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# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

MISS FLORENCE E. QUINLAN, who has been for some years the efficient secretary of the Council of Women for Home Missions is retiring from this office May 1st. She has also rendered valuable service as editor of the Woman's Home Mission Bulletin of the REVIEW. The Home Mission cause will suffer for Miss Quinlan's retirement from official responsibility for the work but her active interest and service will continue.

\* \* \*

DR. CHARLES R. WATSON, President of the American University at Cairo, has been appointed by the Egyptian Government, a member of a special Commission on Education to work out a national program of education. This represents an important change of policy in the Egyptian Government, to have a non-official, especially a foreigner, appointed on any Government Commission.

\* \* \*

THE REV. JAMES L. BARTON, D.D., has handed over to the government of Greece the orphanage and pavilion for tubercular children, which were the last of the institutions established and maintained in that country by the Near East Relief. Few American philanthropies have had a more remarkable development from small beginnings, a wiser and more constructive administration, and a more satisfactory completion of their special responsibilities than the Near East Relief. It will go down in history as a magnificent demonstration of practical goodwill.

\* \* \*

SIR WILLIAM WANLESS, a retired missionary of the Presbyterian Board of Foreign Missions, who spent 39 years of active medical service in Miraj, India, is endeavoring to secure funds for a tuberculosis sanatorium. The Bombay Christian Council, representing the Indian constituency, and 30 missionary organizations in India, have decided to build such a tuberculosis sanatorium in the Deccan designed to meet the needs of all sufferers from this disease without regard to caste or creed. It is to be called the Wanless Tuberculosis Sanatorium.

\* \* \*

GEORGE SHERWOOD EDDY was recently guest of honor at a testimonial dinner tendered by the General Board of the National Council Young Men's Christian Association, which he has served for thirty-seven years. Dr. Eddy has retired as secretary for Asia but he announced that he would continue his evangelical work.

\* \* \*

DR. CHARLES S. MACFARLAND, for twenty years Senior General Secretary

of the Federal Council of Churches of Christ in America was retired and is now Secretary Emeritus.

\* \* \*

THE REV. JASHWANT RAO CHITAMBAR, M.A., D.D., principal of Lucknow Christian College, has been elected Bishop of the Methodist Episcopal Church by the Central Conference of Southern Asia.

\* \* \*

MRS. HOWARD WAYNE SMITH, administrative vice-president of the Woman's Baptist Foreign Mission Society, was elected president of the Federation of Women's Boards of Foreign Missions at the recent annual meeting. Mrs. Smith has served for a number of years on its executive committee.

\* \* \*

THE REV. HUGH VERNON WHITE, of Stockton, California, has accepted a call from the American Board of Commissioners for Foreign Missions, to a secretaryship in its Home Department. Mr. White's work will be primarily along educational lines, interpreting the spirit of modern missions to the churches and the public.

#### OBITUARIES

THE REV. DR. ROBERT S. DONALDSON, secretary for Promotion of the Presbyterian Board of National Missions, New York, died on Friday, February 6th, after six months' illness. He was fifty years old, having been born in Hastings, Minnesota, in 1881. After Dr. Donaldson was graduated from Princeton and the McCormick Theological Seminary he was pastor of a church in Milwaukee and then served as superintendent of National Missions in California. From there he was called to New York to become secretary of Promotion of the National Board.

\* \* \*

DR. THOMAS C. WINN, a member of Presbyterian Mission in Japan since 1877, died at Kanazawa on Sunday, February 8th. Dr. Winn was born in Flemington, Georgia, and was graduated from Amherst in the Class of 1873 and from the Union Theological Seminary in 1877. A son, the Rev. George H. Winn, of Seoul, and a daughter, Mrs. Walter C. Erdman, of Pyeng Yang, are missionaries in Chosen.

\* \* \*

DR. JOHN WILLIS BAER, 70 years old, banker, educator and prominent in the Presbyterian Church, died suddenly of heart disease at Pasadena on February 8th. He was born on a farm near Rochester, Minnesota, the son of a Hungarian immigrant. From 1890 to 1900 he traveled throughout the world organizing Christian Endeavor societies as general secretary of the international organization. From 1900 to 1906 he was assistant secretary of the Board of Home Missions of the Presbyterian



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## HARTFORD

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Church, resigning to go to California as president of Occidental College.

\* \* \*

MRS. EMMA MOTT WHITTEMORE, who, many years ago opened the first Door of Hope for unfortunate girls, died at her home in New York on January 1st, at eighty years of age. More than sixty homes, bearing the same name, have been opened in various parts of the world, including Shanghai, China. Mrs. Whittemore delighted in visiting these homes, praying for them, and aiding them in other ways.

\* \* \*

THE REV. DR. CHARLES NEWTON LATHROP, Executive Secretary of the department of Christian Social Service of the Protestant Episcopal Church, died at San Francisco, where he attended a Diocesan Convention, January 30th.

\* \* \*

DR. HENRY KING CARROLL, religious statistician, died on January 21st, of pneumonia, in North Plainfield, N. J. Dr. Carroll was 82 years old. He was the author of a number of books on religious subjects, and later years prepared annual statistics on all religious demoninations in the United States. He was born in Dennisville, Cape May County, N. J., on Nov. 15, 1848, was graduated from Syracuse University and he served in the Civil War. From 1876 to 1898 he

(Concluded on third cover.)

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**DR. H. W. MYERS OF KOBE, WHO LED TOYOHICO KAGAWA TO CHRIST**

Dr. Myers is holding an anti-Christian edict board, now in his possession, containing a notice posted in May, 1683. It reads in part: "The Christian religion is strictly forbidden. Rewards of 500 pieces of silver will be given those reporting suspected persons. Those concealing Christians will be severely punished"—Signed, **THE GOVERNOR.**



## REVEALING CHRIST IN JAPAN\*

BY TOYOHICO KAGAWA, Tokyo, Japan

*Christian Apostle to the Slums; author of "Love, the Law of Life," etc.*

**I**T IS a great privilege to give testimony to Christ. To believe in God and to know the love of God are two different things. Many people in Japan and in China believe in God, but they do not understand the love of God as revealed in Jesus Christ. That is a great revelation.

In the nineteenth century some scholars wanted to make Christianity very simple, but they overlooked the meaning of the Cross. Harnack claimed that "there are two kinds of Christianity, primary and secondary. The first is the Christianity of Jesus, which is merely the Fatherhood of God and the brotherhood of man. Secondary Christianity is Pauline, and consists of Christ-idolatry." This Harnack rejects, calling it Paul's Christianity. Harnack wants to strip off the meaning of the Cross, which Paul emphasizes. This is a great mistake. There is only one Christianity, the Christianity crystallized in the manifestation of God's love on the Cross. The Cross is central to Christianity, because there the love of God is manifested. In Japan we are tired of doctrines, but we are hungry for the love revealed in the Cross.

If a Christian missionary had not come to Japan I would never have seen God. When I was fifteen I was a very lonesome boy, and lived a most sorrowful life. Many Americans and English people ask me why Christianity is needed in Japan when we already have good religions. My very existence shows the reason why.

I was brought up in a Buddhist family. My father was private secretary to the Privy Council of the Emperor, one of the high officials of the Government. He kept many concubines. His first wife had no children. The second wife was a dancing girl, and had many children. I am one of them and was adopted as a legitimate child. But my father's first wife never loved me. I was taken to a cold ice-frozen home where I wept day and night. If, later, I had not been able to find God, I believe that I would have been ruined.

My father believed in Confucius. There was Buddhism also, and Shintoism, in my home, but no purity. I was sent to a Buddhist temple to memorize Confucian doctrines, but I was afraid to read those books because I thought that if I grew up I would probably follow the steps of my father and brother.

\*An address to missionaries, Mokanshan, Japan, July 27, 1930.

"Be a saint! Be a gentleman!" those books kept repeating. But there was neither saint nor gentleman anywhere near me by whom I might pattern my life. My brother brought home six or seven geisha girls at one time, and at eleven I had to go to school from what seemed like a house in the licensed quarter, though it was my uncle's own home.

When the Spirit of God came into my life my eyes were opened. When I memorized those simple verses in Luke 12: 27-31, "Consider the lilies, how they grow," it was inspiration to me! Through Jesus Christ I found the Truth; I found the life; I found the Way to become holy, to be godly. I found that Christianity fills out and supplements the teaching of Confucius and the teaching of Buddha. Having studied all the systems of philosophy in the Orient and in the West, I have noticed that the teachings of Confucius and of Buddha are not founded on belief in God. Socrates and Plato never touch God. Only Jesus Christ gives us the wonderful evidence of the love of God. And not only this but He taught us how to obtain the power to practise. To some this is so familiar that they forget the blessing. For me it was a new experience. I had passed through the valley of solitude. I was a son of tears. Now the sunshine is gleaming through the clouds. Therefore I began to live up to the life of the Cross.

When I was twenty-two I went to live in the slums, remaining there fourteen years and eight months. It was not only the Bible which taught me the love of God in Christ, and led me to take this step. It was a missionary, Dr. H. W. Myers, of Kobe, who baptized me. If he had not come to Japan I

might not have found Christ. Through Dr. Myers' kindness I learned to love and admire Christ. When I suffered from tuberculosis, my Japanese friends did not love me. They might catch it. Therefore I had to live an isolated, simple life. But Dr. Myers loved me and slept with me three nights in the same bed, without any fear of tuberculosis. Soon after that I went into the slums of Kobe, and there practised the love with which Dr. Myers had loved me.

The translation, or manifestation, of Christianity, is not simply preaching. True love never fails. The love of Christ will win the world. I am not afraid of persecution for such love is greater than persecution.

Two hundred and fifty years ago Francis Xavier came to Japan and through his influence five hundred thousand became Christians. Then persecution came and lasted for more than fifty years. The war lords thought that they could stamp out Christianity, but when sixty years ago the Emperor's government declared religious freedom, twenty-five thousand Christians appeared around Nagasaki.

When Protestant Christian missionaries came to Japan seventy-one years ago they came from Shanghai, Dr. Guido F. Verbeck among them. It was a reactionary period and there was persecution. The first thirteen Christians in Yokohama were afraid that they would be hanged. They had a prayer meeting, expecting to be in heaven the next day. They said, "We shall be arrested. We are sons of knights and we are ready to die for the Cross." That night a messenger came from Tokyo saying, "No persecution will come." But even to this day Christians are

persecuted in Japan, where Buddhism is strong.

But today the tide has changed. Hundreds give testimony that Christians are the best citizens. Hara and Takahashi, two prime ministers, have been Christians, and the wives of many cabinet prime ministers have come from Christian families. Many cabinet ministers, men at court, great educators, and great scientists in Japan are Christians. *The tide has changed.*

To the Japanese newspapers it is axiomatic that Christianity is common sense. Daily papers with over a million circulation publish articles on Christianity every day without any hesitation. Although the anti-Christian Soviet movement is strong in Japan, the idealistic Christian movement is stronger yet. Thousands of humble believers in the villages give testimony to the love of Christ.

They also tell stories about the love shown by the missionaries.



THE KAGAWA SETTLEMENT, TOKYO—A CHRISTIAN ASSOCIATION AND HOSTEL

During the past two and one-half years I have been spending most of my time in preaching the Gospel of Christ to audiences numbering altogether about six hundred thousand in various parts of Japan. During this period I have received decision cards from about forty thousand people. Not only do many want to become Christians but Japanese Christians are supporting their own churches. Though poverty-stricken and few in number, the Japanese Christians raise two million yen annually for Christian church work.

Recently, when Dr. Hail, of Wakayama, died the *Osaka Mainichi*, a newspaper with a circulation of over a million, published his life story. He had lived a most simple life in Wakayama fifty years, and had refused to leave his post. Many great novelists and educators had been baptized by him. He lived on Japanese food (which is worse than Chinese food), and travelled through the mountains on foot. His influence still remains. Many other missionaries are doing wonderful work. Everybody in Shinshu knows Dr. Daniel Norman, of Nagano.

Governors of the province change, but Norman has been there thirty years. They say that there are three notable things in that Province, and one of them is Norman! Everybody loves him. Many write stories about him. One day a village boy saw him and said, "Here's a foreigner!" But another boy corrected him quickly: "No, he's not a foreigner! He is Dr. Norman!" They have forgotten that he is a Canadian. The influence of his life is Christianity. In his district I found thousands of young men who wanted to become Christians, because Norman is there.

Do not be discouraged. If you influence only a few in the villages, and love them in the spirit of the Cross, you will succeed. Christianity suffered three hundred years in

the time of the Roman Emperors, but Christians were not afraid to go down to the catacombs and pray there. When the bandits came from the north and crushed the Roman Emperor, the Church remained.

"Love never faileth." The religion of Jesus Christ is not a superstition. He belongs to eternity. Only Jesus Christ and His Cross will win the Orient. Some may think the Cross is a foolish thing but the time of victory will come. For Christianity to conquer the Roman Empire took three centuries. It will take time to win Japan openly to believe in Christ, and many more centuries may be needed to win China. Let us be courageous and give testimony to the love of God as revealed in Jesus Christ and His death for us.



By Courtesy of *The Outlook of Missions*.

Dr. Kagawa in front of his "Two-Mat Palace," a six-foot square room where he lived for sixteen years in his effort to reclaim for Christ the men, women and children of the Kobe slums. He is now forty-two years of age and is a leader in the campaign to win a million souls to Christ in three years.

## MISSIONARY SADHUS FOR INDIA

BY ELIZABETH G. LEWIS, M.D., AMBALA CITY, PANJAB, INDIA

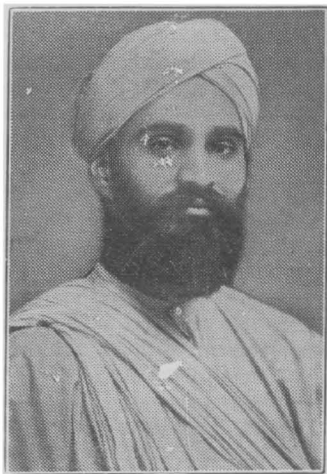
*Missionary of the Presbyterian Church, U. S. A., 1915—*

**N**OTHING so surely attracts the attention of men and women in India, and holds their interest as completely as that which promises them a glimpse of God, or that promises to bring them nearer to the fulfillment of their desire to know God. We believe that this is true the world over. Even in materialistic America, a minister with a truly God-given message and the spirit of Jesus Christ, wins a large hearing; a drama showing God's love for humanity draws a full house and devotional books and the Bible are more in constant demand than any other book.

American men and women seem to be looking for an easy way of finding God, for though they recognize Him as the Pearl of Great Price, few are willing to sell their motor cars, their good times, their energy and their leisure hours to obtain the Jewel. They may know the "Way" but they seek a more pleasing avenue of approach.

In India as the long procession of "holy men" file by, they seem, of all men, most willing to pay any price for salvation. Their homes, their families, their physical comforts, their appetites appear to have been laid on the altar of their desire to know God. But **THE WAY** they know not. Christian missionaries who have faith and are actuated by a desire to proclaim that Christ is the Way and the only Way, find in India a great yearning but a yearning that is balked by a great ignorance and bigotry. Like the victim of lock-jaw who, craving water, is unable

to drink, so India, searching for God, is unable to receive as true the message of Christ the Saviour. One reason is that the message comes in western dress. Mission hospitals from the Occident are introduced and try to teach them the way of physical health. Mission



SADHU SUNDAR SINGH—AS HE WAS

schools with western methods of education drill them in Bible verses and teach them to speak English. Mission churches introduce hymns with foreign tunes and pews where they are asked to sit, church life is organized by western methods. Many Indians have found God through these agencies and Indian Christians are pushing forward to the consciousness that the Gospel of Jesus Christ, ungarnished by western civilization and presented in an Indian manner makes a greater appeal to India.

We missionaries are asking for

a method of preaching the Gospel that will prove more effective than that used in the past. We realize how much time is given up to clerical duties, to executive work, to routine procedures—all good, all seemingly necessary—but there is Christ to be preached so that He will draw men to Himself. That is most essential. A European, preaching in the bazaar attracts a crowd interested in his western trousers, his coat and his big solar topi. There is nothing about him to suggest that he is speaking of the things of God and the Way of Salvation. For all they know he may be talking politics, village uplift or a new educational system. Their holy men are distinguished from other men by dress and manner of living. They walk from village to village. They talk unhurriedly with men about their holy books under trees, by river sides or wherever quiet reigns. They gather in retreats. They hide themselves in solitude. They seek God in meditation and in separation from the world. This foreign Sahib preaching in the bazaar, will stand talking for an hour or two and then he will hurry away to his western home to have dinner with his wife and children. He has no leisure to stop and chat with this one or that one who may have questions to ask. Of course one might seek him in his bungalow. If he happened to be in his *daftar* he would be kind and courteous and willing to give advice. But by tomorrow the impulse to ask questions may have faded and other matters will have absorbed the mind.

It is a temptation to every missionary to be busy and anxious about many things, and to have little time for the quiet talk

and prayer. That Christian Sadhu, Sundar Singh, used to walk through the villages dressed in his simple saffron robe which bespoke him a man of God, preaching and teaching. He sat in his Ashram at Sabatu in the hills gathering inquirers about him and was greatly loved by all Indians who knew him. His influence still lives and missionaries may well learn a valuable lesson from him.

It seems impractical for health and other reasons, for missionaries from the west to adopt Indian dress and manner of life as a habit. Some have tried this and have found it unfruitful, but would it not be well for them periodically to leave their routine duties in hospital, school or district and, putting on the simple, modest attire of a Christian sadhu or sadhni, take staff in hand and mingle with the people, with the single unhurried purpose of preaching Christ Jesus, the divinely revealed Way, the Truth and the Life? We believe that Indian people would welcome them with a new understanding. They might be able to forget that these men and women are foreign, with strange ways, and might see them only as Christians with the Way of Salvation in their hearts. There might thus be time for many talks under the sacred pipal trees, along the roadside and at even in the homes into which they had been invited. Two or three weeks a year spent in this way would, we believe, be fruitful of spiritual results. Is it not worth the experiment?

This way of working might not be so easy for the missionary, of course. There would be physical discomforts from excessive heat, absence from electric fans, and some chilly nights spent under

quilts far from clean. There might be greater danger of disease from vermin, from mosquitoes, from impure food. But would it not be worth while to put faith in God Who has promised to walk by our side and share the perils?

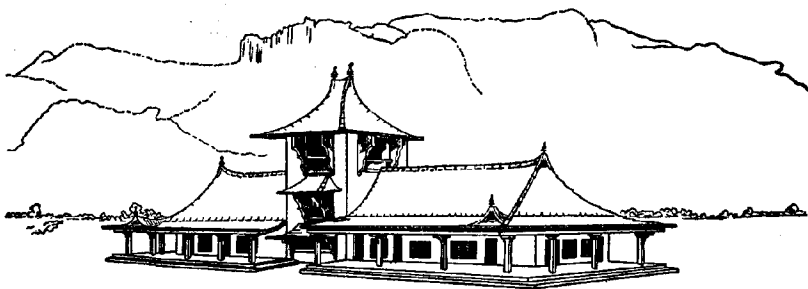
The idea is not new. Some few missionaries have gone out as Christian Sadhus and some are doing this very thing today. They may have valuable advice to give. But this plan has not been put into practice to any large extent. There is perhaps a feeling that those few who have tried it are a little fanatical or not quite normal. It is worthy of consideration. Better and more productive methods in mission work are being demanded by the Church at home and by the Christian Indians on the field. If every missionary would consecrate even one or two weeks each year from his routine duties for this kind of service, a flood of Christian teaching with a new dynamic might be poured over the land and we believe that, with God's help, the new day for India, for which we are all hoping and praying, would be hastened in its coming.

The political condition of India

today is such that no one can surmise what tomorrow will bring. India is rapidly coming to have a strong national conscience and there will be radical changes in government. The Indian Christian Church has reached her adolescence and is claiming her adult power. There is an expressed desire to control the entire foreign mission work and one of the points most stressed by Christian Indian leaders is that the foreign missionary should do more preaching in the villages, unaided by paid Indian workers. The Indians are idealists; and perhaps visualize an India brought to Christ by the power of the Word of God preached by Christian Sadhus, Indian and foreign. The thought is an arresting one. As one visualizes those millions of people, living in villages, and pictures the coming of a Christian Sadhu to preach, to teach, to raise up a little group of Christians, who will remain in the village and to volunteer Christian service while the Sadhu goes on to another and then another village, the mind races ahead to a future where India has indeed become Christian.

A Japanese student said: "The strange thing about Jesus is that one cannot get away from Him." There is something in Christ which pursues us, something in His teachings that will not let us alone; something that makes us feel ill at ease when we disobey His commands; that demands decision when we face Him. His religion is the simplest and at the same time the most difficult religion in the world. It is the simplest because it deals with the familiarities of life. It reveals the significance and the meaning of these experiences. It is the most difficult religion in the world because it asks us to attempt the hardest tasks. It challenges us to try the impossible. And because it is at the same time the simplest and the most difficult religion in the world that it is hard to escape Jesus. The simplicity of His religion commands our admiration; the difficulty challenges our discipleship.

BENJAMIN F. FARBER.



THE PLACE OF HEAVENLY HEALTH AT DOHNAVUR

## THE PLACE OF HEAVENLY HEALTH

BY AMY CARMICHAEL, Dohnavur, India

Lord Jesus, of the wounded hand,  
And wounded foot, and side and  
brow,  
O come in saving power, command  
Thy great salvation now.

Lord Jesus of the wounded hand,  
And love's long bitter agony,  
Healer of souls, the dead command  
To wake and live in Thee.

This prayer is often sung in the House of Prayer at Dohnavur while an operation is going on in the little operating theater belonging to the home hospital. Sometimes a group will stand outside the room and sing quietly in English or Tamil or both.

On January 20, 1928, we, as a Fellowship, were pledged to step out into deep water in connection with our medical work. Joshua 3: 15 was our word then. It is true still that Jordan overflows its banks; it did so in the days that followed January 20th. And it is true that the feet of the priests must be dipped into the water before it opens into a way. There is such a thing as going on without seeing how you are going to get anywhere, except to the river bottom.

It was months before we saw our way. The group of Hindus who owned the fields which were perfect for our purpose, asked a fancy price. Each owner had to be approached separately. There were other difficulties. The inertia of centuries, the inevitable feuds of village life, an unwillingness to have a force for Christ planted so near a Hindu village which refuses to allow a Christian to live in its streets—and back of all, the devil, who certainly does not want us there—these influences pulling together made a strong combination. But God is stronger than any combine, and the matter ended thus: one by one those who had asked the highest prices, or refused to sell at all, came to us, proposing a fair price. The man at the center alone held out, and again the word appeared to be to dip our feet in the water, which meant just then, begin to build and trust our God to deal with that one refusal. And He did. The man dropped suddenly to the fair price we had offered at first, and the way cleared before us. But greater than any call for faith about the land was that the word came to buy the land before the

new work had its leader. Then, and not for the first time in this work, we have proved the word is true, "For the web begun, God finds the thread." When the feet of the priests rest in the waters those waters are divided and it is possible to go on. Before the last field was bought we were shown how, while we waited, God had worked. He had prepared for us one ready to use the material we had to offer: one who could "forge a team," and lead it on.

On a beautiful evening some years ago a group of young children, and the sister of one of our Fellowship, stood with me in a high place overlooking the plain. It was sunset time; the air was full of golden lights, and the mountains to the west were violet against rose. As we looked over the plain, we could see many clusters of trees, each telling of a village; to east and south and north we saw temple towers; behind one little conical hill lay a small Moslem fortress. At that time no Gospel preaching was allowed in the streets of that Mohammedan town. When we came to this part of the district the Brahman streets of all the near places were closed to Christians. We had won an entrance, but no Christian lived in any one of those towns or ever had lived there, nor does one live there to this day.

#### Those Hardest To Reach

We thought of those people, so unapproachable, so unwilling to be approached. We remembered the northern frontier of India, and how medical workers had opened doors shut to all others; and we wondered why in the South there was no medical mission in this part of British India, specially bent on reaching those who are hardest of

all to reach. Was it because people at home heard chiefly of the success of the South, of crowds swept into the visible church, of the villages clamouring for teachers? Was it that they had not ever really understood that there is still in the South a fort entirely shut against us, and more than one such fort? The castes who own the great temples of the South are still Hindu to the core. These who are hardest to win for Christ are not being won. Nor have they the least desire to be won. They are either antagonistic or indifferent. As we looked upon the plain, now in shadow, and thought of the pain that we knew was there, hidden away in little shut-up rooms in little shut-up towns, and of the need of those Christless hearts, the need of which they were so unaware, it was as if there came into our view a Place of Healing, furnished with all that was required for the help of the people, and we saw the work of the place led on by one in whom were the instincts and convictions and the glad abandon of the spiritual pioneer; and the long patience, for some of the things that we saw as we looked were new, and the new needs infinite patience. The place was served by a company something like the early Franciscans in their happiness and love. They were lovers of their Lord and servants of His sick; they loved one another fervently, and money had no power over them.

Such a group may have been formed elsewhere; India is a great word. But we knew nothing of it, and we had seen nothing anywhere except in the pages of our New Testament to give us hope that such a thing could be. But it was there, and so why should it not be here? That evening was not the

first time the hope of a Place of Healing served in this way had come. It had been forming slowly and surely. But that evening we put it into words, wrote it in our log book, signed our names, and began to watch and earnestly to work towards this good thing.

Years passed. "If the vision tarry, wait for it; it will surely come, it will not tarry," was the word when, again and again, it was delayed. Now, at last we see the fulfilment. It is here that we need the prayer of those who understand. We need it for ourselves, for if there is to be the continual flow of the stream of healing energies, for soul and for body, we must go on to learn much of the deeper things of prayer.

We read that our Lord left the crowds of sick, and went away to pray. When He returned, power was with Him to heal. Again we read of time taken from work for prayer, and then—"Power came forth from Him, and healed them all." Are the twin forces of sin and pain and the depression that can attack the spirit when hopes fall and are shattered, less awful now than in those days? Is victory more easily accomplished? Do we need less than our Lord did, periods of quiet, the withdrawal of spirit and of body, too, that there may be time to touch the Invisible? He who has set himself to seek the face of his God in this way knows that there is nothing in the whole of Christian experience more contested than just this—this purpose of the heart, "Thy face, Lord, will I seek." But such prayer is our life.

#### Our Greatest Need

We, His workers, need prayer that we may not slip easily from under the responsibility of prayer,

leaving it to our comrades who are in sympathy and give help, but in very deed we wait on God ourselves and live the life of prayer.

We need this life for our children who are being prepared to be co-workers. From nurseries and schools are coming girls and boys trained to do everything however menial, as India uses the word, for love of their Lord Jesus. Our doctors will carry on the new work in the spirit which has guided the old, "according to the pattern shown in the Mount." And the pattern is that of the Indian family, where the sons and daughters do not measure their services by hours or by rupees, but each works for love of the common purpose which holds them together. Each member of such a family contributes according to the gifts given, each gives for love's sake. None are high, none are low, all are one in our Lord Jesus.

This pattern has been proved possible, though very difficult, and because it is so harmonious it is unbelievably happy in its out-working. But it is sharply assaulted, and it demands much, yes all, of each one called and chosen to carry it into effect. So again we ask for prayer as we stand at the beginning of this new work. The devil does not care how many hospitals we build, any more than he cares how many schools and colleges we put up, if only he can pull our ideals down, and side-track us on anything of any sort except the living of holy, loving, humble lives, and the bringing of men, women, and children to know our Lord Jesus Christ, not only as Saviour but as Master and King.

If we refuse to be side-tracked, we must be prepared to be often shorthanded, for we shall have to

look to our slowly growing-up boys and girls for the greater part of our help. If it were not that the Fellowship will gather round and put even more than ever before into all that makes for the training of these to whom the doctors will look for cooperation in the days to come, the work as they plan to do it, could not be done.

Something has already been accomplished. By the help of our God we have been given the unpurchasable gift of Truth. We can depend on our boys and girls and men and women for sincerity and for loyalty. These great qualities will be tested to the uttermost for all the ways of bribery are familiar here, and it is impossible for the people to give them up till they find such ways are useless. Our nurses and orderlies and dispensers are continually being tested. Jewels are offered, "And I will see to the selling of them, and will ask only a small commission." Money, and anything that can be turned into money is pressed upon them and always, of course, secretly, with the hope of obtaining thereby "first quality medicine" or treatment better than could be had without this bribe. It is beginning to penetrate that such ways are unknown at Dohnavur, but we shall always need fortifying prayer. From the first in our work there has been no money lure, for in this sense we have always been like Franciscans. But to begin is not to end. Pray for our growing children, that they may choose Christ and His Cross, with all of daily sacrifice and of sheer unearthly joy that such a choice implies.

We need prayer for the people who will come for healing. There is at the moment of writing a Brahman family in the house called

Door of Health that we are using for a *pro tem* hospital. They have not the faintest desire to hear of our Lord Jesus. They have heard of the religion of the Christians, "But who among us have followed that Way?" They have seen a few nominal Christians, and have not been attracted. They think that they know all there is to know, and there are many layers of antagonism to penetrate before they can possibly be interested, much less keen to hear of what they imagine they know all about. To talk to them now, is like scattering seed on rock. Is there not need to pray for preparation for the patients? If there is faithful prayer along this line may we not expect to see prepared sick coming in, desiring double healing? "Thou makest the ground soft with showers." And may we not expect conversions even among Moslems and caste Hindus? "Thou blessest the springing thereof."

Let those who pray remember that they are asking for something (to quote Judson in a similar connection) "like getting the eye tooth of a live tiger." A true conversion from among those of whom we are specially thinking, is a tremendous thing to ask. There is no mass movement among them to help. In this part of South India a conversion among such people, that is a *heart conversion*, occurring without any attraction save the Cross of Christ, is exceedingly rare.

The name given to our new hospital is *Parama Suha Salai*, Place of Heavenly (spiritual) Health. Towards the fulfilment of the prayer contained in that name every plan is bent, every purpose directed. This means that the workers must have time for personal witness and prayer, and bed to bed

teaching. No one will be paid to preach to the patients. Those who minister to their bodily needs will be the most likely to be able to help them spiritually. We all recognize this. The little children of the family will sing to them; this will be their happy share in the service. "But this is heaven," said one old patient as he lay in pain and weariness though not too ill to be cheered by the sight of colored lanterns and the sound of children singing. Won by the sweetness of it all, he began to listen, and we believe that he turned in truth to our Lord.

### True Success

The thought running through everything that is being planned is *personal work*. What is called success goes down before that thought. We are learning and must yet learn to value what God most values, and what He values most we learn at the Cross of Calvary. From the first it has been recognized that the baptism of a Moslem or a caste man or woman would probably mean that the hospital would be emptied temporarily. We are not lightly facing the battle which awaits us. Failure as the world and the Church too, calls it, may be written across our work. But the difficult not the easy, carries an appeal, and our Lord never asked us for success as we see it, but for obedience. In the end we know that there will be victory, for He must reign.

The land on which the hospital stands faces the mountains; only the rocky bed of a stream (dry except after rain) runs between it and our compound, with its 400 children, girls, boys, men and women. From the open field where the hospital stands, you can see the tower of the House of Prayer, and

you can hear its bell rung hour by hour for a few moments quiet all over the place. The central hospital building has a low prayer tower above the operating theater. There, as here, we openly count very greatly upon prayer. We see many dreams come true, and our hearts go out to our wonderful God in adoration and thanksgiving. The drawing shows Dr. Murray Webb Peplow's general sketch of the operating theater and Prayer Room.

A hospital compound with all the buildings required for doctors, nurses, patients, and friends; for proper sanitation and light and X-ray plant is a great undertaking but with us is the Lord our God, and years of waiting upon Him lie behind this work. We must not lean back as if all were already accomplished. It is only begun. Leading out from the Parama Suha Salai there will be medical itinerating work—the Lord opening the way—and this needs prayer as much as the other. Such work is new in this part of the country, and if it be done for spiritual ends only, and in spiritual ways, it will be contested and hindered and if possible ended almost before it has begun. Therefore we ask for prayer for guidance, for opened towns and opened hearts, and, for ourselves, for the kind of love that is never tired of loving.

What will this work of prayer mean to those who pray?

Every new work undertaken in obedience to a divine command, whether the work be that form of conflict with the powers of darkness that we call prayer, or whether it be the action that follows, leads sooner or later to a new demand on personal devotion to our Lord Jesus Christ, who asks of His lovers, not part, but all. Mrs. C.

T. Studd's words are true: "The evangelization of the world can only be carried on by men and women who are really warriors. Mission work ought to be carried on like warfare. During war all know separation; and must be separated from their children, and parents from parents. The world is not evangelized to-day because there is not the sacrifice it demands." More and more it is borne upon us that nothing adequate will ever be done in these lands till both God's men and women at home and we who are on the field learn more of what it means to bind the sacrifice with cords even to the horns of the altar. Is it not true that many of us tie, as it were, our sacrifice quite loosely to the altar, and a very gentle pull is enough to unloose it?

Father, forgive us—not so didst Thou give. Saviour, forgive us—not so was Thy giving. Bind the sacrifice, O Jesus Christ, our great High Priest—Thou who wast Thyself bound and pierced, and held fast by Thy constraining love, bind the sacrifice with cords, lest we fail Thee in the hour when Thou dost count upon us, not for part, but for all.

#### A Word From the Doctor

At what do we feel that God would have us aim?

1. That the Parama Suha Salai may be, as its name implies, the Place of Heavenly Health where people may find not only healing of the body but Him whom to know is Life Eternal. That prayer may be the heart of the work, as the central prayer room in the low tower over the operating room would remind us. That this may be a place where the people may come not to be preached at, dosed,

and dealt with as cases, but to feel at home, to watch, to thaw, to allow those who take their names, and wash their bandages and dress their wounds to share with them what the Lord Jesus Christ has done and can do for them. Will you continue to pray that God may send as our patients those who are spiritually hungry? He can do this, and has already begun to do it.

2. That our children may have in this work another vision of unselfish service. (They have already before their eyes the outpoured lives of those who care for them day in, day out, for no earthly reward.) The hospital should be an Avenue of Gratitude along which they can go to meet their own people of this land of India, showing to them the kindness and the love of God our Saviour. The determination to use our own home-forged material for the staff, to train a team to work just as all do throughout the Fellowship, requires much time and guidance; for such a tradition cannot be jerry-built, and the material can hardly be imported ready-made.

3. That God may be able to use the varying gifts of birth and race to the caste-bound people round us, with whom the question of birth counts far too much, and bars the way for many who could help them and makes them so difficult to reach.

4. That every member of the hospital team, whatever be their job, may have both the desire and the time to do the evangelistic work, which is really just to make it the business of their life to share the Good News with others.

5. That the staff may be sufficient to allow a team to be out in the district for part of the year.

The vision is that these raiding-parties should tackle a town or village where there are openings through grateful and friendly patients, visit the houses personally with literature, run a mobile dispensary, feed in the serious cases who are willing to come to the hospital, follow up old patients, and perhaps get in touch with those who can rescue children. Three teams each doing two months in hospital and one month out, follow-

ing Solomon's scheme for his lumber gangs, would seem to be the ideal. This all means a bigger staff and more facilities for training than would at first appear to be necessary.

As regards the plan of the Parama Suha Salai we did very definitely ask for guidance from Him who gave the details of the Tabernacle and who is the Master Builder.

MURRAY WEBB PEPLÖE,  
*The Elder Brother at the House  
of Health.*



SOME OF THE RESCUED DOIनावर CHILDREN AT PLAY

I recently returned from a large area sorely stricken for want of rain. Going from city to city and from town to town, I had ample opportunity to observe the effects of the drouth.

Water was daily conveyed in tank cars from distant places. Water had become a very precious thing.

When will the need of the Water of Life grip men's hearts?

When will the crying spiritual needs of men around the world arouse a church that has plenty, to share the Water of Life with every tribe and people?

FRANCIS SHUNK DOWNS.

# THE PRODIGAL SON AMONG RELIGIONS

## *Abraham's Prayer for Ishmael*

BY THE REV. SAMUEL M. ZWEMER, D.D., Princeton, New Jersey

IN BETHLEHEM, Pennsylvania, it was my privilege recently to worship with the brethren of the Moravian Church. Their missionary history is well known, but perhaps it is not so well known that in the Litany used every Sunday morning there is a special prayer for the Kingdom of God which includes the oldest missionary collect in the world. It goes back to Abraham, the Father of the faithful and the friend of God, and sums up in one sentence His love for Ishmael, the prodigal son of the Old Testament.

The Litany reads as follows:

O Lord, the hope of Israel, and the desire of all nations:

Have mercy on Thy ancient covenant people, deliver them from their blindness:

*O that Ishmael might live before Thee;*

Prosper the endeavors of all Thy servants to spread Thy Gospel;

Bless us and all other Christian congregations gathered from among the heathen;

Keep them as the apple of Thine eye:

Hear us, gracious Lord and God.

O praise the Lord, all ye nations:

Praise Him, all ye people.

To hear a large congregation use this Litany reminded me of the organization of the Arabian Mission in 1889. Professor J. G. Lansing chose this prayer of Abraham as the motto text for the new mission. It was his favorite text in preaching on missions to Mohammedans.

Face to face with the tragedy of Islam, the problem of its origin,

the extent of its influence, the areas overshadowed by its darkness, saintly souls have again and again come back to that pathetic story of Ishmael, the exile. In a real sense, Islam is the prodigal son among the nonchristian religions. This faith arose six centuries after Christ and presents a problem essentially different from that of Hinduism and Buddhism, and other ethnic faiths. When Mohammed, the prophet, turned his back on Jerusalem, toward which he first worshipped, and prayed toward Mecca, the great apostasy began. The Religion of the Desert has carried its ideas and ideals across the centuries and across the seven seas, until now it dominates North Africa, Central and Western Asia, and has its adherents in every part of the world. Surely in a sense that Abraham never imagined, Ishmael has become a great nation. Arabia, next to Palestine, has become the mother of a spiritual world dominion.

The Dutch poet, Da Costa, who was of Jewish descent, gathered together in his great epic, "Hagar," some of the promises in the Bible for the sons of Ishmael. Even in a translation the fire of his poetic genius is not extinguished:

Mother of Ishmael! The word that  
God hath spoken

Never hath failed the least, nor was  
His promise broken.

Whether in judgment threatened or as  
blessing given;

Whether for time and earth or for  
eternal heaven,

To Esau or to Jacob . . .

The patriarch prayed to God, while  
bowing in the dust:

"Oh that before thee Ishmael might  
live!—His prayer, his trust.

Nor was that prayer despised, *that*  
promise left alone

Without fulfillment. For the days shall  
come

When Ishmael shall bow his haughty  
chieftain head

Before that Greatest Chief of Isaac's  
royal seed.

Thou, favored Solomon, hast first ful-  
fillment seen

Of Hagar's promise, when came sup-  
pliant Sheba's queen.

Next, Araby the blest brought Beth-  
lehem's newborn King,

Her myrrh and spices, gold and offer-  
ing.

Again at Pentecost they came, first-  
fruits of harvest vast;

When, to adore the name of Jesus, at  
the last

To Zion's glorious hill the nation's joy  
to share

The scattered flocks of Kedar all are  
gathered there,

Nebajoth, Hefa, Midian. . . .

Then Israel shall know Whose heart  
their hardness broke,

Whose side they pierced, Whose curse  
they dared invoke.

And then, while at His feet they  
mourn His bitter death,

Receive His pardon. . . .

Before Whose same white throne Gen-  
tile and Jew shall meet

With Parthian, Roman, Greek, the far  
North and the South,

From Mississippi's source to Ganges'  
giant mouth,

And every tongue and tribe shall join  
in one new song,

Redemption! Peace on earth and  
good will unto men;

The purpose of all ages unto all ages  
sure. Amen.

Glory unto the Father! Glory the  
Lamb, once slain,

Spotless for human guilt, exalted now  
to reign!

And to the Holy Ghost, life-giver,  
whose refreshing

Makes all earth's deserts bloom with  
living showers of blessing!

Da Costa wrote nearly eighty  
years ago. Missions are now firmly  
established in Arabia and the Near  
East, but the prayer of Abraham is  
still on the lips of the missionaries,  
when hope deferred makes the  
heart sick; when they toil all the  
night and the nets yield nothing.  
When they consider the large areas  
still unoccupied and the multitudes  
still unreached with the Gospel  
message, they long for a deeper  
interest in the home churches and a  
baptism of a spirit of love, so that  
we may run out to meet the prodig-  
al and have Abraham's faith in  
God's faithfulness.

Miss Fay Inchfawn strikes a  
deep note in a poem entitled "Ish-  
mael" which appeared in the  
*Woman's Magazine*, May, 1930,  
(London); not only the prayer on  
Abraham's lips but the love in  
Abraham's heart is what we need  
as we face the Moslem world. She  
pictures Abraham speaking:

How often when the tent is warm at  
night—

And Sarah's eyes are gay—

When Isaac, child of laughter and de-  
light,

Shouts in his play,

Dancing in glee about the sandy floor—

My heart goes to the door—

And follows—oh, the long and weary  
trail!—

My other son, Ishmael.

When the well-digger found a new  
deep well

My heart said instantly: "How can I  
tell,

He may be thirsty?"—When they  
brought new bread

Before I tasted it my spirit said:

"Is Ishmael hungry?" On my bed at  
night

I wonder: "Is he sleeping?" When  
delight  
In any guise comes near me, then I  
say:  
"How fares Ishmael today?"

Isaac's a friendly lad!  
Shepherds and herdsmen press  
To do his bidding, glad  
To share his friendliness.  
Isaac is loved and petted by the clan,  
And Ishmael was at war with every  
man—

We have great peace without him—  
peace, and yet—  
I never once forget.

Lord God, Whose covenant has made  
me blest;  
Lord God, Who made my fold both  
safe and wide,  
Father of Mercies, would'st Thou have  
me rest  
While Ishmael's outside?  
This feeling should move us as  
we think of the sons of Ishmael.

## DO PUEBLO INDIANS SPEAK JAPANESE?

BY THE REV. A. J. MONTGOMERY, D.D., New York

*Board of National Missions of the Presbyterian Church, U. S. A.*

WHEN the Rev. H. Carroll Whitener, who had been a Presbyterian missionary in Japan, made a trip through New Mexico, in 1927, he was astounded to discover a remarkable similarity between the Keres tongue (a language spoken by pueblo dwelling Indians) and the Japanese. This similarity extends not only to various words of elemental character, but to the grammatical construction as well. This unexpected discovery contains an interesting problem for the ethnologist. How came it that a tribe of Indians found in the mesas of New Mexico use Japanese words?

The Board of National Missions of the Presbyterian Church has been working for over fifty years among these pueblo dwelling Indians in New Mexico, having entered the field originally at the invitation of General Grant. Until recently it was assumed that the English or the Spanish language was all that a missionary need understand to minister to the Keres, possibly with the occasional help of an interpreter. One of the early missionaries, Rev. John Menaul, had begun to

prepare a grammar in the Keresan language but his manuscript was never published. It has now been decided that hereafter all missionaries to the Keres-speaking and Tiwa-speaking pueblos must learn to preach in the native tongue.

In 1929, Mr. Whitener was commissioned as missionary to these pueblo inhabiting Indians and immediately attacked the problem through the language. He began to amass a great list of words for a dictionary and studied the language under the best instructors he could find. As a result he has completed the grammar of the Keres language and this will soon be published.

Mr. Whitener has now prepared a translation of the first four chapters of the Gospel of Matthew in Keresan. This little pamphlet is entitled, *Jesus Christo Tsüianishe*, (Now the birth of Jesus Christ was on this wise.) This was published last December and is, therefore, a Christmas gift to the Keres people. It has already proved to be an open sesame to the pueblo Indians. While there has been opposition on the part of some to anyone learning

their language, it appears that since the white man has reduced their language to print they are amazed and are receiving the story

of the printed page with open mind and, let us hope that they will receive the story of Christ and His Gospel with open hearts.

## ARMENIANS IN BUENOS AIRES

BY THE REV. HAIG ADADOURIAN

*Pastor, First Congregational Church, West Tisbury, Mass.*

THE word Diaspora is now as inseparable a part of the Armenian national existence as it has been of the Hebrews from time immemorial. Up to the World War, Armenians, a "countryless" if not homeless people, had been settled chiefly in Russia, Turkey and Persia since the loss of their independence early in the fourteenth century. There were, in round numbers, one million souls in each of the first two countries, a half million in Persia, and a half million in other parts of the world. Since the World War, the Armenians exiled from Turkey are domiciled with more or less permanency in Greece, Palestine and Syria, and now, North and South America, so that there is a real Armenian Diaspora. The United States and Canada have sheltered 120,000 and in Argentina, Uruguay and Brazil perhaps 20,000 more have found safety and employment. Of these more than half live in Buenos Aires.

They are divided into three creedal groups—the Gregorians, or members of the National Church of Armenia, the Roman Catholics, and the Evangelicals. The first two groups have already been organized as churches. The third group was organized with one hundred members, in St. Andrew's Scots' Presbyterian Church, last February. "The Armenian Evan-

gelical Church of Buenos Aires" is the name of the new organization. It is a Congregational church, as its constituents are the result of the labors of the missionaries of the American Board of Commissioners for Foreign Missions. "The Kansas City Confession" is their creed.

To effect the organization, the Armenian Missionary Association of New York sent me to Buenos Aires, as its special commissioner. A constant effort and preaching for two months brought about the desired result. I was ably assisted by Dr. W. E. Browning, and the Revs. B. F. Stockwell, J. D. Montgomery, Augusto Kiehl, and H. Amiriantz, all of Buenos Aires.

With consecrated leadership, the new church has every prospect of growth and usefulness in this, the largest city of Latin America. The members of a church composed of a historic Christian race, the first Christian nation of the world, can, by the help of God, become a helpful factor in the development of evangelical Christianity in the great Republic of Argentina. With the blood of countless Christian martyrs coursing their veins, the members of this new church can reasonably be expected to give a good account of the faith that is in them and of the stewardship to which the great Head of the church has called them.

## DISCUSSING WORLD-WIDE MISSIONS AT ATLANTIC CITY

BY REV. GEORGE H. TRULL, New York City

*Secretary for Specific Work, Board of Foreign Missions of the Presbyterian Church, U. S. A.*

MANY people would like to be present at the interesting Annual Conference of the Foreign Mission Boards of North America, but admission is only by card. For thirty-eight years representatives of the Protestant missionary agencies of the United States and Canada have met together to consider the present conditions, problems and plans for the future. The gathering includes missionaries from every continent, intimately familiar with field facts and problems; nationally known Board secretaries; pastors and laymen. The work of Christian missions has become a science and is their chief concern.

A fine spiritual tone pervaded all the sessions of the recent Conference at Atlantic City (January 13-16) and the early morning period of prayer offered a good start for each day. The existing situations on the foreign fields were squarely faced to discover their underlying meaning and how to meet them. The problems of home administration were reviewed but the present business depression was not regarded as a necessary hindrance to the enterprise. Christians have money to give if their interest can be aroused and if they can be convinced that the gifts are worth while. There was no note of pessimism because of decreased receipts or because of menacing forces like Communism. These and other problems were faced with the quiet assurance that Jesus Christ and His cause cannot be

overthrown, though in certain areas the advance of His Kingdom may be temporarily retarded.

Dr. John R. Mott advised that we look upon relating the money power of the world to Kingdom interests as a spiritual enterprise. We must appeal to the mind, the reason and the heart. Money gifts must be sought as we seek to win souls—by personal approach. These interviews never become easy. Dr. Henry Clay Trumbull told Dr. Mott at Northfield many years ago that he had had ten thousand interviews with people in his efforts to lead them to Jesus Christ, and that it was just as hard for him with the last one as with the first. It is a good thing that it is difficult to ask individuals of large wealth for money for missions because then it means real effort and sacrifice on the part of the advocate. "In the Foreign Mission enterprise," said Dr. Mott, "we have something that merits the attention of people of large affairs. They do not deal in fractions, but in large units. We must therefore present tangible needs that appeal to the imagination, and that sometimes call people to do the seemingly impossible. Some people are not giving to Foreign Missions because we are not sharing with them the largeness and freshness of what God is doing. We must speak accurately and specifically of the progress of God's Kingdom and show His power at work in the world."

The present hard times in

America may be a distinct advantage," said Dr. Mott, "if they produce humility. They may lead to the discovery of new and better ways of doing things; to a wiser and more economical use of money. They demand that we evaluate needs and put first things first. Martin Luther declared that every great opportunity that came to him was preceded by some difficulty or problem. The present financial situation in America may be but the forerunner of a greater opportunity for the Church of Christ. Let us be prepared to meet it in a chastened and humble spirit. Christ counted the cost of establishing the Kingdom of God in the earth and He paid it. So must His Church in this twentieth century.

The wealth of the United States at the present time is greater than that of a dozen of the other leading nations of the world combined. In a recent year over two billion, three hundred million dollars have been given by Americans to benevolent and altruistic causes. But even this large giving is not in proportion to the increased incomes of Americans.

"How Shall We Keep the Spiritual Note Dominant in Missionary Promotion?" was an important topic dealt with by Dr. Robert E. Speer. By the spiritual note we mean more than what is humanistic or altruistic. It is the Christ-note. Our arguments, illustrations and appeals for the support of Missions must keep Christ dominant. We should use His name and portray His transforming power. In some new way Christ must break in on us, dominating our personalities, if we are successfully to promote the missionary enterprise at home and abroad.

The pastor holds a commanding

and strategic influence as an advocate of Foreign Missions in his local church. He seeks to stem the tide of secularism and materialism, to lift his people to higher levels of thought and aspiration, and to enlarge their vision of Christianity as more than a personal or community enterprise. The pastor needs help and the mission boards must give him fresh information and interpretation of changes and problems on the mission field. They must help him to sense the World Mission of Jesus Christ. They must help him gain a new sense of the missionary motives. They must make it possible for him to answer constructively the criticisms which appear in certain magazine articles and in the daily press.

#### Present Day Issues

The present situation on the foreign field was presented from several angles. Dr. Ralph W. Sockman, of New York, spoke on "Jesus' Conception of the Redeemed Society," and Dr. Sherwood Eddy discussed some "Living Issues in the Present Day Missionary Situation."

Communism was mentioned by several speakers, as one of the greatest present day foes of missions on the foreign field. Dr. Eddy referred to Russia as "the largest country in the world, trying the boldest experiment in history." One great challenging evil is the denial of personal liberty, a dictatorship that controls practically the entire life of the individual. It controls agriculture, business, the radio, the press and all public utilities. One challenging good in Russia is the passion for social justice. The amenities of life are not looked upon as reserved for the few, but art, music, culture are presumably for

all. In his recent world tour Dr. Eddy found Communism in every student audience in China and Korea. Half of the students of China are practically committed to Communism which is in a life and death struggle for control. Communism is the implacable foe of religion. Not only Christianity, but Judaism is persecuted in Russia. Religion is looked upon as a disease, the opiate that capitalists and imperialists use to drug the people.

Fletcher S. Brockman, for many years in Y. M. C. A. work, said that in Russia Communism is an articulated system while in China it represents policies Russia has introduced to bring China into the world revolution. The Russian Communists have announced to the Chinese that the Christian Church must first be destroyed. They have also attacked Confucian morality, striking a blow at filial piety, even murdering parents and committing incest to show disregard of Confucian ethics and all morality. The Communists show ardor, loyalty to their cause, and self-sacrifice. They are willing to go to any extremes in cruelty, pillage and murder, not being bound by any code of morals. The present Nationalist Government in China is opposed to Communism. Many in the government are Christians, and most of them were educated in missionary colleges and schools. The apparent anti-Christian attitude of some in the Nationalist Government, said Mr. Brockman, is an effort to tide over a very difficult situation. Edicts are issued which may or may not be enforced, depending largely upon the local officials. The Nationalist Government seems to be growing more friendly toward Christianity.

Asia is now aflame with Nation-

alism from the shores of the Mediterranean to the borders of the Yellow Sea. Though its expression may have subsided in Egypt, Syria and Palestine, it lies close to a sensitive surface. Jesus was faced with this spirit in Judea when He was asked if it were proper to pay tribute to Cæsar. It is a natural and elemental feeling. Christianity has helped to stimulate nationalism throughout the world. "If the missionary has the spirit of his Master," said Dr. Henry Hodgkin, "he will try to appreciate the feeling of the Nationalist. The missionary must be fair and sympathetic; he must also be humble and ready to learn from the natives. But we must never forget that, as Christians, we belong to an international body which teaches love rather than hatred." There are sinister features to nationalism which show themselves in such excesses as the brutal massacre of Armenian subjects by Turkey. These excesses blind the spiritual life and religious factors in civilization.

#### Reform Movements in Non-Christian Religions

The restlessness, aspiration and longing of youth in many non-Christian lands for a new religion was described by Professor Odus, of Hartford. Intellectuals are looking to science, others to romanticism and others to æsthetics. New sects have arisen in Japan with a million adherents. Some in China are operating under cover. Christian ideas are being adopted and social service is being engaged in on a large scale. Buddhists long ago adopted Christian methods of work and are planning a world mission. Already they have established themselves in Europe, Great Britain, Hawaii and the western part

of the United States. Hinduism is also trying to spread to the United States. A most interesting movement within Islam is strengthening conservative Mohammedanism, said Dr. Paul Harrison, of Arabia. It is known as Wahabiism and is an attempt to purify Moslem morals, condemning immorality, lying and the use of tobacco. The movement has spread over Central Arabia and has extended to Afghanistan and Kurdistan. It represents a desire on the part of Central Arabia to attain to a simple and satisfactory conception of one great omnipotent God.

The Brahmo-Somaj of India is an eclectic faith which is making little headway, but the Arya-Somaj is nationalistic and is very virile. The Ramakrishna Mission is ranked as the most vital of all of the Hindu sects and adopted some of the methods of Christianity.

We are facing serious problems, but not all these disturbing elements in the present situation are disabilities or liabilities. This upheaved world is an inspiration and a stimulus, said Dr. Robert E. Speer. Many forces are at work and we find in the old world awakening a passionate demand for education and a cry for light. In the atmosphere of Nationalism it should be easier to develop an indigenous Church. The disintegration of old ethical and religious loyalties summon us to present

Jesus Christ more clearly and consistently. He alone can satisfy the moral and spiritual hunger of mankind. The world is open to those who are willing to go out as friends to the peoples in non-Christian lands. There is everywhere a longing for world peace and there is a hunger for God. Racialism is a deeper universalism seeking expression. Truth is universal. There is no Indian astronomy nor African mathematics. So true religion is universal and we can proclaim the message of Christ with confidence in His ultimate victory.

Dr. Cleland B. McAfee, the new secretary of the Presbyterian Board of Foreign Missions, called upon the Conference to face the primal question as to what our missionary effort is all about. The Communist and the Hindu do not know what Christianity is. The opposition to the Christian religion generally arises because of ignorance as to its true nature. Opposition, therefore, is our opportunity to state what Christianity is and to exemplify it. "What is this religion that I want to see established around the world? It is a spiritual religion and it therefore disregards national lines. Perhaps the answer as to the essential nature and purpose of Christianity would transform the attitude of some who have thus far given little thought to the claim of Christ and His mission upon their lives or possessions."

#### PRIVILEGE EVERYWHERE

It may be that God used to give you plentiful chance to work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. . . . You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick bed or the prison is as welcome as the harvest field or the battle field, when once your soul has come to value as the end of life the privilege of seeking and finding Him.—*Phillips Brooks*.

# RELIGIOUS EDUCATION IN HOME MISSION MOUNTAIN SCHOOLS

BY MRS. VERNER G. EARLY, Oklahoma City, Oklahoma

**W**HEN our Lord called His disciples he did not promise to make them rich, famous or great. Nor did he even promise to make them happier or better. He simply offered to make them useful. "If you will come with me I will make you fishers of men." Christ evidently believed that the men to whom he made this proposition would not disappoint him. And history proves only one of the twelve failed him. Even in the face of this Christ was not disappointed. "Follow me and I will make you useful," Christ meant, "in my Kingdom."

Again and again, men and women achieve the impossible, so to speak, under the encouragement of Christ's assurance that "I will change your life....and you can accomplish....can do marvelous things in my Name." He informed them that if they came along life's way with Him they would find hardships and dire persecution. He promised them no offer of what the world calls good or fine or gave any secondary enticement of any sort whatsoever. His was an offer merely of the opportunity of living righteous lives, of giving personal service—service where the work is hard and yet full of joy. Jesus Christ thus obtained his followers and gave the world its saints. Isn't this precisely what religious education given in our mission mountain school and denominational colleges offers and does? It makes men and women useful citizens and fits them for the right places in life; teaches them that

wasted hours and lives are a form of folly; that laziness is a vice, and improvidence a thing to be ashamed of.

All educational systems of learning have found out that no faculty can be developed except by its own exercise. Muscles grow by use; reasoning powers by reasoning; affection by loving some one; obedience by obeying; musical ability by singing; conversational charm by talking. So all the activities concerned in religion are made voluntary and in a sense habitual by repeated performance. They become a sort of second nature. One does them almost as if by instinct. Thus are the mountain people of our mission schools taught character building and industry. They learn to do by the doing.

The pastor of a Baptist church in Tennessee wrote as follows several years ago concerning his experience as a student in one of our mountain schools. "As I think of my teachers in the preparatory school in the North Carolina mountains, one of the strongest impressions that remains with me is they knew and loved Jesus Christ. How this was seen in their daily lives! How it burned in their chapel talks; how it frequently glowed in the classrooms; how the spirit of it pervaded all their instructions." This same former student refers to the Southern Baptist Home Board schools as "power-houses" in the mountains. Others have characterized them as "light-houses." They are both. They are

sending streams of light into the lives of thousands of the boys and girls of the hills, transforming them into powers of blessing for home, society and church life.

These schools do thorough work. The teacher who is disposed to slight the work is not retained. The pupils when they go to college find that they easily rank with the students from the best preparatory and high schools in the land. In addition to literary training, these mountain schools give instruction in Bible, missions, Sunday-school training, domestic science, home economics, manual training and agriculture. Above all, the main thought is to see that each pupil receives the fulness of Christ so that all the advantages gained from the schools may be effective for the glory of God, the prosperity of the Kingdom, and for the comfort, honor and service of humanity. This information, gained from *The Christain Herald*, was both interesting and instructive:

Back in the eighteenth century, the Southern pilgrim fathers crossed the sea. Those who remained on the lowlands near the coast progressed with the progress of the times. Those who penetrated the Appalachian Mountains and succeeded in getting through them to the fertile plains on the other side, have also progressed, their habits and ideas changing with the changing times. But there were some who got as far as the mountains and then an axle-tree broke down, or one of the party became ill, or they fell in love with the dreamy blue haze and the woods and the hills. They stopped in the mountains.

Shut away from the world, imprisoned in the glorious freedom of the land of the sky, they have known nothing of the movements of men. The speech and habits of another land have remained. Civilization stopped with them. If you wish to see a cross-

section of the eighteenth century alive in the twentieth century, visit the back-country of our Southern mountains.

At one time pioneer America was the land of the log cabin. Now America is the land of brick, stone and steel. But in the Appalachians, the pioneer log cabin remains unchanged since the days of the pilgrims—one room; a great stone fireplace; perhaps a single glassless window with a pig under it on the outside to serve as a sort of animated garbage pail to which anything may be thrown that is not wanted in the cabin.

Very often there are no windows at all. A young man who had been out to see the world came back to his mountain home.

"Here!" he said. "We ought to have windows in this house," and he proceeded to cut them in. The family looked on passively.

When he had gone, the family became active.

"What's the use of having these holes to let in the wind?" they said, and they boarded them up.

Then there is the occasional mountaineer who can't be bothered building a permanent cabin at all. For him moving is a simple matter. "When I move," said one, "all I hatter do is put out the fire and call the dog."

Yet the hunger of the mountaineer for an "edication," is pathetic. The public schools cannot satisfy that hunger, for they are few and far between, and the few schools that do exist are usually open only during the summer months. Hence the urgent need for mission schools. These schools conducted by the Southern Baptists in the Southern highlands are doing a work of practical Christian education which cannot be surpassed anywhere in the world. And the students in these schools mean business. Most of them work their

way through on their own resources.

Think of a primary pupil fifteen years old! Yet, many of the mountain young people are that age before they have the opportunity to get their first schooling. Unable to use a knife and fork, never having seen a doll, knowing none of the things that surround most young people, a girl of fifteen applied for an education. She was unable to walk up and down stairs in the school building without falling—a common difficulty among mountaineers since there are no stairways in their small cabins. But given the opportunity, she developed into a leader, won the prize in debate, took honors in her studies, and is today a graceful and accomplished young lady long ago having graduated from an Eastern college.

These incidents I read: A boy clad in a tight little coat and tight-fitting homespun breeches reaching half-way below his knees, riding on a train for the first time in his life, when he came to the school, entered the primary class at eighteen years of age. Now he is an intelligent, highly paid employee in a large concern.

Entering the primary at twenty-two years of age, a girl was told at the end of the first year that it was no use, she simply could not learn. But she persisted with the help of a patient Christian woman as a teacher. After a time, as if by a miracle, her long closed mind started to unfold like a flower and she began to pick up everything. It was as if her brain had awoken after sleep. Later, she was graduated with high honors and became a Red Cross nurse. During the World War she was placed in a most important position as head

of a large hospital. Such a determination to get an education implies that the education given by the mission schools must be worthwhile. *And it is.*

Some one expressed it: Japanese flower arrangement, æsthetic dancing and Greek are not taught. Most of the mountaineers are farmers, and they are therefore taught how to cultivate and plant, how to judge livestock, build a silo, plant; prune fruit trees and raise hogs and calves. All of this of course is in addition to reading, writing, mathematics and the ordinary academic course. The girls are taught neat carpentering of the simple pieces of furniture needed in the home, gardening, physiology and home nursing, "household and farm arithmetic," domestic science, dressmaking and house-furnishing. All the work at the school is done by the students, no servants being employed. Regularly detailed groups of students care for the building, harvest the crops, erect new school buildings and barns when needed, make desks and tables, cook and serve the meals. For those who wish to study commercial subjects such as book-keeping, shorthand, telegraphy, provision is made. But the main subjects are those needful in mountain farming and home-making and soul saving.

One cannot learn farming from books alone. Therefore these schools usually possess a good-sized experiment farm, and the students after a lesson have more of the smell of soil and hogs about them than the smell of books. For the girls, practice cottages are provided where they may actually keep house, plan meals, live on a budget and perform all the domestic duties of a home.

More than all this, and best of all, these students are taught Jesus Christ, made to feel God's nearness as they are led to develop Christian characters and to act Christ-like as they live and move in God's great outdoors, hidden away in the nooks and crannies of the Appalachian Mountains, and others equally as remote from civilization.

Many students develop into Christian teachers, and teach in the same mission schools where they received an education. Many become ministers of the Gospel and missionaries laboring in the home and foreign fields. This year the Home Board of the Southern Baptist Convention reports the increase in the numbers of ministerial students and Christian workers especially gratifying. The schools report by far the largest number of conversions among students of any previous year.

Some one said to the president of one of our mountain schools, "I notice a great difference in your students. You must be drawing on a much higher class now than ten years ago." The answer was that these were the younger brothers and sisters of the ones in the school ten years ago, who had gone back and leavened the homes. As a result of this leavening, the present students were truly of a higher class.

The mountaineer has been introduced to the world by the mission schools. He no longer regards the people outside the mountains as "furriners," "outlanders" and "quar." He is not terrified by an elevator or an automobile, as was one whom I saw walk five miles

rather than, as he thought, take his life in his hands. Another I heard of who, upon entering an office building in Asheville, walked up the five flights of stairs rather than risk his life in "the pesky cage."

The schooled mountaineer sees the world in perspective. He knows that while his own settlement may boast ten families or more, Chicago, New York and Oklahoma City are still larger. He knows so much about tilling the soil that he does not have to resort to moonshining to make a living. Those who have become followers would rather starve than resort to such a trade! Again, he has been so thoroughly taught and had so ingrained in his heart and mind and life the Christian manners and way of living that he has too much spiritual clarity and breadth of view to desire to continue old feuds. He is a God-fearing, a God-loving, Heaven-believing, faith-receiving, industrious, hard working, big, broad, clean, genuine, useful American. Yes, he is more than all this. The mountain man and woman who have been trained in the mission schools are Christian Americans. They are worthy citizens.

Thus are the mountaineers of today becoming useful Christians and citizens of a Heavenly commonwealth because Christ set the example when He taught His chosen twelve how to labor and to serve. The religious education that Christ taught was of the heart and the hand as well as of the head. It is the only education really worth while!

# WHY A JEW WAS SHOCKED

BY JACOB SILVERMAN, NEW YORK

*The following is a frank statement by a Jewish student as to the chief cause of bitter prejudice against Jesus Christ and His religion felt by European Jews, especially those from Russia. Can they be blamed? How much Christlike love must be shown toward them to overcome this false and anti-Christian background and to prepare them to receive Him Who came to save them.—EDITOR.*

I WAS shocked when I first beheld the title of Rabbi Trattner's article "As a Jew Sees Jesus."\* It had never occurred to me that a Jew—not to mention a Rabbi—would dare to write down his impression of this famous person. As I looked at the title I began to meditate: "why shouldn't a Jew, and especially a Rabbi, who understands the very emotions of his people, write down what he thinks of a man who has so markedly influenced the trend of historical events? Why, then, had I been so shocked when I first beheld the title? What is there in my past that could possibly explain my peculiar reaction?"

My first contact with the name of Jesus was a most dreadful one. I was about nine years old. One day on my way home from school I suddenly found myself surrounded by a band of young Italians all shouting. I was terror stricken. I knew I was in for a beating, but the reason I did not know. After they had thrashed me, they threw me upon the ground with my face up. One of them drew out a small iron cross, placed it before my face, and demanded that I kiss it. I really did not know the true symbolic meaning of the Cross at that time, and I refused to comply simply because

my young mind pictured the demand as some means of doing me further injury. With my refusal came a new outburst of kicks, punches, and shouts. Subconsciously, perhaps, my mind recorded one of the cries: "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!" †

I dared not tell my mother of the occurrence for fear of frightening her. A few days later, as I was thinking over the entire matter trying to find some reason for the beating, my mind suddenly burst forth with "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!" I started. "One of the dirty Jews who killed Jesus!—dirty Jews who killed Jesus!—killed Jesus!" I became frantic. What had they meant? What right had they to say that I was one of the dirty Jews who killed Jesus? Jesus? Who was this Jesus? I was sure I had never heard of this person before.

That day I asked my Hebrew teacher to explain to me who Jesus was. Upon hearing the name, he arose, shaking, and commanded me never to mention that name in his presence again. (Poor soul, his wife and children had been stabbed to death before his very eyes by a band of drunken Christians in Russia.)

\**Scribner's Magazine*, April, 1930.

†Historically incorrect (writer's note).

That same night I asked my father to tell me who Jesus was. His answer was, "Silence, my son! I never want that name to issue from your mouth again!" He then began to speak. He spoke as if he were in a trance. He spoke not of the life of Jesus, but of some years back, in a little town in Russia—a most peaceful little town with its beautiful little synagogue where the beloved Reb Samuel had conducted the ceremonies for almost half a century. One day a band of Christians descended upon the village and began plundering and killing. Reb Samuel, who was then in the midst of his prayer, came running out of the synagogue with his Siddur in his hand and his Tallith around his shoulders. He ran to one of the soldiers, demanding an explanation. The soldier turned around, perceived the old man, drew his knife, and with a shout "For Jesus!" plunged it into the heart of the beloved Rabbi.

Under the circumstances the name *Jesus* could not have been very pleasing to my ears; but, mark you, it was only the name. I had no knowledge of the man himself, nor, I am led to believe, had my father. I was simply taught to loathe a sound, a name—*Jesus*, just as my father loathed

the name for its connection with that scene of horror.

As a result of these various persecutions which have been related from generation to generation in the homes of the Jews, the name *Jesus* and everything connected with the name, including the man in all His dynamic and admirable personality, have become a repulsive force to the Jewish people. It is not that the Jewish people loathe the Man for what He did while He lived—for that would require a knowledge of the man's life, and, I am sure, a large number of my people know very little about His life. But it is the result of his having lived, the force which he had unknowingly aroused, the wave of destruction which has come down through the ages casting horror upon a people—it is that which has made that people dread what they believed to be the key to their sufferings.

Even today we read of pogroms and uprisings against Jews in various parts of the world—Jews who wish to live peacefully, but cannot; Jews whose very souls try to protest, but dare not. Is it any wonder that Jesus does not hold an esteemed position in the Jewish religion, a position which rightfully is His?

#### FLORENCE NIGHTINGALE'S CREED

I believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, His best loved son, our Master, who was born to show us the way through suffering to be also His sons and His daughters, His handmen and His handmaidens; who lived in the same spirit with the Father, that we may also live in that Holy Spirit; whose meat was to do His Father's will and to finish His work; who suffered and died, saying, "That the world may love the Father." And I believe in the Father Almighty's love and friendship; in the service of God; the growing into a likeness with Him by love; the being one with Him in will at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And this I believe is the Life Everlasting.

## THREE CROSSES IN ANGOLA

BY THE REV. JOHN T. TUCKER, D.D., Bela Vista, Portuguese East Africa

*Missionary of the United Church of Canada and Principal of Currie Institute, Dondi, Angola*

**D**AVID LIVINGSTONE, lost in the dim recesses of the Dark Continent, acted as a magnet to others who sought the extinction of the nefarious trade in human bodies and souls. Henry M. Stanley, on his arduous mission, found his hero in Ujiji. When the finding of the missionary-explorer rendered further search unnecessary, others, not less daring turned their thoughts to other ways of seeking the welfare of those "images of God carved in ebony."

Commander Cameron of the British Navy, serving on the East Coast of Africa, witnessed atrocities on board the slave dhows that aroused a compelling desire to take part in the suppression of the inhuman traffic. This man of valiant courage was convinced that the evil could be effectively attacked only at its source in the interior, and believed that the naval slave patrol was necessary. He decided to make a transcontinental journey from east to west, as the Arab slavers had done. Destiny led him to Angola, but so shattered was his health by dysentery and malaria that he nearly failed to reach the Atlantic seaboard. Friendly Portuguese at Benguela nursed him back to health, and he returned to England.

Later Commander Cameron visited America and called at the American Board in Boston to urge the founding of a mission in Bié, Angola, among the great Ovimbundu people, far-famed as intrepid traders. His plea met a response in Secretary Means who himself, in the U. S. Brigatine "Dolphin," had

been engaged in anti-slavery work on the west coast of Africa.

As a result three missionaries were sent to Angola, in 1880, pioneers of international interest. William H. Sanders, a son of an American Board missionary hailed from Ceylon; W. W. Bagster, of London Bible House fame, came from California; S. T. Miller, son of a freedman of the Southern States, went to preach Good Tidings to his own race. They took the message of the Cross to the natives, and proclaimed the Life which is life indeed. Death, as usual in those days, took heavy toll of the early missionaries, but never for a moment did the heralds of Christ shrink from their task. Two other societies later came to help in the work, the Brethren Mission led by F. S. Arnot, of England, and the Canadian Congregational Mission which joined forces with the American Board and sent out Walter Currie.

Three crosses were erected during the jubilee celebrations last May, each symbolic to the Ovimbundu people.

The first cross represents the native pagan religious rites. From time immemorial the Ovimbundu have been in the habit of erecting within their strongly stockaded villages a symbol of divination called *owulu*. This divining cross consists of a stout pole, varying in height from ten to fifteen feet, with a transverse piece about nine inches from the top. Around this sacred pole the natives danced on great occasions. They believed that through its instrumentality the ancestral

spirits, the gods of the tribe or community, communicated with their afflicted and distracted children.

A great concourse gathered and dances were kept up continuously to the accompaniment of drum beating, with plentiful potions of strong beer to revive drooping strength. The high priest of Kandundu, itself the sacred ark of the people, was in the spirit house communing with the spirits while the people danced and drank. Suddenly he appeared, "seized with spirit," and with great agility climbed the *owulu*, dexterously planting his feet on the transverse section of the cross. Standing erect, he gave forth oracles on the subject:

Does death decimate the people? The oracle says: "perhaps the fire is 'sick' and needs to be rekindled; some warlock needs attention; rid the country of a pestilent fellow."

Do the village elders plan a trading expedition to the remote interior? "Gain you shall find on the trip," speaks the ventriloquistic voice; slaves and tusks and rubber and wax."

Or the oracle may have an unfavorable word. "Go if you choose, but loss and tribulation will be yours, perhaps even death itself."

Or the community wishes to move to another district—death and disease ravage the ranks; fields perhaps do not yield their increase or fertility is withheld. The people listen to the oracle as if entranced and obey immediately.

Such an ancient cross of divination served generations and provided a sense of guidance to the tribesmen. They were very religious, even though their beliefs were based on ignorance.

The second cross erected at the Jubilee is the Portuguese stone

cross of discovery and civilization. The arrival of the Portuguese caravels in the Congo in 1492, after having plowed virgin seas, marked the opening of an epoch. Led by heroic commanders, the Portuguese sailors erected on chosen headlands *padrões*, stone crosses, symbolizing the new era of civilization of commerce and development. For generations the lands of Africa had lain dormant, but the coming of these pioneers signified a new birth. Development did not take place immediately, but a beginning was made. Africa in transformation dates from the arrival of the Lusitanian mariners from the Tagus under Diogo Cão. It is therefore fitting to remember these men of old and their exploits. Commerce is contributing greatly to the evolution of a new Africa. The new civilization pulls down ancient standards and sets up new values in the remotest kraal of the remotest tribe in the remotest jungle. Nothing escapes the all-embracing influence of railway and motor, of steamship and aeroplane; tractors supplant the traditional hoe and steam shovels now dig ore for great smelting works.

The third cross, that of Christian advance, is of wood, illuminated to symbolize the redemption in Christ Jesus. The new Africa cannot live by bread alone. The African is out for new things. He is shedding his past and much that is good with it. The message of the Gospel makes its unique appeal to him, with its books which he reads and re-reads; its slates and copy books which he uses and re-uses, even when all the possible utility in them seems to have been exhausted. A school is organized and a schoolhouse is built and furnished, with the exception of no other re-

ward than the satisfaction in his own heart and the gain for his children. The Christian African is a tower of strength in his community and, rightly led and instructed, responds favorably to the new light and values which come with the acceptance of the Gospel.

The third cross signifies to Angola the redemption of thousands of lives, betterment of living conditions, abolition of harmful and age long superstitions by the expulsive power of a new affection,

and the bringing in of a hope for the future with the assurance of God's leading through trying and vexatious days.

In Angola land the Church of Christ is firmly rooted. Thousands of members and catechumens and pupils are found. Songs of praise arise, and among the most grateful are those for the presence of Dr. and Mrs. William H. Sanders, who are still spared to the work after fifty years of transforming ministry.

## IN THE DOMINICAN REPUBLIC

BY REV. H. F. JOHNSON, Santiago

**O**VER forty years ago Mr. Samuel Mills heard the call to become a missionary to the Spanish-speaking people of the Dominican Republic. He was then a prosperous business man in Ash-tabula, Ohio, but when the voice said, "Arise and go toward the south," he went. Through many trials and discouragements he labored for seven long years before the precious seed took root. After more years of labor the Christians were organized into a Free Methodist Church. There has been persecution, and bitter opposition to the work and a number of missionaries have given their lives to the field. Others have returned to the homeland, having worn themselves out.

During the last few years there has been a remarkable growth in the work both on the north side of the island and on the south, where American Mission Boards are conducting a union work. Our work developed to such an extent that it became necessary last year to make some provision for the native min-

istry to assume more responsibility in the work. A Provisional Annual Conference was organized, composed of thirty-two members, laymen and ministers. Seven native men were ordained and two more were taken on trial. An extensive evangelistic campaign was worked out; and a plan for self-support was instituted. Even though the past year has been depressing financially, yet the campaign has been most satisfactory. It has been a year of great blessing.

This Free Methodist work is conducted in sixty-five stations on the north side of the island, in the Cibao valley. Some places are still unoccupied, but efforts are being put forth to enter every hamlet with the Gospel message. Besides seven ordained men, there are thirty other workers, mostly laymen, local preachers, and evangelists. There are over 1,500 members in the Sunday-schools. The Santiago church, whose pastor is Miss Nellie Whiffen, is a complete self-supporting institution. This is the first church to take this step in the Re-

public. There are a multitude of sympathizers, but we only count the ones whom we believe to be really converted, and that number is about 600, of the "twice born." It is uplifting to attend one of their meetings and listen to their congregational singing, their public testimonies and prayers. They reveal the moral and spiritual value of Christian missions.

The Evangelical Institute trains young people for Christian service. After four years of operation as a co-educational school, the important place which it occupies in the development of the work is clearly seen. While it is a small institution, yet it has always been acknowledged by the people as a school of high ideals. Our strongest native workers have come from this Institute. It is located on the main highway leading out of Santiago, toward the east.

The recent cyclone did not do much damage on the north side of

the island, since the real center of the "Vendaval" (blow from the sea) was at the Capital city. It was a real hurricane that came up out of the sea in all its twisting fury, and lasted for hours. A few days afterwards, when the traffic was open, a group of us went to the Capital and saw the poor people without homes, many with terrible wounds in their bodies. The roofs of most of the houses are of zinc; and the winds lifted the zinc sheets off the roofs and sent them flying through the air like so many knives. There were many wounded and the wreckage and ruins were general. Rev. B. N. Morgan and Rev. Enrique Rivera worked night and day, and won universal respect and confidence. Had it not been for them many of the poor would have starved to death. At the present time the Capital city is being rebuilt and trees and grass which were scorched as if by a fire, are covered with a new green cloak.

### FELLOWSHIP WITH JESUS CHRIST

BY FRANCIS SHUNK DOWNS, D.D.

More important than work for Jesus is fellowship with Jesus. We like to report that devils are cast out as we wage our spiritual warfare, but our Saviour reminds us to rejoice that our names are written in heaven.

The secret of Paul's missionary energy is to be found in his own words: "To me to live is Christ." That is a profounder philosophy of life than "to work for Christ."

Count Zinzendorf in reply to a searching question once said: "I have only one passion; it is Christ." Yet the fruit of that concentrated passion was a missionary program that reached out into the unoccupied areas of the world.

David Livingstone in the days of his youth declared: "My great object is to be like Christ, to imitate Him as far as He can be imitated." It was this intimacy that caused the missionary fires to burn brightly in his soul, that led him to encompass a continent in his plans, and that moved him to pour out his life for the redemption of the enslaved and the lost.

# EMMA D. CUSHMAN, OF KONIA

BY WILLIAM T. ELLIS, LL.D.

*A Journalist's Tribute to a Missionary Nurse*

AFTER the war if Miss Cushman had followed the fashion, and had come to America to lecture and to be lionized, she would to-day be known everywhere as one of the great women of the world. Testimonial dinners would have been given her; the American Legion would have adopted her; magazines would have printed articles about her; rotogravures would have carried a succession of pictures of her and her decorations; women's clubs would have idolized her; and high and low would have united in tributes to her as one of the spectacular figures of the world war.

But with the rugged individuality which she inherited from her Mayflower ancestors, Emma D. Cushman, preferred to remain in the Near East and to carry on modestly her great work as a missionary and relief administrator. So when she passed away, with the old year, three brief paragraphs in a press dispatch were her only public recognition. I visited Miss Cushman in Egypt a few weeks before she died; as I had earlier visited her in Corinth, Euboea and Konia. To the end, even when malignant malaria and fatal anemia had her in their grip, she was the same serene, sunny, self-contained, and unassuming character, her speech savored with the salt of a piquant personality.

The real romance of Miss Cushman's story should not be lost to the world.\* This dauntless missionary-nurse refused to leave Konia when foreigners were ordered

out of Turkey. There she became father and mother to tens of thousands of war's victims—the kut-el-Amaria British prisoners; the interned Roman Catholic priests and nuns; prisoners and refugees from all corners of the wide domain of the sultan; and thousands of Armenian orphans and deportees.

Throughout the days of conflict she alone represented the allied and neutral nations in Anatolia. Brevet rank was given her as the acting consul of seventeen nations. Upon assurance of Ambassador Morgenthau, before the curtain of silence fell on Turkey, that her drafts would be honored, she wrote in simple faith, checks for over a million dollars, for carrying on her unparalleled work of ministry and relief. She was nurse, almoner, administrator, priest, missionary, financier and statesman. Only those whose lives she saved can understand the magnitude of Miss Cushman's work at Konia. A man in Jerusalem wept openly as he told me how Miss Cushman had intervened between his whole family and certain death. After the war Miss Cushman never saw America again. She carried on as a master relief worker: the number of her charges in Greece reduced to five thousand; which, she naively remarked to me, were really enough for one woman to handle!

It is to be hoped that some gifted writer will produce a biography of Miss Cushman that will preserve her spectacular story as one of the outstanding pieces of missionary literature and American history in the Near East.

\*I told part of it in my book, "Bible Lands Today."

## WITH A COLOMBIAN FREETHINKER

BY THE REV. ALEXANDER M. ALLAN, BOGOTÁ, COLOMBIA

ONE night an expert in his line, and an intelligent freethinker dined in my home in Bogotá. He wanted to see a book on the Panama question, saying that while undoubtedly President Roosevelt was greatly to blame for the manner of taking the canal, yet as a liberal, he would like to show up the intrigue of the Conservative party in Bogotá in those critical years. Such intrigue was, he thought, as much responsible for the loss of the fair Province as was Mr. Roosevelt's impatient abruptness.

He went on to discuss the future of Protestantism in Colombia. "We want you to go ahead," he said, "above all in good school work. Schools are the thing to undermine fanaticism and ignorance. Concentrate on them. Make them superior."

"What about our evangelistic work?" I queried.

"You know we think your churches are far better for our people than the established churches. The Protestant is the least harmful of all religions. Work among the poor, uplift the masses, and you will do good."

"What about our message for the educated classes?" I asked.

"You have none," came the swift reply. "You cannot expect intelligent, thoughtful men to listen to religion. We do not need it. Laplace was once asked, after he and some others had viewed the wonders of the starry heavens through a telescope, where God came in, and he at once replied, 'We do not need Him.' That is how we feel in

this new day. Chemists have been able to generate plant life."

I suggested that the supposed spontaneous generation might only prove that germs and seeds could live in conditions where we thought they would die, but he continued.

"Matter is, along with force, the explanation of everything."

"What about the future life?" I queried.

"There is no room for it," was the answer. "We die and that is the end. There is no hereafter. In our influence and only there, can we live after death."

"If there be no immortality," I asked, "how can we assure ourselves even of the existence of God?"

"My dear man, we know there is no God. Why try to sustain the fable? We have to develop ourselves slowly through the ages. Gravitation does not need a God to work it. It works itself."

"What is the characteristic creed of freethinkers," I asked.

"Not all think alike, but more or less we are materialistic, and either openly atheistic, as I myself am, or else we believe in the existence of some great first cause, such ideas are very indistinct and hazy."

"Do you think the liberal party will ever evolve some religion which will compromise between free thought and say, evangelism?" was my next question. His answer was significant.

"Between a thorough-going rationalism and Christianity, I fail to see any middle ground. It is the one or the other. You cannot mix them. Besides, we do not need or

want any religion at all. We have had more than enough disaster through religion."

In our friendly conversation, he revealed frankly his attitude, which is that of the educated liberal free-thinkers towards evangelical missionary work. Paraphrased, it is something like this: After all, these Protestants come from highly civilized lands, and spend money for our country's good. We must show them courtesy, and encourage them. Every boy they educate will be entitled to vote when he can read and will vote for the liberal party, which is anti-clerical. English and arithmetic are better than the Catechism of Father Astete, and prepare for real life. Their missionary work, on the whole, will help on the liberal part. Both they and we expose the corruption of the dominant church. On negative issues, we have much in common. If they do not convert many, they do no harm, being upright men who unflinchingly pay their bills. Of course, it would never do for men in our social and intellectual position to go to their poor churches, and sit next to Indians. The preacher would only bore us with some antiquated myths, which we have outgrown completely. Nevertheless, we like to meet the missionaries in hotels and steamers, and it is jolly to have dinner with them once in a while.

The thoughtful and discerning

reader will already have drawn from the foregoing such conclusions as these:

1. The historical and racial background of Latin America is entirely different from that of Anglo-Saxon America.

2. The medieval character and political abuses of the Roman Catholic Church for centuries have been responsible for the loss of religious faith of many reasoning men, and have made it difficult for "good seed of the Kingdom" to take root and flourish.

3. Trained lecturers on apologetics, who can present the claims of Christianity on philosophical, scientific, moral, intellectual and spiritual grounds, have an immense and inviting field in Latin America.

4. For the formation of national churches, the rank and file will naturally and rightly come from "the common people who hear Him gladly" and unto them should we direct our greatest efforts.

5. The advice of the freethinker, to concentrate on schools rather than on an aggressive evangelism, is advice *not to be taken*. "We know in whom we have believed, and are persuaded." The school is the handmaid of the Church, not the substitute. Paul, not the freethinking onlooker, is a safe guide in matters of missionary method. Jesus Christ, not materialistic atheism, "shall reign where'er the sun doth his successive journeys run."

General Charles Gordon, the hero of Khartum, was one of God's saints. He loved his Bible and made it his one great study. In letters to his sister, written in 1867 and published in 1888, he said:

"The chief proof, that the Bible is good food, is the eating of it; the healing efficacy of a medicine, when it is used, is a demonstration that it is good.....I continue to have the most exquisite delight in the Bible beyond any past experience. All that dead time, when I read without interest, merely because I ought to do so, is now repaid me, and God brings the passages back to memory with the power of the Spirit."

## A PASTOR WITH WORLD WIDE MINISTRY

**T**HE Rev. George Alexander, D.D., who died in New York City on December 12th, was, for forty-six years, a member of the Board of Foreign Missions of the Presbyterian Church. From 1903 to 1924, he was president of the Board and both as member and as president his service was rendered with unsurpassed ability, faithfulness and grace.

Dr. Alexander's missionary interest began in his childhood at his mother's knee and was deepened in his college and seminary course. Eight of his seminary classmates in the Class of 1870 at Princeton, one-fifth of the class, went to the foreign field, four in connection with the Board—Dr. Imbie to Japan, Dr. Howell to Brazil, Mr. Seeley and Dr. Lucas to India. One of the others was George L. Mackay, the missionary pioneer and builder of Formosa. Of all these only Dr. Lucas now remains. During his first pastorate at Schenectady Dr. Alexander taught in Union College and some of his ablest students went out to the mission field. He looked upon these men, like Dr. Griswold, of India and Dr. Waddell, of Brazil, as his own sons and they looked up to him with filial affection and unbounded regard. When the Student Volunteer Movement began he was its chief sponsor and friend among ministers and missionary leaders.

For many years Dr. Alexander was Chairman of the Committee on India. He strongly supported Dr. Ellinwood, for whom he had the highest admiration, in the aggressive policies which he introduced, especially in the occupation of Korea and the Philippines. He visited Brazil and attended the Latin American Missionary Conference in Panama in 1916, and served for more than thirty years as president of the Board of Trustees of Mackenzie College in Sao Paulo, and was its mainstay and bulwark. No part of the foreign mission field and no missionary problem or human need was alien to him. He had a place which no one else has held during the past half century in the affection and trust of the Board and its members and its missionaries, to all of whom he was endeared by the noble qualities of his pure and genial and gracious spirit. By reason of his long service, he has had to do with the commissioning of more missionaries than any other Presbyterian in Christian history and his death will awaken personal and affectionate memories around the world.

### A PRAYER

Show me, Lord, the way of love  
That leads to heaven and Thee, above  
Teach me to see 'neath colored skin,  
The heart, like mine, that rests within.  
Open my eyes, that I may be  
From racial prejudice set free.  
Help me to clasp with friendly hands  
Those who may come from other lands;  
And with my friends across the sea,  
Hand in hand, to come to Thee.

*Orange, Calif.*

*—Mildred Watson.*



# TOPICS OF THE TIMES



## Clouds with Silver Linings

Drought, high prices, high tariff, high wages, high living, reckless speculation and spending, and worldwide unrest have united to produce unemployment and hard times. Not only have fortunes been lost but incomes have been so reduced that, for multitudes, giving, spending and saving have become difficult. While millions of those who complain of hard times still find money to spend on pleasure, travel, the theater, movies, sports and other nonessentials, millions more find it difficult to meet necessary expenses for rent, coal, clothing and food. Naturally the Church also suffers and all forms of Christian activity—even charitable relief. Every church and missionary organization faces a deficit or a decrease in income. This means not only inability to advance and a curtailment of service but in many cases it means the dismissal of Christian workers, the closing of schools, hospitals and a reduction in already meagre salaries.

Not less than three hundred million people in Asia and Africa are still unreached by the Gospel message. The results of failure are seen today in the atheistic communism in China and Russia, in the materialism in Japan, Europe and Latin America, in the religious bigotry in Moslem lands, in the superstitious paganism in Africa and among spirit worshippers. We American Christians still have the means to promote a forward movement if we are ready to make real material sacrifices for spiritual gains—sacrifices such as marked the early Christians and such as mark converts today in India, in Africa, Korea and other mission lands.

Is not this a time to take stock of our real assets and liabilities, our true

resources and obligations, our inheritance and our debt to God? Very few Christians in either America or England know what material deprivation is compared with that experienced daily and without complaint by fellow Christians in the villages of China, India, Siam, Korea and the Islands of the Sea. Gold is no substitute for God; full stomachs do not make up for starved spirits; many impoverished Christians who have no treasure laid up on earth, have laid up riches that no financial crash or loss of a job can take away.

But there is, even in times of financial stress and of shortage in missionary budgets, a gold or silver lining to the cloud that may forecast a better, brighter day. Large incomes bring greater dangers than small stipends. Individuals and mission boards are tempted to spend lavishly when incomes are large. Wealthy churches at home build ornate and elaborate edifices that do not generally mean proportional spiritual life and service. The most effective colleges and theological schools, from a Christian point of view, are not usually those with the finest buildings and largest endowments. Some missions in foreign lands are still suffering from the lavish spending authorized when the Inter-church World Movement was expected to triple resources. It is a truism that poverty and self-denial are more conducive to spiritual life and service than are riches with self-indulgence.

Among the benefits that may come to the Church and individuals at home and to the mission work abroad through the present financial stress and strain are:

1. A more careful scrutiny of expenditures in administration and in equipment.

2. A more simple, less expensive style of building for mission institutions, a type not too far above the homes of the people they serve and not beyond the ability of the Christian community to maintain.

3. A new evaluation of the various forms of missionary work, with a view to finding out which is most productive in spiritual results; possibly a decrease in the institutional work in favor of evangelism.

4. A new study of the field to discover where forces can be withdrawn from well supplied areas and can be sent into unoccupied territory.

5. A closer cooperation or union of Christian forces to avoid duplication and waste of effort and resources.

6. An advance movement toward self-support and autonomy in the national churches abroad and in home mission churches in America. Abundance of foreign money is a great detriment to the development of an indigenous church. Already financial stress at home has brought blessing through increased independence abroad.

7. The greatest blessing that comes in periods of financial stress is the unveiling of the eyes to see the supreme importance of eternal things, the need for greater emphasis on spiritual realities and the fact that our dependence for power and for success is on God and not on gold.

#### **Financial and Spiritual Power**

In our recent journey through the mission fields of the Orient, we were continually seeking the answer to the question—what is the relation between financial expenditure and spiritual harvests? Do larger salaries produce better missionaries—and secretaries—and editors? How far do fine buildings and better equipment insure better men and women—from a Christian point of view? Do million dollar endowments mean richer spiritual results? We saw some (very few) elaborate and well equipped educational buildings (built with mission

funds) that seemed spiritually barren, while other schools, suffering for what seem to be essentials, produce rich harvests. The early missionaries went out with a minimum of financial resources but with a wealth of faith and the results are seen today. Some schools and hospitals, well equipped and supported, give evidence of wide influence and effective spiritual service. But in every case where this is true the real dependence is on God and on spiritual methods and forces. If adversity and poverty drives us to our knees, it is a blessing. If comfort or affluence make us selfish and independent of God, it proves a curse.

We believe that out of the present financial distress will come a clearer estimate of values, a wiser use of funds, a closer cooperation with other Christian workers, a greater economy in resources, a stronger indigenous Church, a larger spiritual emphasis and a more complete reliance on God.

#### **After the Round Table Conference—What?**

Mahatma Gandhi and all members of the All-India Congress Committee have been set at liberty and India has been promised constitutional self-government as a dominion of the British Empire, as a result of the Round Table Conference in London that ended on January 26th. Indian political prisoners (60,000) are to be set at liberty, provided that the Indians promise peaceful cooperation. Great Britain reserves some rights and responsibilities in India, including international relations and preservation of peace and order. Moslems, Hindus and other religious sects, caste and out-caste representatives, delegates from British India and from Native States, came to a larger measure of agreement than was anticipated; the rights of minorities are safeguarded, but the details of the program remain to be worked out. Mahatma Gandhi still refuses to cooperate in this program and demands complete independ-

ence—which, if granted immediately, would result in chaos.

It is too early to foresee what the result will be if India takes over all local governmental functions, including the judiciary and police systems, the imposition, collection and expenditure of the salt tax and other internal and external revenues; the management of railways and telegraph lines; the educational program and the laws to govern temple rites and religious freedom. Great Britain has thus far made good her promise to grant India a constitutional government. It now remains for India to show her fitness for enlightened self-rule. It will be interesting to see what is the result in the moral development of the Indians, the progress toward the solution of the caste problem, the right to Christian education, and real freedom from religious persecution.

### The Seed Bed of Happiness

The world is full of needs. It could be bubbling over with joy in supplying these needs if we would overthrow the greed motive for life and obey Jehovah's command, "Thou shalt love thy neighbor as thyself." Earth's antipodes are now our neighbors, and it is astonishing, how many nations today, in spite of these well-known needs, are worrying over disposition of their surplus products.

Nearly all the social problems of humanity and the desperate woes of the world can be met and solved when people cheerfully give as Christ taught. We mean by this sacrificial, happy, and liberal expenditure of life and that which represents life, accumulated wealth, for meeting human needs. Think over some of Christ's teachings—"It is more blessed (happy) to give than to receive"; "Lay not up for yourselves treasures on earth"; "Lay up treasures in heaven, for where your treasure is there will your heart be also"; "Seek ye first the kingdom of God"; "He that saveth his life shall lose it"; "What shall it profit a man to gain the whole world?" Most im-

pressive is His Parable of the Talents with its infinite award: "Thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Theoretically we assent to the truth of these teachings, but to have them actually and supremely motivate life and control possessions is another matter. Such motivation can only be greatly promoted through the living contagion of men and women who are experiencing the peace and happiness of this joyous living and giving. Nothing is quite so contagious as abounding JOY.

Possibly it has taken 2,000 years for the earth's spiritual seed bed to be ready for a wide and vigorous growth of Christ's revolutionary teachings, so contrary to man's selfish nature. Jesus, Himself, met defeat with the rich young ruler and virtually pronounced the task of converting human riches to the Kingdom of God then impossible. In His statement, however, of "greater things" being done by His followers "because I go to the Father," perhaps He indicated what is now becoming widely possible. Great reservoirs of accumulated wealth are today under direct control of God's children. Will they gloriously release it for the real and final Armageddon against sin, suffering and death? If they will, other great social and religious world problems besides economic want will be speedily solved.

There are favoring signs in the altruistic attitude now being taken by men of wealth, many not professed disciples of Jesus.

The cultivation of Joyful Giving must increasingly attract the deepest interest of the Church. How much happier it is to relieve great need through wisely administering our individual estates while living rather than leaving unearned wealth to heirs. Many thereby have cursed their descendants for generations. This benevolent idea is not visionary. It is practical beyond question and is increasingly being demonstrated all over the world.

A. A. HYDE.

## The Message for To-Day

There is a message in the Bible for each of us. Ever it contains a key that will unlock the door that opens on a better day. It places a halo around every earthly relation.

Of the child it says: "Of such is the kingdom of Heaven."

Of old age it says: "The hoary head is a crown of glory, if it be found in the way of righteousness."

Of marriage it says: "For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh."

To blind poverty it says: "Receive thy sight."

To the paralytic it says: "Take up thy bed and walk."

To shame it says: "Neither do I condemn thee; go and sin no more."

To the homesick and lonely it says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West, that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. It was the message the first century needed. It is the message the twentieth century needs. And it will be just as much the message men will need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date.

JAMES I. VANCE.

## The Christian's Vocation

Jesus did not believe in a hermit life or a hermit Church. We are here for a purpose, and each has a definite vocation. It is to manifest Christ to the world. We are not here to become critics of others, to find fault with others, least of all to force our principles upon others from the outside by external pressure. We are here to manifest Christ to the world, to be unto men as an angel or messenger of God. The great hope that fills the soul inspires it with a sense of responsibility to manifest Christ as our Lord and Master. Our present generation is very indifferent to the voice of the Church, and I cannot blame it much. The reason is plain. We have offered the world in our time a Saviour too small for the tragic necessities of life. In easy times the Jesus of popular literature, the Good Companion always at our side, may suffice, but in the deep moods of the spirit, in the sharp stresses and strains of our mortal existence, the soul will cleave only to that whose tragic meaning is deeper than the distresses of the world. There is a very pathetic feeling after God in our world today. We can sense it all around us. What is needed is to rekindle the fires upon the cold altars of our hearts, to make them flame and glow within us until the world can feel the light and heat. Then in that buoyant hopefulness, that calm and undisturbed peace, the world will see the manifestation of something beyond it, and will come again, as it always did, asking the reason for the hope that is in us, and we can say we have sanctified Christ in our hearts as Lord. For what the world is looking for now is not so much some new philosophy of religion, but typical personalities whose experience explains the vitality of the Christian faith.

HARRIS E. KIRK.



# METHODS FOR WORKERS



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

## RESEARCH WORK ON INDIA FOR BOYS AND GIRLS

Our boys and girls of from ten to fifteen years of age in practically all of our public schools are accustomed to doing research work. As missionary workers among children is it possible that we have been less wise than day-school teachers? We have found the following research topics delightfully acceptable and profitable for this age group. These are on India; other countries may be treated in the same fashion. Discussion should be made easy so that all information tucked away in the mind of every one present may become the possession of all.

This set of topics was largely produced by Master Edwin Harper, of Moga, India.

### How to Do the Following

1. Make clay dishes by the method used in India.
2. Make baskets by the method used in India.
3. Make scarfs of tie and dye work.
4. Make curtains of block-printing.
5. Make bread.
6. Spin thread.
7. To play some of the musical instruments of India.
8. To say something in one of the languages of India.
9. To make a model of a village in India.
10. To dress up in costume of Indian boys and girls.
11. Do magician's tricks.
12. Design rugs, borders, etc., in Indian designs.
13. To do something for handicapped Indian boys and girls.
14. To play the games of Indian boys and girls.

15. To exchange gifts and information with Indian boys and girls.

16. To learn a poem written by an Indian poet.

17. To learn a hymn written by an Indian.

18. To help give the Bible to India.

### Facts Concerning the Following

1. Rajahs and maharajahs.
2. Bravery of Indian soldiers during the World War.
3. A great Indian Christian poet.
4. A doctor who has restored sight to 100,000 persons in India.
5. The recent discovery in India of the remains of towns nearly 5,000 years old.
6. The caste system in India.
7. The sacred cow in India.
8. Some famous missionaries to India.
9. About boys and girls who go to school and about those who do not.
10. About home life in Hindu families.
11. About the good beliefs in the religions of India.
12. The voyage to India.
13. The jungle elephants, tigers, cobras, monkeys.
14. How immigration laws affect Indians in America.
15. Boy Scouts in India.
16. Some English words that come from the Hindustani language.
17. Some thrilling adventures of missionaries.
18. Travel in India.
19. The climate and scenery of India.
20. The courtesy of India.
21. The health of India; the hunger of India.
22. The languages of India.
23. India's need of Christ.

## MISSIONARY EDUCATION IN THE HOME

BY MRS. OZORA S. DAVIS

The above title seems a simple one, and yet it is really rather inadequate. Our religious vocabulary is undergoing a subtle change in the last few years and especially that portion of it which has to do with Christian service in foreign lands. We prefer the words "world friendship" or "international mindedness" to the words "missions" and "missionary." "Heathen" is gone altogether from Congregational circles, and even such a reliable term as "education" does not quite express the process with which we are dealing in this article—at least, as it is conceived by many people.

Words are very difficult things to manage sometimes, restless things and elusive as sunlight dancing on a wall.

Religion cannot be obtained in the last analysis by teaching, any more than love can be taught. Friendship, international as well as individual, cannot be drilled into any child by rote, and yet there must be a foundation of ordinary instruction if it is to be sanely ordered.

Perhaps this may be made clearer by an illustration. Last summer there was many a fire laid in a little cottage in the woods of New England. The wood was placed, sometimes like a log house, one tier above another, and then when that had been done the match was touched to the bit of birch bark and the slender kindlings beneath, and the fire blazed high. So in the religious education of a child there must be first the bit of joy through story or game, then the building up of information, one tier above another, but something more is still necessary—the flame.

We have always one great asset with which to begin, the wonderful gift of imagination. To a little child the universe is open. It lies all around him with no pathway closed by this or that past action or prejudice. What an opportunity is ours then to lead the interest of the child down this or that opening trail! There is no ob-

stacle in the way of any friendliness if we but enlist his sympathy and appreciation.

But international friendship, like all other friendship, must be built upon knowledge. To be a friend of anyone we must first know something about that person. So we need to find stories which shall make these children of other lands real, and we are fortunate in this generation in that we have attractive picture books made for this particular purpose and as appealing with their pictures as any other books designed for five and six year olds. There are "Kembo," "A Little Girl of Africa," "Ah Fu," "A Chinese River Boy," and "The Three Camels," by Miss Newell and Miss Woods. "The World in a Barn," is an attractive volume prepared by Gertrude C. Warner. Mary Entwistle, an English writer, is the author of a number of missionary books for children—"Friends of Ours," "Boys and Girls," and "Friendly Beasts," "The Book of Other Babies," "Little Children of Mission Lands," and "The Book of a Chinese Baby." For children of Junior age there are such stories as "Habeab," and "Boys and Girls in Other Lands," by Mary T. Whitley, and "Two Young Arabs," by Amy E. Zwemer. The little publication, "Here and There Stories," at 50 cents a year has not been surpassed, and the same department puts out a booklet for mothers.

As the teen age approaches it is a great thing for the young people to be introduced to some of our great religious leaders both in our own land and in other countries. This is an age when we are fully awake to the value of biography. Among these books I may suggest: "Ann of Ave," by Ethel Daniels Hubbard, "Livingstone, the Pathfinder," by Basil Matthews, "The White Queen of Okoyong," by W. P. Livingstone, "Frank Higgins," "Trail Blazer," by Thomas Whittles, "Brother Van," a worker in the lumber region, by Stella Brummitt, and the "Land of All Nations," eight fascinating stories by foreigners who have come to our land and made good.

For the mother who gives herself in hours of play and unselfish activity with her children there are many ways in which the child's interest may be directed toward this friendship for children of the "far away lands." Map-making with pulp made from newspapers, or with sand, makes the distant world real in the home nursery. Picture puzzles may be made from some of the beautiful pictures which appear in the *Missionary Herald* or other publications. A little library of scrap-books with pictures of different countries and strange people and animals is cherished by the child. Then there are things which may be made to send away, dolls to be dressed, tops, scrap-books, Christmas tree decorations, and postcards with something pasted over the writing.

A few books for parents who are interested in reading along these lines are: "A Social Theory of Religious Education," by George Albert Coe, Charles Scribners Sons, N. Y.; "Training World Christians," by Gilbert Loveland, Methodist Book Concern, N. Y.; "Psychology of the School Child," by Bird T. Baldwin and Lorle I. Stetcher, Appleton & Co., N. Y.; "Childhood and Character," by Hugh Hartshane, Pilgrim Press, Boston; The Essay on Child's Play in "Virginibus Puerisque," by Robert Louis Stevenson, Scribners, N. Y.

But now to turn to the reality behind all this, for suggestions as to reading and doing are, after all, very insignificant compared with that manner of thinking which a child absorbs from the attitude of his home. How does the family circle think—in terms of its own private interests, in terms of national affairs, or does it reach out into the international realm of thought? What do its members read when they take up the daily papers, the murder and divorce cases, the last information from the capitol at Washington or from the League of Nations? What do they talk about at the dinner table? What do they really care about? What do they pray about?

There is endless opportunity for

growth in our religious life, even more vital and more endless than in the intellectual realm. Yet how many of us are equally anxious that our children should not be stunted at any point in their spiritual development? Surely one most obvious line of the growth of the spirit is that love which fashions all our human relationships. Is this love of ours to be bounded by the family circle, or is it to grow with the years until in due season it reaches out in genuine interest to all that concerns mankind? The way in which that question will be answered depends upon ourselves as parents—not upon what we say, or even wholly upon what we do, but upon what we are.

But the law of love is that it can never be confined. It must ever find an outlet. Susan Blow says:

Love grows with being spent,  
But starves in its own plenty pent.

That is a tremendous thing to learn, and there is no other laboratory where it can be practised during the early years as it can be in the home. This is the very essence of missionary education. Here the child's question about the meaning of the universe must be answered and all his first efforts to relate himself to the world of the spirit must take place.

J. H. Oldham in his book, "Christianity and the Race Problem," says, "Nothing will contribute more to the improvement of racial relations than the influence, largely unconscious, of individual men and women who diffuse a spirit of fairmindedness, goodwill and friendliness, because they have lived in secret with divine truth, beauty and goodness. Such personalities are a creative force. Those who have this in mind will find in the casual contacts of daily life plentiful occasions for its expression. A smile of sympathy, a kindly word, an act of courtesy to a stranger of another race may accomplish more than we dream. The relations between races are determined not by the actions of governments alone but by the personal contacts of multitudes of individuals . . . In

these passing incidents of the daily round the Christian spirit has the opportunity of manifesting its creative character."

How do we make up the family budget and do the children have any knowledge of it? Is a due proportion for the needs of others included? Do the children know about these objects to which we give? Are we ourselves interested in them? Do we enjoy our giving, and do the children have an opportunity to share that joy? Or is it merely a dull duty? Are they allowed to give a part and do we help them to picture in imagination what becomes of their dollars? That is missionary education in the home.

Probably there are some people of foreign birth in our town or city. What is the attitude of the family toward them—the Italian ashman, the Japanese cook, the Negro porter, the Chinese laundryman, the Polish road-builder? Are they "dagoes," and "po-lacks," and "niggers," and "chinks," or are they men indeed, our very brothers in the sight of God? The whole subject grows more difficult as we approach our own neighborhood. But this is missionary education in the home.

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*Are you looking for one of the most effective home missionary stories ever written? Well, here it is, adapted for use by Mrs. Georgia McAdams Clifford, President of the American Association of Story Tellers. It is a gift from Mrs. Clifford to the MISSIONARY REVIEW Methods.*

Be sure to select the very best talent your town affords for the telling of it at one of your early meetings.

## THE TRAINING OF MISSIONARY MARY

BY ELEANOR PORTER

*Rearranged for telling by G. M. C.*

No one in the church was more entirely devoted to missions than Mary Hancock. In fact, someone had dubbed her "Missionary Mary." She it was who always packed the missionary bar-

rels, took charge of the mite boxes, and entertained visiting missionaries. She had always been at the head of the church missionary society, was always ready to respond when funds were needed to educate a Hindu orphan or a Southern mountaineer. She talked very feelingly of the "poor benighted heathen"; and frequently expressed her belief as to her duty toward those "brothers and sisters still living in outer darkness."

For her lovely little daughter Muriel, she craved no more glorious career than that of a missionary in the darkest corner of the earth. Muriel was at this time nine years of age, fair-haired, blue-eyed, delicate, and spiritual.

Now Mrs. Hancock had never seen a heathen, or a Southern Mountaineer. Her home was, and always had been in a small New England town, sheltered by mountains and hemmed in by conservatism. Theoretically she knew everything about rescuing the perishing; practically, she knew nothing. However, the heathen were very vivid to Mary Hancock; and always she pictured them as being led to the light by her daughter Muriel. She could close her eyes and see a vast crowd of dusky, kneeling figures with rapt eager faces turned toward the delicate, saint-like, radiant face of Muriel, clad in flowing robes of white with an open book, and with an uplifted, beckoning hand. Yes, it was easy to picture Muriel among the heathen.

Muriel never missed a missionary meeting. She even went to the conferences in the neighboring towns. It was part of her training, you see. One very warm afternoon Mrs. Hancock and Muriel returned from a four days' missionary conference in a neighboring town, to find the long vacant house next to their home occupied. She wondered who would be her new neighbors. As she stepped out of the cab and started up the walk, she paused. On her front steps sat a barefooted, dirty, ragged little girl eating peanuts. On the ground at the little girl's feet sprawled a boy, a little younger, a

little dirtier. Under the apple tree, not far away, was a man, a woman and two children, one a child of perhaps about two years of age, the other a small baby in his arms. Instinctively Mary Hancock thrust Muriel half behind her. "Why, how—who—what does this mean?" she demanded.

The boy scurried behind a syringa bush. The girl almost fell down the steps, dropping the peanuts as she went. The man jumped to his feet almost dropping the baby. He removed his cap and bowed very low before her. His brow revealed two dazzling rows of teeth. "You live-a here?" he asked.

"I do."

"We, too, live-a here," pointing to the house next door.

Mary Hancock almost screamed, "You, you live there?"

"Si—yes, Signora, in dees house. We come-a two, t'ree, four day away. We are—what you say-a? da neighbors. Si-yes?"

Mrs. Hancock looked wildly about her. "Muriel, come, let us go into the house, at once." From behind the half closed blinds Mary Hancock watched her neighbors slowly wend their way from her beautifully kept yard to their unkept one. Then she hastily pulled down all the shades.

That night at the dinner table she sought an explanation from her husband. "William, what does it mean—those dreadful people in the old Den-net house? Who are they?"

"Italians," said William, "Cosetti, is the name. They came here to work in the foundry."

"William, you don't mean they are going to live there?"

"Looks like it."

"But William, they are . . ." Suddenly, realizing that Muriel was listening, she stopped.

The next morning at eleven o'clock, Muriel went out into the yard to play. Muriel never went out to play until eleven o'clock. Mary Hancock believed in system, and she had system for Muriel. At seven she rose; at eight she wiped the dishes, at nine she prac-

ticed, at ten she sewed, and at eleven she played. That is, she took her dolls and picture book out into the garden and placed them sedately in the summer house. Today she did not play house with her dolls as usual, for in the neighboring yard two girls and three boys were playing. The moment the children saw her they ran to the



MRS. CLIFFORD TELLING HER GRAND-SON HIS FIRST STORY

summer garden in Muriel's back yard.

"Hello," said one of the girls.

"How do you do," said Muriel. Of course, she was never allowed to say, "Hello."

"Come on over and play."

That was a very simple matter and in a moment Muriel was in the neighbor's yard, something she had never done before. Such wonderful beings they were. They played the most fascinating games. Presently she heard, "Muriel, Muriel, come here to mother, at once!" Of course, Muriel came.

"Why my poor little daughter, how did it happen?"

"How did what happen, mother?"

"How did you happen to go over in their yard?"

"I just went and they are perfectly lovely, mother. They are so much nicer than dolls. Mother they are wonderful!"

The cautious mother of an only child fell back in dismay. "But Muriel, I can't let you."

"Mother," said the eager little voice again, "there is the dearest little tiny girl, she is so much more fun than a doll. They know the cutest games. If I practice well, may I go back this afternoon?"

"Of course not, my daughter; of course not, don't mention it."

The next morning Muriel went out as usual at eleven o'clock, carrying her dolls to the summer house. At eleven-thirty Mary Hancock looked out the window. There, in her own back yard were the new neighbors—Muriel sitting in their midst. She hurried to the door. But before she had a chance to speak Muriel said, "Oh, here is mother; now come, mother, and be introduced." Now Mary Hancock had spent so much time teaching Muriel what to do when she was introduced and she knew that she must set the example. There was nothing else to do. Muriel's eager little voice went on: "This is Carlotta Cosetti, and this is Rosina Cosetti, and this is Clementina Cosetti, and this is Christopher Cosetti, and this is Valentia Cosetti, and this is the baby Angelica Cosetti." There was a moment's pause.

On Muriel's face was a look of confident expectancy; and Mary Hancock knew that she was expected to take each new neighbor by the hand in cordial welcome as Muriel had been taught to do in acknowledgment of introduction. "How—how do you do?" She stammered. She was hoping to escape the hand shaking. But the insistent voice of little Muriel said, "Shake hands with the lady, Valentino, shake hands. This is the way to learn to be polite, you see." Six dirty little hands were presented and Mary Hancock was forced to shake them all.

"You see, mother," said Muriel, "I

told them I couldn't come over in their yard, so they all came over here, we are having a lovely time."

"I am sorry, Muriel, but it is time for you to come in now. Yes, at once. You must have your bath before luncheon."

That night as Mary Hancock was putting Muriel to bed and hearing her prayers, she told her not to invite the children again. She gave no reason except that mother thinks best. Muriel was grieved and keenly disappointed, but she obeyed, for the next day when Mary Hancock looked out and saw all the children in her yard as usual, she called "Muriel, what did mother say?"

"You said not to invite them, mother, but weren't they dear, they came without being invited."

That night Mary Hancock appealed to her husband. "William, something must be done about those unspeakable Italians."

"What is the matter with them? They seem a good natured lot."

"Good natured, William! This afternoon I went to their back yard, and would you believe me, six children, mother, and father and four boarders are living in that house. William, do you want your child to associate with children like that?"

"Well," said William, "Is there any harm? Just don't let her play with them if you don't approve."

"I'm sure I don't know what to do for Muriel is completely fascinated with them. She's never touched one of her dolls since she's seen that Italian baby. I'll have to keep her in the house."

Just how the matter would have worked out is a question if Mrs. Hancock had not been summoned to her mother's bedside the next day. It was necessary to ask Aunt Jane, Mr. Hancock's sister to stay with Muriel and keep the house while Mary was away. Her absence was prolonged from days to weeks and from weeks to a month. The aged mother had grown worse and it was necessary for Mary Hancock to remain. One day she received a letter from Jane.

"I am sorry," she wrote, "to trouble you, but matters have gone utterly beyond my control. It is about Muriel. Don't worry, she is perfectly happy, too happy, in fact. When I first came I had no trouble, Muriel stayed quietly in the house playing with her dolls. She actually looked lonely and homesick and I felt sorry for the little thing.

"Then, one day came a sudden and most marvelous change. Muriel had gone home after Sunday School and I had stayed to church. When I opened the front door, the house seemed filled with wild screams of delight, which sent me in haste to the bath room. There, I found Muriel and the two youngest Cosetti children. 'What in the world,' I called. 'Auntie,' called Muriel, 'what do you think? They are the heathen, why didn't I know it before? They are regular heathen. On the way home from Sunday School I walked behind two men, one of them said, 'Isn't it too bad that heathen Italian family moved into this neighborhood?' Isn't it wonderful, Auntie, I don't have to go away from home to take care of the heathen, I can do it right here.'

"'But Muriel,' I said, 'Mother has said you were not to play with the Cosetti children.'

"'I'm not playing with them. I'm being a missionary to them. Being clean is next to being good, and that is what a missionary is for. I have used the very nicest soap on them, and mother's nicest wash cloths and mother's best perfumery. I don't have to grow up to be a missionary, I've started missionarying already.'

"I'm sure, Mary, I don't know what to do, she is so serious about it. All day long she teaches those children what to eat, and what to wear and how to shake hands and to wash behind their ears. She teaches them to sing, and pray and she's taught them to salute the flag. What shall I do? Shall I let it go on? On the other hand, can I stop it without shattering . . . Well, for some reason I feel that I don't want to be the one to shatter it. I'm

sorry but I had to tell you. Lovingly, Jane."

With shaking fingers Mary Hancock folded the letter. Her eyes were wet, yet frightened. Before them danced old time visions, a group of dusky, kneeling figures, with faces turned toward the saint-like, radiant face of Muriel, clad in flowing robes of white and with uplifted, beckoning hand. And then came the reality—no dusky, kneeling throng, no unapproachable aloofness, but a swarm of dirty, lively little Italian children being washed in her bath tub. "It shall not be," said Mary Hancock. "I shall write to Muriel tonight."

But she did not write that night, for the invalid mother passed away, and for many days her heart and hands were full. At last she went home, home to Muriel. Her husband was with her. He had come for the funeral. At the home station they found everyone in wild confusion. There had come a sudden smallpox scare, and many were reported to be ill, and among them was Muriel.

The frightened mother and father fairly ran up the hill toward the little house.

At the door they met Aunt Jane, "Don't worry," she said. "It is all right, it is no smallpox, only chicken pox. The doctor says she'll be all right soon. But I don't know whatever I would have done but for them. They would have taken Muriel to the pest house; if it hadn't been for them." By "them" she meant Mr. and Mrs. Cosetti, standing bashfully in the hallway. "No one would come near me," went on Aunt Jane. "Everyone was so frightened, and the officers came to take Muriel to the pest house and the Cosetti family saw them and came in and Mrs. Cosetti has never left me since."

"It ees nothing," said the little Italian woman softly. "It ees glad that I am to be the help."

Mary Hancock noticed how smooth her hair was and how clean her breast.

"Da liddle garl—she be so good to us, Signora," beamed the man. "She

teach-a da song of dees countree—'Sweet Lan o' Liberteet.' We love-a da song. We love-a da countree. We love-a da little garl."

"It ees like this," said the woman, "Da leetle girl we loves her so well. She is so good! She teech-a us so much. In my own country, I hear a story like this. A marble woman, a beautiful woman—what you call it?—was put up where all peoples who look want to be beautiful also—yes. They comed and looked and looked and looked and by and by they made smooth their hair and made clean their clothes, and their faces, so to be like her—beautiful, you know. And so it is now. And so it is now, this litle girl—what you call her? Muriel?—she ees our marble woman. My litle girls wear now the hair ribbon to tie their hair. They keep clean their faces and behind the ears and they read-a da book, and they don't play the noise on Sunday. So you see, she teech-a me too. She teach-a me to shake-a da hand and to be polite. And I teach-a you my lady, I long know this sickness, little red things on the face and my man he keep-a da child on, and cook-a da food and I stay here and teech-a you how to make the sickness go away from our litle girl. Oh, she so sweet to teach-a me, 'My Country 'Tis.' She make-a me love America. She make-a my children good, and me I make-a her well."

There was a moment's pause. Then impulsively Mary Hancock stretched out a hand to each. "Thank you," she whispered, "thank you, I am fortunate in having such good neighbors."

#### BEGINNING AT HOME

BY MRS. P. H. AUSTIN

This method is original and worked splendidly in one locality. It renders a threefold service: first, it gives young people something to do in the home town; second, it brings cheer to the invalid whom it is so easy to forget; third, it increases the income of the young people's circle. This plan was carried out in a dirty, grimy, railroad and mill town where practically no flowers grow because of the

smoke and the acid which the mill-smoke contains. A community, also, in which little activity is provided for young people.

Every Tuesday night for four weeks an intermediate group of young folks met to make paper roses. Some lovely products resulted. These were placed in a basket and on each stem was fastened the name of each person who would contribute twenty-five cents to the treasury of the missionary society. The basket of roses was presented as a birthday gift to an invalid of the congregation, whom everyone loved because of her sweet, patient spirit. She especially appreciated the names of the donors and the thought of the group of young people.

*Why not try the plan in your town or church?*

#### VITALIZING THE TREASURER'S MONTHLY REPORT

BY MRS. MINETTE H. OSBORNE,  
Erie, Pa.

The receipts in a society may be visualized by a large poster showing a house with the number of doors and windows representing special funds and pledges for specific work. When dues are all paid, the doors in front open showing a golden background. When special pledges are all in hand the windows open showing little pictures of the worker supported or the school or other project. The whole house is roofed by shingles representing the extension members who have paid. This device will prove effective in promoting the payment of pledges.

#### UNINTERESTED HUSBANDS

BY MRS. N. W. NOLEN, *Pittsburgh*

Instead of the morning paper on the breakfast table, place there an attractive missionary leaflet. Only one at a time and near the husband's plate. Select one which has on it the picture of a missionary or a native worker. Create interest by first creating curiosity. Mr. Nolen was won to the missionary cause by this method and is now an ardent supporter of his wife's missionary interests, both at home and abroad.

# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 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*

## COMMUNION OF THE SAINTS

From Tonder, Denmark, came a letter last April which said: "From Miss D., of Oslo, Norway, I received information of the World Day of Prayer some few days before its arrival. We were both very glad to be able to take part in it. I have met the thought of it once before in the beautiful book by Mary Schaeffler Platt, "A Straight Way Toward Tomorrow." In the Foreword it is said, "With a World Day of Prayer, a Committee on Christian Literature for Women and Children, and now the possibility of United Study Throughout the World we are coming into a spiritual federation of the Christian women of the world for which we have longed and prayed." Till one month ago I did not know more about the World Day of Prayer. I had some few days to inform some of my friends in Denmark and Germany, and I am sure that they have also taken part in it . . .

"It is not so that we women all over the earth are connected in prayer in one moment. But I am so glad to think that if we are faithful in this prayer over the whole earth, then the prayer is constantly advancing over the earth, and always in the footsteps of the sun.

"For Miss D. and for me it was quite strange to read the subjects for prayer for a whole week written by the young Philippine woman and the Call to Prayer addressed to women over the whole earth. We have for four years been united in prayer for the need of women over the whole earth; two years ago we arranged the following prayer sheet and one year ago the following letter to our sisters all over the world. It has been spread to friends all over but we wanted to reach

much wider. Now we understand that women on the other side of the globe have thought the same thoughts and realized them and we are glad to unite with you in prayer."

## Appeal to All Christian Women

Sent out two years ago by some Scandinavian women to friends in all parts of the world. They did not know of the World Day of Prayer until last March.

Do we not feel today, Christian women, that we should join in prayer for all who strive in behalf of awaking womanhood the world over?

A large number of women in all parts of the world are today trying to shake off the bondage imposed by sin. We, Christian women, find deliverance in Jesus Christ. Does that not mean a great responsibility? This freedom that millions of pagan and Moslem women ardently seek has been granted to us Christians by Jesus Christ. To depend on God alone is the only and the true liberty, for in Jesus Christ there exists no distinction between man and woman (Gal. 3:28); Jesus Christ wished to reveal His life in women as in men, quite independently of the sex (Gal. 2:20). As Christian women, we need to examine ourselves, whether Jesus Christ really lives in us (2 Cor. 13:5), and then assume responsibility for making known to all those of our sisters, near or far, who have not realized the truth, that independence comes from Jesus Christ, and that it is a blessing, accorded to us from His hand, to be used in His spirit and in His name.

Let us then join in prayer, asking God for the necessary guidance to serve as a help to all Christian women who stand hesitating at a parting of the ways. Ask God that He show us

that which we are called to be, as man's companion in the home, and as members of different groups or congregations. Ask Him to sanctify the woman movement in the various parts of the world. Ask that He deign to assist our sisters in the day when they break their chains, in order that each one of them may recognize in the presence of God the full extent of her freedom. Ask Him also to teach them to receive and to use that grace, in order that we may be worthy of His blessing in the establishing of His Kingdom on this earth.

Prayer in fellowship is one of His very great blessings, and Jesus Christ has thereto given a promise (Mat. 18: 19). Jesus Christ grants equally His attention to those who unitedly address themselves in prayer to Him and those who pray alone, each one in her sanctuary. Fellowship in prayer fortifies us and leads us to a communion with the Holy Spirit. (2 Cor. 13: 13). In order to reach all those who are in accord with us, we have prepared a cycle of prayer. The different topics in this prayer have been arranged according to the days of the week and are based upon the prayer of Jesus Christ to His Father. They are grouped in such a way that the request for daily bread and for the Bread of Life comes on Thursday, the day when our Lord instituted His Supper, and the prayer for remission of sins on Friday, the day of Calvary. So we begin this prayer on Monday and continue to Sunday, the day when we praise God for all his blessings and all His gifts.

It is well to realize that the ideas set forth in this letter are being born at the same time in other countries and that a great number of people already share them. It goes without saying that the fellowship of Christian women will be closer if we learn to know all the literature which treats of the question of women and which tells of the struggle in different places for the acquisition of this independence and the most certain means of attaining it.

May God permit us to serve Him, and even to suffer, if that be His will.

### Cycle of Prayer

Arranged and distributed by some Scandinavian women three years ago.

#### Monday

"Our Father who art in heaven; hallowed be thy name." We pray Thee also for ourselves, women in all parts of the earth. Thou who hast created us according to Thy image, recreate us through Thy power according to Thy original idea. Give us a pure heart and renew in us a right spirit. Mat. 5: 8; John 3: 2-3; Mat. 6: 9-13; Gen. 1: 27; Ps. 51: 12.

(Prayer for the woman movement in the old world and for the other parts of the world where women are beginning to awaken.)

#### Tuesday

"Thy Kingdom come" includes us in the ranks of those who spread the glad news of the victory of Jesus Christ on Calvary. Send us, like Mary Magdalene, to our brothers and sisters to carry to them the news of the resurrection and ascension of our Lord. Mat. 5: 4; 2 Cor. 7: 10; 2 Cor. 6: 10; Ps. 68: 10-12; John 20: 17-18; 1 Cor. 1: 27-29.

(Prayer for all feminine spiritual work; for women missionaries and those who lead youth; for the Young Women's Christian Association.)

#### Wednesday

"Thy will be done on earth as it is in heaven." Admit us women also to the service for which Thou hast prepared us, so that we may go forward. Whether these good works be small or great, permit us, through Thy enabling to receive all the abundance of Thy blessing in order to accomplish Thy holy will in everything. Mat. 5: 3; Mat. 11: 25; Eph. 2: 10; 2 Cor. 9: 8; Rom. 12: 2; Luke 1: 38.

(Prayer for girls' schools, and the education of women.)

#### Thursday

"Give us this day our daily bread," food for our bodies and for our souls. Make us in our households worthy of the bread which thou hast given, but may each, whether at home or abroad, demonstrate that we live not by bread alone but by every word which proceedeth out of the mouth of God. Revive us with the Bread of Life. Mat. 5: 6; Luke 6: 21-23; 1 Cor. 4: 2; Mat. 4: 4; John 6: 27, 35, 51-58.

(Prayer for the work of women in the home and for their married welfare.)

*Friday*

"Forgive us our sins, as we also forgive those who have trespassed against us." We give Thee thanks for having redeemed the world by the coming of Jesus Christ. Make us to be ministers of this reconciliation, that we may be Thy servants on this earth. Mat. 5: 9-10; Jas. 3: 18; Mat. 6: 14-15; Mat. 5: 44-48; Mat. 18: 21-35; 2 Cor. 5: 18-20.

(Prayer for the work of women and for the establishing on earth of peace, regardless of race, nation, class or sex.)

*Saturday*

"Lead us not into temptation, but deliver us from evil." Humble us by the thought that sin entered this world through woman. Help us that we shall not be a temptation for man, but in truth a "helpmate." Destroy all the works of the devil in us and around us, and give to us the glorious liberty of the children of God. Mat. 5: 5; 1 Cor. 13; Eph. 4: 1-3; Gen. 2: 18; Gen. 3: 12; 1 John 3: 8; John 8: 36, 32; Rom. 8: 21.

(Prayer for the work in common of men and women outside the home.)

*Sunday*

Praising Thee for the peace which Thou hast given us through the grace of our Lord, Jesus Christ, the love of God and the communion of the Holy Spirit, we place in Thy keeping ourselves and all that are dear to us. "For thine is the kingdom, the power and the glory for ever and ever." Mat. 5: 7; Mat. 25: 34-46; 2 Cor. 1: 3-4; 2 Cor. 13: 13; John 4: 10-11; Mat. 6: 25-34; Mat. 11: 28; Rom. 8: 28; Isa. 63: 9; 2 Tim. 1: 12; Rom. 15: 13.

(Prayer for all good works by women; for those isolated and lonely; for an awakening and a revival.)

Doubtless there are many who will be glad to join with our sisters in Denmark and Norway in this daily cycle of prayer. If women in other countries have been circulating prayer ideas will you not send them to the Federation or Council, that they may be shared with the wider circle?

Have you suggestions for future themes for the World Day of Prayer, or authors in other countries, for either the Program or the "Call to Prayer"? Korea, the Philippines, the Netherlands, Canada, and the United States have been represented; next year India will give us the Program and Mexico the "Call." Perhaps you

have suggestions for the variety of "Call" in future. You will note that this year it has not included a daily cycle. (See December REVIEW.)

Let us all remember to pray for peace daily at the noon hour, as designated several years ago; and we shall not forget our appointment at sunset each Sabbath when we follow the outline prepared by our friend in the Netherlands until the next World Day of Prayer, February 12, 1932.



G. MARSTON LORD



FRANK R. SOUTHARD

**RENDERING THANKS**

The Bulletin in the January issue of the REVIEW contained a couple of paragraphs about the attractive poster for the World Day of Prayer and Mr. Frank R. Southard, the artist who made it. By chance, the same issue had as frontispiece the mural he painted for the North American Home Missions Congress held last December. The January article evidenced plainly the spirit of service in which his work is done and the spiritual atmosphere that surrounded the production of the poster. It is a very real pleasure to let our readers see Mr. Southard.

Mr. G. Marston Lord has had charge of printing most of the World Day of Prayer material since the first unified observance in 1920. The writer has had business relationship with him for twenty years and has greatly valued his splendid cooperation, painstaking care, constructive suggestions and general friendliness, and so with grateful appreciation he also is introduced.

Frequently users take for granted finished products and forget those

whose work has wrought them. We eat the peas, beans, corn and tomatoes without a thought for the migrant who picked them or placed them in the cans. We read the leaflet, and while the author and organization official may be in mind, the editor, draughtsman, compositor, printer, the stenographer, sales clerk, wrapper, postman are unnoticed cogs in the machinery of production and delivery.

At our next meeting shall we not for a few moments meditate upon what the World Day of Prayer means to us who share in its inspiration, and ask God to bless those whose handiwork—often monotonous and tiring—has made this possible for us. They have sown seed in personal discomfort and drudgery; we have gathered luscious fruit of fellowship. "Lord God of Hosts, be with us yet, lest we forget, lest we forget!"

FLORENCE E. QUINLAN.

## TO WOMEN'S CHURCH SOCIETIES

BY MRS. E. TALLMADGE ROOT

Reprinted by permission from June 1930 *Facts and Factors*, published by the Massachusetts Federation of Churches and Council of Religious Education. "The Woman's Committee of the Massachusetts Federation of Churches has undertaken as its most serious task this year the study of organized woman's work in the local church." This committee consists of women of twelve denominations. Other areas might profit by similar intensive study, and contribute further suggestions and methods.

DEAR PRESIDENT:

I think we will all agree, in the beginning, that the object of the Woman's Church Society is the stimulation of effort for the local church, and for the Kingdom of God in general. For many years two lines have been emphasized—local church needs and missions—and according as the women of a church favored one or the other of these lines they gathered in groups to further their respective ends. This grouping raised barriers of thought till it was often said, "some of our women are interested only in our church, and some are interested only in missions," forgetting that God's plan for His Kingdom is a whole and not a patch-work plan, and that each

woman should, with God, see all parts as essential, though she might be a worker on one part of the pattern.

Those days have passed. With woman's entrance into citizenship she has a greatly enlarged freedom, vision and opportunity. The church society of other days does not satisfy. It does not claim the interest of all the women with their differing tastes. Today's task is too big for small groups with a vision limited to one aspect. As Frances Willard says, "One-sided advocates make a one-sided movement."

From these considerations has grown in many churches a Woman's Union with departments, where the program is a whole, with each woman interested in all and all women interested in each.

### *What Are the Advantages of a Woman's Union?*

In our busy life it simplifies effort by calling for but one set of officers, and one day of meeting, though a department may have special meetings if occasion arises.

It is a Union which expects all its members present on its day of meeting, and all have the benefit of the program, be it Missionary, Social Service, or Citizenship.

### *What Are the Advantages of Departments?*

They enlist more women because they give a variety of interests.

They give a more complete picture of God's plan for building the kingdom.

They increase the activities and interests of the whole church because of the larger vision introduced.

### *What Departments Are Needed Today?*

*Devotional*, because on the prayer life and spiritual vision depends the vigorous life of the Union. This is the department which should deepen the spiritual life of the women of the church.

*Home Church*, because the Woman's Church Society is really the moth-

er of the church, and, like every good mother, must be a housekeeper, needlewoman, and creator of right social life, in visitation, family gatherings and recreation.

*Missionary*, because there is a great unfinished task in the world, and no woman can slacken her efforts till Jesus' Gospel of healing, teaching and preaching is carried to every corner of the earth. This department is set for education, prayer and gifts.

*Social Relations*, because it is necessary as Christian women to feel our oneness with the unfortunate in our own community, with our sisters in industry, with our world through international relations, with all the family of God through race relations. This department has a most fascinating program of education and friendly contact with community, industry, internationalism, and racial groups.

*Citizenship*, because the 19th Amendment has made it a Christian obligation to register and vote intelligently and conscientiously. This department should keep the women informed of moral and welfare issues and legislation that they may cooperate for law observance and protection of society.

Under these departments may be grouped other interests as the local needs demand.

#### **MRS. WILLIAM FRASER MCDOWELL**

Clotilda Lyon McDowell, wife of Bishop McDowell, passed away suddenly at her home in Washington, D. C., December 27, 1930, and was laid to rest on the last day of the old year in Delaware, Ohio, where her college days were spent in Ohio Wesleyan University.

In the homegoing of Mrs. McDowell the Federation of Woman's Boards of Foreign Missions has lost a warm friend of many years. She has served the organization with unstinted devotion since its inception. Her unflinching courage brought inspiration and cheer, and her insight and spiritual

perception was a never failing source of strength and confidence. Out of a rich experience of personal relations and denominational work she made a valuable contribution to interdenominational associations and to conferences on peace and law enforcement.

Mrs. McDowell has held many positions of importance in church organizations. She was President of the Women's Foreign Missionary Society of the Methodist Episcopal Church from 1908 to 1921.

One of her great interests was centered in the training and leadership of Nationals, and her own Society honored her on her retirement in 1921 by establishing the Clotilda Lyon McDowell Fellowship Fund. More than thirty young women of other lands have, through this fund, enjoyed the privilege of graduate study in this country. Through them her ideals of life and service are entering into the building of new civilizations.

The beauty of her face, and the radiance of her personality will long be a happy memory and inspiration to the lives of those who knew Mrs. McDowell.

#### **ACTIVE AND PASSIVE MEMBERS**

Too few persons carry the burden of the church program in many churches. For the sake of the spiritual development of the members, as well as in the interest of a fair distribution of work, as many as possible of the membership ought to be assigned to definite tasks.

An illustration of the situation frequently met with is seen in a tabulation covering 12 city churches with a total resident enrollment of 2,877. It was found that 2,182 of these members had no task whatever for which they were responsible in the work of the church.

On the other hand, two members had six tasks each, 13 had five tasks, 27 had four tasks, 72 had three tasks, 166 had two tasks and 415 had one task each.

A total of 1,148 definite pieces of work were being performed by 659

members, while 2,182 members were deprived of the benefits of personal responsibilities in the church program.

Many of these nonofficial members, no doubt, were vital influences in the lives of their churches, but many more in all probability were receiving more than they gave.

The statistics of many churches would tell a similar story. What is the situation presented by your own church directory?

In the active participation of the passive connection of its members lies at least one of the reasons why a certain church forges ahead or why another lies dormant.

—*Ohio Christian News.*

### WORLD COURT MATERIAL

From December, 1930, *Christian World Education News Service* printed by the Council of Christian Associations

Now that the World Court is once more [prominently in the public thought], there will be an increasing demand for information about it. Here is a list of some of the material available:

*The World Court: The History, Organization and Work of the Court.* March, 1930. The American Foundation. Free.

*The World Court: Fifty Questions Answered.* Replies are based on official documents. The American Foundation. Free.

*The Permanent Court of International Justice*, by Charles Evans Hughes. An illuminating address given by Mr. Hughes on his return from serving as a Judge of the World Court. The American Foundation. Free.

*Foreign Relations Bulletin Number 7* (Revised Edition). This gives a résumé of the negotiations in regard to the adherence of the United States to the World Court, and the text of the Protocols, with explanations. The American Foundation. Free.

*Article by Senator Gillette* analyzing the Protocols. The American Foundation. Free.

*Speech by John Davis on the World Court.* The American Foundation. Free.

*Secretary Stimson's Letter to the President.* The American Foundation. Free.

*The World Court*, by Mahley O. Hudson of Harvard Law School. World Peace

Foundation. Paper, 30 cents; cloth, \$1. (The latter edition carries the record to 1929, whereas the paper edition stops with 1928.)

*The United States and the World Court*, by Philip C. Jessup of Columbia University. World Peace Foundation. 155 pp, 40 cents.

*The Permanent Court of International Justice*, by Vera Micheles Dean. Foreign Policy Association Information Service. December, 1929. 37 pp, 25 cents.

*Should the United States Join the World Court?* Leaflet. Federal Council of Churches. \$1.50 a hundred.

### INDIA

From *Presbyterian World News*, January, 1931.

India is a land of contrasts, but it is a land of opportunity for the missionary. There is opportunity for a clearer message. The nonchristian looks at the Christian Church, even though he is told not to look at the missionary but at Christ. As we judge him by his mode of living, so he judges us. It is easier to work when the Church at home has so many voices raised against such evils as war, exploitations of men, women and children, race prejudices and inequalities. Whatever is done to incarnate the spirit of Christ in Christians in America opens doors of opportunity to us here. The world is smaller than it was, and educated Indians are critical.

—*An India Missionary.*

### CHURCH MILITANT AGAINST WAR

United Press dispatch in New York *Herald Tribune*, December 12, 1930.

The church should forbid military service in event of war, Archbishop Nathan Soderblom of Sweden said in his speech accepting the 1930 Nobel peace prize.

"The church hitherto has not fulfilled its duty in preventing war," he said. "It therefore has failed, and this failure the church ought humbly to confess, and strive to the utmost to improve its influence. The church must fight against every government that wilfully prepares war. Our peace activity must be more energetic. Only by a fight against the 'old Adam' can peace be obtained."

King Haakon and Crown Prince Olav were present at the address which was applauded enthusiastically.



# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### Wanted: Eighty New Workers

**T**HE Latin America Evangelization Campaign is committed to a five years' program which calls for eighty new workers. It is aimed to place in each of the twenty republics of Latin America a missionary couple accompanied by a trained native evangelist and wife, exclusively for evangelistic work. They are to be supported by the Latin America Evangelization Campaign, and are to help all missionary work in their territory. Each group will be furnished with a tent and given ample supplies of literature.

The Bible Institute in San Jose, Costa Rica, will supply many of the native evangelists. The San Jose headquarters offers a unique training ground for these new missionaries who will spend at least one year in the study of the language and people.

### Sunday School in Mexico

**M**ISS MABEL YOUNG, of Puebla, Mexico, writes in the *Watchman Examiner*: "Two of our Normal girls take turns in teaching in the little Sunday school at San Mateo. A year ago, only three or four people were interested, but a man and his wife offered their living room as a meeting place. When others realized that the hated Protestants were holding services, they became very angry, and tried to prevent the continuation. Amid stone throwing, many dark looks and expressions of disapproval the work has continued and the group attending the services has grown. A nurse or the pastor from Puebla or other worker talks to the adults while a student teaches the children.

### From the Interior of Brazil

**S**EVEN or eight years ago Rosalvo Goulart, a faithful believer in Araguay, moved further interior with his few household effects, twelve children, an ox cart and a few yoke of oxen. After a long journey of more than 300 miles he found a lonely spot near where the interior states of Mato Grosso and Goyaz touch the states of Minas and Sao Paulo. There he drove some stakes and covered them with a thatched roof to establish his home. He took his Bible with him and began telling his neighbors about Jesus. Soon there was a large group of inquirers in that lonely interior of Brazil.

One morning I set out to visit Senior Rosalvo and to explore that unevangelized region. One day as we were crossing a river we found a ferryman who asked: "Where are you fellows going; to hunt diamonds?" "No, we are going to hunt souls for Christ." With a look of utter astonishment he said: "Souls? What's that?" We told him the wonderful story of Jesus and His love for men. He wanted to know more and asked: "Isn't there any book that tells about this religion?" "Yes," we replied, "there is a book and it is called the Bible." He had never seen or heard of a Bible but we left him reading the Old, Old Story. This man is a type of a vast multitude of Brazilians. There is not one minister of the Gospel in all this region.

It was a joy to preach the Gospel in the humble home of Senior Rosalvo to scores of eager listeners. He has lit a candle in that little corner of the great nation of Brazil and light is breaking everywhere.—Rev. J. R. Woodson, in *The Christian Observer*.

### Protestants in Brazil

**T**HE following information, printed in the *Evangelisches Missions Magazine*, has been sent by Pastor Rudolf Becker of Candelaria, Rio Grande do Sul (Brazil).

The Brazilian Baptists, numbering about 32,000 members are carrying on missions among the Indians in the Amazonas Territory.

An interdenominational mission is working among the Indians in Matto Grosso. This is supported by Methodists, Presbyterians and Independent Presbyterians.

An appeal to undertake Indian missions has recently been issued by the Evangelical Lutheran Synod of Santa Catharina, Parana and other states. This is known as the field of the Lutheran Gotteskasten.

A regular mission has been carried on for over half a century by the Southern Methodists, the Southern Baptists, the Presbyterians and the Episcopalians of North America, by the English Congregationalists, the Swedish Baptists and the Missouri Lutherans. As a result several congregations, many of them self-supporting, have grown up. The membership of the above mentioned churches is estimated at about 300,000 and that of the Protestants originating from Germany, at about 250,000.

### World Gathering in Rio

**T**HE Eleventh World's Sunday School Convention is to meet in Rio de Janeiro, Brazil, in July, 1932. This will be the first time the Convention has met in South America and is the first world gathering of Christians ever held in Brazil.

Dr. Robert M. Hopkins, the General Secretary of the World's Sunday School Association recently returned from a visit to Brazil, Argentina, Paraguay, Uruguay, Chile, Peru and Panama, where he held conferences with Sunday School representatives.

Since travel is expensive in South America and distances are great, it is hoped that regional meetings may be

arranged for such centers as Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; and Montevideo, Uruguay.

The progress of the Sunday Schools in Latin America is encouraging. The enrollment will total no less than 225,000. Of this number more than half are to be found in Brazil. Next come Argentina (including Uruguay and Paraguay), 29,747; and Chile, 25,582.

Statistical reports are gathered of Sunday School enrollment every two years and the last report for 1930 showed an increase of 10.6 per cent. Emphasis is laid in Brazil and elsewhere upon the expanding program of religious education through daily vacation Bible schools, week-day schools and young people's organizations. Mission schools everywhere give much attention to religious education as an integral part of the educational task.

### Missions in Venezuela

**F**URLOUGHED missionaries from Venezuela are kept from their work by reason of the fact that no foreign clergyman or ordained foreign missionary is allowed to enter the country. Missions affected include the Presbyterian, the Scandinavian Alliance, the Swedish Evangelical Free Church and the Orinoco River Mission.

Mr. W. Reginald Wheeler has issued the following statement:

The "Law of Foreigners," decreed by Congress on July 1, 1923, contained the following articles:

"Section I—Art. 6: For the entrance of priests or ministers of any church whatsoever there is required the special permission of the Federal Executive in each case.

Section II—Art. 15: The declaration of exclusion shall be issued by the President of the Republic and endorsed by the Secretary of Interior Affairs, and shall be published in the Official Gazette.

Section III—Art. 27: Against the decree of exclusion (or of expulsion) no recourse is permitted.

Special permission from the Federal Executive, transmitted through the Minister of Interior Affairs, is

required for the entrance of a foreign clergyman. Since September, 1930, no such permission has been given. This situation has developed out of the contest between the Government and the Roman Catholic Church. Similar contests have occurred recently in Mexico and certain other Latin American countries.

## EUROPE

### Peace Plans for Twenty-Seven Nations

ON JANUARY 21st a cable message from Geneva announced that twenty-seven nations had pledged themselves to preserve peace in Europe. Their solemn manifesto is expected to put an end to war-talk and to go far toward reestablishing economic and political stability. "The machinery of the League of Nations is to be used to prevent any resort to violence." The signers of the manifesto include France, Great Britain, Germany and Italy. Committees have been appointed to study methods for solving various problems and for promoting unity, if not union, among the European nations.

### Socialists and the Gospel in Belgium

TODAY, in Belgium, the Socialists and Liberals are taking up the cudgel in the defence of missionaries of the Belgian Gospel Mission against the opponents. God makes use of political parties to further His own ends, although the Socialists themselves are conscious of nothing but their antagonism to the Roman Catholic party! The Socialists do not come to the Gospel meetings, but nevertheless, when we are attacked by posters and the papers, their own official organs come out justifying us and belaboring the Catholics for their opposition.

Recently, during tent meetings at Arlon, in southeastern Luxembourg, the papers attacked us bitterly and placards denounced us. One was even posted on our Gospel car during the night. We were denounced as spies and heretics—political agents of the

great Protestant nations who were thus seeking to seduce Belgium from her ancient religion and to hand her over to the Great Powers. The City Council was divided, one part, declaring in our favor. The Burgomaster himself sent us secret word to "hold fast." When a mob of 800 people, stirred up by priests, sought to assail and destroy our tent, not only did the mounted police protect us, but groups of Socialists themselves formed a cordon around the tent to keep the mob from cutting the tent ropes. We praise God for many conversions, among them being one of the very ringleaders of the riot; for the large numbers that attended the after-meetings, and for the wonderful way that public opinion was turned in our favor at the end of the meetings. Since the close of the meetings, we have been able, through the gift of a friend, to buy a building in this city of Arlon, where we shall install a permanent worker.

Burgomasters or Mayors of other cities are often favorable to us. We believe that this movement of God in Belgium is already laying hold of some of the intellectuals. The head Judge of the Court of Ghent has become deeply convicted and is coming to the meetings.

Great blessing has also attended the special distribution of Scriptures and tracts—a million and a half having been distributed during this year of the Centenary of Belgium's political independence. This large distribution is the greatest that has ever occurred in one year in the history of the country. Mr. Van Lierop, head of the station at Ghent, has had permission to hold open-air meetings anywhere in this great city.—*Ralph E. Norton.*

### Swedish Missions

SWEDISH missions in China represented by seven societies, are passing through severe straits. The mission schools have had to be closed pretty generally, although the work of evangelization has been permitted to go on. But the Lutheran high school in

Taohwalun is having a hard struggle. In the Congo region, in Rhodesia and in some parts of India Swedish missionaries are experiencing great movements toward Christianity. Their medical work is increasing in Portuguese East Africa, Turkestan, Rhodesia and India. The mission in Mongolia, which is said to be the only Protestant one in the field, has been almost exterminated during the last year.

In the home field conditions are encouraging. Both the Church Mission and the Fosterland Stiftelse have been able to wipe out their debts. In the public schools, missions have become a regular subject for study and at the university of Upsala a chair has been established for the history of missions with Dr. Westmann as the professor.

#### **Methodist Church in Russia Closed for Observing Christmas**

**A** PRESS report states that the First Methodist Church of Leningrad and the only one in Russia has been closed by the bolsheviks after enjoying immunity for many years. The charge against the church was that of conducting an illegal Sunday-school and with having had a Christmas tree and distributing gifts among the children.

The Leningrad Soviet ordered the arrest of the members of the church board, the organist and the leaders of the congregation, forcing Anna Ek-lund in charge of Methodist activities in Russia to leave the country.—*Evangelical-Messenger*.

#### **Stranded Russian Refugees**

**T**HERE are at present one hundred and four Lutheran refugees from Russia stranded at two places in Persia. In the course of their escape, they lost all their property and are reduced to penury. The appeal comes for help to supply them with food and clothing, and to assist them ultimately in securing transportation to countries where they may find permanent

homes and labor to support themselves and their families.

German-Russian refugees, aggregating eight hundred, have escaped from Siberia, and are now stranded in Harbin, Manchuria, China. Of these, about two hundred are Lutherans and the others are Roman Catholics, Mennonites and Baptists. The very small German Lutheran congregation in Harbin has been strained beyond its strength in the effort to give all these refugees shelter, food and clothing.—*John A. Morehead, in The Lutheran*.

#### **AFRICA**

##### **Portuguese Restrictions in East-Africa**

**T**HE educational inspector of the Colonial Government of this territory recently placed before the Government council certain proposals for the control of the Portuguese missions in the regions subject to the government. According to these regulations all missions must secure written permits to work. They must state a definite locality where they intend to work and must render annual reports to the Government. Their members must be clerical and the governor-general must pass on their program. Foreign languages are prohibited and the native dialects are allowed only if the pupils learn Portuguese at the same time. All textbooks must be in Portuguese. The missions may not sell their property and may use it only for missionary purposes. Such a legislation against missions has heretofore not been attempted by any other colonial government.

##### **Notable Industrial School in Africa**

**T**HE Frank James Industrial School of the West Africa Presbyterian Mission was established as a memorial to a young man who was killed by a wounded elephant while on a hunting trip to Africa. The young man's sister made a gift to the Presbyterian Board of Foreign Missions specifying that the money should be used to pro-

mote industrial training of African boys.

Slowly the work progressed. A tailor class was begun with a few yards of cloth and a second-hand sewing machine. A small sawmill outfit was purchased and shipped to Africa. Today the work has expanded to include, a complete planing and molding outfit, a blacksmith shop, and many sheds in which tailoring, carpentering, tanning, furniture making, ivory carving, brick making, and other industrial activities are carried on. In addition there is a printing press manned by the native workmen. The work of this industrial school is transforming the whole life of the people about it, while at the same time it touches their lives with Christian ideals.—*Ilion T. Jones, in The Presbyterian Advance.*

#### Catholic vs. Protestant Teaching

ONE difference in the influence of Roman Catholic and of Protestant missionary education on the African is revealed in an unintended testimony by a French traveler, Christian de Caters, in the *Colonial and Maritime Dispatch*, printed in Paris, April 24, 1930. Roman Catholic teaching tends to keep the African servile and dependent, while Protestant training seeks to develop a godly personality and strength. The quotation from the *Boletim da Agencia Geral das Colónias*, of Lisbon, is as follows:

"In my voyage to Portuguese Africa I met a certain number of religious missionaries and whether their nationality was French, Alsatian, German or Portuguese, for all of them I always felt esteem and even admiration. I sympathize less with American missions although they may also accomplish a worthy work of civilization. . . . If a former pupil of one of the missions proposes to contract himself to a planter or to the head of any enterprise, the employer will take him without hesitation should he come from the White Fathers. He prefers such a one to the pupils of the [Protestant] "clergyman" in whose teaching he has no confidence. It is not that the latter may be giving bad counsels, but his teaching tends to develop in the native a very real feeling of his own personality, of the freedom of his judgment,

of his independence, ministering to him intellectual food hardly appropriate to his worth. The religion taught by the Catholic missionaries, their precepts of humility and of respect for the established order, seem more nearly related to the mentality of the negro, who in the regions of Angola is the most primitive of beings."

#### Ka Ci Lemi, Ka Ci Ganyala

YOU may not be familiar with this language. It is the motto of the Galangue station of the Angola Mission in West Africa, the station which is the special project of the Negro Congregational churches. The meaning is, "If it is not heavy, it is not worth while." The Angola Mission has just celebrated its Jubilee. Here is the contrast between 1880 and 1930.

Then: Three white men from America bring presents of cloth, but no rum. These newcomers are objects of suspicion, since they claim to seek no ivory, rubber or slaves. Their unwilling hosts are the Ovimbundu, a virile people numbering about a million, mostly traders and slave hunters. They have no written language. They have no god save fierce and implacable spirits. They are slaves to the witch doctor and to fear. They live in stockaded villages composed of square mud huts thatched with grass. Polygamy, slavery and cruelty prevail.

Now: The raids of native kings have ceased. There are towns and cities, auto roads and a railroad from the coast with two trains a week, as a result of the introduction of European civilization. There are five mission stations with over thirty resident missionaries; four self-supporting and self-governing churches with a membership of 4,000; 300 native pastors and preachers; 6 boarding schools; 160 primary village schools enrolling thousands; Currie Institute, a union higher training school for young men; Means School for girls; clinics in all stations with 50,000 treatments yearly; 700 per cent increase in native development in fifteen years with no increase in the missionary force. The work has been

heavy, but who will say it is not worth while?—*Congregationalist*.

#### Among African Prisoners

**A**RCHDEACON DANIELL, a missionary of the C. M. S. in Uganda, has recently been carrying on evangelistic work in the prisons in Kampala. About 200 out of 700 prisoners attended the voluntary service on Sunday and the weekly Bible class. One man, a baptized Christian, heard the Gospel message and one of the first things he did on being released was to go to the C. M. S. mission and ask for their prayers. The Archdeacon says that it was a delight to see this man walk up to the house, after five years imprisonment, free once again. "There was a spring in his step and a joy on his face which indicated not only physical freedom but, I hope, real and definite conversion and determination to serve God."

#### Suahili Bible

**A**NEW translation of the Bible into Suahili (Swahili) became imperative for two reasons. First of all, the Suahili, which only thirty years ago was almost entirely unknown to the great nations in the interior of Africa, is today conquering all of tropical Africa with unbelievable power. This is regarded as a language miracle that is unique in history. At present, according to careful estimates, the Suahili is being spoken by about twenty millions of people and is gaining adherents. It is said also that in Africa the printed word reaches farther than the spoken. The second reason is that the translation made by the British Universities Mission was published about fifty years ago. At that time it was necessary to use Arabic words as being expressive of religious ideas of the Christian faith, such as sin, faith, grace, righteousness, hope, comfort, peace. These Arabic words carried with them the Mohammedan connotation and this made it difficult for the Africans to form correct ideas about the Christian religion.

The Berlin Mission therefore began the translation into modern Suahili. Missionary Klamroth finished the translation, and in 1926, Missionary Roehl was sent out to revise the work. A native pastor in Dar-es-Salam, when he had read the new translation of the Epistle to the Romans, exclaimed, "Now at last I am beginning to understand what St. Paul means to say to us!"

The German Evangelical Missions of East Africa have united in the publication of this great work and the Wurttemberg Bible Society has undertaken its printing. Last summer an edition of 3,000 copies was sent out to Africa.

#### WESTERN ASIA

##### Islam and Modern Culture

**G**OTTFRIED SIMON a well-known authority on Moslem conditions writes in *Der Pionier* on the question whether Islam will weather the present crisis. In considering the contributions of modern culture, he quotes the following interesting memorial from the rector of El Azhar University to King Fuad concerning reform plans for the University of Cairo. The Rector, Muhammed Mustafa-al-Maraghy is himself a man of orthodox persuasion, which makes the letter all the more noteworthy.

It has always been the custom in the Moslem religion that certain individuals spread the faith and defend it against all errors of science, and convince the faithful. The Koran itself teaches us that we should study the creation of God. Islam is therefore not opposed to science, but rather places the educated man on a higher plane than the uneducated. Our former teachers were right in studying history. We are grateful to them for books which they wrote. Unfortunately the spiritual leaders of the last century have suffered only such books as harmonized with the ancient traditions.

The teachers of Islam must be in the lead in culture, they must acquaint themselves with other religions, they must know Arabic well and must study modern sciences such as general history and sociology. The lamp of El Azhar University has grown dim and must be cleaned. The history of religions must

be studied. It proves the superiority of Islam. The knowledge of natural science is also necessary, in order to understand the Koran better, and for the same reason, the Arabic language, history and philology. Modern educational methods and methods of research must be acquired. The legal practice needs reforms. Hence the university must be completely reshaped.

#### **Ibn Saud a Unique Character**

ONE of the most striking figures in modern oriental life is the famous Abdul Aziz Ibn Saud, since 1926 King of Hedjas and Nedjd. By means of a bold military action, carried out with the help of twenty-five followers, he occupied the city of Riadh in 1914 and placed himself on the throne of his ancestors. During the war he assisted the English against Turkey for which he received in the years 1917-1923 half a million pounds sterling. He is thus in a position to buy airplanes and other valuable European imports. This he managed, according to Gottfried Simon, without essential returns to England and by skillfully evading existing treaties.

His chief supporters are the so-called "Brothers" (Ichwan) who are blindly devoted to him. They are organized into 120 communities on the original Islamic pattern. They have brought about a complete revolution in inner Arabia. The power of the kingdom is no longer vested in the cities, but in the old-style Bedouin believers. By means of this organization the king, as did Mohammed before him, overcame all his opponents and just as then Arab tribes voluntarily submitted, so now the whole kingdom of the Shammars fell into his hands without a stroke of arms and entirely by the persuasion of the "Brothers." These former "real defenders of the true faith" now wage only holy wars: they fight against the unbelievers. Therefore they also call themselves Muslimin or Muwahhiddin, i. e. believers or confessors of the one-ness of God. The name "Wahabis" which is customary among us, is only a nickname, from Mohammed Abd Wahab, who died in 1750.

Simply attired, as was the custom of the Prophet, and sitting in a simply furnished room, this king, Ibn Saud, extends his hand to even the poorest Bedouin and eats at the same table with ministers of state, clerks and chauffeurs. He also imitates the Prophet in marrying frequently and frequently changing his wives. He judges according to the old law: a head for murder, a hand for theft, the right foot and the right hand for robbery. Today the pilgrim may travel unmolested even through inner Arabia. It is perhaps the first time since the days of the Prophet that one may travel unarmed and even carrying great valuables, for Ibn Saud is inexorable. He once had fifteen conspirators executed at one time while he sipped his coffee. He is a man before whom men tremble, but whom they love, a man who sees his life's task in the spread of the ancient faith. The Bedouin tribes, who were formerly only nominally Moslem, have become zealous defenders of the faith. The movement is spreading even into southern Arabia.

#### **Burying Hatred in Turkey**

PRES. CASS REED of International College, Smyrna, reports on his visit to Ankara (Angora), the capital of the Turkish Republic: "Turkey and Greece were burying old hatreds. Across the splendid avenue below the Grand National Assembly Building the words in Greek letters, 'Kalos Elthete,' or 'Welcome,' appeared above a pillar in the well-known Greek blue and white, with Greek national arms, cross and all, prominently displayed! And this was put up by the Turkish Government in honor of the Greek who, eleven years ago began war for the possession of Turkey itself! Now he was welcomed as an ambassador of goodwill! I had dreamed that perhaps my grandchildren might see Greeks and Turks thus fraternizing, but here, only seven years after the signing of peace, the miracle had been achieved.

"During my stay in Ankara, I had

the pleasure of interviewing the Minister of Education, Essad Bey, and the chief permanent under-secretaries. I received cordial assurances of cooperation, and am convinced that our schools will continue to receive the encouragement and assistance of the Department of Education. Ankara is truly a remarkable city. A few years ago it was nothing but an unkempt town, with miserable houses, narrow streets, and nothing to commend it but an impregnable position. Now, it is a modern city, with broad streets, splendid buildings, modern conveniences and all the marks of an up-to-date city.

## INDIA, BURMA, CEYLON

### Changing India

**I**N RELIGION India's aspirations are many and complex. Old customs, old habits and sanctions are decaying and many people are frankly perplexed. The orthodox are insisting that salvation can be found only in a return to the Vedas, the old Hindu scriptures. India's intellectuals, however, recognize that such a movement can never be successful. Many are trying to modernize Hinduism. An increasing number are finding in Jesus the ideal and power for life. The latter attitude is especially evident in the seniors of a Christian college in India who have spent nearly four years within its halls.

In the educational field Christian missions have had and are having an enormous influence. Gradually, however, government is assuming direct control over this field of activity, especially in elementary education. This means that future mission policy must aim at quality rather than quantity.—*Rev. Bryan S. Stoffer.*

### The Gospel by Post in India

**M**R. JOHN CHOWDHURI, of the Mission to the Aristocracy of India, writes from Cocanada, on September 29th, as follows:

We send the Gospel by postal system to the inaccessible Princes and Princesses of India at the time of

special anniversaries or other personal celebrations. Our message has been accepted with great cordiality. These high-class people have been supporting idol worship in India. We include the intelligentsia of the land as well as unconverted Anglo-Indians. We trust in the promise given in Isaiah 55:10-11. A great educationalist who was in touch with us by postal system came to us some time ago and was baptized. His grandmother also was baptized. A high-class widow was rescued and is now in a Wesleyan Home. My forefathers came from a high caste to Christianity, and our Hindu widows' condition has been heart-rending.

At our annual meetings we present the Word of God to Bible holders among the Princes and intelligentsia. We are in need of a fund to enable us to invite Christian scholars to deliver addresses to the educated non-Christians in several centers of this vast country. Our polyglot work has been much helped by the Scripture Gift Mission and there are a few Indian Princes who send donations.

### Pasumalai Rural Uplift Society

**W**HEN the suggestion was made at Pasumalai, India, that a society be formed for students and teachers which would enable them to express themselves in voluntary service to the community, the missionaries were amazed at the response. So many wished to join what eventually became the Pasumalai Rural Uplift Society, that an organization of committees was necessary to take care of the volunteers! The members elected a certain number of leaders for each committee, and there is now being carried on ten different projects, including adult education, with a night school, a reading room, together with a rural education library, a committee on propaganda, a cooperative society, a farm demonstration committee, which studies important phases of agricultural development and methods, a committee on village health and sanitation and temperance, studying all

questions affecting the physical health and well-being of villagers, and committees on problems of rural administration, recreation, games, baby welfare and village industries.

#### India Missionaries Address Indian Christians

**WE** HAVE received from the Rev. J. Z. Hodge, Secretary of the National Christian Council of India, a copy of the following letter:

#### TO OUR CHRISTIAN BRETHREN IN INDIA AND BRITAIN:

We, a group of Indian and British Christians at Kodaikanal, who believe that God's will is fellowship and brotherhood, venture to send out this message and appeal to our brethren.

We have no hesitation in associating ourselves with the aspirations of India to achieve an equal and honorable place in the family of nations. We are convinced that all parties are sincerely seeking although along different lines what they feel to be the best interests of India. At the same time we are deeply distressed by the increasing spirit of distrust and bitterness between Britain and India as revealed in the present struggle.

The time calls for a spirit of magnanimity and acts of conciliation on all sides without which, we feel, the purpose of all who are seeking India's highest welfare cannot be achieved. Believing strongly that the only lasting solution will be reached through frank discussion in a spirit of mutual trust and sympathy we express the earnest hope that there may be held a Round Table Conference which will be truly representative of all parties and interests.

We appeal to our brethren throughout India and Britain that they will pray earnestly and continually, both in their private and public worship, that God's will for India may be revealed and obeyed. We also appeal to them at this juncture to avail themselves of every opportunity to promote a spirit of mutual understanding and goodwill and to regard it as a primary duty to share in all activities which will make India truly great and truly free.

#### An Indian Official Visits Allahabad

**K**USHAL PAL SINGH, Minister of Education of the United Provinces, India, made the following statement regarding his impressions of the work of the Allahabad Agricultural Institute, Allahabad, India, last November:

Through the courtesy of Dr. Sam Higginbottom I paid several visits to the Agricultural Institute, and the more I see of it the greater I am impressed with the splendid work that it has been doing. The Institute covers an extensive area which has been transformed into smiling fields and lovely orchards. Most of the agricultural implements are prepared at the workshop attached to the Institute where the teachers are engaged in research work of one kind or another.

Dr. Higginbottom has undertaken to train fifty district board teachers in agriculture and in other subjects connected with rural reconstruction. These pupil teachers, who at first had considerable hesitation in doing manual labor in the fields, are now devoting themselves whole-heartedly to this work. Their training is not only confined to the precincts of the Institute but in order to widen their outlook they go to places of importance in and near Allahabad.

Dr. Higginbottom and his workers deserve high commendation for their efforts in the cause of economic regeneration in these provinces. The Doctor is not only himself imbued with the spirit of service and sacrifice but also infects others with the same. This is the type of institution that India needs most at the present moment.

#### Contrasts in India

**I**NDIA is a land of contrasts, but it is a land of opportunity for the missionary. There is opportunity for a clearer message. The non-Christian looks at the Christian Church, even though he is told not to look at the missionary but at Christ. As we judge him by his mode of living, so he judges us. It is easier to work when the Church at home has so many voices raised against such evils as war, exploitations of men, women and children, race prejudices and inequalities. Whatever is done to incarnate the spirit of Christ in Christians in America opens doors of opportunity to us here. The world is smaller than it was, and educated Indians are critical.

—An India Missionary.

#### CHINA

##### A Chinese Message to America

**T**HE General Assembly of the Church of Christ in China, representing the churches which have developed from the missionary work of

western missionary societies, met in Canton last October and adopted a message to western churches asking their fellowship in intercession.

In its message to western churches the Assembly said in part:

"The Church of Christ in China is facing a situation which is most challenging both because of the unusual difficulties as well as the unparalleled opportunities. As never before must we lay hold on spiritual resources and we exceedingly covet your cooperation in adventurous, importunate intercession.

"(a) That our Christian youth in large numbers may recognize the call to the challenge of the ministry as the most profitable investment of their lives.

"(b) That our Christians may in a larger measure discover and manifest the radiance of our religion, and make their Christian faith contagious.

"(c) That our leadership may be given courage to joyously follow the will of God as they discover it concerning the perplexing problems they are facing, such as Christian education in view of government restriction on worship and religious instruction, and other problems.

"(d) For the Chinese government, especially for those Christians who are serving the government, that vital religion may be given its proper place in the new emerging state.

"(e) That the will to Christian unity may be fostered and strengthened and that hitherto untrodden pathways may be found whereby the separated Christian communions can arrive at complete spiritual and organic unity.

"(f) That Christian youth of the West with a positive Christian faith and with a passion for Christian service may in large number find it as the will of God for them to come to China to cooperate with the Chinese Church in the task of creating a Christian China.

"(g) That the Five-Year Movement may continue to grow in the might and strength of the Spirit of God, to the end that all the resources of our Chinese Church may be utilized to achieve the objectives of this movement, namely, the deepening of the spiritual life of our Christians and the doubling of our church membership."

#### Chinese Women Christian Doctors

THE catalogue of the Hackett Medical College at Canton, China, with which are associated the Turner Training School for Nurses and the David Gregg Hospital reports as follows:

During its thirty years of service the Hackett Medical College has graduated 188 young women. Of these 47 per cent have gone into private practice, 16 per cent into the service of Missions and the remainder into the work of government or native charities. The course covers four years and 67 students are enrolled this year. The aim of the school is to graduate Christian women physicians. All students attend daily chapel and Sunday morning church services. The purpose of this missionary medical college is significantly stated:

"To save life and spread the true Light."—*Francis Shunk Downs.*

#### Presbyterian Policy in China

THERE seems to be no restraint placed by the Chinese Government upon the preaching of the Gospel in churches, chapels, markets or homes. On the contrary, the almost universal report is of an unparalleled receptiveness to the Gospel on the part of the Chinese people, and even among the students of government schools.

The Board of Foreign Missions of the Presbyterian Church, U. S. A., has adopted a statement that says:

"In view of the fact that our evangelistic missionaries are fewer by 15 per cent than in 1925, the Board would cooperate with the Chinese Church's great Evangelistic Movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

"A very serious situation confronts educational mission work throughout China. The Nanking Government demands the registration of Mission Schools of all grades, insisting that Senior Middle Schools and Colleges shall not require students to pursue religious courses or attend religious exercises; nor 'entice' students to elect religion; that schools of lower grade shall exclude religious courses

and exercises. The educational authorities have refused passports to Chinese students expecting to pursue religious courses abroad, and have prohibited the holding of daily vacation Bible schools. A protest by the Church of Christ in China and eleven other ecclesiastical organizations against this 'denial of religious liberty' in the name of religious liberty having been rejected by the Minister of Education, the Board feels that, pending conference with the field as to the continuance of our schools under these conditions, it will not be wise to ask the Church to expand its educational work in China at this time. The Board, however, cherishes a strong hope that wiser counsels will soon prevail in the Chinese government, opening the way to enlarged Christian educational service."

#### Religion in Bridgman School

**B**RIDGMAN School, of Shanghai, faces the problem of how to maintain fully the objective of the school—to give Christ to the students and train up Christian leaders for China, under new and adverse conditions. A communication from local authorities to Bridgman School received during the summer states that Bridgman has:

1. No library.
2. No equipment.
3. Teachers whose methods are old-fashioned.
4. Its pupils know nothing but the heavenly Father. Will Bridgman please remedy these defects?

The missionaries believe the local authorities need more information regarding the school which has over 1,500 books in its library; possesses good average equipment; while its pupils pass the government examinations and its teachers have made good records in other schools.

Bridgman School, which is conducted by the Woman's Union Missionary Society, is fortunate in its principal, Mrs. C. C. Chen, and its local board composed chiefly of Chinese Christians. The teaching staff are deeply interested in their school

work and in the spiritual welfare of the pupils.

By giving up the primary building as a school building, and by holding religious services entirely outside of the school proper and outside of school hours, they are able to conform to Government regulations which forbid teaching Bible as a part of the curriculum in primary and lower middle school grades.

Thus far it is permitted by Government to teach Bible in high schools and colleges provided it is put on a voluntary basis. Nearly the whole school voluntarily elected to study the Bible and almost 150 girls are enrolled in the classes. These Bible classes "are very much in earnest" and student prayer groups are being better organized.

The older girls have again opened the school which they conducted last year for outside children who have no chance to go to school. They teach Bible, singing, Chinese reading, writing and arithmetic. They also teach games. This little school meets after school, from four to six in the afternoon, and at present the enrollment is about forty. The girls like to do it as a part of their service for Christ and for China.—*The Missionary Link*.

#### More Missionaries Needed

**A**PLEA that more missionaries go to China as an offset to Soviet propaganda was made by Miss Eliza P. Cobb, who has recently visited China, at the fifty-sixth birthday celebration of the Women's Board of Foreign Missions of the Reformed Church in America, held in New York last month. She said:

"In China the missionaries now have two courses open to them—one is to register their schools and throw Christian teaching from the curriculum; the other is to teach religion and run the risk of having the schools closed.

"The Soviet program is to wipe the Church of Christ out of Russia and out of China in five years. Contrast

that with the program of the Church of Christ in China, which is to double its membership in five years. It is reported that 3,000 Chinese youths are now being trained in Moscow and will be sent back to China to spread communism. The call comes from the Christian Church in China for more Christian missionaries."

#### Protestants and Catholics in China

**T**HE Chinese Recorder reports that the Catholic Missions in China for the year 1929, show a "net" gain of 29,000 converts over the number that have been killed or that died from privations. Twenty-four missionaries, two of them bishops, suffered death by martyrdom. Theological students increased during the last two years by 687, so that at present all the seminaries and theological schools report 4,765 students.

The Protestants also have a martyr catalogue. From 1924 to 1929 twelve Protestant missionaries were murdered and fifty-nine kidnapped. Among Catholics during the same period, twenty-one were murdered and thirty-nine kidnapped.

#### Chinese Ready to Hear the Gospel

**I**N THE district of Paotingfu in Chili Province, there is an open door for the Gospel. "In all my days in China I have not seen it so wide open," said Rev. William A. Mather, D.D., who has been in the field for 28 years.

"Over ten years ago I could not preach with liberty. This year members of Bible classes are extraordinarily keen to hear. I constantly preach in the country. Two years ago I went to a village where there was only one inquirer. The people welcomed me. For a week they crowded in to hear the Gospel. When it was time for me to leave, they asked 'Why do you go? We have just begun to get a grasp of the Gospel.' In one place the innkeeper invited me inside, gave me tea and urged me to stay rather than go on to another place, as the people thronged inside to hear the Bible message. In another place an entire village stood in the bitter cold all day just to hear the Gospel."

While such interest lasts, the evangelistic forces of the mission are eager to improve every opportunity. With this open door there is also opposition. Communism and atheism among certain groups are rife, but the common people in North China today are ready to listen to the message of life and hope which Christianity offers.—*Letter, Rev. George H. Trull.*

#### JAPAN-CHOSEN

##### Japan's Increased Population

**T**HE national census of last October shows a population of 64,447,000 which is a gain of over 4,000,000 in five years. These figures are for Japan proper and do not include the mandated islands of the Pacific, nor Korea, Formosa, and Saghalien. The increase is larger than was generally believed, and the concern which Japan has felt in the last decade over the inability of the land area to support so large a population is not without foundation. Much attention has been given recently to the settling of colonies in South America. Official statistics issued by the Social Bureau of the Home Office indicate that an average of 500 people committed suicide each month during 1930.—*Alliance Weekly.*

##### Sports Day Changed

**T**HE head of the Educational Department of Yokohama Prefecture announced recently that they had changed their interscholastic sports day from Sunday to week days in order that the Christian schools might take part.—*The Congregationalist.*

##### Educating Korean Women

**K**OREA, with one sixth of the population of the United States, has only one college for women. But Ewha college has trained most of the leading women in Korea during its twenty years of history. One finds the former students (with eighty-six alumnae) in almost every field open to women—in church work and social service,

medicine, education and business. Best of all, these college graduates are establishing such homes as Korea has never dreamed of before, where husband and wife are equal intellectually, socially and economically, live together in mutual respect and love; where children are reared with intelligent and loving care and given an opportunity to develop the best that is in them.

The Methodists have set themselves to giving Korean women a chance for higher education. There was no college at all when Miss Lulu Frey began in 1910 but since 1925 the enrollment has grown and the staff has been increased until there are now 161 students and 35 on the faculty.—*Alice R. Appenzeller, in The Christian Advocate.*

#### Early Handicaps in Korea

WHEN Rev. Henry M. Bruen left for Korea in 1899 there were no roads in the country and transportation was over trails by little ponies, or coolies carrying baggage on their backs, while passengers were carried in chairs (a box between two poles). Even Chinese wheelbarrows and jinrikshas (the Japanese man-pulled wheel chair) were unknown in Southern Korea at that time. The Koreans had never seen a wheel. The huts were of stone and mud, thatched with straw. Glass was unknown, and oiled paper was used in the windows. Dirty rice and dog meat soup furnished the chief food. Cows and bulls carried heavy loads and did the rough plowing and were killed and eaten when too old or too sick to work. Very little milk was used. Water was undrinkable until boiled on account of typhoid. Smallpox was universal and leprosy was common.

Mrs. Bruen, who recently died in Taiku, helped to establish a school and two hospitals at Taiku, while 60 churches in that province were under Mr. Bruen's care. Their daughter has cabled her offer to take her mother's place.

#### ISLANDS OF THE SEA

##### An Unusual Mission Board

THE Marshall Islands were under the German Government until after the great war when they were given over to the Japanese, one stipulation being that the Islanders should continue to be taught Protestant Christianity.

Japan agreed and sent out there four Japanese Protestant pastors as missionaries and has now increased that number to six.

The Japanese Government pays the salaries of these missionaries, provides each with a dwelling house, gives a medical allowance and an allowance for each child. The Government pays passage back and forth, granting a furlough every three years.

The missionary makes a report to the Japanese Government but there has been no interference with the Christian work. A non-Christian nation is thus sending out Christian missionaries to another people.—*Mary E. Tracy.*

#### A Moro Baptized

AN ENCOURAGING and inspiring start among the Moros has been made by Dr. Frank Laubach at Dansalan, Lake Lanao, and the missionaries are already beginning to experience an answer to the prayers and efforts of past years in behalf of this Mohammedan people.

Last December I stood before a row of seven high school boys kneeling in front of the congregation at Camp Kiethley, Lanao. They had been examined and were being baptized in profession of their faith in Jesus Christ. One of these boys was the first Mohammedan boy to confess his faith in Christ in that province. He was Chickiting Pagayucan, a senior in the Lanao high school. He had made his own way for eight years and today is in Silliman Bible School. He has dedicated his life to medicine or to the Gospel ministry. For three years he had been studying the Bible and attending Sunday-school and then

gave his heart to God and accepted Jesus Christ as his Saviour.—*Rev. Frank J. Woodward.*

#### Successors of John G. Paton

**I**N THE northern part of the island of Ambrim in the New Hebrides there are 2,500 natives to be evangelized, and at the stations round the coast there are native teachers waiting wearily for a pastor and leader.

Who will go and volunteer to take up the work for the sake of Christ?

In September the station of Tongoa will fall vacant through the resignation of the Rev. O. Michelsen. This island has a large number of young people who need to be trained in Christian life and faith to face the temptations which civilization is bringing to their doors.

#### NORTH AMERICA

##### Workers in the United States

**O**F THE 122,000,000 people in the United States, one-third, or 41,000,000, are children under sixteen, while there are 38,000,000 men and 37,000,000 women between sixteen and sixty-four, according to William M. Steuart, director of the census. About 49,000,000 persons reported themselves as having gainful occupation. Some 10,000,000 women report gainful occupations, while perhaps 23,000,000 more are keeping house. The 11,000,000 men who are farming constitute less than one-quarter of the gainful workers as against 45 per cent in 1880. Nearly a third of our workers are now in manufacturing and mechanical pursuits, while clerical occupations employ about 7 or 8 per cent of the total. Successive censuses only emphasize the rapidity of our industrialization.—*The Nation.*

##### Census of Religious Bodies

**T**HE Federal Census of Religious Bodies gives us many interesting facts. Out of every 100 persons over 13 years of age in the United States, 55 are church members. Five women are members to every four men. Fifty-two per cent are in rural churches

and 58 per cent are in city churches. Two hundred twelve denominations are listed, more than half of which have less than 7,000 adult members. Three out of every ten are Roman Catholics with 13,300,000. The Methodist Episcopal Church comes second with 3,700,000. The Southern Baptist, third, with 3,330,000. The Negro Baptist has 2,900,000. The Jews, 2,930,000. In proportion to population, church members are most numerous in the East and South while it decreases as we move westward. Protestants are in the majority in every State except Utah. Church membership is increasing almost exactly with the population. The number of Sabbath school scholars is 21,000,000 as compared to 24,740,000 in the public schools. The parochial schools are growing rapidly but the Roman Catholic Sabbath schools are declining. Three out of every eight ministers in the 18 leading white denominations and three out of every four of the three leading Negro bodies are not graduates of either college or seminary. Church property is valued at \$3,840,000,000, but many churches did not report. Parsonages are valued at \$500,000,000. The Roman Catholic and Jewish school property is valued at \$7,000,000,000.—*The United Presbyterian.*

##### Investigating the "Y."

**O**NE of the hopeful signs of life in an organization which the churches have sometimes found occasion to criticize is its appointment of a group of wise men, headed by the Rev. William J. Hutchins, president of Berea College, whose purpose is to reexamine and to restate the purpose and message of the Young Men's Christian Association. This association was originally founded in England, under the leadership of a layman of the Anglican church, as a group of religious young men whose purpose was to lead to "conversion" their companions in offices and warehouses. In America its attitude broadened, as the result of a stirring plea made by

Bishop Potter in Boston, and it provided social and athletic clubs for those who could not afford to meet the full expense of such activities. Some branches of the "Y" have become purely athletic clubs, in which the more "religious" activities, if they persist at all, have no integral relation to the chief work of the organization.

This commission emphatically asserts that the chief purpose of the Y. M. C. A. is to build a fellowship of boys and men, to "associate them in Christian living, and to help them discover and to accept the full means of Christian discipleship for their lives and society." To accomplish this in any adequate fashion, the Y. M. C. A. must be more than an athletic and social club, with a few Bible classes and prayer-meetings unequally and irrelevantly yoked to it. Changes are needed, and it is hopeful that their governing principle is declared to be the widest possible interpretation of the Gospel of Jesus.—*The Churchman*.

#### Too Many Episcopal Churches

THE elimination of half of the central-city Protestant Episcopal churches in Philadelphia is urged by the Hon. Roland S. Morris, former United States Ambassador to Japan and chancellor of the Diocese of Pennsylvania.

Mr. Morris has been associated with the affairs of the Episcopal Church for many years, and has three times served as a deputy to the General Convention.

The central-city churches, of which there are eight prominent ones, represent a total investment of more than \$7,500,000, of which over \$4,000,000 is devoted to endowments. Any one of them, Mr. Morris said, thirty-five years ago had more members in its Sunday-school than all of them have to-day. Unrevised membership lists of the eight churches, Mr. Morris declared, show a total membership of less than 6,000, too small a group to warrant the large investment. He suggested that the two most historic,

and perhaps two of the others, be retained in order that the new conditions of today might be met.—*The Churchman*.

#### Florida Missionary Assemblies

LAND booms come and go but many visitors from the North are not dependent on such circumstances for their interest in Florida. Americans from most of the forty-eight states add to the population of that peninsula during the winter months. They include men and women of all classes, but most of them seek health and refreshment in the warmer climate of the South. Many are earnest Christians and generous supporters of missionary work. Some of the best schools and churches are found in Florida and several large and influential Bible classes.

Among the notable activities that have found a place in Florida are the winter schools of missions. These have now increased to ten, under the leadership of Mrs. Henry W. Peabody, Advisory Chairman. They have brought together missionary speakers from all over the world—men and women who have devoted their lives to serving Christ and their fellowmen. They have braved the dangers and hardships of war-stricken China, the fever-infested jungles of Africa, the plague and cholera of India, the heat of the tropics and the rigors of the Arctic regions. This year ten missionary assemblies were held in Florida between January 16th and February 6th—in Palm Beach, Miami, Tampa, Lakeland, St. Petersburg, Clearwater, Orlando, Haines City, Deland, and Stamford. The speakers included Mrs. Peabody, Mrs. Helen Barrett Montgomery, Dr. Robert H. Glover, Dr. Walter Lingle, Dr. Robert Dyer of Africa, Mrs. Induk Kim of Korea, Rev. J. H. Brady of Japan, and Dr. Rosalie Morton of the Red Cross.

#### Negro Community Center

THE Negro girl who comes to Baltimore for the first time has a place to stay—

The Negro working girl has a social center—

Ten organizations have a place to play basketball—

Persons who love music may learn to play an instrument—

Above all, the love of God is given a real expression among members of the Negro race. This is through the Sharp Street Memorial Community House of Baltimore, one of the few institutions for work among Negroes which are a part of the World Service of the Methodist Episcopal Church as it is administered by the Board of Home Missions and Church Extension.

The community house, erected in 1921, provides a meeting place for thirty-two organizations. There is a dormitory of twelve rooms and a laundry. Special interest is taken in the girl who makes only a living wage and who chooses the community house as a home. Young women and girls going to the city as strangers are accepted in the dormitory over a period of adjustment. In addition to the dormitory, there is a circulating library and game room, a gymnasium, tearoom, roof garden, and meeting rooms available for rental purposes.

An average of 966 persons take advantage of the community house each month.

#### **Newspaper Evangelism for Chinese**

**T**HE American Missionary Association has aided and encouraged a unique enterprise for the promotion of Christian interest among Chinese in the United States. A Chinese woman, resident in Portland, Ore., who has a rather unusual initiative and devotion to her own people, is working out a plan for giving to substantial Chinese merchants in various cities of the United States a year's subscription to the *Chinese Christian Intelligencer*, the leading interdenominational Christian weekly paper in China. "Newspaper evangelism" has been a very successful method in Japan and this regular sending of Christian newspapers to the shops in Chinatowns where Chinese congregate

will be one of the most effective missionary agencies. The Chinese are eager readers, and each paper will no doubt influence several persons.

#### **Eskimos Attend Church**

**T**HE Eskimo of the far North, according to *The Northern Cross*, a publication of the Barrow Mission, goes to church most religiously, and the population of any village may be known from the attendance upon church on Sundays. If this drops upon any given Lord's Day, it is an unquestioned fact that a number have gone to summer camps or that distant traps have detained men from home. When all are in the village, the attendance runs close to three hundred, and has gone over that figure. The average attendance during the last year has been 179. All who are present at Bible school remain for church service.—*Presbyterian Advance*.

#### **GENERAL**

##### **Roman Catholics**

**S**STATISTICS compiled semi-officially, but regarded by the Vatican as substantially correct, report at the end of 1929, the Roman Catholics in the world numbered 341,430,900. Of these 109,097,000 were in North, Central and South America. (Counting the total population of Latin America as Roman Catholic.) European Roman Catholics numbered 208,882,000; Asiatic, 16,536,900; African, 5,330,000; Australian, 1,585,000. This seems obviously an exaggerated estimate and is probably based on the total number of members of families one of whom occasionally attends a Catholic church.

##### **A Buddhist World Alliance**

**T**HE first World Congress of Buddhist Youth was held in Honolulu with a view to the formation of an international union. The idea is to form an international union after the pattern of the Protestant World Alliance in order to make Buddhism known. A missionary society is to be formed for active Buddhist propaganda in opposition to Christianity.



## BOOKS WORTH READING



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

**The Pastor and Religious Education.** By Harry C. Munro. 227 pp. \$2. Abingdon Press, New York.

The author knows whereof he writes and as Director of the International Council of Religious Education, has had wide experience. The purpose of the book is to assist the average pastor to find his own proper place and to direct the educational program of his church, and it is refreshing to find that this is the author's solution rather than the multiplication of additional machinery. Some of the following questions are intelligently discussed, and each chapter has a brief bibliography: Should the church keep pace with modern educational methods? Why do young people leave the church? Is the Junior Church the best way out? Can religious education remain a layman's movement? Does a director solve the problem? Can the minister take on another task? How can the pastor become his own educational director?

The treatment of these various themes is thoroughly up-to-date and generally satisfactory. We are surprised, however, that missions do not have a larger place on the proposed program of religious education, and that the importance of the baptism of fire and of intercessory prayer in the whole process is not sufficiently emphasized. There is excellent information regarding the necessary machinery, and the author advocates simplicity. One would like to learn more regarding the motive power and the dynamic of religious education. It is not left out altogether. "The teacher who works quietly from week to week seeking to guide the growing person into a truer insight in spirit-

ual matters, and into a more consistent Christian practice in daily conduct, has as much assurance of the cooperation of the Holy Spirit as has the evangelist who convicts the sinner. Unfortunately, the teacher has often assumed that his or her part of the process was a merely human undertaking; that after this human process of teaching and learning had been carried to a certain point, the students should be turned over to professional leadership, who would, in some mysterious way, bring about conversion and decision through the cooperation of divine forces. The seeding and cultivation are the work of the teacher, the harvest that of the evangelist."

S. M. Z.

**A History of Science and Its Relations With Philosophy and Religion.** By William Cecil Dampier-Whetham. 514 pp. \$4. Macmillan. New York.

This is a work of the first magnitude—one of the ablest, most profound, and yet most intelligibly written of the numerous books on the subject. The author, a great English thinker and scholar of Cambridge University and Winchester College, justly says that no story is more fascinating than that of the development of scientific thought—man's age-long effort to understand the world in which he finds himself and that the vast and imposing structure of modern science that has resulted is perhaps the greatest triumph of the human mind. Nor does man's interest stop here. How are the revelations of science regarding the earth, man and the universe related to the revelation of God in the Bible and the needs and aspirations of the human soul? After

tracing the history of science from its beginnings in the ancient world to the latest developments in biology, anthropology, physics and philosophy, the author concludes that "it is possible to accept the fundamentals both of science and of religion, and wait patiently for time to resolve discrepancies." We are confident that the thoughtful reader of this volume will concur in the judgment of *The New York Times* that "as a whole it far surpasses in excellence any one-volume work of the kind that has so far appeared in the English language."

A. J. B.

**Porto Rico and Its Problems.** By the Survey Staff of The Brookings Institution, Washington. Illustrated. Indexed. 707 pp. \$5.00. 1930.

This is a rich storehouse of reliable information about Porto Rico—its area, climate, resources, population, agriculture, industries, economics, finances, education, social conditions, public health, government and religion. Anything and everything that one wishes to know about this interesting island is here. The study was undertaken at the request of various agencies in Porto Rico, by seven trained experts of the Brookings Institution, under the guidance of its director, Victor S. Clark, formerly commissioner of education in Porto Rico. The recent activity of the present governor, Theodore Roosevelt, in making known the distressing conditions in the island, lend special timeliness to this volume. It will enable us to know more about the people who have been under the American flag for over thirty years, and to take a more intelligent interest in their problems and welfare.

A. J. B.

**The Romance of the Black River—The Story of the C. M. S. Nigeria Mission.** By F. Deaville Walker. 267 pp. 5s. Church Missionary Society, London.

The author is well-known as a writer on African themes, an expert in missions, and with extensive personal knowledge of West Africa. The book is not intended as a complete

history of the Nigeria Mission, but rather a panoramic view of the unfolding of a great enterprise in which not only God's guiding hand is everywhere evident, but also human heroism and devotion of a high order. It opens with the cry of the slave in the dark days of old Abeokuta, (1821-1837). It tells of the discovery of the Black River, of the Niger expedition in 1841, the founding of the first station, beginning of a church, and the decade of expansion, 1851-1860. We read how Crowther founded the Nigeria Mission, how it had dark days, how the Black Bishop was ordained, and how, finally, the work expanded to the Central Sudan, and those who toiled in tears saw a new Nigeria, with highways opened for the Gospel and a bountiful harvest after the long seed-sowing. It is a wonderful story, well told, and the end of it is not self-congratulation but an appeal to complete the task. "This is no time to slacken our efforts. The door of opportunity stands wide open before us. The peoples of Nigeria, by their very needs, call us. The work still undone, and the work half-done, call us. The possibilities and promise of the future call us. And in these things, if we have ears to hear, we shall surely detect the voice of Christ Himself, calling us to go forward in His Name."

S. M. Z.

**"Uncle Sam's Attic."** By Mary Lee Davis. \$3.50. W. A. Wild Company, Boston.

All leaders in missionary effort are glad to get a book that will furnish background and atmosphere for the missionary story. Alaska has been rich in this kind of material. A number of books have been printed in the last decade relating to Alaska. These have been of varying merit. Now comes at last a definite book on Alaska. Mrs. Davis' book is written in a sprightly manner. It has all the factual information a book of this sort ought to carry. It is brimful of that ethereal quality called atmosphere. Even the most unimaginative can scarcely read this book without get-

ting a whiff of pure reality from the Northland. It is so entertainingly written that it may be read aloud to the home circle, and this is about as severe a test as can be applied to a nonfiction book.

Mrs. Davis lived in Alaska, loves Alaska and knows its immense length and breadth. She finds a place in her capacious affections for all of the underprivileged native tribes. She does not exclude the sturdy pioneer who is making history in the growing cities and developing prairies of what was once called "Seward's Folly," in the days of our national ignorance.

This Book demands a place in the mind of everyone who wishes to know about Alaska, or who loves Alaska, or who is interested in Alaska from any angle whatever. A. J. M.

**African Stories.** By Albert D. Helser, F.R.G.S., illus. 8vo. 223 pp. \$1.75. Revell. New York.

After eight years as a missionary in Nigeria, Mr. Helser has some interesting stories to tell. Many are folk tales revealing native beliefs and moral ideas. Some are translations of native material and give an insight into African customs and culture—especially of the Bura people. The fifty-five stories are of very unequal merit but they reveal the character of the people, their virtues and their vices, without moralizing by the missionary.

Among other subjects the tales give African traditions as to the origin of death, the beginning of trouble, the future life, the use of charms, spirits and friendship. They help us to understand the African and his background.

**Forty Years on the Labrador—The Life Story of Sir Wilfred Grenfell.** Ernest H. Hayes. 128 pp. Revell. New York. \$1.25.

One who notes the wide publicity that is given to the work of Dr. Grenfell may well wish that like general recognition might be given to dozens of other missionaries in Asia and Africa whose devotion and achievements

are as great. Although much has already been written about this worker among lonely fishermen on the coast of Labrador in many newspapers and books, including his own autobiography, there is room for this additional volume which makes an appraisal of his character and work that modestly prevented Dr. Grenfell from doing. It is an inspiring narrative of an inspiring life of unselfish and splendid devotion to Christ and humanity.

A. J. B.

**What Do Present-Day Christians Believe?** By James H. Snowden. 357 pp. \$2.50. Macmillan. New York.

This generation bristles with questions. There are indeed those who accept their inherited religious ideas as they accept their citizenship, and no more think of questioning the former than the latter. But many people, particularly among the young, want to know the whys and the wherefores.

The Church is feeling the effect of this unrest. The scientific teaching in colleges and universities has undermined some of the traditional ideas. How shall the Church deal with young men and women who say that they cannot reconcile the old faith and new knowledge? To meet them merely with authority or rebuke is worse than futile, it is suicidal. Wherever that method has been tried, it has alienated questioners from the Church.

The Rev. Dr. James H. Snowden, prominent among the religious leaders, shows a more excellent way in this book. He dodges nothing, but frankly faces modern problems. He adopts the method of questions and answers. He states a full hundred questions about God, Christ, man, sin, salvation, miracles, inspiration, the Church, and well nigh everything else that people are asking today. Each question is fairly stated, and then answered briefly, clearly, and in fine spirit. Doubters are not scolded, but tactfully persuaded. Dr. Snowden holds firmly to the evangelical position and makes the Christian faith and life clear with a sweet reasonableness. Pastors and

Christian worker should read it and pass it on to troubled friend.

A. J. B.

**Orpheus, Myths of the World.** By Padraic Colum. 327 pp. \$5. Macmillan. New York.

This sumptuous volume is a treasury of the ancient stories that once expressed the religious ideas of countless millions of human beings and, while now relegated to the realm of mythology, have a deep human significance for those who read them today. The editor has ranged over a wide field, giving us the sacred myths of many peoples—Egyptian, Babylonian, Persian, Jewish, Greek, Roman, Celtic, Finnish, Icelandic, Indian, Chinese, Japanese, Polynesian, Peruvian, Zuni, Mexican, and Central American. These legends come down from a far-off time and give the reader a vivid conception of the doubts and fears, the loves and hates and longings of men who, centuries ago, groped in the twilight of history and amid the mists of superstition. Some of them lend deeper meaning to St. Paul's reference on Mars Hill to "an altar with this inscription, 'To an Unknown God' whom ye worship in ignorance." An introductory chapter helpfully discusses the significance of mythology, and twenty full-page engravings by Boris Astzybasheff, enrich this interesting and suggestive volume.

A. J. B.

**The Sarcophagus of an Ancient Civilization.** By George L. Robinson. Illustrated. 495 pp. \$7.50. Macmillan. New York.

Whether a Christian scholar writes on mathematics or archæology, he betrays the presence of the Master. This sumptuous volume deals primarily with an ancient civilization and the extraordinary story of its discovery and significance is vividly portrayed. Dr. Robinson spent thirty years in the making of this book and paid five long visits to Edom. The book is divided into three parts which deal respectively with Petra and its

famous ruins, Edom its geography and geology and the people who built up the old civilization. The author traces the romance of the discovery of this vast city, lost for a thousand years, and when suddenly almost by chance found again, its glory was indelibly carved in its rock-cut ruins. Beautiful illustrations portray the architecture of temples, monuments and ancient altars. The land of Edom occupies a large place in Old Testament geography, and Dr. Robinson illuminates the text by constant references to Old Testament history. Four chapters are special contributions by missionaries, two by the late Dr. George E. Post on Petra and the Botany of Edom, one by Professor Stewart Crawford on the Arab shrine at Mount Hor, and another by Professor Alfred E. Day on the Geology of Edom. Missionary readers, however, will turn first to the interesting stories and descriptions of the ancient religions and present-day Islam which are woven into the volume. The chapter on the alleged tomb of Aaron, which is a famous shrine for Moslems, is of special interest. The Gospel messenger has not yet come to the present Edomites.

S. M. Z.

**The New Sanhedrin or The Revision of the Trial of Jesus.** David L. Cooper, Author and Publisher, Los Angeles, 80 pages. 50 cents.

Solomon Shwayder, a Jewish lawyer of Denver, and a group of his friends met in March, 1929, to organize a movement which is like to have historic significance. The proposal is to "issue a Call from Jerusalem to all Israel throughout the nations of the world, for the assembly of a Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth."

In this booklet the author publishes the official documents which have been

issued in connection with this movement, together with three studies of a prophetic character which bear upon it, and an exposition of the steps already taken or to be taken before the final decision will be rendered. Because of its possible influence upon Jewish and Christian interpretations of the person of Jesus, there is much interest in this movement. This little book gives the facts as far as they are now known outside the organization committee.

J. S. C.

**James Hannington.** By J. Johnson Leak. 12mo. 64 pp. 1s. Pickering & Inglis. London. 1930.

This mischievous, lovable lad was started on a business career at fifteen. He had many opportunities for travel and was fond of hunting. When he was converted he entered Oxford to study for the ministry and proved to be brilliant as a student and clever as an artist. After eight years in the ministry at home he went to Africa, where later he suffered martyrdom at thirty-eight. His life is full of inspiration but while this story is simply told it is too much of a summary to greatly interest the children for whom it is written. Bishop Hannington's pen drawings are fascinating.

**Preparing the Way for Paul.** By F. W. Derwachter, Ph.D. 165 pp. \$1.75. Macmillan. New York.

It is not generally recognized that shortly before the Christian era Judaism had become a great missionary religion. How its monotheism and high ethics had appealed to the Gentile world. How its insistence upon its nationalism emphasized by its reaction against Christianity cut the roots of this appeal. How the history of this movement reveals a background of experience built upon so successfully by Paul. How its rise and decline furnish significant lessons for the present-day missionary. All this is treated in a scholarly and very readable way in this book. Dr. Derwachter, a one-time missionary himself and now a college professor of Greek, maintains

that Paul's way was prepared not alone by the Roman and the Greek but also by the Jewish propagandist. His story of this proselytism makes very interesting reading both for the student of Paul's writings and for him who would copy his methods.

J. C.

**Through the Lands of Nyanza.** By Wm. J. W. Roome, F.R.G.S. 208 pp. 5s. Marshall, Morgan & Scott. London.

Those who have read the author's former volumes, especially, "Through Central Africa," and "Tramping Through Africa," will gladly welcome this further volume, which is a companion to the former. It is characterized by the same first-hand observation, thorough knowledge, vivid descriptions and sympathetic account of missionary work. He has roamed across the Dark Continent a dozen times, studying the native tribes, their languages, manners and customs, their superstitions, and the work of the missionaries who are devoting their lives to African evangelization. The book recounts enough adventures to satisfy anyone who wants thrills. It is a capital missionary book, and it evokes stronger faith in the power of the Gospel of Christ to transform human lives. The illustrations are particularly good.

A. J. B.

*A Jewish Calendar for 1931* has been issued by Rev. S. B. Rohold and Dr. W. M. Christie of the Mount Carmel Bible School at Haifa, Palestine. This mission is conducted under the auspices of the British Jews Society and is doing a notable work. The "calendar" not only contains the dates of the Jewish year, compared with the Christian year, but a list of all the Jewish feasts and fasts, Biblical and traditional, with brief explanations. The introduction describes the origin and growth of the Jewish Calendar and its changes. The feasts and fasts and anniversaries are accompanied by scriptural references. There are interesting notes on the Talmud, a list of false Jewish Messiahs from 114 to 1930 A. D., and explanatory notes on

various festivals and anniversaries. The editors call attention to the fact that no Jewish Messiah ever appeared, claiming to be the fulfilment of Old Testament prophecy, until after the advent of Jesus, the Christ.

### BRIEF MENTION

**Pioneerig for Jesus.** The story of Henrietta Hall Shuck. By Thomas S. Dunaway, D.D. 157 pp. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. The author has enriched the literature of missionary biography by this account of a consecrated missionary wife who, although dying at the early age of 27, will live in the history of missions as the first American woman to be appointed for missionary service in China and the founder of the first Christian school for Chinese children.

**Sketches from Missionary Life in Spain.** by Ernest H. Trenchard. 120 pp. Marshall, Morgan and Scott, London. 2s. 6d. A short but interesting account of incidents, persons and custom from the personal observation and experience of a Protestant missionary in Spain.

### NEW BOOKS

**Adventures in Philosophy and Religion.** James Bissett Pratt. 263 pp. \$2. Macmillan. New York.

**Amazon and the Andes.** Kenneth G. Grubb. 296 pp. \$5. Dial Press. New York.

**Christian World Facts, No. 13.** 44 pp. 15c 10 or more 10c. Foreign Missions Conference. New York.

**Christians in China Before the Year 1550.** A. C. Moule. 203 pp. 15s. S. P. C. K., London, or Macmillan, New York.

**The Challenge of Russia.** Sherwood Eddy. 278 pp. \$2.50. Farrar and Rinehart. New York.

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

**Evangelical Christianity in the Philippine Islands.** Camilo Osías and Avelina Lorenzana. 240 pp. U. B. Publishing House. Dayton.

**Joan's Handfull.** Amy LeFeuvre. 312 pp. 2s 6d. Pickering & Inglis. London.

**India's Religion of Grace and Christianity Compared and Contrasted.** Rudolph Otto. 143 pp. \$2. Macmillan. New York.

**Junior Stewards of the Bible.** Helen Kinsbury Wallace. 75c. Revell. New York.

**Japan Mission Year Book—1930.** Edited by Paul S. Mayer. 375 pp. 2.50 yen. Kyo Bun Kwan. Tokyo.

**The Land of Behest.** C. E. Padwick. 145 pp. 1s. 6d. Church Missionary Society. London.

**The Mirror of the Months.** Sheila Kaye-Smith. 68 pp. \$1.25. Harper. New York.

**Morals of Tomorrow.** Ralph W. Sockman. 331 pp. \$2.50. Harper. New York.

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

**The Pastor and Religious Education.** Harry C. Munro. 227 pp. \$2. Abingdon Press. New York.

**The Pacific Islands—A Missionary Survey.** J. W. Burton. 120 pp. 3s. 6d. World Dominion Press. London.

**Rainbow Missionary Stories.** Stella M. Rudy. \$1.50. Revell. New York.

**The Reform Movement in Judaism.** Rabbi David Philipson. 504 pp. \$4.50. Macmillan. New York.

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

**Tailum Jan.** A. T. Houghton. 114 pp. 2s. 6d. Marshall, Morgan & Scott. London.

**"We Wrestle."**—Report of the C. I. M.—1930. 42 pp. London.

**Annual Report Board of Foreign Missions, Reformed Church in America.** 128 pp. New York.

**Confucianism: Ethics, Philosophy, Religion.** Frederick Starr. 250 pp. \$3. Covici-Friede. New York.

**European Imperialism in Africa.** H. L. Hoskins. 118 pp. \$1. Holt. New York.

**Six Great Missionaries of the Sixteenth and Seventeenth Centuries.** David Jenks. 252 pp. 7s. 6d. Mowbray. London.

**Korea of the Japanese.** H. B. Drake. Illus. 226 pp. 12s. 6d. Lane. London.

**The Jew and His Neighbor: A Study of the Causes of Anti-Semitism.** James Parkes. 202 pp. 5s. Student Christian Movement. London.