deserves today all the open-minded study it receives and more.

A group of young people's secretaries came together recently through mutual interest in the responsibility



of the church to make Christ known to the whole world. They discussed "some of the outstanding problems of mission work which especially concern the young people of the churches and which are of the greatest import to the adults who have on their hearts the future of the foreign mission enterprise." The quotation is from the published findings of the discussion group.\*

One question which received prolonged discussion was: Why are not young people volunteering for foreign service in as great numbers as formerly, and why is it hard to secure workers for the difficult places abroad? Fifteen reasons, reflecting the frank opinions of young people, were advanced with varying degrees of emphasis. All of them are worthy of thoughtful attention on the part of missionary leaders. Certain of the fifteen come home with special force to the average worker in church and missionary circles. They indicate changed conditions and changed viewpoints.

Note these reasons as stated; the order of the statements has no relation to their relative importance.

1. Some are questioning whether or not we have a right to carry our religion to other countries.
2. Young people are loath to give up a good financial position at home for one which brings smaller financial returns.
3. Many are not willing to spend the longer time in preparation now necessary, and others cannot, because of the real financial problem involved.
4. Antiquated and inadequate idea of what a missionary really is.
5. The fact that there have been more volunteers than there has been money to send has resulted in discouraging volunteers and prospective volunteers.
6. The opening to young women of so many fields of service in Christian education in addition to those of minister, missionary and deaconess.

A careful consideration of these six out of the fifteen reasons will show that conditions for which the young

people themselves are not responsible have had something to do with influencing their views. Why have there been more volunteers than there has been money to send? Some needed contacts have not been made if any young person has an antiquated idea of what a missionary really is. The sixth statement will be recognized as one which, however it may affect our missionary force abroad, has its decidedly bright side. Our own hemisphere has its non-Christian areas, too.

Having advanced potent reasons for the decrease in volunteers for difficult places abroad, those present were not without ideas as to remedial measures. About a dozen suggestions came from the group. Two of these are propositions which have been deep-rooted in the thought of Christian education:

More missionary education should be presented in children's groups.

There should be an integration of missionary education and the program of Christian education in the local church.

A suggestion that naturally followed was that the "programs of missionary societies should be more broadly prepared in order to interest young people," and also that "there needs to be an attractive presentation of missions, dwelling on the larger implications." A valuable hint for effective presentation of the subject is found in the idea that young people are interested in the testimony of nationals. We would all agree that the simple witnessing to the abundance of life brought to non-Christians by Jesus Christ is more convincing than many eloquent addresses.

Here is a reasonable and far-reaching thought:

There should be representation of young women directly associated with young people on the denominational mission boards.

Another challenging suggestion had to do with phraseology:

The word "missions" must be reclaimed in all its beauty and meaning for youth.

\* A fuller report of the Findings was published on pages 373-375 of May, 1930, REVIEW.

That the honorable word "missions" has fallen into disrepute has been a matter of frequent discussion. What pale cast of dull meetings or inconsistent action has dimmed that word which should sparkle and glow with truth and love and life, and all the brave deeds that have borne rich gifts across the world? What attitude of patronage, what superiority complex has done this despite to a word so noble? And how may the harm be undone so that the beauty and meaning of the word "missions" may be restored?

Basil Mathews, in his book on the Jerusalem Meeting, *Roads to the City of God*, sees great significance in the changed phraseology of our day. He contrasts the lists of subjects chosen for "Jerusalem 1928" with those for "Edinburgh 1910." "Underlying that whole list," he writes, "is a profound revolutionary change."

For the subject of 1910, "The Missionary Message in relation to non-Christian Religions," we have in 1928 "The Christian Life and Message in relation to non-Christian systems." "Today," Mr. Mathews points out, "'Christian' has replaced 'Missionary,' 'Life' precedes 'Message,' and 'Non-Christian Systems' replaces 'Religions.' Some of the profound implications of this change of missionary attitude we shall see. . . . What they ultimately involve we can only now, however, begin to grasp. It will be the fascinating and often baffling task of the new generation to work them out in thought and action in their bearing on the whole leavening and transforming relation of Christianity to the world community of human life."

Can we make the one word "missions" stand for "The Christian Life and Message in relation to non-Christian Systems?" Can we make it real by a faithful living of the life, undaunted delivery of the message? Who knows but that in the carrying out of this "fascinating and often baffling task" by the young people of today and tomorrow, the word "missions" may come again into its own?

## INTERNATIONAL RELATIONS

The following lists were prepared by the Committees on International Relations of the Federation and Council. Mimeographed copies may be secured from either organization, 5 cents each.

A printed program, "Blessed Are the Peacemakers," has also been prepared by these Committees and may be procured from any denominational headquarters for 2 cents, \$1.75 per 100.

### Courses for Study

\* Courses starred are especially recommended.

- \*I. *The Turn Toward Peace.* Florence Brewer Boeckel has prepared this study book for women and young people. Published by Friendship Press of Council of Women for Home Missions and Missionary Education Movement. Leaders' helps are available. Southern Methodist women are using it in study classes. 60c.
- \*II. *On Earth Peace.* Very usable course of six lessons. A symposium; published by the Central Committee on the United Study of Foreign Missions for the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Order from Mission Boards or Miss M. H. Leavis, P. O. Box 4, North Cambridge, Mass. 20c.  
To this should be added material on the Root Protocol of the World Court and also on the Pact of Paris (Kellogg Peace Pact).
- \*III. *The New World Road Guide.* Excellent six chapter course. Brief, but may be made more comprehensive. League of Nations Association, 6 East 39th St., New York. 10c.
- IV. *Adventuring in World Cooperation* by Jerome Davis and Daniel A. Poling. Helpful outlines for discussion, divided into four parts: Our World Contacts; Our Misunderstandings; Our Conflicts; Friendship as an Instrument. Published by the United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass. 25c.
- \*V. *Thinking It Through* by Evelyn Riley Nicholson. Discussion on World Peace; very good. Methodist Book Concern, New York. 40c.
- VI. *World Peace Primer* by Mrs. E. K. Bowman, Helena, Montana. Series of 21 simple lessons. 25c.

- VII. *General Study Course on the Way to Peace*. 6 lessons, based on *Between War and Peace*. National Council for Prevention of War, 532 17th St., N. W., Washington, D. C. Sent free on request to those who order the book.
- \*VIII. *The Churches and World Peace*. Syllabus. Federal Council of Churches, 105 East 22d St., New York. 25c.
- \*IX. *Working for World Peace Through Organized Justice and Goodwill*. Commission on International Relations, National Council of Congregational Churches, 287 Fourth Ave., New York. 10c.
- X. *A World Outlook*. Discussion course by Y. M. C. A., 10 South La Salle St., Chicago, Ill. In quantities of 10 or more, 15c.
- Short Discussion Programs**
- Could be developed in one meeting
- I. *Ask Me Another*. Questions and answers on International Affairs. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 10c.
- II. *Is the United States Cooperating to Build Permanent Peace?* The Inquiry, 129 East 52d St., New York. Free.
- III. *Thinking Peace: A Quiz*. Women's Missionary Society, Reformed Church in the U. S., 1505 Race St., Philadelphia, Pa. 10c.
- IV. *Is America Blocking the Way to World Peace?* N. Y. League of Women Voters, 420 Lexington Ave., New York. 25c.
- V. *Arbitration, the Only Substitute for War*. 150 Questions and Answers. National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Bldg., New York. 15c.
- VI. *Our Foreign Policy*. Discussion in form of questions and answers. N. Y. Federation of Progressive Women, 15 East 40th St., New York. 15c.
- VII. *Know Your Foreign Policy*. Series of 6 pamphlets. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 20c.
- Home Missions and Missionary Education Movement, New York. 60c.
- †*Between War and Peace* by Florence Brewer Boeckel. Macmillan, New York. \$2.50.
- On Earth Peace*. Central Committee. Order from Mission Boards or Miss M. H. Leavis, P. O. Box 4, North Cambridge, Mass. 20c.
- Educating for Peace* by John L. and Elizabeth M. Lobingier. Pilgrim Press, Boston. \$2.00.
- The World Talks It Over* by Burr Price. Rae D. Hankle, Inc., 425 Fourth Ave., New York. \$1.75.
- Building International Goodwill*. Symposium. Macmillan, New York. \$1.50.
- Christianity and International Peace* by Charles E. Jefferson. Crowell, New York. \$1.25.
- Women at the World's Crossroads* by Maude Royden. Woman's Press. New York. \$1.25.
- War: Its Causes, Consequences and Cure* by Kirby Page. Doran, New York. \$1.50.
- International Friendship Through Children's Books* by Clara W. Hunt. Book lists. League of Nations Association, 6 East 39th St., New York. 5c.
- Disarmament* by Salvado de Madariaga. Comprehensive, witty study of the international movement to limit armies and navies. Coward-McCann, 425 Fourth Ave., New York. \$5.00.
- Survey of Foreign Relations* by Charles P. Howland. Yale University Press, New Haven, Conn., \$5.00.
- America's Naval Challenge* by Frederick Moore. Explodes arguments for a larger Navy. Macmillan, New York. \$1.50.
- Highways to International Goodwill* by Walter Van Kirk. Abingdon Press, New York. \$1.00.
- Dramatizations**
- The Nations Talk About Peace*. Round Table Discussion. Very good on League of Nations. League of Nations Association, 6 East 39th St., New York. Mimeographed. 10c.
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*The Moral Damage of War to the School Child* by Walter Walsh. American Peace Society, Washington, D. C. 5c.

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busy men and women. Federal Council of Churches, 105 East 22d St., New York. Free. (Many other helpful pamphlets are prepared by the Federal Council.)

*What Do You Know About Disarmament?* National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 5c.

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### GEORGE WASHINGTON SAID

From *The World Almanac*, 1931

Our Constitution enjoins that the will of the majority shall prevail.

No man can with propriety or good conscience correct others for a fault he is guilty of himself.

Virtue or morality is a necessary spring of popular government.

Truth will ultimately prevail where there is pains taken to bring it to light.

Teach the people themselves to know and to value their own rights.

The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained.

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.

Every attempt to alienate any portion of our country from the rest should be indignantly frowned upon.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

My public and private sentiments are at all times alike.

If I have faltered more or less

In my great task of happiness;

If I have moved among my race

And shown no glorious morning face;

If beams from happy human eyes

Have moved me not; if morning skies,

Books, and my food, and summer rain

Knocked on my sullen heart in vain—

Lord, thy most pointed pleasure take,

And stab my spirit broad awake;

Or Lord, if too obdurate I,

Choose Thou, before that spirit die,

A piercing pain, a killing sin,

And to my dead heart run them in!

—Robert Louis Stevenson,

in *The Celestial Surgeon*.



# WORLD-WIDE OUTLOOK



## CHINA

### Freedom for the Gospel

**T**HE Chinese Nationalist Government has not thus far put any legal restraint upon the preaching of the Christian Gospel in churches, chapels, markets or homes. On the contrary, reports from China show a great and general receptiveness to the Gospel and its missionaries even among students of government schools.

The Board of Foreign Missions of the Presbyterian Church says in a recent report:

In view of the fact that our evangelistic missionaries are fewer by 15 per cent than in 1925, the Board would cooperate to the fullest degree possible with the Chinese Church's present evangelistic movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year, by making at least the usual provision for theological schools and Bible training institutes, and by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

### Missionaries in China

**T**HE Rev. Charles L. Boynton, editor of the Directory of Protestant Missions in China for the year 1930 reports that there were 6,346 Protestant missionaries on April 1, 1930, as compared with approximately 8,250 on January 1, 1927. Of these, 5,496 are reported as in China and 950 absent on furlough, making a net increase of 811 in China as compared with the corresponding date in 1929 and an increase of 1,183 over 1928.—*Chinese Recorder*.

### A Time to Go Forward

**O**NE of the China Inland missionaries who has been forced from her station by the present military

inundation of her province, writes this decided answer to the question: "Why not wait till China is settled?"

"There is much need just now, and you can scarcely imagine us giving the Chinese a few texts and departing, saying we will be back when the country becomes peaceful. That sort of thing is not done in decent circles at home, and surely we are above such things in the Master's service out here."

Though the Lord allows some to suffer, His power and protection are manifest. But let prayer continue, for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—*China's Millions*.

### Public Education Program

**T**HE National Educational Conference at Nanking, with over a hundred delegates from twenty-one provinces, urged a program of development, within twenty years, of facilities for elementary education for forty million children of school age, to require 1,400,000 teachers, one million schoolrooms and an annual budget of \$280,000,000; also facilities within the same time for adult education for two hundred million adults ranging from 16 to 60 years, using the public school facilities and an additional budget of \$250,000,000.—*The Congregationalist*.

### Persecution in China

**C**HRISTIANITY has never in its history been as severely persecuted as it is now being persecuted in Russia and in parts of China. The present persecution is subtle in its methods and inspired by hatred. Yet the persecutors are by no means wholly bad, in fact their interest in

and sympathy for the downtrodden man has probably been indirectly inspired (and unknown to them) by the Christian Gospel.

China has a larger border on Russia than any other country, and it is inevitable that there must be much Russian influence there. Today there are perhaps 100,000 military men under Soviet orders in China.

We ask you to pray that we may be faithful witnesses and delivered from evil. For a long time Christian missionaries have been welcomed in China, and possibly our work has been too easy. Now it is difficult and we must be faithful. The registration of schools creates a problem, but the Nanking Government has not forbidden voluntary Christian teaching, and our most important task is to keep the Christian teachers in touch with the Chinese boys and girls. To close the schools would defeat this end. We must be faithful witnesses to Christ. —*Bishop Roots, of Hankow.*

#### Moslem Uprising

A DISPATCH to the *New York Times* from Shanghai, dated Dec. 28, reports that at least 30,000 Chinese in Northwestern Kansu Province had been massacred during the last two months by roving armies of Mohammedans attempting to start a revolution against the Nationalist Government. The Mohammedans were massacring, burning towns and laying waste the countryside. Two years ago the Mohammedans went on the war-path and pillaged, looted and murdered thousands of Chinese.

The Nationalist Government has been asked to send troops to oppose the Mohammedans, "otherwise every living Chinese of Northwest Kansu, where Mohammedan authority now reigns supreme, will be slain."

Dispatches report that an army of Mohammedans, "entered one town of 20,000 inhabitants, looted everything and then killed every person before burning the town with its streets piled high with corpses."

Many districts near Liangchow were

reported ravaged and the majority of Chinese slain. The bodies were left unburied, scattered over the countryside. Leaders of the despoilers were identified as military generals, sworn enemies of the Chinese and the Nationalist Government.

For more than half a century the Moslems have battled against their Chinese overlords in this scantily populated and wild area.

Before the Christian era bands of Tartars surged from Turkestan into Northwest China. Mohammedans today make up a third of the population, and since they are ethnically distinct from the Chinese and maintain their own customs, hatred is bitter between the two groups. The most serious uprising occurred between 1861 and 1877. One of the most recent conflicts was on September 24th last year, with 3,000 Mohammedans reported slain by Chinese.

#### Continued Trouble in China

HONAN, Hunan, Hupeh, Kiangsi and Chekiang Provinces—all in East Central China—are still the scenes of violent "Red" activity. These Communists are reported to have captured a number of towns, destroying property, looting and killing.

Kanchow, Southern Kiangsi Province, center of Communist disturbances for more than a year, which is one of the towns reported captured, is the station of the China Inland Mission.

Figures compiled by the vernacular press indicated Communists and bandits in Kiangsi Province had slain 130,000 persons and destroyed property valued at approximately \$100,000,000 during the past year.

These figures, while considered excessive, present evidence of the destruction of life and property by outlaws roaming the Yangtse Valley, whose depredations continue daily.

The Nationalist Government is doing its utmost to eliminate the bandit-Communist menace.

Two missionaries from Basle, Ernest Fischel and Edward Walters,

have been released, upon payment of ransom, by bandits who held them captive for sixteen months in the interior of Kwangtung.

## JAPAN-KOREA

### 112,000 Places of Worship

**F**ACTS of startling significance as to the attendance and offerings at some of the ancient shrines and temples of Japan are revealed in an investigation by the Shrine Bureau of the Japanese Home Office.

The report states that there are 112,000 shrines, temples and other places of worship in Japan today, but daily offerings at the various shrines, which up to a few years ago were more than enough to support the sacred places, have dwindled to such an extent that they scarcely suffice to keep the priests in the barest necessities of life.—*Outlook of Missions*.

### Ill-Used Japanese Children

**J**APAN is known as the "paradise of children" but it is also a hell for many little ones. A Japanese newspaper reveals the shocking conditions existing among thousands of children in Japan. This paper reports 200,000 illegitimate children are born annually in Japan; that half-a-million little ones are destroyed in various ways every year. Over 1,000 babies annually are forsaken on the streets by those who are supposed to be their guardians. The leading acts in the Japanese circus are dangerous feats performed by hesitant little children, uncertain and afraid. Babies are purchased at different prices from the brokers by greedy people who hope to develop their purchases into merchandise of great value. There are also numerous "Homes" all over Japan where little girls are being trained to become licensed prostitutes. The same paper (*Tokyo Nichi-Nichi*) reports that 4,000,000 children (presumably little girls) under the age of 15, are engaged in slavish toil. The Civil Law of Japan provides that anybody with independent status may adopt children, no matter how many, and be-

come their authorized parent. The same law stipulates that the parent has within the conformity to laws of the country almost absolute power over their children until they reach maturity.

The heart of Christ must yearn for these little victims who are murdered, speedily or slowly. Christians must pray and also act to lift this curse which rests upon the millions of Japanese children.—*The Friend of Japan*.

### Are Japanese Teachers Progressive?

**A**FEW days ago I was a guest at a dinner given by thirty-five teachers of the Academy Department of Meiji Gakuin, our boys' school in Tokyo. At least three of these men have studied theology abroad. Another has written a large volume on the fifty years' history of Meiji Gakuin and was a collaborator in producing a recent commentary on the Gospel of John. Another has just completed a commentary on Galatians, and is now seeking translation rights on one of the recent publications of the British theologian Moffatt. Still another is the editor of a magazine for Sunday-school workers, and contributes articles for children to one of the leading church weeklies.

This is a glimpse of the inside life of our mission school in Tokyo. Constantly the quality of the corps of instructors is improving, and a constant effort is being made to exert a strong Christian influence on our 1,600 students.—*H. V. E. Stegeman, in Christian Intelligencer*.

### Methodism United in Korea

**A**CABLEGRAM received from Bishop James C. Baker states that the Korean missions of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, were united into an independent Korea Methodist Church on Monday, December 8. The Rev. Ju-Sam Ryang, a Korean, who has for six years served as superintendent of the Siberian-Korea Mission, the organization of the Church, South, was elected the first bishop of

the new church. Bishop Ryang is a graduate of Vanderbilt University and of Yale Divinity School (B.D., '14). He is also chairman of the Korea National Christian Council, and was a delegate to the Jerusalem Meeting of the International Christian Council in 1928.

The new Methodist Church in Korea starts with a total membership of about 25,000; an ordained Korean ministry of 125; and will have some 800 churches and chapels.

#### Sunday School Institute

A FIVE-DAY Sunday School Teachers Institute was conducted in Anju, Korea, last summer. Matriculation fees were paid by 165, about 500 attended each evening and at least 1,500 participated in the open air rally and parade. Work was presented for leaders of three different age groups. Delegates came from as far as 80 miles distant and probably one-half journeyed an average of 30 miles, and mostly on foot. The motto was "Thy Kingdom Come" and each day the chapel talk followed some phase of that slogan.

"Anju is an ancient city, possibly over 1,000 years old. The old crumbling walls are still left and two of the ancient gates beside several of the lookout pavilions. All of the houses of the inner city were destroyed in the Chinese-Japanese War of 1895. There was a battle here in the Japanese-Russian War in 1904, and there are Russian and Japanese graves up on the hill above the town. In 1903 there wasn't a Christian within ten miles. Today there are 1,200 in the town and large churches in the villages in all directions, all self-supporting and under their own pastors. In 1903 the whole wall of the city was lined with little spirit shrines and there were high altars on the hills. Now we do not find one shrine though we may hear the boom of the sorceress' drum. Up in the hill near the town is one of those ancient 'fire mountains' where they used to build fires as signals of danger, signals that were relayed from mountain peak to

mountain peak down to the court in Seoul. How like its functions to those of churches. North, east, south and west from these centers the Gospel has gone and is giving out Gospel light.—Charles Allen Clark.

#### THE ISLANDS OF THE SEA

##### New Situation in Dutch East Indies

THE missions of the Netherlands are confined principally to the Dutch East Indies, which have a population of about sixty millions. It is possible for their missionaries to get along with their own language, which is taught in many of the schools, and with the Malay. The work is carried on in two large areas, Java, with Madura and the other islands which are termed the "outer districts." Java has a population of 35,000,000, mostly Mohammedan. Islam is said to be more fanatical in the west than in the east. It has started a new movement, which has come over from British India and from Egypt. It is seen in two associations, the Sarikat Islam and the Mohammedyah, which seem to embody the Mohammedan sentiment. Their activity is exerted mainly in erecting schools for teaching Mohammedanism and establishing hospitals and poor houses. At the same time Islam strives to adapt itself to the newer education. This has created a new situation for missions. Christians are now frequently asked as to their message about God. In Java, where formerly baptisms could be counted by tens, they now occur by the hundreds. Self-supporting congregations are being formed and the training of Javan pastors and evangelists has become a live problem.

Equally good reports come from the "outer districts." Some regions are already entirely Christianized. The most important of the Molucca Islands are Christian. In the Sangi and Talaut Islands the largest part of the population is Christian. Two questions there agitate the minds, one, how to make the church self-supporting, the other, how to teach the Christian religion to those of the third genera-



tion. In New Guinea apparently the population is becoming Christian in mass movements. The mission work there is now 75 years old. At first progress was slow. Even twenty-five years ago there were only 500 Papuan Christians. Today there are more than 151,000.

#### **Oriental-Americans in Hawaii**

**T**HESE new Oriental-Americans are making a place for themselves. This is strikingly true of the Japanese, who now number 137,000 out of a total population of 357,000, and who outnumber the pure Hawaiian stock on a ratio of nearly seven to one. These Japanese came as plantation laborers, yet a recent report shows that only 9,197 Japanese are now employed in plantation labor, while of the 63,000 Filipinos on the islands, 34,345 are working on sugar plantations. The Filipinos are today supplying the labor which was provided by the Japanese a generation ago, while the Japanese have built themselves permanently into the business and social fabric of Hawaii.

It would be difficult to find under the American flag a group of school children cleaner, better behaved, more attractive in appearance, or more eager and able to learn than the 70,000 boys and girls attending the public schools of Hawaii. With these American boys and girls of Asiatic origin, the future of Hawaii rests, and with them is the great opportunity of the Christian church.—*Jay S. Stowell in The Christian Advocate.*

#### **NORTH AMERICA**

##### **Men's Congress in Cincinnati**

**O**N DECEMBER 11 and 12, the churchmen's congress was held in Cincinnati, famed for soap and beer and formerly for bad government. More than 600 men gathered from twenty-two denominations and all parts of the United States. The representative speakers included Branch Rickey, St. Louis, vice-president and general manager of the St. Louis

Cardinals, vice-president of Men's Work Commission, Methodist Episcopal Church; Herbert L. Willett, Chicago; J. T. Henderson, Knoxville; Myers Y. Cooper, Governor of Ohio; G. L. Morelock, Nashville; and Raymond Robins, New York. In recent years there have been numerous men's conventions, assembled by certain groups enthusiastic for a forward march among the men of the church, but this is the first gathering that has been formed by authorized representatives of the constituent denominations.

The purpose of the convention was six-fold:

1. To make men see the place of the Church in our modern world.
2. To evaluate and vitalize religious movements among men.
3. To develop in men loyalty to denominational agencies and programs.
4. To promote among men interdenominational fellowship and cooperation.
5. To construct better programs for men in local churches.
6. To lead men to know the meaning of Christ in their lives.

#### **Federal Council Convictions**

**W**HAT is the attitude of the Protestant Churches of America with reference to unemployment, the world Court, conscience and citizenship, the control of the liquor traffic, interracial relations, social justice, evangelism? How are Christian principles to be applied to live issues of the day and the Christian spirit extended among our people?

Such were the questions faced by the annual meeting of the Executive Committee of the Federal Council of Churches meeting in Washington, December 2 and 3, and the Council expressed firmly and clearly the Christian conviction on such subjects. Two hundred delegates were present, representing twenty-seven evangelical churches.

Throughout the meeting much emphasis was placed on evangelism and

the deeper concerns of the spiritual life. A ringing message on evangelism was adopted unanimously.

The Council did not hesitate to speak plainly and emphatically what is undoubtedly the dominant, if not unanimous, conviction of the churches on important national and international questions of the day. It urged immediate ratification of the World Court protocols now before the Senate. It also took hearty action advising against building up the navy to the full limit allowed.

On the question of "Conscience and Citizenship" the Executive Committee held that "our country is benefited by having as citizens those who unswervingly follow the dictates of their conscience and who put allegiance to God above every other consideration."

#### Religion in the United States

THE 1926 Federal Census of Religious Bodies in the United States presents interesting statistics on religion in this country: Fifty-five per cent of the adult population of the United States are church members. Of the church membership, 61.5 per cent is Protestant, 30 per cent is Roman Catholic, 6.6 per cent is Jewish. Other bodies, including Mormons and Eastern Orthodox, total 1.9 per cent. There are 232,000 churches in the country, maintained by voluntary gifts, as against 256,000 public school buildings, maintained by public taxation. It would be interesting to discover the real abiding results, in character building and service, that come from the money and effort expended on churches and on schools.

#### Children Who Need Help

THREE thousand leaders from many parts of the United States, summoned by President Hoover, met in the White House Conference on Child Health and Protection in November. A thousand specialists from many fields of child welfare work have been gathering facts in preparation for this conference. No influence bear-

ing on the life of children, present or future, has been neglected. Measures will be suggested and attempted for the protection, conservation and improvement of the young lives whose course will coincide with that of the Nation in coming years. The thirty-five million normal children will be given consideration as well as the ten million variously deficient through improper nourishment, physical handicaps or twisted minds. In this latter group are 14,400 blind children, 50,000 who partially see, and who should be in sight-saving classes; 342,000 so hard of hearing that they should be taught lip-reading; 1,000,000 so defective in speech that they require treatment; 300,000 cripples; 382,000 tuberculosis victims; 850,000 more with a trend toward tuberculosis; 1,000,000 with weak or damaged hearts; 675,000 presenting serious behavior problems; and 450,000 mentally retarded.

#### First Annual Youth Meet

OF OUTSTANDING interest has been Colorado's first annual "Youth Conference" under the leadership of Rev. Harold M. Gilmore, director of the Colorado Council of Religious Education. It met December 5-7, in Denver. There were 425 paid registrations, from more than a dozen denominations.

The conference was divided into six commissions each with an adult leader and each group studied one of the following subjects: (1) Personal Power of Jesus; (2) Worship and Prayer; (3) Christian Conduct; (4) Christian Unity; (5) Christian Society; (6) Other Youths. A report from each commission was presented at the final session.

A permanent organization was formed with a representative from each denomination, each section of the state, and each type of young people's organization. Willard Bozet of Denver was elected president. The general subject of the conference was "The Jesus Way of Life."

### Prohibition on the Bowery

**C**OMMANDER EVANGELINE BOOTH of the Salvation Army said recently that in the days before Prohibition, a corps of stretcher-bearers sent out by the Army on Saturday nights in New York City used to collect from 1,200 to 1,300 intoxicated men and women from the streets and take care of them until they had sobered up. Sometimes they were obliged even to hire wagons to load the "drunks" and take them to the mission to care for them. After Prohibition came in, the number was reduced to 400 almost immediately. Now the average is about seven in all for a Saturday night.

### Japanese in New York

**N**OT less than 3,000 Japanese travelers, well-to-do men, often with their wives, pass through New York City each year. Also about 500 professional, official and business men from Japan are living in the city. Seventy per cent are less than thirty-five years old. The very cream of Japanese young men are being sent here by government agencies, banks, steamship lines and industrial firms. They stay a year or two, then go to London or some other European city, and finally return to become leaders in Japanese commercial life. About a thousand Japanese young men are engaged in domestic service in and around New York. Many of them came as students and on account of financial reasons were unable to continue their studies. They include individuals of the finest type. Some have renewed their studies and completed their education. Among these latter is Toyohiko Kagawa, Japan's foremost social reformer, who worked as a servant for two summers in New York City. Existing immigration regulations prevent the recruiting of new servants even from the students. Only students financially independent are now admitted. This has reduced the number in New York, so that instead of between four and five hundred, there are now less than one hundred.

Two hundred and fifty Japanese families are living in and around New York. The New York Japanese Christian Alliance, which receives some aid from Congregational churches, has in its three centers of religious work a Sunday-school for Japanese children, church services and a very effective institutional and "welcome work" for unmarried men and visitors to the city.—*Congregationalist*.

### Canadian Baptist Home Missions

**I**N THE past ten years, says *The Canadian Baptist*:—

Pastors—368 have been stationed on fields, an average of about 37 a year.

Students—A yearly average of 50 student pastors has been supported, thereby supplying the needs of the students, as well as of many churches.

Churches Organized—27 churches have been organized, an average of nearly three a year.

Missionaries Ordained—63 have been ordained, an average of over six a year.

Mission Churches Become Self-Supporting—About 60 churches have become self-supporting, an average of six per year.

Chapels Opened—65 church edifices have been completed, an average of six and a half a year.

Baptisms—6,293 candidates have been baptized, an average of 629 per year.

New Missions Established—30 new missions have been opened, 10 in New Ontario, 10 New-Canadian and 10 English-speaking in Old Ontario and Quebec, an average of three per year.

### Pioneer Work in Alaska

**T**HE Rev. Dr. John W. Chapman, of the Protestant Episcopal Church, is retiring from service in Alaska after forty-three years.

Known as the pioneer missionary of the Episcopal Church in the Yukon Valley, Dr. Chapman established Christ Mission at Anvik, where he has ministered to Alaskan Indians and Eskimos, 400 miles up the Yukon

River. He has been succeeded in the work by his son, the Rev. Henry H. Chapman, who was the first white boy to be born in the Yukon Valley.

Describing conditions when he first arrived at Anvik, he said:

"The people were absolutely uninstructed, and were living in practically the same condition and according to the same ideas and habits of life as their ancestors. They were clothed mostly in skins and were getting along almost wholly by hunting and fishing. They were living in underground houses, dark, dismal and filthy, and they knew no English and we didn't know their language.

"This situation has changed entirely. The people are now living in decent log houses; they have learned our language; they have come into our church; they and their children have been educated in our schools; they have cultivated habits of cleanliness, order and industry. They have learned self-respect. They have even learned self-government, for at Anvik the few officials are elected. Long before you adopted prohibition here, we imposed it upon ourselves up there. We also enforce it. The natives and the traders alike drive the bootleggers out as fast as they appear."—*The Churchman*.

#### **Grenfell Hospital Burned**

**T**HE Grenfell Hospital at Battle Harbor, Labrador, was destroyed by fire on November 3d.

The Grenfell building was unoccupied, as the mission was moved into winter quarters further inland at the end of October. The hospital was equipped with twenty beds and was in charge of Dr. Moret.

Battle Harbor, a village north of Belle Isle Strait, contains eighty families. Here Sir Wilfred Grenfell has done some of his most notable work in giving aid through his mission to the fisher folk of this northern territory.

The hospital at Battle Harbor was the first one built in Labrador by Doctor Grenfell. It was constructed in

1892 and was a principal hospital in a chain of institutions 150 miles apart.

#### **LATIN AMERICA**

##### **New Days in Mexico**

"**M**EXICO is in better condition than it has been since I first saw it, a quarter of a century ago," writes Dr. Samuel Guy Inman, Secretary of the Committee on Cooperation in Latin America.

"The recent celebration of the nineteen hundredth anniversary of Pentecost has brought some splendid spiritual results to Protestantism in Mexico. One cannot enter an evangelical church, talk with the evangelical workers, or attend interdenominational meetings without appreciating this influence. All of the churches had special retreats, sunrise meetings and Bible studies for weeks before the day itself, and a month after the celebration many of these meetings were continued as revival services. Large numbers of people were brought into church membership and ministers and members alike have had profound religious experiences. This was particularly apparent in interdenominational affairs and relationships between foreign and national workers.

The Committee on Cooperation in Mexico and the National Christian Council recently held profitable sessions and the Committee on Cooperation in Mexico was merged with the National Christian Council, which is ready to organize seriously and take on real responsibilities. The Mexicans requested that missionaries be members of the Council. The Boards will designate a missionary who will represent their viewpoint in the Council.

It brings deep joy to see how much has been accomplished in cooperation in Mexico in the last fifteen years. Then we had no territorial distribution of responsibility, no union institutions. Our difficulties have not all disappeared yet. Undoubtedly these have come because we have trusted more in machinery than in the Holy Spirit. Spiritual things cannot be forced. Cooperation must be spiritual

or it is nonexistent. In the face of Mexico's great challenge today, in the presence of the nineteen hundredth anniversary of Pentecost, we ought to advance into a new era of cooperation, and victory for the Gospel."

#### **A Religious Center in Buenos Aires**

**T**HE Association for Christian Cooperation, organized in September with Rufus M. Jones as president and Charles J. Ewald as executive secretary, is offering help in the spiritual renaissance of Latin America, "where North American religious forms and institutions are neither appropriate nor congenial."

The association has offered assistance to a "Cultural Center for Religious Investigation" in Buenos Aires. The leader of this center is Julio Navarro Monzo, a journalist who has associated with him a group of professional people, university students and others who are interested in the quest for fuller religious truth. Dr. Monzo plans to open his center to people of all points of view, the only qualifications necessary being an open mind and a questing spirit. Art, science, philosophy, history, psychology and sociology are all to have their place along with spiritual retreats and meetings for meditation and prayer.

This venture is not to be regarded as competing with the missionary program of the Churches, but rather as supplementing them where a non-denominational approach is more effective.

The association issues the following statement:

"The purpose of the Association for Christian Cooperation shall be, in non-ecclesiastical ways, to strengthen the bond of fellowship and cooperation between groups in various countries who are seeking to further appreciation of Jesus Christ and to encourage fresh approaches to the problems of their respective peoples with a view to making their life and culture more nearly in accord with the spirit and quality of his life."

Further information may be obtained from the secretary of the association, Mr. Robert A. Doan, 50 West Broad Street, Columbus, Ohio.

#### **Feeding Porto Rican Children**

**L**AST March a school census revealed that 201,000 children of Porto Rico were suffering from malnutrition. Dr. J. S. Crumrine of the American Health Association, who directed the survey, found the schools were "filled with underfed, stunted, diseased children" and declared their condition to be "a matter for national concern."

Following this survey there was formed the Porto Rico Child Feeding Committee of which Governor Theodore Roosevelt is the honorary chairman. This committee is asking the American public for \$500,000 to provide a supplementary meal for 50,000 of the most seriously undernourished school children. Every cent contributed in the United States will be spent for food. Other expenses will be met by funds of the insular government, under the direction of the Commissioner of Education.

If a constructive health program is to be carried out and the menacing diseases of the island reduced there must be insistence on adequate feeding of the children, thousands of whom have been accustomed to but one meal a day.

#### **EUROPE**

##### **A Forward Movement in Scotland**

**T**HIS is not a financial drive. Nor is it a new piece of machinery which has been created in the very elaborated workshop of the Church of Scotland. Its aim is not to claim Scotland and the world for Presbyterianism, but for our Lord Jesus Christ.

The movement is an attempt to bring to every member and every congregation of the Church of Scotland a deeper and more informed sense of the service which we are all called to give, that the spirit of Christ may

penetrate and control the life of Scotland and of all the world. It will seek to create a new awareness of our commitments and opportunities, and of the infinite resources in God which are available for us that we may fulfil our obligations. It is an attempt to appropriate and realize Acts 1:8.

There are two main methods by which the Forward Movement will seek to express itself: (1) Through a call to the service of the Kingdom; (2) Through local missions of the Kingdom.—*Dr. Donald Fraser.*

#### Changes in the Salvation Army

**T**HE High Council of the Salvation Army in London agreed upon two important principles: (1) That anyone holding the office of General shall retire at the age of seventy, without any option of extension; and (2) That appointment to the office of General shall be by election, and not by the personal nomination of the retiring leader. The responsibilities of the General are such as to drain the energies even of a robust person in the prime of life, and this burden is too heavy to be carried beyond seventy. The second provision will give to the Salvation Army a comprehensively democratic constitution such as is best fitted for an international organization. There is every cause to hope and to believe that 1930 will be regarded in the future as a historic year in the Army's history, and all its members and their multitudes of Christian friends will pray that it may go on from strength to strength in the service of the Lord Jesus Christ.

#### Alexander Duff Honored

**P**ITLOCHRY in Perthshire observed, in December, the centenary of the sending out of Alexander Duff as the first missionary of the Church of Scotland. This town was the birthplace of this pioneer of educational missions in India. He sailed from Scotland in 1829, but he was twice shipwrecked enroute, so that it was the following year in which he com-

menced work. He was twice elected moderator of the Free Church. There is a Duff Hall in Calcutta, also a Memorial Celtic Cross in Pitlochry in honor of this distinguished Scot.

#### Protestantism in Spain

**S**IXTY years ago the doors of Spain were opened to Evangelical Christianity. The Revolution of September, 1868, deservedly known as "la Gloriosa," put an end to absolutism, and brought, with other modern rights, religious liberty. Up to that date a Spaniard could not profess any other religion than the Roman Catholic. As late as 1860 a group of Spanish gentlemen were prosecuted and sentenced to seven years of enforced labor for meeting in private houses to read the Bible and pray. And only through insistent foreign influences, the sentence was changed to banishment.

Today many Protestant denominations are represented in Spain. Scotch and Irish Presbyterians started work in Andalucia. British and Irish Episcopalians help the Spanish Reformed Church in Madrid, Seville, and other towns. German Lutherans and Reformed support Pastor Frederic Fliedner, who founded the *Colegio de El Porvenir*, and established work in other places. Plymouth Brethren have a flourishing work in Galicia, and other parts. British Methodists have churches and schools at Cataluña and the Balearic Islands. Lately the Methodist Episcopal and the Baptist, South, of America, have come also to help. These denominations maintain generally fraternal relations. There are many Evangelical Spaniards who lament the multiplicity of names and would have a single Evangelical Church for all Spain. The American Congregationalists have been working in Spain since 1871 and now have six stations.

No complete statistics have ever been made. The total Evangelical Spaniards is reckoned by some as about 10,000, others go much further and say 20,000. But the progress made by the Evangelical work cannot be measured

by statistics. Protestants are a very small minority. Still, the mere fact of their existence is an incalculable benefit for Spain, and their influence is immensely out of proportion with their numerical strength.—*C. Arango García, in The Congregationalist.*

#### Rediscovery in Germany

**L**AST year was the 400th anniversary of the Augsburg Confession, the creed of Lutheranism, the central article of which is justification by faith. There is reported to be a revival of this great Christian doctrine in present-day German preaching. Dr. Erich Strange describes it as "a veritable flood from God. The rediscovery of the old Reformation message by the younger people in the church, and especially by its future leaders, is even more complete. Again in the pulpits of Germany the justification of the sinner by faith is being preached with a new joy. This reformation teaching has become the vital object of theological discussion. The song of the Reformation has entered on a course so overpowering that one of our most venerated theological teachers lately declared it to be one of the greatest hopes of the Church. The message of the justification of the sinner has left its old and safe place in the system of orthodox preaching and has come once more like a sharp, two-edged sword into the great conflict of the century whose children we are. This teaching has again become the sign that divides spirits. Because this has come to pass among the younger generation, the Confession of Augsburg is a living creed and one that is worthy of consideration today."

#### AFRICA

##### Acquitted in Cairo

**S**HEIKH KAMIL EFFENDI MAN-SUR, the Christian convert from Islam in Cairo, has been acquitted. This Egyptian evangelist, a scholarly convert from Islam and one of the most earnest and eloquent preachers,

was arrested on April 14, accused of making attacks upon Islam in a public meeting. The charges were false but the government and court were predominantly Moslem, and it looked for a time as though he might be convicted. Since the time of his arrest there has been much earnest prayer offered for him by the Christians of Egypt and America. His acquittal means a great deal for the cause of religious liberty in the Moslem world.

#### A Railway Church

**B**ISHOP Gwynne of Egypt and the Sudan, already possesses a "railway church" as a means of ministering to the little groups of English officials, engineers and other workers who are to be found at or near various points on the Sudan railway. To quote the Bishop: "It is like an ordinary railway carriage, but inside we have an altar table, a combined reading desk and pulpit, the altar rail, and twenty-five folding chairs. Then there are the chaplain's quarters, with a bedroom, a dressing-room, and a bathroom, and right at the back is the servant's room and the kitchen." The carriage is attached to any train which is going in the desired direction and run into a siding. Word is sent round to the resident British or other English-speaking people, and they come to a service. Then the carriage moves on. It journeys 3,000 miles and gets round to all the stations in a month. The Bishop believes his railway church to be unique, but we believe something like it used to be employed on the South African Railways.—*Chronicle of the L. M. S.*

#### Eritrea Missions

**T**HE oldest missionary work carried on by Swedish Christians in Eritrea is being systematically throttled by the Italian government. For the last ten years Swedish societies are forbidden to send out new missionaries to this Italian colony in East Africa. Even old missionaries who go home on furlough are not allowed to return. The only relief came when

a few Waldensian missionaries from Italy were permitted to work in this field.

#### Good News From Kikuyu

**R**EPORTS from the various Kikuyu stations show that the fierce opposition fanned by political agitators has begun to diminish. At Tumu-Tumu nearly 200 members have returned to Communion during the last two years. At Kikuyu, at a baptismal service in August, the congregation numbered 1,400, while 31 were baptized into the Church and 48 were accepted as inquirers. Every Sunday, writes Dr. Arthur, sees 5, 10, 15 people stand up for Christ before their fellows by taking the vow to be done with evil practices. The local income of churches and schools has been affected, and the Mission Council and Church have appealed for special help to enable the African Church to maintain its stand against the powers of darkness.

#### Changes in Central Africa

**M**R. A. W. BAKER, of the South African Compounds and Interior Mission, writes of the transformations noted on a recent tour into the interior, among the Ba-Ngori people near the Equator. The change in the modes of travel, from caravan, canoe and oxcart to railroad steamers and automobile, is not so great as the change in the once savage Africans. Twenty-five years ago a mission was planted by Mr. Wilson about twenty-two miles north of Kisumu, a port on Lake Victoria. The people were wholly pagan and naked, except the married women who wore a narrow belt of skin around the waist. Drunkenness, licentiousness and witchcraft abounded. On his recent visit to the station Mr. Baker stood on a table in a plantation and looked upon a crowd of over 1,000 Africans, all decently clothed, and was thrilled to hear them sing: "I have the joy of Jesus down in my heart, glory to His name." As the last line was sung, a thousand right arms were

raised to emphasize the words. At the close of the service two hundred went into the inquiry room and for days after they come confessing their sins and seeking salvation.

This mission is now carried on under the Church of God, whose headquarters are at Anderson, Indiana. They have in this field sixty schools with 2,300 pupils taught by Africans; also a hospital, and a Dorcas Society. The work has extended to the Aba-Kisa and Aba-Sotso Tribes. The people themselves have built several stone churches, holding four to five hundred each. All are filled each Sabbath. They are building a new church at the main station, 112 feet long by 72 feet wide. The Christians are earnest and exceedingly liberal in their giving.

#### WESTERN ASIA

##### New Armenian Refugees

**I**T IS estimated that since November, 1929, between five and six thousand Armenian refugees have been forced to leave Turkey, most of whom are now living in a camp at Der-El-Zor. Others are located in camps in Beirut and Aleppo. A representative of the "Friends of Armenia" states that "while no fresh massacres have occurred in Turkey, the Armenians are still made to feel that their presence in that country is as unwelcome as ever, and the pressure which continues to be put upon them makes it impossible for them to remain. A short time ago it was reported in the daily newspapers that Turkey has a population of between 30,000 and 40,000 Armenians, and that they are all likely to be expelled very shortly."

##### Ten Years at Aleppo

**T**HE Rev. L. M. Witherspoon of the Syria Mission of the Presbyterian Church sends the following account on the tenth anniversary of that mission:

Of far greater worth to us than magnificent buildings, is the satisfaction that young men and women are interested in the Church and Christian service; that there are Arabs who have learned some-



thing of Christian love as expressed in the clinic at Deir-az-Zor; that in the fanatical city of Hamath, because of the influence of a missionary family there, young men have been led to see the beauty and power of Christ and are ready to follow Him; that in one town northeast of Aleppo there is a Christian who gathers the people in his home for prayer, a man whose word is to be trusted by Moslems, Jews and Christians above that of any other man of the town.

When Aleppo station was opened, one missionary family represented the Mission in this large northern section of Syria. There was a school, primarily for Jewish children, conducted by the English Mission to the Jew. Also an unorganized group of Syrian Protestants were meeting for worship under the direction of the English Mission. The Presbyterian Mission had no church, school or any other organized work in or near Aleppo. That missionary family, though giving only part time to the work of the Mission, found time to give lectures, encourage the services of Protestants and form helpful contacts with individuals. In 1921 the Aleppo church was organized with 34 charter members. In the autumn of 1923 the mission began educational work by the opening of a school for boys and girls of primary and intermediate grades. From that time on the work has prospered.

#### Government Problems in Iraq

**T**HIS country is now a British mandate, but Great Britain expects to ask the League of Nations to release the mandate obligation and establish Iraq as an independent state in 1932. The difficulties are that Iraq would be a Moslem state and the rights of its non-Moslem minorities, especially the Christians, would be fatally jeopardized. The danger of wholesale massacre is real; even with no massacres, there is a strong probability that Christian children would be forced to attend Moslem schools, and Christian women to contract Moslem marriages. All legal procedure would be in Moslem courts.

The non-Moslem minorities are largely concentrated in the region around Mosul which is not historically a part of the Arab kingdom but was included in the mandated territory. If Great Britain does not retain the mandate, a suggested solution is to separate the Mosul region from the

remainder of the Iraq kingdom and make it an independent territory under the League of Nations.

In this Mosul area are about 350,000 people, including 60,000 Assyrian Christians, about 60,000 Uniat Christians, and thousands of Jacobites, Armenians, Jews, Yezidis, and Sabæans, representing men, women and children threatened with persecution and extermination if turned over to a fanatic Arab government.

With the land lying between Turkey and Arabia, through all the centuries, the continued existence of the little Christian groups is a wonderful evidence of their faithfulness to their ancient Church. In spite of persecution, they have not succumbed to Islam.

#### INDIA-BURMA

##### The Laymen's Inquiry

**T**HE Field Staff of the Laymen's Foreign Missions Inquiry for India reached Bombay, October 31st. Six American mission boards are cooperating in the Inquiry—Baptist, Congregational, Methodist, Episcopal, Presbyterian, Reformed Church in America and United Presbyterian.

The Field Staff for India is C. Luther Fry, Ph.D., Institute of Social and Religious Research, (Sociology and General Background); Paul F. Cressey, Ph.D., Dept. of Sociology, University of Chicago, (Urban Sociology); Prof. D. J. Fleming, Ph.D., Union Theological Seminary, formerly of India, (Religious Education); Pres. E. L. Hendricks, Ph.D., Central Missouri State Teachers College, (General Education); Prof. J. L. Hypes, Ph.D., Connecticut Agricultural College, (Rural Sociology); Orville A. Petty, Ph.D., Former President of Arnold College, Pastor, (Church); Fennell P. Turner, B.A., Secretary, Methodist Episcopal Church South, S. S. Board, (Personnel); Prof. Fred J. Wampler, M.D., Medical College of Virginia, Formerly Missionary in China, (Medicine and Public Health); Miss Ruth F. Woodsmall, M.A., Executive Secretary of Y. W. C. A. in Near

East, (Women's Situation and Distinctive Activities).

Dr. Ralph E. Diffendorfer, Secretary of the Methodist Episcopal Board of Foreign Missions will act as consultant.

#### Missionaries Support Indian Desires

**B** RITISH missionaries in India sent to the Round Table Conference in London, a memorial which contained these moving words:

"As Christian men and women we feel that we cannot remain silent in regard to issues which have caused such widespread and deep disturbance in the lives of men. We have to face a situation that is marked by misunderstanding, distrust and bitterness. We recognize that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of the Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. We, therefore, urge that the principle should be fully and frankly recognized that the determining factor in laying down the lines of India's future constitution should be the wishes of the people in India."

Such words may go far toward dissipating the idea, prevalent in India, that the missionaries are, in the main, opposed to Indian national aspirations.—*The Christian Century*.

#### Evangelistic Meetings in Nellore

**T**HE Coles-Ackerman Memorial Boys High School, Nellore, recently was the scene of a remarkable series of evangelistic meetings. Principal L. C. Smith writes: "For twenty years I have been working to get an evangelistic spirit into our high school. The recent meetings were planned especially for the school boys, but on the very first day the people pressed in, and the interest spread throughout the whole town. The Downie Memorial Hall was filled from bottom to top. Men were sitting in the windows, and the compound also was filled with peo-

ple listening through the windows so that we moved the night meetings into our school compound. There have been many conversions, and there is a longing in the hearts of the people that reminds us of outbreaks of revival in times past. There are prospects of great things."

#### Burmese Team in India

**T**HE Student Gospel Team from Burma has been touring north India and visited Lucknow and Allahabad. There were fourteen on the team including the Rev. Mr. Dyer and Miss Teale, American missionaries. Of the Burmese six were women and six men and Chinese, Tamil and Karens were among the number. They conducted religious services with the students and gave a popular concert at Lucknow. They impressed everyone with their sincerity and their abundant good nature. The team has done much good and has brought a new spiritual uplift wherever it has gone.

#### Centenary at Coimbatore

**T**HE London Missionary Society, which opened work in Coimbatore, South India, October 20, 1830, recently celebrated its one hundredth anniversary. The first missionary, Rev. W. B. Addis, worked there for over thirty years and witnessed marked changes during his lifetime.

Coimbatore is a town of great antiquity and importance as the gateway to Mysore. It has now a population of over 60,000 of whom 4,500 are Christians, 4,000 Moslems and the others Hindus. Christian services were first held in a thatched cottage. The first convert was a Hindu teacher. Others who followed this example included a village temple priest who gave up his office and supported himself by manual labor, and another connected with the Magistrate's office. The church continued to grow until there is now a membership of 190, with 380 more as baptized adherents. Evangelistic work was conducted in the surrounding districts, one of

which now reports 9,000 Christians, with churches, schools, and hospitals. In Coimbatore there are still practiced fire-walking, self-torture, idol processions with the temple car and other heathen ceremonies. The Christian Christmas is yearly spreading and is gaining in its celebration. The L. M. S. has now five large elementary boys schools with 1,200 pupils and 400 more in village schools, and 600 high school pupils. There are also 550 girls under instruction, though prejudice against female education is still strong. The mission conducts a boys home, a girls home, a book depot and reading room, a wayside pulpit, public health service, industrial training and evangelistic work with Bible women and evangelists.

#### A Burma Conference With Power

**P**RAYER and power characterized the autumn conference of the American Baptist Mission in Burma. The general subject was "Our Commission" and there was an earnest endeavor to confess hindrances to Power in life and work and to discover how they might be removed. Much time was spent in prayer rather than in reports and academic discussions. Two days were given to a conference on Evangelism with Burman and Karen leaders. The subjects discussed were:

- Preparing the Message.
- Preparing the Messenger.
- Presenting the Message.
- Perpetuating the Power.

It was agreed, as Dr. W. E. Wiatt pointed out, that the great need for better results is not more missionaries or better equipment but more of Pentecostal power such as enabled the early missionaries to "turn the world upside down."

#### GENERAL

##### A Definition of Missions

**R**EV. ALLAN KNIGHT CHALMERS, newly installed pastor of Broadway Tabernacle, recently gave a new definition of missions: "That

which we believe, sent out through our representatives to other people, that they may believe, because they see what kind of people our beliefs make us become." He went on to say: "The frontier of missions today is not in Africa or India or China; the frontier is here, here, where radical conflicts deny brotherhood; here, where international suspicion make peace a joke; here, where attitudes are so blind sometimes in just such things as the Prohibition controversy." This is not intended to exalt Christian work at home over the work of our missions in other lands. It means we cannot much longer maintain the distinction between home and foreign missions, for "the world is watching our words and our acts, and by them our words are judged."—*The Congregationalist*.

#### Giving Up Judaism

**W**HAT is the idea of asking the Jew to give up his religion?" asked a young Jewish college student after hearing the message.

"Nobody asked you to give up Judaism, but to enjoy it in its fulness as revealed by Christ," replied a missionary, as related in the *Jewish Missionary Magazine*.

"Christ? Christ gave up Judaism and became a Christian," commented the young Jew, who professed to have taken courses at the Union Theological Seminary.

"Can you tell me just when that happened?" asked the preacher.

No answer.

"Did he not die on the cross under the final accusation, 'Jesus of Nazareth, King of the Jews'?" When did He 'change his religion'?"

No answer.

"And furthermore," continued the preacher, "What does Christ mean?"

No answer.

"Christ is the Greek word *Christos*, a translation of the Hebrew word *Messiah*, meaning the Anointed One."—*Record of Christian Work*.



## BOOKS WORTH READING



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

**The People and Politics of South America.** Mary Wilhelmina Williams. 845 pp. \$4.60. Ginn & Company. New York.

The author intends this for use as a school textbook. It is based on thorough study of the literature available and on two visits to Latin America. It is a substantial, fair-minded treatise and can be enjoyed by the ordinary reader in spite of its text book character. When so much ground is covered and so many historical judgments passed there must needs be occasion for difference of opinion, but so far as we have observed the author's views are generally sensible and just. One misses some well-known names in the chapter on "Literature and Art," like Gabriella Mistral, Ugarte, Rojas and others. And unnamed men like Horace M. Lane, of Brazil, David Trumbull, of Chile, and Morris, of Argentina, have meant much more to Latin America than many of the North American politicians who have been remembered. But it is very hard in writing history, especially for schools, to get the proportions right and to appraise personalities at their real worth, and Dr. Williams has done very well and set forth a reasonable view of the Latin American peoples and their history.

R. E. SPEER.

**Dr. Main of Hangchow.** Kingston De Gruché. 242 pp. 6s. Marshall, Morgan & Scott. London.

This is an expansion of an earlier biography of Dr. D. Duncan Main, entitled "Dr. Apricot of Heaven Below." Apricot being the meaning of Dr. Main's Chinese name, Mei, and Heaven Below being a native designation of Hangchow. It is an interesting narrative—including many letters

—of more than forty-five years of skilful, loving, smiling devotion to the physical, intellectual and spiritual uplift of the Chinese people. Its amazing record of accomplishment is summed up as follows:

"In 1881 Dr. Main found a small house with four rooms having 16 beds. When he left China in 1926 he left 30 institutions," chief among which are hospitals for men and women, maternity hospital, children's home, medical, pharmacy and nursing training colleges, leper hospitals, isolation hospitals, tuberculosis hospitals, homes of rest for pastors and medical workers, home for incurables and a ragged school. The book is quite as much a biography of Dr. Main's equally efficient and devoted wife. The names of these fine representatives of the Church Missionary Society are well known, not only throughout China but throughout Great Britain and America as well. To few has it been given to realize so fully the visions of achievement for Christ which brought them to China and became the passion of their lives. The book will encourage optimism and inspire consecration.

C. H. FENN.

**Religion in a Changing World.** By Rabbi Abba Hillel Silver, D.D. 204 pp. \$2. Richard R. Smith. New York.

Every religion today is feeling the effects of secularism, atheism and agnosticism have made inroads everywhere. It is not surprising, therefore, that with the present drift from the synagogue Rabbi Silver of Cleveland, Ohio, distinguished for his books on Jewish mysticism, gives an apology for theism to the youth of today. He stands firmly against the tendency of materialism and atheism, and holds

that the function of religion is to resist the tide of infidelity. The book consists of a series of brilliant addresses on such subjects as Science and Religion, the Church and Social Justice, the Church and World Peace. He uses the word church in its widest sense and naturally does not consider Christ its head. For Jewish youth of today, however, the book should prove of great value, as it puts emphasis on the real values of life—holiness, not happiness as the goal of existence. The author says that for Moses, Jeremiah, Jesus, Angelo, Lincoln there was no visible relationship between magnificent living and happiness.

We can not endorse the statement of the writer that "*one* religion for the whole of mankind is neither necessary nor desirable." We believe that the religion of Jesus Christ is necessary and sufficient for all men.

S. M. Z.

**The Story of the Near East Relief** (1915-1930). James L. Barton. 479 pp. \$2.50. Macmillan. New York.

This is an inspiring record of one of the most notable philanthropies in history. Begun in 1915, by a few men, most of whom were connected with the missionary boards having work in Western Asia, and making their original call for \$100,000 to aid the starving Armenians, the organization developed until it became a nationwide agency, incorporated as a Board of Trustees under a special Act of Congress, employing a skilled executive staff, enlisting the cooperation of presidents, governors and hundreds of other large minded men and women in public and private life, collecting and efficiently administering \$116,000,000 besides vast supplies of food and clothing, rescuing and training 132,000 children, and saving myriads of lives in Asia Minor, Syria, Palestine, Persia, Turkey, Greece and the Caucasus. The story of this magnificent philanthropy is well told by the man best qualified to tell it, Secretary Emeritus James L. Barton, of the American Board, who was chairman of the committee throughout its en-

tire existence. Former President Calvin Coolidge contributes a warmly commendatory Introduction in which he characterizes the record as "unprecedented in this or any other country." The lack of an Index is a defect which should be remedied. A. J. B.

**The Preacher and His Missionary Message.** By Stephen J. Corey. 221 pp. \$1.50. Cokesbury Press. Nashville.

Dr. Corey, for many years both at home and abroad, has been closely identified with the foreign missionary enterprise and writes whereof he knows. The decreasing value of the old appeals for support with the present-day challenge to justify the motives of our missionary effort are clearly set forth in this volume, and the proof of the need and of the ability of our methods to meet that need are presented in convincing detail. Stimulating to the average pastor as its chapters will be, they will also find much practical help in the "Aids, Outlines and Suggestions" of its valuable Appendix. For the pastor who does or would understandingly believe in and preach missions this is the handbook for which he has been looking for many years, and by those who believe that a most vital factor in the ultimate success of missions is to be found in the homeland, it will be eagerly welcomed. J. C.

**China's Crucifixion.** By Putnam Weale. 401 pp. \$2.50. Macmillan. New York.

Sometimes a story helps one to a better understanding of a historic period. The characters may be fictitious and the scenes described with a novelist's freedom of imagination; but the picture that the reader gets may be not only vivid but substantially accurate. This is a novel of that kind. The author, an Englishman formerly in the Chinese Custom Service and whose real name is Lennox Simpson, has spent many years in the Far East. He has written several books and numerous articles upon the various political phases of the situation. Now he portrays the present

chacs in a novel with the sordid motives of the contending war lords and the experiences of a party of American tourists who were captured by bandits.

**The Evangelization of Pagan Africa.** By J. DuPlessis. 408 pp. \$6.00. Stechert. New York.

It is almost two decades since Dr. DuPlessis wrote his "History of South African Missions," which has since remained the authoritative work on that subject. The present volume is now produced as the complement to the earlier one, thus providing a complete survey of the Protestant occupation of Africa, with the exception of the Moslem countries on the Mediterranean littoral and the Christian kingdom of Abyssinia.

Dr. DuPlessis, who is a professor in the Dutch Reformed Theological Seminary in South Africa and a scholar of high repute, has again proved himself a competent historian of missions. After a section devoted to a description of the African continent and an account of the early history of the land and peoples within the purview of the volume, he treats in turn West Africa, the Congo and Angola, East Africa, tracing in each the course of the various Christianizing efforts that have been and are now being made and giving brief sketches of the special contributions of noteworthy missionaries. Frank recognition is given to past failures and successes, with suggestions of the mistaken or sound policies underlying them. The author recognizes that "the forces of Christianity and civilization move forward, if not always hand in hand, then at least in concurrent and interlacing paths." Consequently, he adds to the faithfulness of his missionary narrative by continual reference to political movements and commercial undertakings.

Most valuable is the closing chapter which surveys "the present situation and its demands." These demands are, first, close cooperation among the Christianizing agencies now at work;

second, a fearless recognition of the rising tide of nationalism and the concomitant desire for an increasing transference of church control to the Africans; third, the speedy occupation of unevangelized areas; and, fourth, the consolidation of the gains of evangelistic effort, especially in the Christian schools. A treatise by the same author expanding the views given in this chapter would be widely welcomed. The book closes on a ringing note of hope.

The introduction explains that the manuscript was finished some years ago, but that publication was delayed by lack of funds. As a result of this, some of the information is not up to date. Which leads one to realize, in turn, that the earlier book should be revised, for the past twenty years have brought great changes in South Africa. The two books must always be bracketed together. They form an important unit in the front line of missionary literature and are alike the product of wide experience, keen observation, historical discernment and ripe scholarship. Special mention should be made of the numerous and valuable appendices, indices and maps.

J. LOVELL MURRAY.

**Jumping Beans.** By Robert N. McLean. Illus. 12 mo. 115 pp. \$1. Friendship Press. New York.

These delightful stories of the Sandoval family are true pictures of Mexican life in the Southwest. They are well adapted for children and will interest adults. Dr. McLean is a missionary so that his stories have a purpose and a meaning, but they are not sermonettes. Give the book to your juniors, but first read it yourself.

**Concise Critical Comments on the Bible.** By Robert Young. 8 vo. 800 pp. 6s. Pickering & Inglis. London.

Dr. Robert Young is best known for his "Analytical Concordance to the Bible." He is also author of a "Literal Translation" which is of great help to students unfamiliar with the original languages in which the Old and

New Testaments were written. The present volume is of special value for its low price, compact form and the light thrown on the meaning of Hebrew and Greek words. It is not strictly a textual commentary or an exposition, but is rather a verbal or concordance commentary endeavoring to show the true meaning of the original text. The authority and inspiration of the Scriptures are accepted and much light is thrown on difficult passages. The cross references to other places where the same word is used are practically illuminating. Those having limited reference libraries will find it valuable.

**Hinduism Invades America.** By Wendell Thomas. 300 pp. \$3. Beacon Press.

The author states his purpose in the Foreword: "This work is not an attack on Hinduism. It is not meant to inflame American citizens by pointing to a foreign menace. Nor is it a defense of Hinduism, or of Christianity, or anything else. It is simply a study of the amazing adventure of an eastern faith in a western land; an account of the serious impact on American life of Hindu philosophy and culture, especially in the form of organized religion."

We have a brief account of the essences of Hindu faith, followed by sketches of Ramakrishna and Vivekananda, both champions of Hinduism in America. The chief centers of propaganda are in twelve of our leading cities, and the methods followed in spreading the cults and philosophy of the Yogis and Swamis include the press and the drawing-room meeting. The book is startling evidence that the boundary line between Home and Foreign Missions no longer exists. It is not sensational, but well-documented. Dr. Griswold, a leading Sanscrit scholar and an experienced missionary says: "So far as I know, this is the first adequate treatment of the subject. The style is distinctly fresh and vivid, and the work is marked by genuine scholarship." S. M. Z.

**The Pacific Basin.** By Gordon L. Wood, F.R.G.S. Illus. \$4.50. 340 pp. Oxford University Press. New York.

The great events of the ancient world centered around the Mediterranean Sea; the great events of the last two centuries centered around the Atlantic Ocean; but the great events of the twentieth century are developing around the Pacific Ocean. The Institute of Pacific Relations has been making a special study of these modern problems and its meetings and reports have aroused widespread interest. The author of this book says that it was the Institute "which made his personal acquaintance with the area possible," and he has evidently prepared his material with the Institute in mind. The materials that he presents chiefly relate to the physical geography of the lands bordering the Pacific, and the island groups in it, including Australia—their area, configuration, climate, resources and population. The facts and figures are succinctly stated and carefully indexed, and each section closes with a bibliography. There are some errors that are odd in an author who is described as "Senior Lecturer in Economics and Economic Geography in the University of Melbourne," for example, giving the population of Bangkok, Siam, as 350,000 instead of 800,000. The author has rendered an important service in assembling so much data in a compact volume. A. J. B.

**A Tamarisk Garden Blessed with Rain.** The Autobiography of Pastor Ren. Translated and edited by Herbert Hudson Taylor and Marshall Broomhall. 228 pp. \$1. China Inland Mission. Philadelphia. 1930.

In this book we have something almost unique in the literature of missions, a companion to "Pastor Hsi," an autobiography of a Chinese "saint," who, like all true saints, is far from realizing his own saintliness. Pastor Ren of Hangchow was picked up in his early years by missionaries of the China Inland Mission, and records in his own charmingly Chinese way his development from a little

superstitious pagan into a strong, faith-filled Christian leader. Of a long life of seventy-seven years he could write with Paul, "in labors more abundantly, in deaths oft, in journeyings often, in perils of rivers, in perils of robberies, in perils from my countrymen, etc." An early convinced advocate of self-support for the Chinese Church, he was consistent almost to his own undoing. In love with the Word of God and with a childlike confidence in the efficacy of prayer, his life story is a long succession of testimonies to God's faithfulness to His promises. The book provides an unusual treat in its amusing and pathetic narrative of missions in China from early days until now, from the point of view not of the missionary, but of a native convert and devoted minister.

C. H. F.

**Realism in Romantic Japan.** By Miriam Beard. 521 pp. \$5. Macmillan. New York.

This is a study of modern Japan by an author who says that she has relied "less on libraries than on newspapers" and that her "sources, beside personal experience, have been chiefly the columns, rich in colorful and otherwise unobtainable material, carried during the past ten years by the English edition of the *Osaka Mainichi*, *Tokyo Nichi Nichi*, and *The Japan Advertiser*." This candid foreword gives the reader an idea of what to expect—not so much a profound study of Japan as an impressionist's account of a remarkable people who have recently passed out of age-old isolation, stagnation and feudalism into the swirl and energy and influence of a world power. The author has written from the viewpoint of a keen observer of sympathetic appreciation of the Japanese—their characteristics, social and religious customs, and economic and industrial problems. Thirty-three fine illustrations add to the attractiveness of this interesting volume, but there is no map or index, as there should be in a book of this kind.

A. J. B.

**The Coming Religion.** By Nathaniel Schmidt. 262 pp. \$2.25. Macmillan. New York.

Professor Schmidt, of Cornell University, speaks of religion as "devotion to the highest." The characteristic mark of any religion is its idea of the "highest." It is "scarcely conceivable" that religion "should cease to operate so long as there is an upward trend, a striving for perfection, in the human race." Religion is not to be identified with any existing or historical form. All of these are to be surpassed, Christianity included, though this is the highest form yet achieved, unless perhaps the "ethical culture" movement may mark advance. The chapters describe various manifestations of devotion to the highest, from "animatism," the earliest and pre-animistic form, to recent expressions alongside of modern science, art, morality and the state. The chief value of this small volume to most readers will be its presentation of generally accepted ideas of early or crude forms of religion, with the continuation of these forms in later times. It has little prophetic value.

CLELAND B. MCAFEE.

**Death Valley.** By Bourke Lee. 210 pp. \$4.00. Macmillan. New York.

Death Valley has a fearsome sound. It is the mystery region of America. No other part of the United States has such a reputation for heat, privation and tragedy. This story about it includes the geologic history of the Valley and a survey of its plant and animal life, but the bulk of the tale is about men—Indians, emigrants, and miners who have known, toiled and suffered on the Death Valley trails. It is an absorbingly interesting narrative, abounding in information, accounts of the struggles of the pioneers in the gold rush of '49 with their women and children, the rush of excited men when rumors of the mineral deposits of the Valley flew about, the sudden rise and equally sudden collapse of mining camps, and other stirring events.