

June 22-25—INTERNATIONAL CONFERENCE ON AFRICAN CHILDREN, Geneva, Switzerland.

June 22-26—WORLD CONFERENCE ON STEWARDSHIP. For information communicate with the Rev. John A. Ingham, D.D., Progress Council, 25 East 22d Street, New York City.

June 25-July 3—GENERAL CONVENTION, CONGREGATIONAL AND CHRISTIAN CHURCHES, Seattle, Wash.

June 26-July 6—M. E. M. CONFERENCE. Silver Bay, N. Y.

June 29-July 6—GENEVA SUMMER SCHOOL OF MISSIONS AT GENEVA, WISC. This is an Interdenominational school and among the first to give International Religious Education credits. It offers courses, under outstanding instructors, in Bible and Mission Study, Methods, Handcraft and Parliamentary Law. For information address: Mrs. George P. Lottich, 3253 Wilson Ave., Chicago, Ill.

\* \* \*

#### PERSONALS

DR. S. H. WAINRIGHT, for forty years an American Methodist missionary in Japan, was recently decorated by the Emperor "for distinguished service to the Empire." That service consisted in giving a Christian literature to Japan. Dr. Wainright is supported by the Francis Street Methodist church, in St. Joseph, Missouri.

\* \* \*

CHARLES N. WONACOTT of Portland, Oregon, has been elected Treasurer of the Presbyterian Board of National Missions.

Mr. Wonacott served as associate general secretary of the New Era Movement for two years and since 1924 has acted as corporation advisor.

\* \* \*

MISS M. JOSEPHINE PETRIE has resigned as Director of Specific Work of the Presbyterian Board of National Missions. Over thirty-two years ago she became secretary of young people's work and was responsible for the promotion of home missions in Christian Endeavor Societies and Sunday schools.

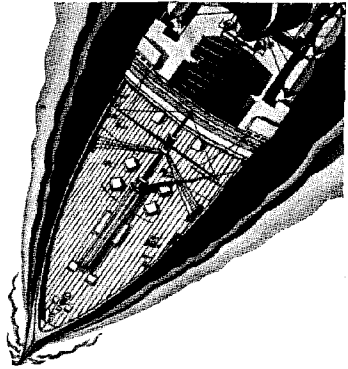
\* \* \*

REV. HENRY C. McDOWELL of Galangue, Angola, Portuguese West Africa, a missionary of the American Board, has been awarded a gold medal and an honorarium of four hundred dollars by the Harmon Foundation, which makes annual awards to Negroes who have done outstanding creative work.

\* \* \*

DR. SAMUEL GUY INMAN, Secretary of the Committee on Cooperation in Latin America, was operated on for hernia in Callao, Peru, on April 10th. He is expected home in New York early in May.

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# THE MISSIONARY REVIEW of the WORLD

DELAVAN L. PIERSON, *Editor*

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## OBITUARY

DR. K. T. PAUL, an outstanding native Christian of India, died on April 12th at the age of fifty-five. He had recently returned from the Round Table Conference in London.

Dr. Paul became an influential Indian leader as secretary of the Young Men's Christian Association of India, Burma and Ceylon. He traveled widely in the United States and Great Britain and later served as president of the All-India Christian Conference.

Dr. Paul resigned from the Y. M. C. A. in order to devote himself to the political uplift of India as a representative of Christian Communities. At the Round Table Conference in London, he was trusted by Hindus and Moslems alike, and declared himself willing to have Christians in India merged in a general electorate.

\* \* \*

LEONARD WOOLSEY CRONKHITE, D.D., for many years a missionary to the Pwo Karen people of Burma, passed away on February 28, 1931, at his home in Greenwich, New York.

\* \* \*

REV. A. E. SEAGRAVE, Baptist missionary to the Karens since 1889, died at Rangoon, February 6, 1931. Mr. Seagrave lived to see a remarkable expansion in the Sgaw Karen Mission, with its 200 churches and a membership of 15,000. All of his four children returned to Burma for missionary service.

\* \* \*

DR. EDWARD FIELD PARSON died March 8th, of pneumonia, in Peiping, North China. He was thirty-three years old.

Dr. Parsons and his wife, Marion Tucker Parsons, were commissioned as the representatives in China of the First Congregational Church, Washington, in 1925, at services attended by Mr. and Mrs. Calvin Coolidge.


\* \* \*

MRS. IRA HARRIS, formerly of the Syria Mission, was for thirty-five years a missionary in Syria. She was honorably retired by the Board of Foreign Missions of the Presbyterian Church in 1919. A daughter, Mrs. B. T. Schuyler, has been for sixteen years in the Punjab Mission in India. Mrs. Harris died in Lansdowne, Pa., the home of a son, on November 28, 1930.

\* \* \*

THE REV. EDWARD ASHLEY, D.D., LL.D., Missionary of the Protestant Episcopal Church among the Indians in South Dakota, died March 30th. He labored fifty-eight years among the Indians, translating the prayer book, many hymns and other writings into the Indian tongue.

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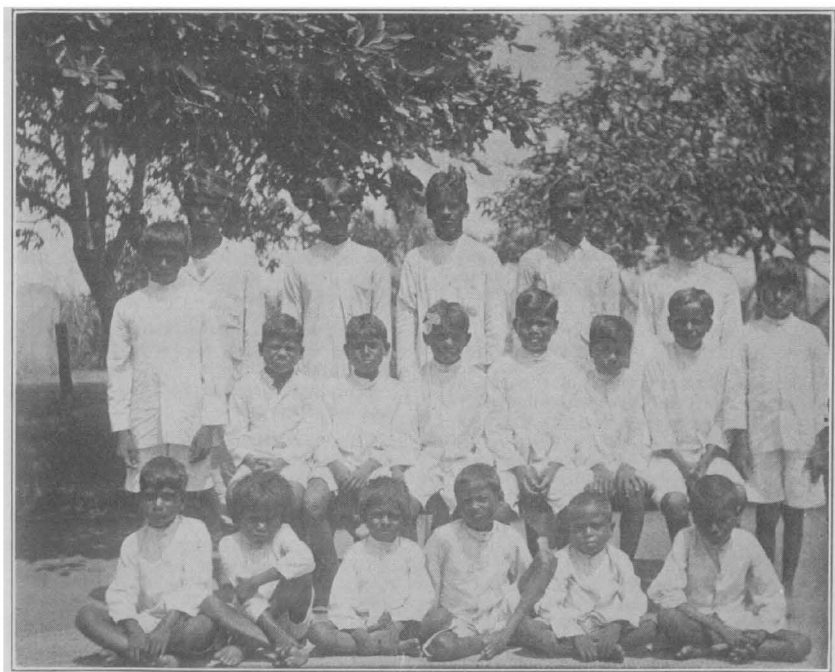
**MORRIS W. EHNES**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

**W. J. ELLIOTT**, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch St., Philadelphia Pa.



**LEPROSY NOT ETERNAL — WORSHIPING CHRIST IN THE MISSION HOME IN TOKYO**

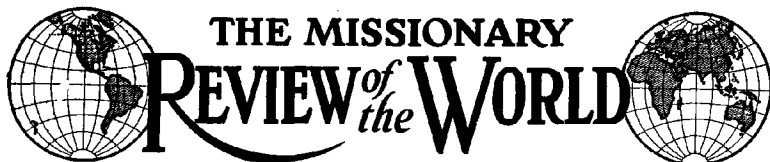
This mission hospital, I-Hai-En (Garden of Comfort), awakened the Japanese government to care for lepers.



**LEPROSY NOT HEREDITARY — UNTAINTED CHILDREN CARED FOR IN A CHRISTIAN MISSION HOME IN INDIA**

**GLEAMS OF LIGHT FOR LIVES OVERSHADOWED BY LEPROSY**





## THE STORY OF A HINDU PILGRIM

BY THE REV. J. CHADWICK JACKSON, Benares, India

**T**HE Rev. and Mrs. J. Chadwick Jackson are conducting the Kashi Khristiya Sangha or Benares Christian Union, a city mission work especially for the millions of Hindu pilgrims who visit Benares yearly. They come from all parts of India to the many temples; to bathe in the sacred Ganges; to gain merit by walking the sacred way; to listen to the holy *gurus*; or to bring their dead to be burned on the ghats by the riverside, so that their ashes may be strewn on the waters of the sacred river and many reincarnations may be avoided.

Mr. Jackson, the superintendent of this United Mission, is a Scotchman, formerly a missionary of the London Missionary Society and has witnessed for Christ in India for thirty-five years. Mrs. Jackson is also a devoted missionary who has labored with her husband in villages, living in native houses and living the Christ-life among the people. She dons the garb of a pilgrim to work among pilgrims on the river front. The mission compound at Ram Katora, where the Editor and Mrs. Piereson visited Mr. and Mrs. Jackson last year, borders on the road over which hundreds of thousands of pilgrims pass every year. They have opened a reading room and Bible shops facing this road and there welcome weary pilgrims and tell them of Him who gives rest and offers to them the way of Life.

Five missionary societies unite in this mission to pilgrims—the Wesleyan Methodist and Wesleyan Reform Union, The London Missionary Society, the Zenana Bible and Medical Mission and the Christian Literature Society. Mr. Jackson is not only an earnest evangelical missionary but he is active in the life of Benares, being for some years a member of the city council, a lecturer at the university and a member of the Committee for the Enforcement of Opium Laws.

This mission and these missionaries are worthy of the sympathetic and active support of every Christian interested in the evangelization of India.

EDITOR.

He is a Brahman, a young man of medium height, with a face rather deeply lined for one of his years, but with sparkling eyes and a brisk manner that is earnest and grave.

In his wanderings he has visited every famous shrine in India and has picked up some knowledge of several languages, including English. His mother tongue is Oriya

but he speaks Hindi fluently and it was in this language that he related the following interesting story.

My parents are both dead. I have an elder brother who is a household priest in my native town. My ancestors were Kashmiri Brahmans. Very few of us live so far South and it is a rule of our caste that we shall marry only brides from the distant State of Kashmir. My brother, and the Raja who is our patron and who gave me a scholarship, desired me to finish my studies before marriage, hence I am not married. After I had reached the matriculation standard in school, I was put under the care of a *guru* (teacher), a very learned man, a master of arts, himself an eloquent lecturer, speaking fourteen languages, and very much in demand everywhere for religious orations. Besides myself, he had nearly a dozen young disciples whom he taught and who accompanied him in his travels from one sacred shrine to another. We visited all the important bathing places and sacred temples in India—Benares, Hardwar, Dwarakanath, Puri, Ajodhya and Rameshwaram.

A Hindu *sadhu* whom I met on our journeys gave me a copy of the New Testament in Hindi, and I read it mainly with the desire to find points of argument with Christians. Afterwards I obtained copies in Oriya and English and became much interested. I felt some desire to meet and associate with Christians to see their manner of life. Once in a sacred city I left our party with the excuse to the *guru* that I was going to Gorakhpur to worship Gorakhnath. Instead, I joined myself to a Mission as a seeker after truth. The mis-

sionary seemed to be an excellent man of noble character, but he handed me over to the care and teaching of one of his Indian workers whose conduct and character made his company extremely distasteful to me. I therefore returned to my *guru* in no way helped spiritually by my experience, and feeling that in Christianity there was no hope of spiritual help for me. So I went on discussing with the few Christians I met, in a spirit of controversy and opposition. In a second-hand market in Calcutta, on one occasion, I saw a huge pile of old books which were being sold by weight at a very cheap price. I picked out two—one a huge tome which was entitled "A Commentary." Not knowing what a Commentary was, I opened it and found most interesting explanations of Bible texts. The other was a dictionary. I threw these two into the scales and paid the price—a few annas only. The dictionary I sold at a great profit, for three rupees, but the Commentary I kept and read it constantly, finding it most helpful in understanding the Bible. From this time I read the Bible regularly, carrying the three versions along with me, but secretly, as I feared that my *guru* might know. Gradually my mind was changed.

One incident in South India made a great impression on me. I was down by the burning-ghat reading and meditating, when a poor widow brought the corpse of her son for burning. I saw her great grief and felt real pity for her. The officiating Mahabrahman—a coarse man—came along and said to her "Give me a *go-dan* (a gift of a cow) and I will promise that your son shall be born again as a cow."

I was indignant and caught hold of his hand, saying: "Shame on you! Have you no pity for the poor mother in her sorrow. Is this all the comfort you can give her to tell her the lie about her son's rebirth? You know that you cannot control that. You are trying to make profit out of her grief and are torturing her further. How dare you say that a human soul shall be imprisoned in an animal body. Shame on you."

He repulsed me angrily. The impression on my mind was very painful, showing the futility of Hinduism in the presence of death. This thought remained with me and I more earnestly read the Bible.

#### A Message From God

While I was full of these sad thoughts, I sat down and placing the Bible before me I allowed it to fall open of itself to see if I should be guided to any special "word." It opened at the Twenty-third Psalm. How helpful and blessed was that word of God spoken through His servant and prophet David. It was a real message to my soul at that time of need.

My *guru* was called to give a series of lectures in N———. I would get away whenever possible, keeping my Bible tied close to my body with my sacred thread, even out to the place reserved for privacy, though reflecting that the place was impure. I often went to the lonesome burning-ghat, to read and meditate, but the thought of death and the results of sin oppressed me. We were all invited to go to a *natak* (play) one evening, but I was distressed in mind and excused myself. I could not even eat and was left fasting alone in the room. I lay down to rest but could not sleep. Very late the

boys returned and wanted to enter, but I was resolved to be alone in my mental struggles, and asked them to go away and sleep elsewhere. At about two in the morning, when I was so weighed down that I couldn't rest, I suddenly saw a brilliant light in the room, as though someone had turned on a flashlight. I turned to see from whence it came, but it seemed to fill the room. As I gazed there appeared in the light the form of a person, the most beautiful I have ever seen or imagined. I could not recognize him at all, but as we were worshippers of Shiva, I wondered whether this divine being had graciously disclosed himself to resolve my doubts. But on looking longer and more intently I saw the form of a cross on his shoulder and above it the word *mukti* (salvation). Then I realized that it was a vision of Christ, bearing the cross for me. Immediately I saw what it implied, namely that what I had so often read was true. There are two crosses, the one which He bore and one which I must bear. At that moment I decided that I would leave all the old life and be His follower. I remembered the word of God to Abraham: "Get thee out of . . . thy father's house, unto the land that I will show thee." I thought that, as I had read in the Bible, having become by faith one of the sons of Abraham, I ought to walk in the steps of faith and leave all for Christ.

In the morning I did not bathe, and when, as our custom was all gathered to repeat in unison our morning chant "The Gayatri," it was seen that I was absent. Later they asked me: "Why have you not bathed and why do you not come to the worship?"

"I will say and do nothing until I can have an interview with the *guru*," I replied.

Soon he called me, and I told him all in the presence of the others, of my search for peace and assurance; of my Bible reading and of my last night's wonderful vision.

"Oh," said the *guru*, "It was only a dream."

"No," said I, "I was not asleep. I was wide awake and in my full senses. I know what I saw."

"Let us discuss the matter together," he said, "you may present your arguments and I will try to meet them. We may thus arrive at the truth."

"Sir," I said, "how can I argue with you. You are my *guru* and I am a learner. Between your profound learning and my ignorance, what a gulf there is. But to me the vision I have seen, confirming the Bible I have read, puts the matter beyond argument. I know what I saw."

"Where is the Bible," he said.

When I showed it to him, he took it and tore up part of it and threw it on one side. Then he kicked me.

The boys were enjoying the dialogue and all started making fun of me.

"Will you become a *padri*?"

"Will you preach?"

"Will you wear a suit and boots?" etc.

I could only repeat that I would be a follower of Christ. From that moment my every movement was watched lest I should leave them. I could take no food for two days but at the end of the second day I managed to escape and went straight to the railway station, searching everywhere for some

Christian man who would tell me where to go and what to do. At last I saw a man whose dress seemed to indicate that he might be a Christian. He was a canvasser and to him I told something of my story. He refused to believe and would not trust me at all at first. But when he saw my eyes full of tears he asked me if I had taken food. I told him that for two days I had not broken my fast.

Then I could see that he began to believe me. I said: "I want nothing from you—no money, only direct me to some Christian or missionary who will tell me how I may become a follower of Christ."

"There is a very good man, a London Mission Pastor at ———" he replied. "His name is Aaron. Go to him. I will speak to the guard and he will allow you to travel without a ticket. So I went and found Pastor Aaron, a very good man in full sympathy but not knowing a word of any of my languages. So I returned by train, and was directed to go to Miss F—— at G—— who knows Hindi. She had, however, gone away the previous day. I then went on to Bangalore where I was welcomed and very much helped by Mr. and Mrs. Marler and Mr. Small of the Theological College. On their recommendation I went to Benares which I had formerly visited as a pilgrim. I am happy in the Ashram of the Kashi Khristiya Sangha preparing for baptism and training for service.

*On January 4, 1931 the young man, whose story is here given, was baptized in the River Ganges at Benares, taking the name of Khristo Mitra. Since then he has been progressing very well and is a great joy to us.—*  
J. C. J.



SINGING LEPER PATIENTS—A BLIND ORGANIST AND THE CHOIR  
AT TUNGKUN, CHINA

## THE BRIGHT SIDE OF WORK FOR LEPERS

BY WM. M. DANNER, *New York*  
*Secretary of the American Mission to Lepers*

**I**N A LARGE church in an eastern city I told the story of the needs of the lepers. Afterwards the minister arose and said, "I want to apologize to my congregation this morning." I thought he was going to apologize for the length of my address, but he looked into the faces of his congregation and said: "To the best of my knowledge, I have never even prayed for a leper in my life. I have never asked God's blessing on a leper, nor directed my congregation to pray for a leper. I apologize for it and mean to do differently in the future."

Jesus said to His disciples "As ye go, preach, saying, the kingdom of heaven is at hand." People often stop there, under the impression that they are fulfilling this command when they "preach" or hear the preacher. The next words are: "Heal the sick, *cleanse the*

*lepers*, cast out evil spirits. Freely ye have received, freely give." Five specific things the disciples were told to do in connection with preaching. The lepers of the world claim our attention because our Master said—"Cleanse the lepers."

Not long ago a friend in California told me that he didn't know there were twenty-five lepers in the world. He had never given them much consideration. He was surprised when he heard that there were over five hundred in the United States.

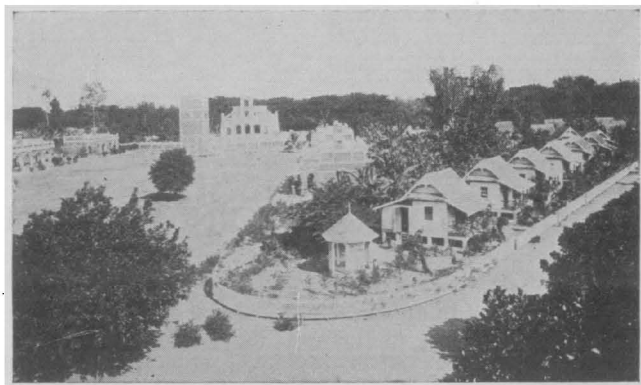
Many have never given much thought to the leper and scarcely think of him as a human being. But he needs and deserves our sympathy because he is in a class by himself. What hotel would be open to him? What can he do to earn a living? When our Master said "Heal the sick" he meant all sick

people but He specified "don't forget the lepers."

Dr. Victor G. Heiser, a leading leprosy expert connected with the Rockefeller Foundation, estimates the number of lepers in the world at two million. This means that one person out of every 800 on the earth today is a leper. The disease is found all over the world, especially in hot climates. In some villages practically every person is a leper.

all over the world. In the Louisiana hospital a canvass was taken of the patients about the kind of Christmas gifts desired. They decided that they would like to have the money sent to the Red Cross, for they thought others needed it more than they did. They were thinking not about themselves, but about *others*.

The best advertised leper colony in the world is under "the Stars and Stripes" in Hawaii. Five thou-



A MODEL LEPER MISSION COLONY AT CHIENGMAL, SIAM

The Congress of the United States has provided a great national leprosarium at Carville, Louisiana. Three hundred and thirty live in comfortable little cottage homes and eat in common dining rooms. Through the good offices of the American Mission to Lepers a resident Protestant chaplain ministers to the Protestant patients. A church has been built for them and Billy Sunday sent them a supply of his song books. "Brighten the Corner Where You Are" was framed and now hangs over the pulpit. These people are doing their best to live up to that sentiment.

Every year our mission sends Christmas gifts to leper patients

sand acres of Molokai are given over to the lepers. Their hospital is built on a section of the island shut off by a very high mountain. In this colony there are 625 lepers. There are two Protestant churches for them under the Hawaiian Evangelical Board, with a resident pastor and other ministers making regular visits.

When I visited the island the lepers gave me an informal reception and hundreds of them were on hand. There were two bands of stringed instruments, for the Hawaiians are famous for their music. When I looked into their faces, I said, "If you people can sing as well as your bands can play, I would rather hear you sing than

make a speech." Every one smiled. The leader of the orchestra started to play and they all joined heartily in singing "Saviour Like a Shepherd Lead Us." They sang three verses from memory and with increasing fervor.

The largest leper colony in the world, also under "the Stars and Stripes," is at Culion in the Philippine Islands. There are over 5,000 at this well-managed colony. It is a municipality managed by councillors elected to represent the native tribes. The resident physician is mayor and has the veto power, which he rarely uses. A minister who had been licensed to preach in the Manila district before he contracted leprosy, was for some years pastor of the leper church. I walked for miles along streets clean and well kept—a credit to those in charge. Twenty years ago there were 10,000 lepers in the Philippines—now about

5,000. The policy of segregation is an important factor in stopping the spread of leprosy.

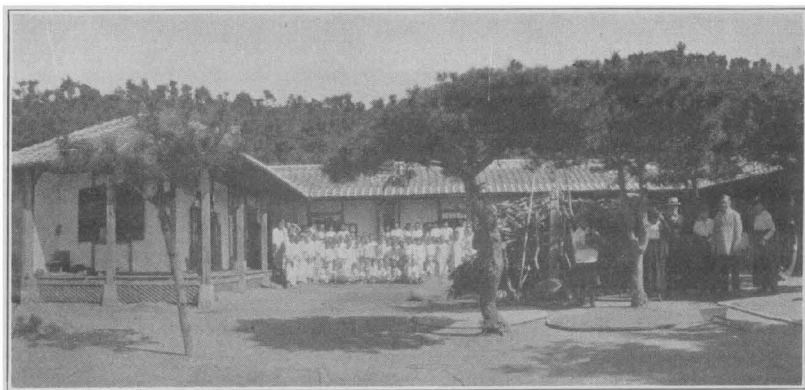
In 1874 the Mission to Lepers was founded with three objectives: (1) to preach the Gospel to the lepers, (2) to relieve their terrible sufferings, (3) to supply their simple wants. Now a fourth has been added—to rid the world of leprosy.

In modern leper colonies the patients are taught self-support. The women sew, cook, and perform other housekeeping duties; while the men do the gardening, weaving, tinmithing and carpentry, even building their own homes, churches and schools. Such physical and mental activity are important elements in the cure.

Progress is being made in discovering a cure for leprosy. Chaulmoogra oil, known for hundreds of years as beneficial to sufferers from leprosy, is now given hypo-



SELF-HELP FOR LEPPER PATIENTS — WOMEN AT WORK IN A RICE FIELD



THE MISSION HOME FOR LEPER PATIENTS AT FUSAN, CHOSŌN

dermically with encouraging results. Many who have been treated in this way have lost all trace of the disease and been free from any symptom of it for a period of more than two years. From the Carville Leper Colony seventy-five lepers have been discharged. Other treatments have been discovered that may help to blot out this awful disease.

Nearly forty years ago a mission hospital was opened for lepers in Japan. Seventy lepers were cared for in such an excellent manner that the Japanese Government has established six Japanese Government Leper Asylums, where the lepers are given humane treatment. One of the Japanese doctors, Dr. K. Mitsuda, said to me through an interpreter, "We are doing everything we can to treat these lepers like human beings." At one of the government asylums there was a service when eight men and three women were baptized. Five of the leper women stood together and fervently sang, "Fade, fade, each earthly joy, Jesus is mine."

In Korea there are three leper stations under our American Mission. When one offers five thou-

sand dollars to apply to work in the Orient, it will show a much larger purchasing power there than in America. At Taiku that sum will provide permanent housing for 80 lepers.

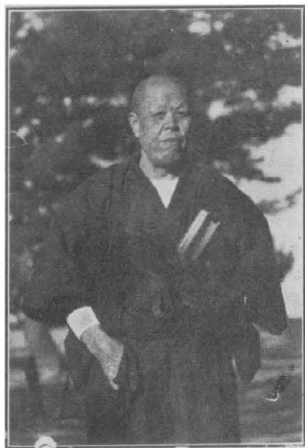
A typical Korean leper colony is not a doleful place—its occupants are seemingly happy. One which we visited had games and afterwards we saw the little fields where they raise rice and fruit and vegetables, and keep themselves usefully occupied. We saw samples of the school work they were doing, as well as some of their industrial work. They use a big black board music scale in learning to sing by note. They are being taught to read, write and count. In the chapel the missionary gave us a demonstration of their proficiency in Scripture recitation. They recited the Twenty-third Psalm, the Ninety-first Psalm, the Beatitudes, and the Ten Commandments. Some can recite the entire shorter catechism and others can quote Scripture for two hours without any appreciable error.

Since leprosy is not hereditary, it is a privilege to help care for untainted children of the lepers in



separate homes. There are thirty special stations for untainted children of lepers where the hand of rescue is outstretched in their behalf.

The missionaries of the Church of Jesus Christ are joined in a



MIYAKE SAN OF JAPAN

Christian missionaries were stoned away from the Oshima Colony until this Japanese leper came and brought from the Mission Hospital the Gospel of Christ.

federation of effort, as representatives of some thirty-three American and Foreign Mission Societies or Boards, to do this work. The Mission to Lepers is the tie that binds them together in the world-wide work for lepers and their children. The Mission aids one hundred and fifty leper hospitals in forty countries, but the world-wide work is made possible only by the help of those who stand back of these missionaries and this organization.

One way to help this work is to use a program to tell the story to your own church or to other churches where you may be speaking. If people become interested, they will help. The American Mis-

sion to Lepers will, on request, furnish free material for such a program.

In every church there should be a representative who will give out information and be the connecting link with the Mission to Lepers, working in harmony with the constituted authorities of the church, and seeing that the lepers are not forgotten.

Order a metal pig bank and feed him currency, so that funds may be secured from a host of people who do not now have a part in this branch of the missionary work of the church. Over seventy thou-



AN INDIAN CURED OF LEPROSY

This boy faced a life of suffering until he came to the Mission Hospital, received treatment, was trained for Christian service, and returned cured to his home in southern India.

sand of these banks have already been sent out.

Pray for the lepers.

It is our opportunity thus to share in the modern fulfillment of Christ's command.

Gifts may be sent to the American Mission to Lepers (Fleming H. Revell, Treasurer), 156 Fifth Ave., New York.

## MISSIONGRAMS FROM ASIA\*

### Opportunities in Persia

**UN**HEARD-OF-CROWDS are attending evangelistic meetings. This is a new development in a Moslem country. There is increased demand for schools for young women. Dormitories at Men's College, Teheran, are crowded. One new building imperative. Hospitals are understaffed.—*Cablegram from Rev. W. A. Groves, Ph.D.*

### From Syria

More pupils than ever! Moslems request Mission schools. Medical work Deir-ez-zore opens up district along Euphrates. Direct evangelism entering Moslem territory Sidon Presbytery. School and book store stir youth of Aleppo. Hama with 85,000 unmanned. Send reinforcements. Insure expansion. Come. Give. Pray ye.—*Rev. R. C. Byerly.*

### Greater Freedom in Iraq

Iraq open to Gospel as never before. Word of life preached directly to Arab Moslems in Baghdad; Mosul, Hillah, Kirkuk, to Kurds in Dohuk. Pray that the Holy Spirit will apply the message of life through crucified and risen Saviour to hearts of these people who are lost without Christ.—*United Mission in Mesopotamia, by Rev. A. G. Edwards.*

### Message from South China

Today in South China: Marked evangelistic opportunity. People are uniformly friendly. Disorder is decreasing. Christians are raising endowment to celebrate for-

tieth anniversary of the School for the Blind. Voluntary Bible study in boys' middle school is increasing. Chinese leaders and missionaries are rejoicing in working together at common tasks in momentous days.—*Rev. E. E. Walline.*

### Tension in China Relieved

Nanking conditions much improved over last year. Future Christian work hopeful. Conversion President Chiang relieving anti-religious tension. Time ripe for strong advance to win China for Christ. Only possible home Church continues support with prayer and money. Any retraction now would cripple work, jeopardize success. Depending on your loyalty.—*Rev. J. Russell Chandler.*

### Punjab Mission Faces New India

In the midst of the gigantic turmoil of India in 1930 our schools, hospitals, bazaar chapels, our visiting in zenanas and homes, our colleges and theological seminary and our preaching of Christ have gone steadily forward. There have been baptisms among the higher classes—more numerous and promising than in any year since the pioneer era of missions. A new sense of the reality, the immediacy and the total inadequacy of merely human means in making India safe for her new freedom has opened the hearts and minds of men and women as never before. May God stir the American churches until the man in the pews gets the vision of this unparalleled opportunity. Never has there been a more open door to Christ in India than now.—*Rev. E. D. Lucas, Ph.D.*

\* From the *Presbyterian World News*.

# "I DON'T BELIEVE IN FOREIGN MISSIONS"\*

BY PROF. HENRY A. PERKINS, *Hartford, Conn.*

*Professor of Physics in Trinity College. Recently Returned From a World Tour*

**"I** DON'T believe in Foreign Missions. The heathen are a lot better off left to their own ways, and their own religions suit them best."

Thus the man who also says that it is a mistake to educate the Negro, that America can keep out of world affairs, that the French are a frivolous people and the Japanese dishonest. He believes such things just as he believes billboards. He has of course never visited a mission, and probably never even met a missionary. If he has travelled, his opinions have been formed by other tourists like himself, or by the remarks of some chance acquaintance doing business in the Orient. His impressions of missionaries, who usually travel second-class, are derived from observing them from the serene altitude of the first-class deck.

Though foreign missions had a very respectable beginning with St. Paul, though we owe to missions much of the early exploration and development of the continent, and though we have been a great missionary people, one hears that missions are harmful—first, because they unsettle the lower classes; second, because they introduce customs and diseases which are destructive of primitive peoples; third, because they give the native a religion to which he is not suited; and fourth, because missionaries live luxurious lives, not in harmony with the ideals of a religion of self-sacrifice.

Missionaries are as varied in

ability and character as the rest of us, though, considering the altruistic purpose of their job, they are as a whole somewhat more unselfish than we are, and as they must learn, and learn thoroughly, one or more difficult foreign languages, they may average a little higher in intelligence than those whose only speech is American. The best type is made up of the kind of person who, when he has found something good, is possessed of a consuming desire to pass it along. There really are such people, and the best missionaries have gone out to China, India and Africa because they actually want to share the best things of our civilization with those who haven't got them; they are old fashioned enough to believe that child marriage, exposing superfluous infants to die, devil worship and so on, do not contribute to the happiness of a people.

Of course, there are many sorts of missionaries. Some are eminent scholars whose work on the languages, literature and religions of the people they live among has been of large value. Dr. John Chandler, of Madras, is such a one, and his work on the dictionary of the Tamil language, under the auspices of the Indian government, is of great importance. Everyone recognizes his value as a philologist, at any rate. Other missionaries are men of such intimate knowledge of native peoples and their ways that governments consult them with regard to colonial policies; such were the Humes of Bombay and Ahmadnagar. Still others are great teachers like the late Dr. W. A. P. Mar-

\*Condensed by permission from *The American Mercury*, February, 1931.

tin, of China, who adapted the Chinese characters to the demands of modern chemistry.

At the other end of the scale there are ignorant missionaries, bigoted missionaries, unkempt and unsavory missionaries, who were perhaps failures at home, or would have been if they had stayed there. They form a most unattractive minority, corresponding to similar minorities among politicians and teachers, let us say. They may even do harm, though considering that they usually find their own level among the much more hopeless outcasts of lands of poverty and misery, it is hard to see how a desire to improve conditions—which even they must have—can be wholly without some benefit to the community. Even a worm can elevate a lump of dirt if he puts his mind to it.

As to the missions, as organizations, their purposes and methods are as varied as the churches they represent, and the individuals who compose them. They all want to convert the heathen. That goes without saying, but they do much more than that—very much more—and their ways of approaching the common goal are as different as is to be expected, and perhaps desired. . . .

#### The Missionary Purpose

Conversion is far from being the only purpose of most missions. They aim at educating the people. There are countless schools, colleges and even great universities founded and supported by missionary effort. Whether it is worth while educating the Chinese, for example, in the theories of modern science may seem debatable to some, but Japan has certainly produced eminent men of science, and

Dr. Raman, of Calcutta, is one of the world's ablest physicists. So China may some day tell us how to unlock the energy within the atom, or make some other discovery of vital importance. The Chinese are fully our equals in intellectual power, and to withhold our learning from them, or from other highly intelligent peoples, would be assuming a serious responsibility.

Nobody denies the value of elementary education for all, and the missions are doing what they can to provide it, even in the jungles of Africa. In India, and even in China, it might seem as if this was the government's job, and that missionary effort was superfluous. But to educate an almost wholly illiterate people numbering hundreds of millions is a Gargantuan task, and the Indian government has only scratched the surface so far. If a province needs a thousand schools and the government provides but ten, ten more supported by the missions represent 100% gain. . . .

Other forms of education fostered by missions are training women in improving conditions in their homes, in the care of their children, and in all forms of hygiene. Such work is not spectacular but when the result is seen to be good by other women, the new ideas spread of their own accord with ever-increasing momentum.

It is a curious fact that everyone, even the most banal objector, seems to believe in medical missions. Hospitals in a city which have had none before, doctors in lonely outposts where only native medicine men have hitherto practiced, seem like rather obvious humanitarian activities for the followers of the Good Physician. The appalling diseases of the tropics and orient, and the advanced stages

to which they have usually developed before the doctor sees them, would be a stimulus to the most blasé medical man. Moreover, even those who hold that idol worship is as good for the heathen as Christianity is for us will hardly argue that native medicine is as good as ours in curing the natives' diseases.

Such medicine is either magic pure and simple, with spells and incantations to drive out the devils who are supposed to cause all ills, or else it is a pseudo-science of strange drugs and crude surgery. A roct that happens to look like a man has curative powers; tigers' claws, ground-up pebbles (any pebble will do), and other equally absurd remedies make up the pharmacopœia. A few valuable herbs known to native doctors have indeed been discovered in Asia and in the tropics, and have been gladly accepted by our physicians, but in the main their medicine is worthless compared to ours. Their surgery is even worse, for they haven't the faintest inkling of aseptic methods, and it is common to encounter such perverted ideas as the one prevalent in China, where the pus from a boil or other form of infection is deliberately forced back into the body.

Medical missions, with all their beneficent activities, are the direct result of the evangelistic spirit. Very few doctors, *qua doctor*, would have felt the impulse to practice healing in distant and benighted lands. They are more apt to crowd into cities already well cared for, so that even our own rural districts are beginning to suffer. But doctors imbued with the missionary spirit go where the need is greatest, and many are as able practitioners as those who prefer a more remunerative practice. They

are sometimes reproached for using healing as a means to conversion. Well, what of it? The Founder of Christianity seems to have given His sanction to this practice.

A fourth activity of modern missionary enterprise is agricultural and industrial enlightenment. This is not yet as common as the other branches I have discussed, but many missions are beginning to help the farmers in improving their methods of cultivating the soil, in securing better seed and in breeding better live stock, while others are very active in teaching the natives how to make and sell articles of their own handicraft, thus helping to preserve beautiful designs and forms which are beginning to disappear in competition with our own machine-made products. The University of Nanking, and some branches of the Y. M. C. A., as in Hyderabad, India, offer good examples of agricultural education and research, while such schools as the Congregational Missions of Sholapur and Madura in India illustrate industrial training.

#### What Are the Objections

Now we come to the objections. Do missions unsettle the lower classes? Of course they do. They make the ignorant eager for knowledge, and knowledge is always unsettling. They make them want better homes, with more pay to provide for them. To prefer cleanliness to dirt, wholesome food and enough of it to a few beans or a handful of rice, is awfully disturbing to the *status quo*. Small wonder that those who employ native labor in China or India, Java or Angola complain bitterly of the evil influence of the missions! It makes all the difference whether you want to get something out of the native

at the lowest possible cost, or whether you want to give him something that is going to make him better, regardless of cost.

Of course, if one really believes that people who are used to grinding poverty, pestilence and famine are better off as they are, then there is nothing further to be said. But if one admits that these things are always and everywhere evils, then one must regard the dissatisfaction which results from a desire for better living conditions, better food and better health as a necessary consequence, though more or less temporary, of a justifiable effort to create a self-respecting people, able to take its proper place among the brotherhood of nations.

The objection that missions have introduced ways of living out of harmony with the native environment and that they kill off the aborigines by giving them our diseases is undoubtedly true in some cases, notably in the South Sea Islands. But it is only a half truth. The manners and practices of our civilization would, of course, have reached these islands through traders in any case, and their worst features, disease, strong drink and various kinds of depravity, have been actually introduced in this way. So, since the worst features of our culture were inevitable, the importation of a few of our better standards and ideas through the missionary was the least that could be done by way of recompense.

A New England meetinghouse among the palms of a tropical island is certainly incongruous and a fit subject for the mirth of the ungodly, but it is a relatively harmless misfit. Making naked savages dress in the styles of New England was a grave mistake, and teaching them to live in the kind of house

that seems good in Ohio was also a mistake, because both our clothing and our homes are inimical to their health. But one should forgive something to those pioneers who longed for homelike surroundings, and remember that they gave all they had, even life itself, for an ideal. It was wrong to lay violent hands upon such of the native ways as were innocent, but they did not understand, any more than anyone else at that time understood, that clothes may sometimes be harmful, and that nudity may be more modest than an evening gown.

### The Impact of the West

The missionaries cannot be blamed for the disastrous impact of Western civilization upon the blissful islands where, if we are to trust the novelist, child-like happiness once prevailed. Nor can we lay at their door the rapidly diminishing birth rate among peoples doomed to extinction because they have lost all zest for living. This is one of the inevitable tragedies of progress, like the fate of the American Indian under the "protection" of the American nation.

Today the enlightened missionary recognizes all these considerations and modifies his early prejudices to meet the true needs of his flock, even to the extent of discouraging clothes where they are harmful.

The relative merits of the great religions of the world is too large a subject to enter upon here. All have claims upon our respect. . . . But the fact remains that, lofty as these religions may be in their primitive purity, they lack one or more essential features of an ideal religion. Buddha's teachings were atheistic. Confucianism is really not a religion at all, but a system of

morals. Hinduism is grossly polytheistic, and Mohammedanism is obviously lacking in the higher forms of spirituality. Even with such limitations these creeds at their best can produce fine qualities of character and conduct and true beauty of soul among some of their adherents. But these form a meager religious aristocracy in contrast to Christianity, with its power over all grades of intelligence and all social strata.

There are countless millions of adherents to the great religions just named, and to others less important, . . . but an overwhelming majority of these millions are utterly ignorant and the victims of either degrading or terrifying superstitions. Fear of all sorts of devils, quite undreamed of by the founders of their religions, is their only strong religious emotion, and the influence of that fear is apparent on every hand in their daily lives.

While Buddhism, probably at its best in Japan, numbers many devout and learned priests, in China, at any rate, it seems to have sadly degenerated. . . .

As to India, it is only necessary to visit the Golden Temple at Benares, the Kali Ghat in Calcutta, or the Great Temple of Siva and his consort in Madura to see what the Hindu religion is like; reading one of the more temperate books treating of child marriage, the evils associated with purdah, and the terrible curse of caste, enables us to judge Hinduism by its fruits. . . .

Even Islam is somewhat overlaid with superstitious corruptions of what its founder really taught. It is too fatalistic and too materialistic, while if it is to be judged by its fruits, certainly the Turks, its leading exponents, seem to leave

much to be desired. So even Mohammedans are a proper field for Christian missionary enterprise, and, *a fortiori*, the adherents of other religions, increasingly so as we descend the scale of ignorance.

If the converts from these non-Christian religions did not gain in self-respect, peace of soul and general intelligence after their conversion, one might still argue that degradation and fear are best for the degraded and fearful, but such is not the case, as anyone must admit who has compared the converts of almost any foreign mission with their unconverted neighbors. The converts seem awakened and alert by contrast, and when they are members of the downtrodden, despised, untouchable outcasts of India, the contrast is striking indeed.

#### Luxurious Living

What of the luxuries with which the Christian missionary is said to surround himself? Luxury is a very relative term. A fur coat is a superfluity in the tropics, a luxury in New York, and a necessity in Alaska. No one accuses Dr. Grenfell of luxurious living because he wears furs when ministering to the needs of the fishing folk of Newfoundland and Labrador. The nature of one's occupation also determines what ceases to be a luxury and becomes a necessity. Formerly a horse, as now an automobile, was a necessity for a country doctor, though a luxury for most of us.

What seem like luxuries in America may be grim necessities in China, especially for a missionary with a family. . . .

The missionary family is a wonderful object lesson to the native. It shows him the respect and consideration with which we treat our women, it gives him new light on

the upbringing of children, on sanitation in the home, and on all that goes to make for domestic happiness, not to mention the work among native women which the wife is able to accomplish.

Granted, the value of women and children in the mission, we must revise our idea of what are luxuries for missionaries. The most obvious "luxury" they enjoy is that of household servants. . . . A family living in an American apartment with no servant still has numerous mechanical servants at its disposal, such as the water supply, the steam heat, the gas and electricity, while a cafeteria around the corner supplies occasional meals, a telephone brings supplies to the door, and a trolley, or even an automobile, is available to shorten the time consumed in necessary shopping.

Deprived of these conveniences, the missionary and his wife would have very little time to devote to their real business unless they were replaced by native servants. Such a perverted use of effort would never be tolerated in any business concern. Moreover, half a dozen servants may be had for the price of one at home. . . .

Other "luxuries" are a comfortable house, an attractive garden, cheerfully decorated rooms, good beds, screens for the windows, a convenient kitchen, and a bath tub. Some of these mean all the difference between health and sickness. The fact is that few Occidentals, especially women and children, can live as the natives live and keep well, even if there were not the terrible risk of such scourges as amœbic dysentery, malaria, cholera and the bubonic plague. If the natives die like flies because of such diseases, that is no good reason why men and women who have been

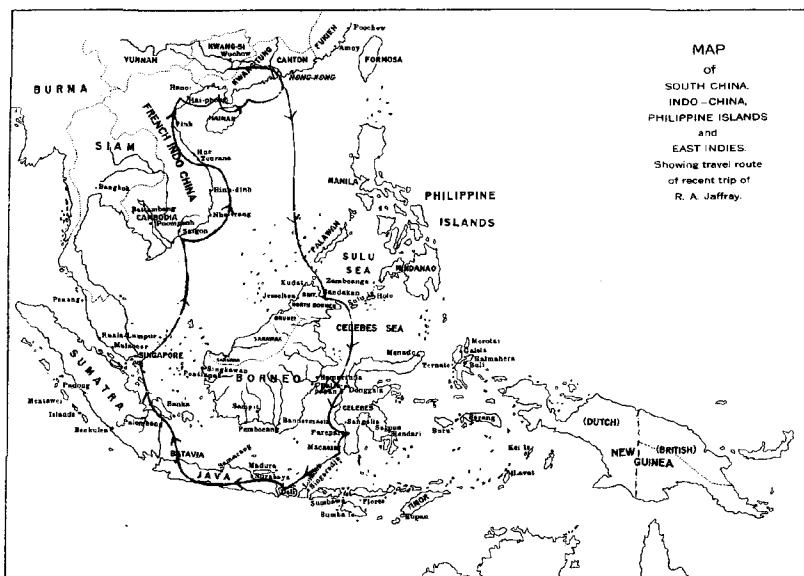
educated at great expense, trained in foreign language schools and sent out into the field at more expense, should incur the same risks as those they seek to help. We do not put an army surgeon in the front line trenches, to share all the dangers of the men whose wounds he is to heal. . . .

The home of the missionary has, moreover, other uses than for the missionary alone. Classes of mothers and children, parties for old and young, musical gatherings about the piano or the little reed organ, an occasional garden party, may all take place in this home, so its charm has a real social value in elevating the standards and tastes of the people whom we believers in Foreign Missions desire to help.

#### The Underlying Motive

This desire to help China or India, or any other great but backward nation, is too complex in its underlying motives to discuss here. Perhaps, after all, the desire to help really needs no explanation. It is self sufficient, a deep-seated impulse which we dare not disobey. It is a very trite remark that the nations are bound closer and closer together daily as means of rapid inter-communication multiply. So that what becomes of a backward nation in the future is of tremendously vital concern to us all, or will be to our posterity. China's ultimate destiny, with her more than four hundred million souls, is perhaps the most important, and we cannot look on with indifference at her upward struggle. In this struggle the missions are playing an important part, and the kind of civilization which that great people will achieve depends a great deal on whether or not they absorb the best we have to offer them, or the worst.





ONE OF MR. JAFFRAY'S JOURNEYS IN SEARCH OF UNOCCUPIED FIELDS

## THE CALL OF BORNEO AND THE CELEBES

BY REV. R. A. JAFFRAY, *Wuchow, South China*

A TRIP to Borneo and the Celebes has not been a missionary picnic, for these lands are in the "uttermost parts of the earth," and are dark places without a ray of Gospel Light.

I was feeling glad, after two months' absence, to be returning home to settle down again to work in Wuchow, and leave to others the responsibility of the perishing souls in these uttermost parts.

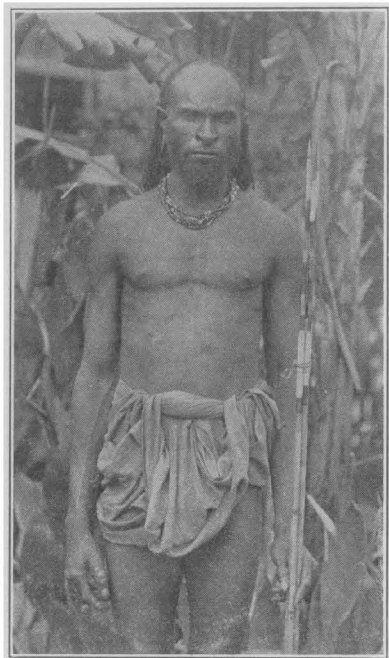
Then the Lord gave me a most vivid and horrible dream. I thought that I was at home and was a fugitive from justice. It seemed that the Lord Jesus was pursuing me and that I had stains of human blood on my hands. The pure white snow was on the ground and I stopped to wash away the stains. Then, as I ran on, I awoke. My first

thought was: "Lord teach me what this means." At once this Scripture came to mind:—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou give him not warning, nor speakest to warn the wicked of his wicked way, to save his life; the same wicked man shall die in his iniquity: *but his blood will I require at thine hand.*" (Ezekiel 3:17, 18.) I saw the meaning of the blood spots on my hands, the blood of immortal souls. What could I do to pay my debt and preach the Gospel to them?

All these days I have heard the cry of the man of Borneo—"Come over and help us!" I have had ring-

ing in my ears by day and by night the names of "Balik-papan! Balik-papan! Samarinda! Samarinda!" Satan's complete thralldom over the souls of men in these parts has never yet been challenged by the preaching of the Gospel.

I hear the voice of the Great Shepherd saying, "*Other sheep I have. . . . them also must I bring.*" And again, "Whom shall I send,



A NATIVE OF THE CELEBES

and who will go for us?" Who will open a Gospel hall in Balik-papan and Samarinda? There are Mohammedan mosques at these places and heathen Chinese temples. The devil is worshipped there. Theatres, gambling hells, and worse places, all in full swing, are thronged with people of many races — Malays, Javanese, Boegis, Chinese, and "the wild man of Borneo" from the interior.

In the streets of these cities the darkness that can be felt depressed my soul. It can be dispelled only by the Light of His Word.

Now I hear the call of great cities like Makassar and Surabaya, names new to me. They ring in my ears all day and are in my dreams at night. "Makassar! Makassar! Surabaya! Surabaya!" They represent places of midnight darkness. Thousands of Chinese are in these cities as sheep without a shepherd. The little flocks have no leader. If we can supply Chinese Christian workers to help save these dying churches, and to open work in new cities before long we may have a score of self-supporting Chinese churches here.

We must also send missionaries to the interior of Borneo and the Celebes, where wild head-hunters still live in the jungle. Some day they will hear the glad sound of the Gospel, see the great Light, and be saved. We are debtors to the Chinese, the Malay, the Javanese, the Indian, the Arab of these parts, and to the pagan wild men of the interior. We must not only warn them, but we owe them a debt that we must pay. It is our duty to give them the Gospel of the Lord Jesus Christ. To fulfil this obligation some one must go, and some one will have to send. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10: 14, 15.)

It will require sacrifice; it will cost tears and blood; but it is worth while. What a joy to go with Him, to preach His Gospel "where Christ has not been named."

# MOSLEMS UNDER THE AMERICAN FLAG

*What Shall We Do With the Moros of Mindanao?*

BY THE REV. FRANK LAUBACH, D.D.

*Missionary of the A. B. C. F. M., Mindanao, Philippine Islands*

**I**MAGINE a globe, across which is flung an American flag, reaching from Maine to the furthest island of the distant Philippines. On the opposite side of the globe paint a huge green stocking stretching from Spain across Northern Africa and Southern Asia to the Southern end of the Philippines. The heel of the green stocking and the tip of the red, white and blue, overlap in Mindanao, for here are a half million Mohammedans, the famous Moro pirates who kept the Pacific in terror for centuries. We now hold those Moros because we took them from Spain. How Spain came into possession of them is a strange tale. It begins with Mohammed himself.

Beginning his ministry in 610, this marvellously electric personality succeeded in galvanizing his followers into "the most violent explosion of human energy in history." His cheering throngs pushed across Northern Africa, and by the year 732 were in Southern France. If they had won the battle of Tours, probably all Europe and America would have become Moslem. But they lost that battle, and began a very slow retreat. It required 760 years to push them out of Spain! The very year Columbus discovered America, at the battle of Granada the last Moors ("Moros" in the Spanish tongue) were forced across Gibraltar into Africa.

They had now become a complete bar to all caravans to India. Men, like animals, will dare anything

for food. Columbus ventured to seek India across the Atlantic in the face of the common superstition that he would fall off the edge of the world. He struck America but could not get around it. Magellan, with incredible doggedness, drove southward until he penetrated the stormy, churning straits at the lower extremity of South America; and then crossed ten thousand miles of open sea in his little sail boats—on and on, and on—tearing the leather from the masts, and soaking it in the sea and gnawing at it for food—on and on for a hundred days. When at last he and his crew did reach land—it happened to be Mindanao—they fell down weakly upon their faces and gave thanks to God that they had found a way past their Moslem foes. Then they started out to explore and, did ever fate play so cruel a trick!—found the Moslems or "Moros," who had come around the world the other way and swarmed all over the Southern Philippines.

This is how it came about that twenty-nine years after the Moors were hurled from Spain, the pitiful struggle began again between the "Moros" and the Spaniards in far-off Mindanao. Spain waited only long enough to become rooted in the Northern Philippines, and then she equipped a fleet and sailed to Mindanao to exterminate her ancient foes. The extermination went the other way, for scarcely a Spaniard escaped to tell what had happened.

The triumphant Moros were

hungry for more blood. When the southwest monsoon began to blow, they sent a great fleet northward to wreak vengeance. They swooped down upon village after unfortunate village, captured Filipinos and Spaniards, set them to cutting the crops of rice and corn and piling them into the Moro vintas, and then, by way of reward, they cut off the heads of the men and carried off the good-looking women for their wives, and the children as slaves. Vengeance proved exciting and profitable, so when the monsoon blew northward the following year the escapade was repeated. For two centuries the Moro guns proved superior to those of the Spaniards.

The Filipinos came to expect this scourge as a regular part of their yearly life. Watch towers were built, where vigilant eyes scanned the seas by night and day, ready to sound the alarm that the Moros were coming so that every living soul might flee to the mountains. Manila had a wall around the entire city. During the nineteenth century, the Spaniards, in common with all Europe, gained a tremendous advantage by driving their ships with steam, and were able to chase the Moro vintas from the seas, but to all intents and purposes these Moslem pirates were free from all real control by Spain to the very last.

When America arrived in the Philippines in 1898, the Moros met their masters. Our War Department, realizing that here was a delicate and difficult region, sent strong men to deal with the situation—Wood, Pershing, Bullard, Davis, Baldwin, Bliss, Sumner. These and others not so well known were not only soldiers, but also statesmen. They had no desire to

annihilate the Moros or even to convert them. All they asked was peace and obedience to the law. They never attacked first, but if the Moros attacked, the recoil was as quick and as terrible as possible. It was not a flattering reputation that preceded the soldiers in some areas. My teacher, Dato Pambaya, tells me that when his grandmother first set eyes on an American soldier, she ran home exclaiming, "Why they are not beasts at all; they walk on two feet like we do, but they are tall and white!"

General Wood made a scientific study of Moro psychology. He bought all the books on Mohammedanism, the Moros, and the Orient that he regarded as having value—he had a room full of them—and what is more he read them. Then, instead of going directly to Mindanao, General Wood spent several months in Borneo, Java, Sumatra, and Singapore, learning all he could from the Dutch and English rulers and from the natives, about the prejudices and habits of Malay Moslems. When he did reach the Moros he was able to win their hearts and enlist their loyalty in a remarkably short time. The Moros, for all their bloodthirsty history, are real men. If they worship physical strength and courage, they admire mental astuteness even more; and in General Wood they recognized one of the keenest minds of his day.

### One Way of Making Friends

It happened that the Sultan of Sulu was absent when General Wood landed in Jolo, but Rajah Mudah was acting in his place, and General Wood invited the Rajah to pay him a visit. The Rajah replied that he was ill, so Wood sent a company of soldiers

to inquire after his health. When the Rajah saw the soldiers standing at attention before the house, he made a quick recovery and accepted the invitation. General Wood received him cordially, showed him about the camp, and inquired whether he would be interested in seeing a machine gun work. After the gun had mowed down a few trees, the Rajah became a fast and faithful friend of the American army.

Similar treatment won the friendship of the other chieftains, and all went well until they were requested to free their slaves. Then they all threatened civil war. Datu Ali, the most powerful of the Jolo Datos, shut himself in his *cota*, or bamboo fort, which is more formidable than it may sound. Six feet above the ground the rocts of living bamboo are tightly woven together and covered with mud—a wall six feet or more in thickness, and from this wall rise thousands of huge hard bamboos to a height of ten or twenty feet, covered with thorns. Such a fort is impregnable by direct infantry attack, but is not proof against modern field guns. Wood, who was always sparing of the lives of his soldiers, was profigate with ammunition. He smothered this Moro fort with artillery fire, and when he had finished, nobody was alive save those who had fled from the fort.

Captain Bullard has written a delightful account of his experiences at Lake Lanao, where he sought to bring order out of chaos. Around the lake are about ninety thousand Moros, divided into "an infinity of" small tribelets, each more or less ruled by small chieftains having pompous titles like "Sultan" or "Rajah" or "Dato," yet with no more power than their

personal prowess could command. It is a perfect example of feudalism. When the American troops arrived, these tribes were in a state of continual warfare, and men never thought of eating, working or sleeping without their weapons. Wives or children who ventured out of sight without close guard were likely to be stolen and carried into slavery. Life in Lanao in those days was not good for weak nerves.

A scourge of cholera broke out about the time that the American soldiers arrived, and the Moros naturally supposed that the soldiers had brought it. They reasoned that the way to be rid of the cholera was to kill the soldiers, so they watched in ambush and picked on any small group that ventured out of camp.

One old Moro named Alandug paid several visits to the Camp and talked with Captain Bullard. Noticing that the Americans did not die of cholera, he inquired the reason, and was told that the men boiled the water before drinking it to destroy the cholera germs. The old Moro spread the news that the Americans had good Mohammedan doctrine for they chased the devils out of the water before drinking it. In a short time Moros began to come from all directions for medicine. Many of them drank a cup of boiled water in the morning—and drank anything they wished the rest of the day!

The Moros are overflowing with surplus energy, and they want money more than anything else in the world. So Bullard set to work building a road from the coast to Lake Lanao, thirty miles inland, and paid what seemed to them enormous wages. Old Alandug came first "with a handful of ugly

fellows whom we treated like kings and handled like infernal machines ready to go off at any moment." The number of workers increased daily—"armed, always armed, stuck all over with daggers and krises." Even bitter enemies, who, if they had met anywhere else would have fought on sight, buried their deadly hatred for a time, and worked side by side. The love of money, instead of being a root of evil, in this case worked for peace and progress.

### Tackling Their Religion

Now Bullard tackled their religion. He studied into the night until he could talk fluently about the Koran, and then invited the priests to visit him, and amazed them with his knowledge of the sacred book. Although they knew little about it themselves, they pretended to know everything. From that time the Governor had no trouble whatever with the religious problem, which had always proven the chief stumbling block of the Spaniards. Bullard became such a close friend of Hadji Mohamad Noor, the most reverend Moslem scholar of them all, that this priest arose in Moro Assembly and announced that it was the will of "*Allah hoo ta Allah*" that the Americans should rule over the Moros and tax them to one-fifth of all their goods! Never before in history had a Moro paid a cent of tax to anybody! The triumph of Bullard's diplomacy was complete.

The best educated young Moro in Lanao has become my fast friend and my assistant editor. "My father," he told me, "was the very first man to urge the Moros to obey America." So I read Captain Bullard's account which appeared in the *Atlantic Monthly* in

1906, and the tears sprang to the eyes of the young man, "That," he cried, "was my father. Oh, I want to write and tell General Bullard about it!" And he interpreted the account excitedly to his brother who was sitting with us. "My father was a very good Moslem, and wanted all the people to obey God. And the most ardent desire of my life is to carry out his wishes." It was one of the tensest moments in my life. I took the hand of young Adbul Gani Moor, and said: "Gani, we shall be friends and co-workers for life, for the most ardent desire of my heart is that the Moros and all the world shall learn to do the will of God."

Among the Moros life was held very cheaply, one's own as well as that of another. In Jolo (but not in Lanao) a Moro who was tired of life and wanted to take the shortest road to heaven would "run amuck," or *juramentado* as the Spaniards called it. He would bathe in a sacred spring, shave off his eyebrows, dress in white, and present himself before the priests to whom he would take a solemn oath to die fighting the enemies of the faith. Then, hiding weapons under his clothes, he would go to the nearest Christian town, snatch his weapon from concealment and proceed to kill every person in sight until he himself was killed. Simply injuring this fanatic would not stop him, for he would fight so long as there was any life left in him. If bayoneted, he would often seize the barrel of the rifle and push the bayonet farther into himself in an effort to get nearer to the soldier at the other end. When at last the Moro perished, the news would be carried to his relatives who would then hold a

celebration. As night was coming on, some of them always saw him riding on a white horse bound for the abode of the blessed.

People who esteem life as cheaply as that are not safe with firearms. Gathering up all the guns in the Moro country proved far the most difficult task undertaken by American soldiers. The Moros prize their guns more than any other of their possessions. At present every Moro who desires to carry a gun must have a government license. It is a privilege which all important men prize highly, so they keep the law as carefully as possible for fear their license may be taken away from them.

#### New Ideas for Old

Clearly the chief need of the Moros was new ideas to take the place of their petty feuds and their narrow outlook; and all governors of the Moro country have been wracking their brains and scouring libraries for such ideas. Governor Carpenter of Zamboanga was the most original. He secured a landscape gardener from Washington and set him to work beautifying Zamboanga. Beautiful little parks began to appear like magic. Fountains, charming waterfalls, and glorious flower gardens caught the eyes of the Moros, who had always loved color in their clothes but had not thought of putting it into their landscape. Numerous canals, that once had been ugly mud holes, began to shimmer with exquisite water lilies. Splendid concrete buildings arose along clean streets, and a great beautiful pier crept out into the bay, brilliantly lighted by dozens of gilded electric lamps. When the enthralled Moros asked the reason for all this, they were told: "You

ought to see Washington, the capitol of the United States!"

Ten years after Carpenter began his work, one of the great round the world boats was advertising, "See Zamboanga, the most beautiful little city in the world!"

The result of this demonstration was that the Moros, especially the school children, went to work planting flowers around their homes, and tried their hand at rustic paths and fountains. Governor Carpenter scoured the world also for new ideas in agriculture. Plots of ground were selected where the Moros could see what was going on, and commercial plants of all kinds were raised for distribution. Seeds were distributed free of charge, a specialist even going with the Moros to show them how to plant and care for the new crops. Coffee, rubber, tree cotton, avacarda pears and many other articles are now permanently established.

The most wonderful tale in Mindanao is this: For the first time in the history of Islam, a Mohammedan nation is going to school to Christian teachers. The Moros of Lanao are eager for their boys to have an education, for they see that there is no other way in which they can protect themselves from oppression and exploitation on the part of unscrupulous people.

Even a few of the girls are attending school. But there are many hindrances in their way. An Indian Moslem visiting the Moros said: "The place of woman is to be subservient to man, and if she becomes educated she talks back and wants too much money, and you cannot keep her in her place. No, it will never do to educate women!" Then the educated girls tell the Moros that they intend to

marry Christians because they do not like the easy divorce customs of Islam, and they will not tolerate a second wife. For these and other reasons the Bureau of Education is worried about the girls whom it educates, and is actually refusing to accept some who apply as students in the schools. A profound social change results in these girls, and the Bureau wishes to be sure that it is not a change for the worse, or perhaps lead to a war of the sexes!

### A Great Danger in Lanao

The danger in Lanao is not that the Moros will refuse to drop their religion, but that they will take a cynical attitude toward religion and morals in general. Those who have been in contact with "Christian" civilization are as a rule not so good as those who have been wholly free from the contact.

Bishop Brent, while in the Philippines, became so greatly impressed with the need of the Moros that three wealthy society women, infected with his zeal, went to Jolo, established a fine agricultural school, and almost transformed the spirit of that once dangerous Island.

Four months ago, the Rev. Donato Galia and I opened our new station in Lanao Province among some hundred thousand Moros. We have found them friendly beyond all expectation. We began a little newspaper in the Maranao dialect, which has been well received and is proving a channel for ideas of all sorts. It is published in Maranao with Arabic letters, and with Roman letters, and in English. Perhaps half the men of Lanao can read one of these three columns, and they all wish they could read the other two. We have

the beginnings of an experiment in adult education, rather different from anything of which I have read elsewhere. Old and young alike pile into our schoolroom whenever we open the doors, and study how to read our paper until we have to invite them to go home for luncheon or until darkness prevents further seeing. It seems easy to prepare Moros teachers who can extend this "folk school" idea all through the Province, and so teach the Moros how to become acquainted with the events of the world around them.

America owes a large debt to these Moros. We made them promises which thus far we have left unfulfilled. They surrendered to America, because they trusted her. We deprived them of their means of self-defense. We owe it to them to see that they are not crushed and even exterminated in the pathway of greed. If we cannot help them by peaceful methods, they constantly tell me they will resort again to arms, and if they do they will bring misfortune upon themselves and all the Philippines. They still remain the one menace to Philippine Independence which most worries many of us.

On the other hand, if we give them the aid they need they can become mighty leaders in this part of the world. Nobody questions their innate qualities. Personally I believe that we shall see Moros driving down into Borneo and Java and Sumatra and the Straits with their boundless energy, carrying the new vision of what Christ can do for the enrichment of Islam.

These ancient pirates of the Pacific can become the key to the Moslem problem in The Far East. They have it in their blood to do it. But what will America do?





VOLUNTARY RELIGIOUS EDUCATION CLASS IN A COUNTRY DAY SCHOOL

## RELIGIOUS TRAINING FOR RURAL YOUTH

BY THE REV. JAY S. STOWELL, Philadelphia, Pa.

*Director of Publicity, Board of Home Missions and Church Extension of the Methodist Episcopal Church*

OUT in Wyoming a certain young woman had a "flat" at a rather inconvenient moment, for a group of boys and girls was awaiting her arrival at a rural schoolhouse some miles away. After some tribulations the damaged tire was repaired but the traveler was so belated that it seemed almost foolish to proceed. However, her habit of persistence had its reward when she met the entire group of boys and girls, mostly Japanese and Scotch, at a point a mile and a half from the schoolhouse. They had come to meet their teacher, both because they were curious to know what had happened to her and also because they were determined not to miss what she had to offer. That thing was not any part of the ordinary public school curriculum but was instruction in religion and life.

A small but growing army of trained young women are today at work in rural areas on a new program which promises to revolutionize religious procedure for these districts. It holds out to the boys and girls in rural areas new and better opportunities in religious nurture than they have ever before had. The plan, if extended, will bring religious nurture to millions of youth attending rural public schools, but who, for the most part, have no regular contact with any church or Sunday-school. It will make possible religious training for other millions of boys and girls who have had only the rather sketchy aid of untrained volunteer Sunday-school teachers for twenty minutes a week when teacher and pupil have both found it convenient to be present. Perhaps we can best explain by citing the experiences of one day with one of

these modern teachers of religion.

One morning I was met at Ithaca by Miss Viola Schuldt, a college-trained young woman with postgraduate work in religious education. After an early breakfast we headed for the country, hustled for some miles over hard roads, swung onto a narrow, winding, dirt road, and finally reached the top of a hill, where we found an ancient one-room school. A group of children were awaiting the opening of school, and a teacher was approaching from a distance.

The bell rang and for sixty minutes I listened to a thoroughly prepared teacher presenting, according to approved pedagogical methods, a very effective lesson on God as the Heavenly Father. The pupils belonged to no church and attended no Sunday-school; some of them were from homes of poverty. During that hour they received an impression which will stay with them through life. They were so intent upon the lesson that, when a huge threshing machine lumbered past over the country road in full view of the window, scarcely an eye was turned. These farm youth here learned something that will make them better citizens and will permanently enrich their lives.

At ten o'clock we sped on to another school where a still larger group of pupils awaited a lesson on Thanksgiving, of equally high merit; four o'clock found us on another hilltop, completing the sixth lesson for the day, this time upon the meaning of the Kingdom of Heaven. It was one of the most interesting days I have ever spent, for I had been watching an outstanding representative of a new profession putting into practical operation a program of amazing

promise to rural religion. No two lessons had been alike, but each one had fitted into a consecutive series. I had seen small children cut, fold, and color their own paper "windows" which were then held closely against the glass of the real window while the pupils named the things which they could see for which they wished to thank God. Afterward these lists were copied on the paper windows. The items ranged from trees and flowers to cows and people. Those carefully made and colored windows, with their list of blessings, would be faithfully preserved and would teach their own lessons during the days that the teacher was away.

There were drills in the use of the Bible, for the teacher provides Bibles at small cost. One group learned an evening prayer. Another discussed and planned in detail a Thanksgiving party to be given at the schoolhouse for their mothers. They gave the reasons why the items which they suggested should be included in the program.

One school presented a simple, but carefully planned, religious dramatization, in which practically every member of the school participated. The One Hundredth Psalm was used as memory work for one group, and notebook work formed a part of the program for all the groups. Questions as to what constitutes religious living were discussed.

Millions of Americans have received all the religious training they ever had in church services or Sunday schools held in some schoolhouse. These new rural teachers of religion are able to carry on their work in conjunction with public school authorities only because of the provision of New York

State law making possible the release of pupils one hour each week for religious instruction. After several years of experience, the work has so commended itself to parents that they sign written requests that their children shall be released for it. Other states have similar provisions and the number seems likely to increase. In states where laws are different the work is frequently carried on before school hours, during recess or after school.

of the salaries of the workers. Methodists, Presbyterians, Baptists, Episcopalians and others have joined and have produced the cash to make this new venture possible.

Rural teachers of religion are already at work in states as widely separated as New York, Pennsylvania, Arizona, Connecticut, Idaho, Kentucky, Maryland, Minnesota, Georgia, Illinois, Kansas, Michigan, Oregon, California, Montana, New Jersey, North Carolina, Ohio,



INDIAN PUPILS IN A MOUNTAIN SCHOOL AND THEIR BIBLE TEACHER

In Tompkins County, Miss Schuldt reaches each week 284 pupils between Monday and Friday. She is one of five such workers giving their time to this work. Tompkins County is, in fact, one of the outstanding counties in the United States in the development of this ministry to rural youth. It has been made possible largely by the vision and patient persistence of Professor Ralph Felton of the Rural Extension Department of Cornell University, and by the generosity of the churches of Ithaca, which have provided most

Oklahoma, Tennessee, West Virginia, Wyoming, and probably other states from which no reports are at hand.

In one county in Michigan one trained girl was now reaching more boys and girls each week through the public schools than all the churches of all denominations in the same territory had reached through the Sunday-school at any one time in the past fifteen years.

In Lane County, Oregon, the work was begun three years ago under the personal direction of Miss Mary C. Harding, and was

later taken over by the Lane County Council of Religious Education. The first year fifteen classes were organized with 329 pupils; the next year the work grew to twenty-five classes with 508 pupils. The present plans call for fifty classes with an enrolment of nearly one thousand. The work is done on released school time and reaches logging camps and lumber towns as well as agricultural communities.

These new rural teachers of religion are not limited to one method of work. During the summer months they promote hundreds of daily vacation schools of religion. One worker in Illinois reported twelve such schools under her direction, with fifty-three volunteer teachers and nearly six hundred pupils. Seventeen of these volunteer workers were public school teachers with normal training, nine college-trained high school teachers, two college-trained pastors' wives, three pastors with college training, two other college graduates, one undergraduate, and nineteen with high school training. Without such trained leadership probably not one of the schools would have been held and six hundred boys and girls would have missed several weeks of consecutive training in matters of religion.

During last summer Miss Esther B. Cutler, a worker in Wyoming, had charge of eight such vacation schools of religion with a total enrolment of 240 pupils, ranging from four to twelve years of age. Of her experiences Miss Cutler writes:

Many of the children are not connected with any church or church school and their parents have no church connection. Many of the boys and girls came a long distance on horseback or in carriages. . . . .

In one school a mother reported that it was the first time her little boy had attended a religious service, and the first time she and her husband had attended "church" since they were married. In another district the school was made up of Czechoslovakian, Polish, Hungarian, Welsh and Scotch children, only one American family being included. Many of the children in the kindergarten could speak no English, and the mothers spoke only brokenly but attended a class organized to teach English.

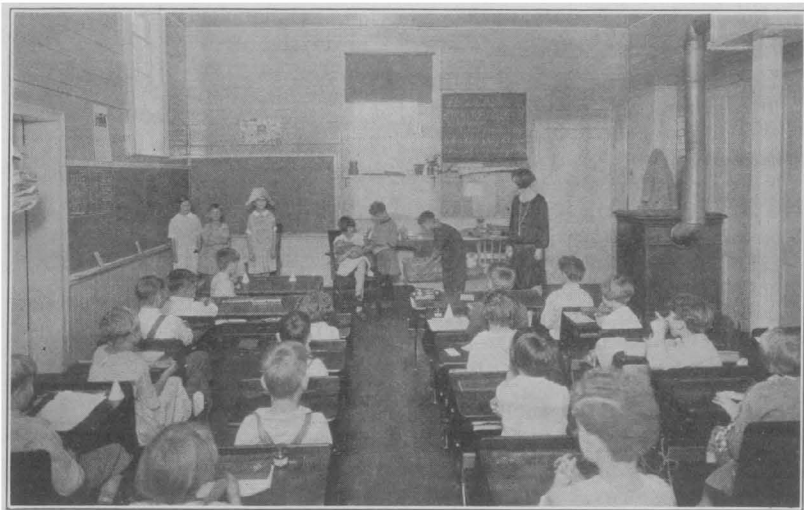
These are brief glimpses of a movement that is spreading through rural America much faster than many imagine. It is bringing into existence a new profession for college and normal school graduates who have taken time to specialize in the work of religious education. The field is so full of promise and the method of work so economical that men of wealth would do well to set aside some millions of dollars with which to challenge communities to achievement along this line of religious nurture for rural youth. The movement might then be stimulated somewhat as Andrew Carnegie stimulated the loan library or as Julius Rosenwald has stimulated the work of elementary education among Negroes.

Thus far the churches of Ithaca have led the country in their willingness to assume the salaries of these rural teachers of religion, while the communities in which the work is done have been challenged to provide a budget for traveling expenses and for educational materials. In Lane County, Oregon, the teaching is done largely by students on part time. The communities served are expected to pay the salary of the teacher, while traveling expenses are provided by a financial campaign. In some cases Rural Religious Education Societies with a membership fee have been organized among rural and

town dwellers to support this rural program of religious nurture. National agencies, both denominational and interdenominational, have also made direct appropriations for this religious ministry. All of these methods of support help, but the field is enormous and is ripe unto harvest.

It has become increasingly clear that the Sunday-school cannot be

over, but it does mean that we cannot depend upon it exclusively to provide religious training for the boys and girls in America. The public school is the only agency which reaches ninety per cent of American youth, so that any comprehensive system of religious nurture should be worked out in terms of school districts and school groups.



DRAMATIZING A BIBLE STORY IN A CLASS IN RELIGIOUS EDUCATION

depended upon to fill the needs of the boys and girls of America for full religious nurture. It has reached only a fraction of American youth and it labors under the handicaps of the "peak-load-at-a-single-hour," the limitations of untrained teachers, and irregularity of attendance on the part of both teachers and pupils. The latest religious census shows that only 44.1 per cent of the children of the United States are even enrolled in Sunday-school—an actual decline of more than four per cent in a decade. This does not mean that the day of the Sunday-school is

These new workers in religious education are blazing a new trail for a more comprehensive plan of religious nurture for rural youth. Our rural regions are crying out for a great army of well qualified religious teachers, as well trained, as well paid, and as sure of an opportunity for service as are public school teachers. The way is beginning to open. State legislatures are breaking down some of the barriers; boys and girls of our rural areas are finely responsive, and a crowd of enthusiastic college-trained workers are crying out, "Let's go!"

## MISSIONGRAMS FROM THE FRONT\*

### Siam Christians Accept Responsibilities

Nationals willingly accepting increasing responsibility for work but urgently asking for more training. All churches in South Siam Presbytery united in supporting work in East Siam.—*Rev. Herbert W. Stewart.*

### Pray for Japan's Spiritual Advance

Hokkaido, Japan, a land of unlimited opportunities for Christ. Cities of over 60,000 and 70,000 with no resident foreigner demand missionaries immediately. Northern Star Girls' School, with every teacher a Christian, had over eighty baptisms last year. You at home please study, pray and give that Japan may advance spiritually as she has materially.—*Rev. Leo C. Lake.*

### Venezuela Asks Open Door

National Church and Mission carrying on in spite of exclusion of foreign clergy. We unitedly ask interest and help in forward movement in Venezuela. Remember our building program in your offerings. Pray for deepened spiritual life for Venezuela Church and that God may open way for entrance of much-needed missionaries.—*Rev. C. A. Phillips.*

### Colombian Government Sympathetic

New Colombian government by fair election is sympathetic to all our work. Great opportunities for the spread of the Gospel. Young men and women offering themselves for service require preparation. Critical financial crisis causes much distress. Schools greatly in-

crease in enrollment. Reinforcements and adequate appropriations urgently needed and call for the earnest prayers of the home Church.—*Rev. T. E. Barber.*

### Guatemala Sends Greetings

Lord's work advances spite eruption, earthquakes, drought, financial crisis, revolution. Believers growing in grace, volunteer service, giving. Marvelous opportunities. Force undermanned. Medical work extended to unserved districts. Home needed to replace shack for missionaries at boys' school. New school building Quezaltenango great asset. Praise, pray, sustain budget, send best young people.—*Rev. L. P. Sullenberger.*

### Brazil Plans Expansion

Presbyterian Missions in Brazil have produced one of strongest national churches in the world, but vast interior regions still untouched by Gospel. Missions planning expansion Amazon Basin and Indians Upper Xingu. More prayer, money and reinforcements from home churches urgently needed for advance. Confident you will not fail us.—*Rev. Philip S. Landes.*

### From West Africa

To the Presbyterian Church, U. S. A.: Much progress is being made in the old fields of Cameroun and fine opportunities are opening in unoccupied or partially occupied regions. The church here is marching forward and no insurmountable obstacles are visible. Continued support is urgently needed to man properly the line of occupation.—*Rev. R. H. Evans.*

\* From the *Presbyterian World News.*



THE WORLD CONGRESS OF CHRISTIAN MISSIONS AT CHATTANOOGA

## WORLD MISSIONS AT CHATTANOOGA

*The Story of the Notable Congress Held in Tennessee*

BY DAVID M. SWEETS, Louisville, Kentucky

*Editor of The Christian Observer*

ABOUT 1,800 registered delegates attended the Congress on World Missions in Chattanooga in addition to several hundred unofficial delegates and visitors. The large auditorium, with a seating capacity of over 5,000 persons, was comfortably filled at the night meetings. A magnificent pageant was presented by representatives of the Chattanooga churches, portraying the seventy years of missionary work of the Presbyterian Church in the United States.

Each afternoon, one of the reports\* of the six commissions appointed a year ago was read and immediately the Congress divided up into thirty groups—ten in the Men's Division, ten in the Women's Division, and ten in the Young People's Division—for discussion of

the report. The Findings Committee brought in its report at the last session.

Great enthusiasm was manifested by those attending the Congress.

Dr. J. P. McCallie, of Chattanooga, and the local committee on arrangements had made adequate preparation for the comfort and convenience of all the delegates. The program had been carefully prepared under the direction of Dr. C. Darby Fulton.

Rev. James I. Vance, D.D., chairman of the Executive Committee of Foreign Missions, at the opening session outlined the task of the church as follows:

Has the church of the twentieth century enough character for its task? Can it shake off its entanglements with politics, with industry and capital, with civic reforms and credal bigotries, and emancipate itself for its supreme undertaking which is spiritual? Can it clothe itself with salva-

\* The reports of the Commissions were published in a book of 182 pages, copies of which can be secured for 25 cents by writing to the Executive Committee of Foreign Missions, Box 330, Nashville, Tenn.

tion, and flaming with a new passion for Calvary, and bearing the marks of the Cross in its hands and feet, get to its work? We are here to see. This Congress will mean next to nothing unless there issues from it a church born again.

The opening address of the Congress was made by Rev. Mark A. Matthews, D.D., pastor of the First Presbyterian church of Seattle. He asserted that the answer to the question, "Why is not our church more interested in contributing its money and its sons and daughters to missionary work?" was to be found in the fact that "there are 63,000,000 pagans in America, and it is harder to bring American pagans to Christ than it is to convert the heathen. . . ."

"I am standing on the terms of command and by the authority of Christ, who is absolute in power in heaven and earth. Christ is the only incarnation; there never has been one before and there never will be another. That doctrine would change America today in fifteen minutes if the materialistic crowd who are hoarding the wealth would realize it."

Contributions to mission have been decreased because "we have been spending our money on ourselves," Dr. Matthews said.

"The organized forces of the antichrist are doing more today to weaken the arm of Christianity and to thwart its aim than ever before," he declared. "Communist theories and policies are sweeping the world. One billion four hundred million people yet unsaved are lying out before us, presenting a field white for the harvest. If Christians were to do the hand-picked personal work that was done in the first century of the church we could touch those 1,400,-

000,000 in the next eighteen months."

Dr. James Endicott gave a convincing address, proving that foreign missions is of the very warp and woof of the New Testament.

The report of Commission I, of which Dr. Walter L. Lingle was chairman, contained the following section on "Missionary Obligation and Motive":

### Christ the Only Foundation

In dealing with the obligations of the Christian church to carry the Gospel to the nonChristian lands we are touching the crux of the whole problem today. Why is it that the interest in foreign missions is everywhere lagging and that gifts are falling off? It is because the Christian people are no longer gripped by a burning conviction that men everywhere are lost without Christ. The sense of urgency, of immediate danger, of a crisis in salvation has largely disappeared. Many of our preachers no longer preach as dying men to dying men. Our forefathers believed that men everywhere without Christ were in imminent danger of facing the wrath of God. Our modern world has largely lost this urgent note in salvation. We need to restore it. We need to learn that we are in danger not only of the wrath of God hereafter, but that here and now a world without Christ faces immediate disaster in its economic, social and international relationships. Our age is not primarily interested in what it conceives to be a mere figment of the theological imagination, but it is vitally concerned in present losses and disasters. It is this loss of a mighty conviction about salvation and of both a present and a future disaster to the soul and to modern civilization without Christ that has cut the nerve of missionary obligation and enthusiasm.

What has destroyed this burning conviction that the nonChristian world is lost without Christ? The problem



here is very little different on the foreign field from what it is at home. The disease has only come to a head a little more quickly on the frontier lines. What has destroyed the Christian conviction both at home and abroad is the rising tide of secularism. This, more than the heathen religions, is the subtle foe that we must meet abroad. In fact, the heathen religions are being undermined by this same naturalism.....

At one time all departments of human endeavor were built on a churchly foundation. But, one by one, each has asserted its independence of ecclesiastical control and built its superstructure anew on a basis of pure naturalism..... Science was once a child of the church; but she has raised the standard of revolt, and desires not only to rule her own household without outside help, but also to build all moral and spiritual values on a secular foundation. Today the new religion of Humanism would do without the church, her sacraments and her supernatural revelation. Such is the revolt of secularism. It is Christianity's greatest enemy both at home and abroad. It has largely taken the nerve out of missionary obligation to a lost and dying world.

If this abiding missionary conviction and obligation is to be restored, then we must show to the world, both at home and abroad, that personality and modern civilization will perish unless they are built upon the Rock Christ Jesus. For other foundation can no man lay—not science, philosophy, secularism or humanism—than that is laid, which is Jesus Christ. We need to show to the world anew the meaning of sin both in its individual and in its social aspects, to make clear that all secular foundations for the soul and for society will ultimately fail, to present attractively and convincingly the unchanging Christ as the solution of the world's problems, and as bringing salvation both here and hereafter.

We are under eternal obligation to

Jesus Christ. He loved us and gave Himself for us. All that we are today, and all that we hope to be through the eternal ages to come we owe to Him. He wants us to tell all the world the story of His redeeming love. He has made His heart's desire known to us in many ways. He has even commanded us to go and preach the Gospel to every creature. His love should be a constraining motive. His command should be final with those who love Him. We have a longing to be Christ-like. If we really want to be like Him, we must share His desire that all men should be saved.....

God's ideal for the individual is that he should become perfectly like Jesus Christ. "Whom He did foreknow them did He also predestinate to be conformed to the image of His Son." His ideal for the world is that it should become perfectly like heaven. "Thy Kingdom come. Thy will be done on earth as it is in heaven."..... These ideals can be realized only as men everywhere learn to know and love the Christ, and crown Him Lord of all in their lives.....

An appealing statement was made by the Jerusalem Council: Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is *nothing less than the production of Christ-like character in individuals and societies and nations through faith and fellowship with Christ, the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.*

Dr. S. M. Zwemer gave an address in which he said that the church has lost its sense of the urgency of missions, its sense of the adequacy of the Gospel and its *sense of the supremacy of Christ.*

Two gripping messages were brought by Dr. Robert E. Speer. In one he dwelt particularly on the present day objections that are be-

ing advanced, without and within the church, concerning foreign missions—objections no different from those which the first Christian had to confront.

In another address he said: "We are facing the same problems with which Christianity was confronted at its beginning—problems dealing with the destiny of the human soul, the personality of Jesus and the relationship of Christianity with the other religions of the world. The relationship of religion to the state, to politics, to war, to marriage and to citizenship, also is the problem of Christianity now as in the beginning."

Dr. Speer referred to fallacious educational ideas and said: "An idea has been evolved that education must not transmit anything, but must be evocative. We are told that the experience of mankind in all the years of its existence must not be transmitted through education. Are we to refrain from teaching a language to children until they become eighteen, so that they will be able to choose what language they shall learn? Must every one start at the beginning of the human race and learn all its experiences for himself? The things that in the past twenty years the antichristian forces have been attacking are the secondary agencies of the church, which we had been told were what the world wanted—the schools and the hospitals.

"It is sad to see men tearing down the old gods before they have found the true God, but it gives the Christian church an opportunity to replace the old half truths with the full truth of the living God. The old fanaticisms are dying down, and all over the world one sees men who have forsaken the old gods

and who are groping around for the new.

The scope of the Congress can be seen from the subjects assigned to the six Commissions that prepared and presented comprehensive reports as follows:

I. The Missionary Message and Obligation—Christianity and the Non-Christian Religions. Rev. W. L. Lingle, D.D., chairman.

II. The Foreign Field—Our Missionary Responsibility. Rev. D. W. Richardson, D.D., chairman.

III. The Church at Home—How Can It Meet This Responsibility? Rev. H. W. DuBose, D.D., chairman.

IV. The Pastor and Missions—His Place of Leadership. Rev. Wm. M. Anderson, D.D., chairman.

V. The Offering of Possessions—Adequately Financing the Enterprise. Rev. A. S. Johnson, D.D., chairman.

V. The Offering of Life—The Missionary Recruits, Past, Present and Future. Rev. W. Taliaferro Thompson, D.D., chairman.

### Findings

The facts set forth in the report of Commission I on "The Missionary Message and Obligation" constitute a ringing appeal to the church.

The need of the world for Jesus is as great today as it was when He ascended the Cross on Calvary. The imperative of the Great Commission, "Go ye into all the world and preach the Gospel to every creature," has lost none of its force. He is still saying, "If ye love me, keep my commandments," "As the Father hath sent me, even so send I you."

In dealing with the obligation of the Christian church to carry the Gospel to the nonChristian lands we are touching the crux of the whole problem today. Why is it that the interest in foreign mis-

sions is everywhere lagging and that gifts are falling off? It is because the Christian people are no longer gripped by a burning conviction that men everywhere are lost without Christ.

The sense of urgency, of immediate danger, of a crisis in salvation, has largely disappeared. Many of our preachers no longer preach as dying men to dying men. Our forefathers believed that men everywhere without Christ were in imminent danger of facing the wrath of God. Our modern world has largely lost this urgent note in salvation. We need to restore it. . . . We need to show to the world anew the meaning of sin, both in its individual and in its social aspects, to make clear that all secular foundations for the soul and for society will ultimately fail, to present attractively and convincingly the unchanging Christ as the solution of the world's problems and as bringing salvation both here and hereafter.

Our church has not undertaken too great a missionary task, and that we should press on to its completion as rapidly as the church furnishes the means for advance. Conditions in the world and on our mission fields emphasize the urgency of the task and call the church to renewed energy and concentration to the task.

The effective accomplishment of our missionary task means that we should first establish and strengthen the work already under way, then press on as rapidly as possible into unoccupied areas. Direct evangelistic work should be stressed. Institutional work, as represented by schools and hospitals should be made subordinate and contributory to the evangelistic objective. They should more and

more be placed upon the native church for support and direction. Schools which are only secondary should not be continued. Recognizing the evangelistic value of these institutions, however, we believe that the church should be slow to adopt a policy of establishing no more schools and hospitals, but should at present strengthen those in existence and be guided by conditions on the fields in future policy.

It should be our missionary program to develop in all our fields self-supporting, self-governing, and self-propagating native churches, and the church at home should supply all that is necessary to realize this end.

To meet these needs there should be an increase both in missionary force and financial support. The commission estimates that a twenty per cent increase in number of missionaries during the next ten or fifteen years and an annual increase of five per cent in missionary offerings during the same period seems to be a reasonable estimate.

Under the guidance of God a call should be made to all churches for confession of our inadequate faith, and of our lack of genuine self-denial and of devotion to our Lord and to His service. . . . The budget should be considered the minimum and that churches should be called upon for additional special sacrificial gifts to meet the great needs of the world as the opportunity offers.

We strongly endorse the growing practice of schools of missions and missionary libraries in the Church, and we especially commend schools of missions for men.

We believe that there should be worked out some original plan for

the education of the Church in all its causes.....

The appeal for foreign mission support should be grounded more largely in a portrayal of the triumphs of the Gospel of Christ and that the note of defeatism should not be so often sounded.

#### **The Pastor and Missions**

The pastor, being the divinely appointed overseer of the individual church and the recognized key to all forward movements, should assume the responsibility of missionary leadership. It is the judgment of the groups that the pastor's leadership in missions can be made more effective if elders, deacons and members of our churches would recognize and assume their Christ-appointed obligation to carry out the purpose and program of the Great Commission. However, the missionary enthusiasm in any church, including officers and members, is almost directly proportionate to the faithfulness and effectiveness with which the pastor gives missionary information and inspiration.

There should be greater emphasis on consecration of self and means, through leadership by precept and example of pastor and officers of every church with firm conviction that the tithe is a debt to the Lord and that gifts come afterward.

#### **The Offering of Life**

Missionaries are wanted and are needed, and are being sent out today, but that there is a particular need for securing the very best possible type of men and women. These missionaries should be of

sound physical condition in order that the percentage of return be lessened. In the period of preparation, they be encouraged to cultivate a balanced mental attitude toward life, including participation in recreational activities, and the cultivation of necessary periods of relaxation from their work. They should also be men and women of good general ability. Above all, a missionary must have a sound moral character and an intense devotion for the Master.

In addition to trying to make the missionary spirit permeate all our homes and institutions, the Church has the right to call to particular fields such representatives as are deemed suitable and desirable. The Church through its Foreign Mission Committee should have the power to call a man or woman to a field, but that individual must in no way be constrained beyond what he interprets to be the call of God to that work. This is not to be construed to discourage volunteering for the field.

Our missionary representatives should receive the best possible training before being sent out. It was emphasized again and again that this training should begin in Christian homes. This training should, if possible, include the obtaining of a college degree because of the necessity for recognition on the foreign field. However, the main emphasis in training should be to secure a real spiritual experience in the candidate, since the Congress finds the main motive for securing, training and sending out or going as missionaries "the need and sacrifice of Christ."

## WHEN IS YOUR BIRTHDAY?

*Birthday Bands and Their Remarkable World Wide Mission*

BY EMMA BELLE D. PIERSON, Montclair, New Jersey

“**H**AVE you ever heard of the most remarkable missionary enterprise in the world?”

This question by a Christian layman in Australia was interjected into a conversation as we sat on a hillside overlooking the city of Brisbane, Queensland. The superlative adjective caught our attention. Then he told us a story of a world-wide ministry founded by a missionary minded mother and an impressionable lad in Australia who became interested in working and saving and giving to educate a boy in India. It was in the days of paper shaving balls, and the son's willing little hands made dozens and dozens of these balls and sold them, sending a goodly sum on his birthday each year to India to educate his little brown skinned brother in a Christian school. Then the World War came and took this earnest young Australian boy, whose life might have been spent in the service of Christ in the mission field. The bereaved mother conceived the thought of perpetuating his work, by forming a Missionary Birthday Band to which every one having a birthday might be eligible.

There are missionary enterprises you can visit and see, there are others you cannot. No buildings of stone, no elaborate organizations represent them at home or on the field, but they are nevertheless truly adventures for God in the realm of service. Such is the Missionary Birthday Band formed twelve years ago, with the motto:

*Gather Up the Fragments.* The happy company of 6,000 donors now belonging to this Band sent last year over £1300 (\$6,500) in thank offerings of birthday shillings.

They work through existing missionary organizations, helping missionaries in tight places when there is no money available to meet some peculiarly urgent need. Last year the gifts touched twenty-four different countries, supported twenty-six native Christians, active messengers for Christ to their own people, and kept in Christian homes and schools forty-five boys and girls who had been rescued from opium dens, idol temples and slavery of all kinds. The original Band has increased to eighty-four, with eighty-four prayerful volunteer secretaries who send personal greetings and missionaries newsletters to each member as each birthday comes around. The secretary's other joyful duty is to forward to the central office the "love gifts" that come in response to these greetings. There are no paid officers, (postage stamps are almost their only over-head expenses), but such real links are being forged between the givers and the needy in far off mission lands that the work is an effective education.

One outgrowth from this Missionary Birthday Band is as interesting as the Band itself. One member, a retired missionary from China, appreciating the cheery birthday letter received with news of the one his love gift was help-

ing, thought of a bedridden friend whom he might enroll and thus bring a new outside interest into his life. The invalid was Mr. Robert A. Byers of Melbourne, for thirty years a helpless paralytic, totally blind and partially deaf, and hopelessly lock-jawed. With the first birthday greeting to this invalid came a booklet telling of a little blind orphan in India whom the Band was helping. As a visiting friend read to him the story the blind paralytic was filled with a longing to do something for the countless number of friendless blind folk the world over. He spoke to ten friends who joined the Birthday Mission Band, they in turn became leaders of other bands, and eight years later this bedridden Christian formed his birthday Mission Band into a Mission to the Blind, ministering in Bible lands and Far East. When God called this brave sufferer to higher service four years ago, the mission in its seven years had raised over \$21,000 and was supporting eight blind evangelists, five blind Bible women, and eighty sightless children, besides publishing Braille literature in many lands.

Probably one secret of the success of the Birthday Mission Band lies in its large number of organized prayerful volunteer workers. There is an immense amount of work entailed in keeping track of six thousand birthdays and supplying tid-bits of missionary information to keep alive a desire to cooperate further.

On our recent missionary tour we visited several places where the Band has a loving interest in the work. The Ramabai Mission, near Poona, India, includes one or two

little widows who are proteges. We stopped at desolate Thursday Island where a tiny girl named "Little Lovely" is being educated for God's service, enduring there the hottest average temperature in all the world. In the Kwato Mission, Papua, we saw how the gifts of the Band are being multiplied a hundredfold in the hands of the devoted missionaries. In Sydney we met Miss Florence Young of the Solomon Islands Mission and heard of several fine Christian boys who are being cared for by big brothers of the Band. In Kobe, Japan, we saw dear old Mrs. Jo who carries on her work for despairing women; and in Shanghai we visited the Door of Hope, that haven for ill-treated child wives and street girls. All these count the Birthday Bands among their helpful friends.

Considering the distant out-reaches of the Band, there is a remarkable family feeling, a touch between the needy children and the parent organization so close that the children themselves show interest in each other. Last year the blind girls in China felt concern for the leper children in India and undertook to weave a bale of cloth for them.

Mr. Byers, founder of the mission to the blind, has been called home and ill health has caused Mrs. Garrett, the mother of the Birthday Mission Band, to withdraw from active service, but friends will not permit the rare and lovely work to droop and fade for lack of watering with prayers and generous gifts.\*

\* For further information write to Mr. W. J. Tunley, 26 Brisbane Arcade, Brisbane, Queensland.

# THE FORWARD MOVEMENT IN SCOTLAND

BY THE REV. DONALD FRASER, D.D., Edinburgh, Scotland

**T**HE leaders of the newly united Church of Scotland believe that this Church has now an unrivalled opportunity for influencing the life of Scotland and of the whole world. Since the Union wherever the Church is at work there is a spirit of expectancy that a forward movement, with a great spiritual dynamic, will be undertaken by all departments at home and abroad.

Such a forward movement has been started and the preliminary announcement says:

"We have the instruments ready for such a movement. We have a Gospel of the crucified and living Lord, which centuries have proved to be the greatest regenerative message of the world. We have organizations formed to meet the needs of the age and to carry this message to all classes and races of men. We have our own personalities which, if dedicated to the Kingdom of God, can provide the service of men, money and prayer, which will make these organizations freely active.

"What more is required? Only that the Church should now claim and draw upon the unlimited resources of power which are in her membership, and in God the Holy Spirit.

"Scotland needs that we do so. Our religious habits and faith are apt to be merely a heritage from the past. They must become our own through deep religious convictions, till Christ the Lord of all Life, so triumphs in our personal and social life and controls all our relationships, that the Church shall

show a Christ-like character, and attract to Him the million souls in our own land who are without the Church.

"The world overseas needs that we do so. In these days of rapid change, when the forces of science, commerce and nationality are so profoundly influencing the world, we who have most to give to shape and guide the nations must see to it that these forces are permeated by the spirit of Jesus Christ.

"We thank God for all the active efforts of the Church today to overtake its task, yet we must recognize that we have not yet proved our adequacy for the enormous undertakings to which we are committed. The proposed Forward Movement is a plan by which we may draw more fully upon our immense resources, by making ourselves more aware of the task to which we are summoned, and the power available to accomplish it.

"The method we would use is to issue a carefully considered Call to the whole Church. This we are preparing through commissions which are reviewing our responsibilities, and commitments and what response these demand of us. The result of their study will be embodied in a volume which will take the form of 'A Call to the Service of the Kingdom.' The Call will be conveyed to the Church by a Congress to be held in Glasgow, October 26 to 30, 1931, at which 2,000 to 3,000 delegates from all the Presbyteries in Scotland will be present. Thereafter it has been suggested that provincial congresses of shorter duration should

be held. These will be followed by a series of Missions of the Kingdom from town to town, and Presbytery to Presbytery, when there will be presented to the Church and the whole community the call to personal and congregational dedication to Christ and the service of His Kingdom. In addition to, and in preparation for these more local efforts, directed and prayerful study of the Call in the congregations will be essential, in order to reap the maximum of benefit and stimulus.

"Meanwhile it is necessary that a spirit of expectation and of prayer be created and nurtured. Already many forms of a forward movement are visible. In some cases it appears in a house to house visitation, which has now become more possible under a plan of territorial responsibility: in others in united evangelistic services, and in meetings for the quickening of spiritual life.

"A series of papers dealing with the Church's task, its message, and the Divine Power necessary, will be circulated first to ministers, and afterwards to the public. Their object is to enable ministers to

bring definitely before the various meetings of their Church the purpose and value of the Forward Movement.

"Our hope lies in the spirit of prayer which may be roused and maintained throughout the Church. We would have the preparation of the Call so directed by the prayers of the Church that when it appears, and is conveyed to the Congress at Glasgow, it shall be as the voice of God to His Church.

"We ask that in the pulpit services, and in all meetings of the congregation prayers may go unceasingly to God. We suggest that prayer groups should be formed of those who shall study the pamphlets and pray for the Holy Spirit, and that in the family and in private devotions the Call and the Congress be remembered.

"If all bear their part in creating and stimulating this atmosphere of prayer and expectation, we shall see such a Forward Movement as will change Scotland, and influence the whole world."

Are there not valuable suggestions here for a world-wide spiritual revival in every Church and in every land?

### THE CHURCH IN A CHANGED WORLD

The Church today finds itself in a vastly different world from the one of a few years ago. Modern discoveries, new inventions, the scientific spirit, and the enlarged knowledge of the world in all its aspects have had their effect not only on the world in general but especially on religion and the work of the Church. New problems and new difficulties stand in her path. The whole world has been changed. Mission lands have also felt this impact and, although backward and static for centuries, are now changing rapidly, giving the Church the opportunity of laying Christian principles in the foundations of the new nations that seem destined to exert a mighty influence on the whole family of nations.....

The world has changed, but the outstanding human needs remain as of yore. The world is poor, and sick, and ignorant, and sinful. Man needs a God who is Christ-like and who makes Christ-like men. The Church knows that God. She has that kind of men. The Church is the human agent by which men may come to know Jesus Christ, and may be led into that transformed Life.

—C. H. STAUFFACHER in *The Evangelical Messenger*.





# TOPICS OF THE TIMES



## How Much Is a Missionary Worth?

Who can rightly estimate the worth of a man—as a unit in society, as a laborer, as a leader of men, as a father, as a prophet of God? In some parts of the world a man's life is worth less than that of a beast—even before the law. On the other hand, some officers of the Bethlehem Steel Corporation have received over one million dollars a year each as a bonus in addition to salaries. The ground on which these huge payments were made was the value of these men from a business point of view. The worth of some men and women cannot be estimated in dollars and "they are not for sale."

Questions have been raised in foreign fields and even in home circles in regard to salaries paid to missionaries and secretaries of some mission boards. Some clergymen in small parishes, with salaries of \$500 to \$1,500 a year on which to care for large families, look critically on the salaries of from \$10,000 to \$15,000 a year paid to pastors of wealthy city churches, even where they have no large family to support. Self-sacrificing givers to mission funds sometimes question the payment of comparatively large salaries to secretaries and treasurers of boards supported by these gifts. One mission board at home will pay two to three times the salary paid to a similar officer in another board.

From China and other mission fields similar questions are raised as to salaries. Chinese Christian workers, with large families and small incomes ask why missionaries should receive salaries four to five times as large. The problem is aggravated by the fact that Chinese currency has depreciated

to less than one half its normal value. Chinese workers are paid in this depreciated currency and suffer hardship from the present higher prices. Most missionaries are paid in foreign currency (gold) and receive the benefit of present exchange rates. (One gold dollar now buys \$4.50 in Chinese dollars in place of \$2.00 at the normal rate.) If missionaries are paid a fixed rate in Chinese dollars they suffer when paying foreign obligations in gold.

The general cost of living in most mission lands has advanced from 25 to 100 per cent. Since more responsibilities are being placed in the hands of the Nationals in these mission fields, they are being taken into the councils of the missions and have a voice in the allocation of mission funds. Some of them complain of a lack of Christian justice in the distribution of the funds available. They claim that since all Christians of whatever race are brothers, they should share either poverty or wealth with fellow servants of Christ. The trouble is accentuated in fields where students have been sent to America for study, have become accustomed to American standards of living and on return to their home lands have been asked to accept service in a mission with the salary of a native worker. They are not ready to return to the standard of living they accepted before going abroad. This issue has become acute in the Peking Union Medical College—which is not truly a mission institution and where the policy is to replace foreign doctors and teachers with Chinese. The college has felt it necessary to offer high salaries in competition with universities abroad. Naturally the disparity between such salaries and those

paid to both Chinese and foreigners by mission hospitals is very great. If Chinese mission doctors, trained in Peking or abroad, are paid large salaries what shall be done about the salaries of equally well trained professors in mission colleges and pastors of mission churches? Many Chinese are adopting the western slogan "Equal pay for equal work"—at least in proportion to living expenses.

Obviously the raising of the salaries of nationals in various fields to equal or practically equal the missionaries' salaries from foreign funds would be impossible from the funds available, and foreigners' salaries could not be reduced to the standard of native workers without endangering health and life itself.

Most missionaries have no independent resources. Experience has taught that they require enough income to enable them to live so that health may be preserved in a foreign environment; so that they may have occasional furloughs at home and periods of recuperation; so that their children may be properly educated and so that they may be relieved of many responsibilities that interfere with their mission work. A foreigner cannot, as a rule, live as cheaply as a national and maintain efficiency.

#### Foreign and Native Workers

We return to the question—How much is a man worth? How much is a missionary worth? How large a salary should be paid for Christian service? What should be the ratio of salaries paid to foreign and native workers; and to whom should native Christian workers look for their living expenses?

It might be ideal if every Christian could follow the Apostle Paul's example and be self-supporting while carrying on their mission or if they could, like Christ Himself, live on the hospitality and free will offerings of those who sympathize with His mission. Some Christian workers are able to do this but in this complex age both of

these plans seem to be impractical for general adoption. If God calls a Christian, like D. L. Moody or George Müller, to live and work without a definite and regular salary or promised income then He will provide for his needs.

No one can estimate what a God-called mission secretary, missionary or other Christian worker is worth. Value is not measured in dollars, or we might estimate what a man should be willing to take in exchange for his soul. Some of the practical Christian principles are however involved in determining the salary basis for Christian service.

1. The income for living expenses, from whatever source or sources, should be based on actual needs—for health, progress, effective service and family responsibilities. On this basis salaries should be adjusted to circumstances; those with independent incomes would accept proportionately less—as some do.

2. No missionary worker—at home or abroad—living on mission funds is justified in luxurious spending—or living on a scale that hinders testimony or shows a lack of Christ-like self-sacrifice in the interest of His Kingdom. There is a great divergence in the scale of living among missionaries, even in the same field, but we are convinced that most missionaries live sacrificially. As at home, so abroad, some Christians do not know the meaning of the word sacrifice, especially in physical comforts.

3. Christian testimony and efficient spiritual service are of first importance. These come before the problems of saving expense in travel, in servants, in equipment or in rest periods. But spiritual efficiency and fruitage in service are fortunately or unfortunately not in proportion to the money spent on salaries or equipment. These depend on the spiritual life and power.

4. To bring the churches on the mission fields to independence or to dependence on God their eyes must

be turned away from America as their almoner. The sooner these national workers can receive their support from their own people the better it will be. This will not hinder their securing help according to their need from fellow Christians in any land. In the days of famine or other troubles it is a privilege for Christians to bear one another's burdens. It is important, however, not to encourage a standard of living above what is possible or desirable for the majority in a given locality and not to pauperize Christian workers by making them dependent on foreign contributions. It is not healthy for a man to feel independent of God.

In the early days of missionary effort, the heroic Christlike self-denial and self-sacrifice of missionaries like Paton, Gilmour, Judson and Hudson Taylor, had a great effect on the Church at home and on the natives to whom they witnessed. The same principle holds good today—for it follows the example set by Christ Himself.

## India's Demand for Freedom

Liberty and independence are quite distinct. A boy may, like the Prodigal Son, demand and secure independence only to become a slave. The Philippines might gain independence of America only to enter a period of economic slavery, civil strife or to become the prey of pirates and bandits. The most complete liberty is often enjoyed in conjunction with economic and political dependence. As a matter of fact, none of us are in reality independent. Human relations are too closely intertwined and all are dependent on God and His laws.

In India many radicals desire complete political independence, even though this may involve financial and economic ruin and social slavery for multitudes. True Indian statesmen desire only such freedom from imposed control as will give liberty and promote national and racial progress. This liberty Great Britain is ready to grant.

Much progress has been made through the first Round Table Conference and the agreement between Mr. Gandhi and Lord Irwin. Now the All-India National Congress has met at Karachi and Mahatma Gandhi has shown his strength by winning the delegates over to acceptance of his constitutional program. He calls not only for Indian political independence but for the control of the Indian army, the national finances, the management of foreign affairs and demands commercial and social equality with the British. He still stands for nonviolence and passive resistance. By vote of the Congress, Mr. Gandhi demands a constitution containing the following twenty-four articles:

1. Freedom of association and combination.
2. Freedom of speech and press.
3. Freedom of conscience and free profession and practice of religion.
4. No disability to attach to any person by reason of religion, caste or creed regarding public employment in office of power or in any trade or calling.
5. Equal rights and obligations of all citizens, with no civic bar on account of sex.
6. Equal rights of all citizens in use of public roads, public wells and public resorts.
7. The right to keep and bear arms in accordance with such regulations as may be required for public safety.
8. Religious neutrality on the part of the state.
9. A living wage for industrial workers, limited hours of labor, healthy conditions for work, and protection against economic consequences of old age, sickness and unemployment.
10. Labor to be freed from conditions of serfdom.
11. Protection of women workers, with adequate provisions for leave during maternity periods.
12. Prohibition against employment of children of school age in factories.
13. Right of labor to form unions.
14. Substantial reduction of land revenue and rents.
15. Adult suffrage.
16. Free primary education.
17. Military expenditures cut in half.
18. Civil department expenditures and salaries to be substantially reduced, with no state servant to be paid over the Indian equivalent of \$200 monthly.
19. Protection of native cloth by exclusion of foreign cloth and foreign yarn.

20. Total prohibition of intoxicating drinks and drugs.

21. No duty on salt.

22. Regulation of the exchange ratio so as to help Indian industries.

23. Control by the state of key industries and mineral resources.

24. Control of usury, direct or indirect.

The congress adopted additional resolutions deploring the recent communal riots in Cawnpore and other cities, urging that the northwest frontier province have the same form of government as other provinces; condemning the "forward" policy of the British in the northwest territory; advocating intensification of the picketing of stores selling foreign goods; appealing to the governments of South Africa and East Africa to give Indian settlers in those countries the same measure of justice they would claim for their own nationals in a "Free India," and urging the right of Burma to claim separation from India or to remain an autonomous partner without interference from the British Government.

The justice and advantage of most of these demands is readily admitted so that they should enlist the support of every lover of India. Some of the articles do away with caste restrictions (articles 4, 5, 6 and 10). Others, if observed, will radically change the religious situation, will stop persecution and give protection to those who wish to be baptized as Christians (articles 3, 4, and 8). There are provisions against intoxicants and drugs and to provide for free primary education. Nothing is included, however, to prohibit child marriage and polygamy, or to promote social purity. It is thought that Great Britain will especially object to the reduction of the army, the curtailment of official salaries, and the giving to the State full control of key industries. But it is a much easier matter to put provisions into the Constitution than to put them into practice. People must be educated to enjoy liberty or it becomes unwholesome license. True personal freedom does not interfere with the rights of others.

There is world-wide interest in India's struggle for self-government but no lasting peace or true prosperity can come until a remedy is found for the antagonism between Moslems and

Hindus; a way to uplift the masses of India's outcastes; the release of women from the purdah; laws to protect children; the abolition of obscenities from religious temples and rites; greater protection against epidemics due to temple tanks and lack of sanitation; and full religious liberty, so far as it is in harmony with justice, and morality and does not interfere with the welfare of individuals or subvert the authority of the State.

## Encouragement in China

In spite of many difficulties the Chinese National Government is making progress. One of the most encouraging signs is the recent acknowledgment of the failures and sins of prominent government leaders. They are ready to "lose face" to save the country. A cable message to the *New York Times* reports: "The fourth plenary session of the Central Executive Committee of the Kuomintang party reported astonishing public confessions of nepotism, corruption, tyranny and other abuses, together with admonitions and orders that there must be a basic reform in the conduct of the government and of the party organization. From General Chiang Kai-shek down, the Nanking leaders made speeches and issued manifestoes denouncing the failure of the Kuomintang, as an organization, to carry out the principles upon which it was founded. Dire threats of punishment were made against those who in the future betray public trusts.

"General Chiang Kai-shek, at a memorial service for Dr. Sun Yat-sen, made the following admissions:

"The Manchus were overthrown because they constituted a special caste. But now we who staged the revolution for the overthrow of the Manchus have ourselves come to be regarded by the people as a privileged caste. They are now cherishing toward us the same hatred and repugnance with which they looked upon the Manchus.

"It is all of us party members who are responsible for the virulence of

the Communist menace in this country. The fact that the Communists are rife bears witness to the weakness of the Kuomintang. That the Kuomintang members should have failed to prevent the people from supporting communism in certain places constitutes perhaps the most serious disgrace of the party.'

"The manner in which the Nanking leaders are facing their tremendous problems is arousing in China a considerable measure of admiration and approval. Even Chinese and foreign observers who have been unsparing in their criticisms of the Nanking Government now admit that there is evidence of a new sincerity of purpose among the leaders.

"The Kuomintang's unpopularity with the masses has arisen from facts now frankly admitted by the Nanking leaders—namely, that local city and provincial Kuomintang organizations have 'insolently usurped power' and interfered with civil and even military administration.

"The Central Executive Committee now proposes a rigid control over the activities of the Kuomintang and warns the local party organization to confine their efforts and activities to educating the people and not to meddling with politics or government in the future.

"Reform proposals formally adopted at Nanking as a result of the Plenary Session may be summarized as follows:

"All branch Kuomintang offices are to be explicitly instructed against any encroachment upon the rights of the people. Administrative and judicial authorities are enjoined against making arrests or appropriating property except by due process of law. Officials and Kuomintang members violating these instructions will be punished not only under the Criminal Code but also by heavier punishments, especially prescribed."

It is stated that General Chiang

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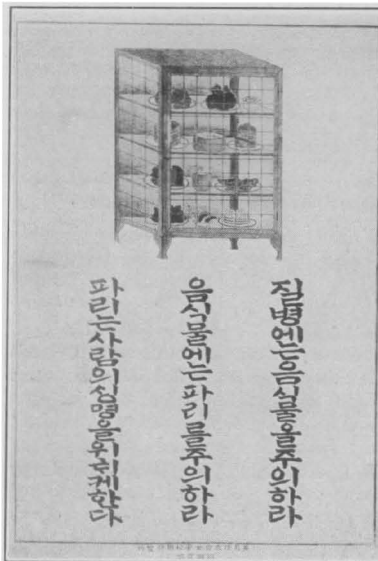
Kai-shek, as acting Minister of Education, is now approaching Chinese Christian leaders to discover their view of what religious liberty would involve in Education.

## Home Mission Convictions

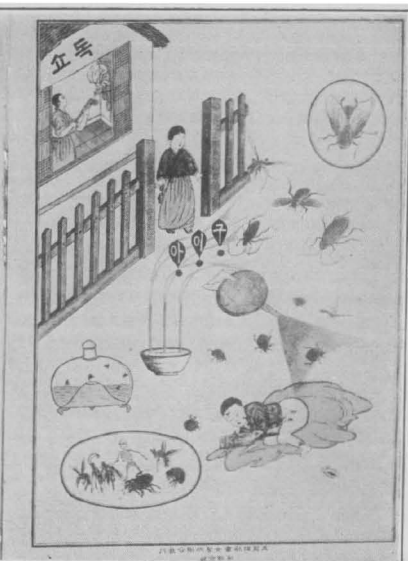
I have just returned from a month's work in the western states deeply impressed with the importance and value of national missions. This experience has deepened in me the following convictions: First, the value and imperative necessity of national missions; second, the invaluable service national missions is rendering today to the nation; third, the increasing demand for wise and efficient Christian leadership; fourth, the absolute necessity of hearty cooperation on the part of the churches and other allied organizations, presbyteries and presbyterials, synods and synodicals, headquarters staff and field staff. There is no substitute for cooperation in promoting national missions.

The "ambassadors of Christ" are the pioneers of our national progress, the creators of our national ideals, the builders of our national institutions, the inspiration of our national spirit, and the incarnation of our national faith. They, more than any other men in the nation, are converting the spirit of suspicion into the spirit of faith, the spirit of greed into the spirit of giving, the spirit of hatred into the spirit of love, the spirit of selfishness into the spirit of sacrifice, the spirit of America into the spirit of Christ. Wherever the representatives of the Church go, the home is protected, the school is established, the church is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Let us, then, go at the task with a renewed determination to work together, work to win, and to make whatever sacrifice is necessary to win America for Christ.

JOHN McDOWELL.



PROTECT YOUR FOOD FROM FLIES



KILL INSECTS THAT SPREAD DISEASE



NEVER WASH VEGETABLES IN A DIRTY BROOK



BATHE YOUR CHILD AT REGULAR TIMES

### GOOD HEALTH POSTERS FROM KOREA

Mrs. F. I. Johnson, who has been visiting the mission fields in Asia, has sent a number of posters which the Korean school children made under the direction of the Child Welfare Department of the Evangelistic Social Center of Seoul.

These Health Posters are now also used in China and Japan. They illustrate how disease is carried by the fly and mosquito and how this may be prevented. They illustrate lessons in the care of children and in personal hygiene.



# METHODS FOR WORKERS



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

Usable methods for missionary workers in Child Welfare and Child-Health Centers all over the world, in America as well as elsewhere. The bean milk recipe referred to later was given in the June, 1930, issue of this Department and the fact mentioned that it was secured in China. Later, Miss Rosenberger of the Social Evangelistic Center in Seoul, Korea, adopted it. From Persia and other fields letters are coming asking for specific information concerning its use. To know that little starving "tummies" are being filled and little bodies are being relieved of suffering because of this simple method of world communication, gives joy to this Department.

## THE SOY BEAN MILK AS A FOOD

By E. T. ROSENBERGER, R.N.

*Child Welfare Dept., Social Evangelistic Center, Seoul, Korea*

Having received letters from different countries regarding Soy Bean Milk I am giving in these columns a full explanation of the preparation, uses and benefits of it.

In the first place it is a fact that the diets of Oriental countries are not suited to the proper nutrition of young children because of the lack of milk in them. Milk has been found to be the foundation of all foods for growing children in all countries. However, cow's milk is not available in all of these countries, and it behooves us to find a substitute. This substitute has been found in the Soy Bean Milk which has been perfected by Dr. Ernest Tso of the Peking Union Medical College. It takes its place so highly because it is so very rich in protein

which sets off the heavy rice diets of these countries. It is also quite rich in fat and mineral matter, and last, but not least, it is much cheaper. A bottle of cow's milk costs ten sen whereas a bottle of Soy Bean Milk costs two sen.

It has been used very largely in our work at the Social Evangelistic Center, Seoul, Korea, as a supplementary feeding, and also as an entire food. For the latter it must be modified, and this modification will be given with the recipe at the end of this feeding method. We have even fed one case of marasmus on the Soy Bean Milk.

The picture of before and after using it will illustrate the success. This baby was brought from an extremely poor home where there were five children—the father totally blind, the mother half blind. It was a case of giving the baby the Bean Milk or letting it starve, so we immediately commenced feeding it and watching it very closely. It gained a pound the first month and the second month likewise. Then for a time during the winter there was a standstill, but the pictures will show the results of this attempt after one year's Bean Milk feeding.

The Soy Bean as an important food dates back to remote history. It is said that it appears in the Chinese Materia Medica of Shen Nung in the year 2838 B. C. China to this day uses very little dairy or meat products, but they have lived for centuries on a diet remarkably well balanced by the use of the Soy Bean. It is said that Buddhist monks consecrated at birth to the priesthood are carried

through the entire period of childhood on the diet of the Soy Bean curd.

We feel that it is one food which we should encourage to be used for small children in Korea where the mortality rate is high and the children have such an inadequate diet. It

add 20 grams of starch either from rice or corn. This is cooked in the same way as you would prepare corn-starch pudding. Also add 60 grams of sugar and  $1\frac{1}{2}$  grams of calcium lactate and one gram of table salt to this mixture. The calcium lactate is



BEFORE FEEDING



SAME BABY A FEW MONTHS LATER

#### THE EFFECT OF FEEDING A KOREAN BABY SOY BEAN MILK

is one food that we can safely advocate, make and use because the price is not prohibitive.

##### Soy Bean Milk

1. One part beans well washed
2. Eight parts of pure tap water
3. Soak over night
4. Grind through native mill
5. Boil whole quantity five minutes.
6. Put through sieve—the result is milk

Beans should be half milled and skins removed, if possible.

*Additional note:* To each liter of Soy Bean Milk (1000 c. c. or 32 oz.)

best added while the milk is cold or else after the mixture is boiled or it might curdle. It should be first mixed with a little cold milk and then added.

About the same quantity of this mixture as cow's milk is used to feed the babies—according to their caloric requirements. No child should have more than 1000 or 1100 c. c. a day of this milk. In a little baby it may produce frequent stools, which should be well watched under a doctor's care. Cod liver oil should be part of the feeding from the beginning of the use of Soy Bean Milk—at first 6 to 8 c. c. per day and gradually increased to 15-20 a day.



*(We have received at least seventy-five requests to publish the following effective China playlet.)*

# **"NOBODY WANTS" CHANGES HER NAME**

BY MARY BREWSTER HOLLISTER

## **PART 1**

A family of Chinese famine refugees from the far, frozen, starving North Country struggled around the corner into Stone Arches Street that led past the Loving Heart School. Their torn padded garments were patched with gunny sacking, their feet bled through the straw sandals tied on with rags. The father and mother, gaunt and worn, each carried a staff and a begging bowl which they held out to passers-by on the cobbled street.

"Nobody Wants" was a bit thinner and more ragged than the rest of them because she didn't belong to them at all. She had been following them for a few days as she had followed one after another group of just such wanderers as these, in the long wearisome trek from the North Country where famine had stalked them, and the bitter winter had hounded them to the Southland where winter was not so unkind, and where the rice fields did not fail to feed the fortunate Southern Chinese folk.

Her own father and mother and laughing baby brother the cruel famine had taken those months ago that seemed so many years. When father at last had not answered her call, she fled in terror from the tiny house that had once been so happy, but was now so still and cold and haunted. Stumbling along a frozen road she had joined her first band of refugees southward.

Of course they had not wanted her. You could not blame them. They already had too many mouths to feed, and all of them were hungry. So before long she had joined another group of wanderers, carrying with her from one band to another, the only name she had heard these many months, "Nobody Wants." After the

first few times she had grown caloused. That, and the stupor that came from exhaustion and starvation, dulled the quiver and the hurt of being "Nobody Wants."

## **PART 2**

She shivered, drew her ragged gunny sacking coat around her and remarked to brother, "The winds of the Southland must have come from our own North Country."

"And who but you would be bringing them, the one Nobody Wants, indeed!" he answered scornfully.

But some one was passing by just then and the little girl knew it behooved her to bring some coppers into the family exchequer or she would have to be moving along again.

With a grace the rest of the children somehow could not achieve, she began her little begging dance, running beside the passer-by with sliding side steps, one, two, three, and a kneeling curtsy, with her hands held together in petition, repeating this dance movement to the accompaniment of her little pleading chant:

Some coppers, please,  
Rich scholar of ease!  
Your blessings will grow,  
Your merit increase,  
Thus happiness sow,  
Some coppers, please.

Brother pounced upon the coppers that the passing gentleman threw her, but "Nobody Wants" scarcely noticed it. For suddenly, she heard from within the big black door opposite her the sounds of children's laughter. She stopped while the rest of them wandered on down the street. Quietly she crept to the gate, and cautiously pushed it open a crack so that she could see inside.

Children, within a grassy yard, such happy children!

"Ai! They are playing 'Cat catch the mouse.'" she explained, old memories stirring.

They were laughing like she and baby brother used to laugh. She dropped down on the stone step to watch them better.

A child put her head outside the gate, and cried in surprise, "Why, look who's here?"

"Nobody Wants" instinctively dragged her tired little body from those comfortable steps and began her little dance and song.

Some coppers, please,  
Rich lady of ease—

"I'm not a rich lady," laughed the girl gaily, "but, oh, how pretty you do it! Love Pearl, Bright Flower, Virtue Gold, and all the rest," she raised her voice delightedly, "come, come quickly!"

"Nobody Wants" kept on with her fetching wee dance and tuneless little song, as the other children gathered and opened wide the gate to watch her!

"Ai, ai!" they clapped their hands. "How pretty!"

"It's prettier even than any our Kindergarten Sister-Teacher teaches the tiny ones," said one.

"Teach us how," Love Pearl cried, all enthusiasm.

"Yes, yes, do, please, little sister," they all echoed and gathered around "Nobody Wants" patting her and welcoming her.

Their affectionate welcome had made her forget to be shy. She began to do her steps very slowly so that they might see how she did it, chanting her little song the while. They all tried to imitate her, with more or less success, laughing over their awkward attempts, until finally they did it quite well and in unison with their little chant.

Very suddenly "Nobody Wants" sat down and the children noticed that she was faint. They gathered about her solicitously. "You come from the North Country, don't you?" they asked her as she rested. "We know from your speech."

"Nobody Wants," nodded her head.

"What's your name?" asked one of them.

"Nobody Wants," said the little refugee.

Virtue Gold put her arm around

her and sat down beside her on the step.

"But where are your big people?" asked another child.

"Nobody Wants" shook her head and her eyes filled with tears. "The great hunger took them. And so all the other 'big people' I follow call me 'Nobody Wants.'"

"Ai, ai," all the children crooned in the sympathetic Chinese way, and gathered close around her. "We're so sorry."

"It must be that she is hungry, since she has no 'big people,'" Love Pearl cried, "How could we not think of it?"

"She can have a bowl of my rice," said one.

"And one of my bowls," echoed another.

"Mine too," cried another and another.

"If she has no 'big people' she has no place to go," Bright Flower said.

"Oh, stay with us," several of them chorused. "Our school is such a happy place."

"See," they pointed to the words over the gate. "Its name is the School of the Loving Heart. It is a Jesus school you know," as if that explained it all.

"She can share my bed and my downy comfort," said one very practically.

"No, no, I want her to sleep with me," said Love Pearl.

"No, not every night. She must take turns," cried another girl.

"See, little sister," Virtue Gold turned her face about with gentle hands. You aren't "Nobody Wants" any more. You are "Everybody Wants."

"Yes, everybody wants 'Everybody Wants,'" the rest of the children danced about her, saying the words delightedly.

"But your 'big people' may not want me," the old terror coming back to the little refugee.

"Oh, but you do not know how loving they are, the other country teach-

er, and our Big Sister Teacher!" Love Pearl assured her.

"They will love you and teach and care for you just as they do for us," said Bright Flower. "You see they have the Jesus-love in their hearts."

"Yes, and didn't they tell us about the famine? We've been saving our coppers to send to the North Country, for oh, such a long time!"

"And now the North Country and the famine come to us," the rest of them finished for Virtue Gold. "Please stay with us, Everybody Wants."

"Yes, everybody wants you." They made a little song of it.

Then they all noticed suddenly the Young American and the young Chinese women teachers standing arm in arm in the doorway where they had been listening to the conversation and nodding to each other, smilingly as they listened.

Love Pearl jumped to her feet, and giving a signal to the other children, they joined her in the little dance they had just learned, singing as they danced.

Everybody want her,  
Dear teachers, please.  
Your blessings will grow,  
Your merit increase.  
Thus happiness sow,  
Everybody wants her!

"Yes, indeed! Everybody wants her," the other country teacher and the Chinese sister teacher said together.

They stooped down and helped the little refugee to her feet, and the children gathered about her, affectionately leading her inside the gate. As it closed after them, they were singing,

She changed her name,  
Everybody wants her  
Everybody wants her!

**This story may be presented in three ways:**

1. As a story told simply, but dramatically. Time required 10 minutes.
2. As a pantomime, with the story told or read by a reader, while the action is enacted as described.

Persons required, 2 tall 'teen age boys, 3 'teen age girls, 1 junior boy (or 2) at least 6 junior girls.

*Famine Refugees*—Father, mother, at least two children, a boy and small girl with a large doll strapped to mother's back. "Nobody Wants," a girl of about 10. This group dress in ragged gunny sacking, much patched coats, worn over overalls tied about at ankles with rags.

*Passer-by* in the long coat of a Chinese scholar, a young Chinese student, in khaki or regular Western suit.

*School children* in light colored coats, worn over trousers. Here overalls will serve but left free at the ankle.

*American missionary teacher* in ordinary clothes.

*Chinese teacher* in a dark skirt, and light colored Chinese jacket.

*Setting*—A double door between two rooms could be used to represent the school gate that opens upon the street, with high compound walls on each side. The doors should open in, with at least one step constructed perhaps from a long low box. If actual doors are not possible in the center back of the stage, then screens may be placed to represent compound wall, with a double door made of hinged screens for the gate before which the action takes place.

A simpler form of the pantomime could dispense with all of the refugees except brother and "Nobody Wants" with Part 1 read as a prologue, the action beginning with Part 2.

3. As a play, with children taking part in the dialog as well as the action. Here, too, Part 1 might be read as a prologue with children taking the dialog and action in Part 2. Or prologue and reader may be dispensed with entirely, and the children work out their own dramatization after they have mastered the story, which is the approved pedagogic method. The very simple dance and tuneless little song which can be a pretty feature should be mastered but should not take long to learn.

# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York  
*Council of Women for Home Missions*

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

## BOOKS FOR THE EMERGING EAST

BY HELEN BARRETT MONTGOMERY

### **The Christian Literature Society**

The Christian Literature Committee of the Federation of Woman's Boards of Foreign Missions came into being in response to a great need about fifteen years ago. The Foreign Mission Boards were faced by the need of rapidly growing Christian Literature communities throughout mission lands for books, good books, adapted to different ages. We had taught boys and girls to read but after they had learned the art they had nothing to read. As a result, not infrequently they lapsed back into illiteracy.

When the demand for Christian books adapted to the use of women and children became vocal, the Woman's Foreign Mission Boards moved through their Federation to supply the need. The first Chairman of the newly organized Committee was Miss Alice M. Kyle of Boston, a woman of vision and faith who continued to direct the affairs of the Committee until her death in 1930 and who saw the funds for this work increase from about \$400 to \$10,000 annually.

### *Children's Periodicals*

The Committee decided to publish monthly magazines for children and the home. *Happy Childhood*, a children's magazine was the first to be published in China. There followed a magazine in Japan—*Shoshoki*. Then *The Treasure Chest* was established to be published in English for India. Almost as soon as it was published the demand arose for its publication in the various languages of India. Quickly it was expanded to be issued

in Gujarati, Marathi, Hindi, Tamil and Urdu. Each copy was eagerly passed around to reach a large group of happy children. Within the last year a new expansion has taken place in its circulation. An Indian publisher has been found who is willing to take over the publishing and distribution of various editions if the Committee will simply pay for the cost of translation. We now have arranged for a Telugu and a Burmese edition and are in process of arranging for one in Bengali.

### *Romance of Finance*

Through a Memorial Gift of \$500 given by the delegates at Northfield it was made possible to begin a magazine for children in Burmese; a widow gave enough to establish as a Memorial to her husband and daughter an edition in Gujarati; a missionary society in memory of two devoted members, mother and daughter, furnished the money for the first year of the Telugu edition; a devoted Episcopal woman, in memory of her mother, provided for a translation of the Tamil edition in the country of Bishop Azariah; a local Federation provided for the furnishing of a Christmas program for all the Sunday Schools in China.

### *A Christian Magazine for Africa*

Soon after the Jerusalem Conference an International Committee was organized to study the situation of Africa in regard to the supply of Christian books. As a result the Executive Secretary, Miss Margaret Wrong, came over from England in the interest of the Committee. She was able to persuade that great missionary and wonderful writer, Jean

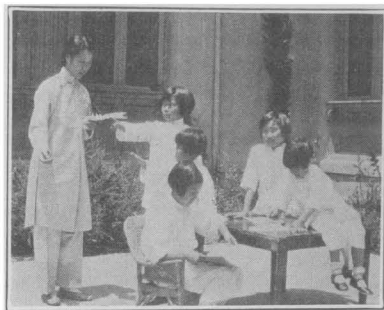
Mackenzie, to undertake to edit what was expected at first to be a bi-lingual magazine, half of each page in English and half in French, but it was later found that the French wanted the magazine in their own language in the French and Belgian colonies and in West Africa, so Miss Mackenzie will edit the magazine in English for circulation in British East Africa and other British African colonies. The financing of the French magazine and its publication will be arranged for in Paris.

The Committee on Christian Literature was asked by this International Committee if it would stand behind their venture. The Committee decided to venture out in faith on this new enterprise, and pledged itself to give \$1000 toward it during the first year.

#### *A Providential Preparation*

The hand of God was so clearly seen in thus providing funds for the Committee to make this new venture of faith. It has been not less clear in other forward steps. A year ago last July there came a request from the Christian Literature Committee of Korea for help in establishing a magazine for children which should do for the children of Korea what *Happy Childhood* was doing for the children of China. The resources of the Committee did not justify our attempting this unless fresh sources of income were found. This was explained at Northfield, and at once a lady gave \$500, another \$300, another \$100 and the remainder of the \$1000 needed to underwrite the magazine for three years was raised. The magazine, entitled *The Child World*, began publication in July, 1930.

In Buenos Aires, Argentina, a little group called the Women's Evangelical League was formed, which among other things published a Christian magazine for the home. The earnest enthusiastic little paper, glowing with spiritual power, needed a small subsidy to widen its sphere of usefulness about \$300. After consultation with Dr. Inman we found that this group



"HAPPY CHILDHOOD" COMES TO  
THE MISSION

of devout women were abundantly worthy of our support. The Committee took action, and the needed support is to be sent on.

The case of the *Antorcha Missionera* in Mexico was likewise investigated. It was found that by incredible courage and enterprise the Evangelical group had brought their magazine for the Christian home almost to the point of self support, and that a little help would put it on its feet. This money was sent—and so the story goes. Everywhere there are opening doors, everywhere clamant needs.

#### *Book Translation*

In various fields the way has opened to provide, often by special gifts, for the translation and publication of missionary books. *The Young Adventurers* was translated into Chinese as a Memorial to Mrs. Cronk, the author. The translation of *A Straight Way Toward Tomorrow* was financed by the Central Committee for the United Study of Foreign Missions. A translation into Chinese of *From Jerusalem to Jerusalem* was made possible by the personal gift of the young lady who for more than twenty years has managed the office of the Central Committee. Another gift made possible a Japanese translation. *The Adventure of Prayer* has gone into Chinese and Burmese. *One Girl's Influence* by Robert E. Speer, after going through numberless editions in English, has been translated into Japanese, and has already gone through nine editions.

### Plans for Expansion

With all these opportunities for expansion facing the Committee it was decided that more money must be had. A campaign was arranged that should plan for parlor meetings and luncheons in as many centers as possible in order to bring before the public needs for Christian literature. The National Christian Literature Committees in the different mission lands were appealed to for the names of books, native or translated, which were greatly needed by their countries. These lists have already been received. They are appealing, overwhelming. They range all the way from books on the nursing and care of children through books about the cooperative farm movement in Denmark, translations of *The Greatest Thing in the World*, *The Life of Booker T. Washington*, *The Story of Invention*, *The Teaching of Primary Arithmetic*, *An Introduction to the Bible*, *Life of Christ for Children*, packets of colored Bible pictures, programs for Easter and Christmas, *Pilgrim's Progress*, village booklets and all sorts of brief tracts. The most ambitious request comes from Mexico for *The Prodigal Son* in large clear type for children, using the pictures of an Egyptian edition. They can print ten thousand of these in a first edition for \$1000, also a book of stories from the Bible with colored pictures which will cost \$2000.

The prices of these various projects run all the way down from \$2000 to \$500, \$300 and \$100, also to leaflets that can be printed for \$10, \$25, or \$50.

The Committee plans to have a list of these special gifts printed for use at the luncheons, where sample copies of the various magazines, books and leaflets will be displayed.

It is hoped that in addition to adopting these various personal projects many will sign the cards making themselves annual, special, sustaining, or life members of the Committee for providing Christian Literature to Women and Children in Mission Lands.

### THE CHURCH ON THE MARCH

#### Florida Chain of Missionary Assemblies

BY MRS. HENRY W. PEABODY

"Ye shall be my witnesses." In accordance with this, a group of fourteen witnesses, missionaries from the ends of the earth, and Christian leaders, started on a three-week campaign in Florida, beginning January 16th in West Palm Beach, proceeding to Miami, Tampa, St. Petersburg, Clearwater, Orlando and DeLand, with various one-day stops in important centers. The entire expense was met by \$1.00 registrations in each center and voluntary offerings. There were approximately four thousand registered, and at least one hundred thousand were reached by approximately nine hundred missionary addresses. In addition, there were radio addresses in larger centers, and talks before colleges and public schools, with thousands of students.

Among the speakers were: the Rev. Robert H. Glover, M.D., F.R.G.S., head of the China Inland Mission; Dr. Royal J. Dye, of the Christian Board, from one thousand miles up the Congo, at Bolenge; Rev. Harper Brady, Presbyterian Board South, and of the Kingdom of God Movement with Kagawa, of Japan; Mrs. Induk Kim, of Korea, and Miss Abellera, of the Philippine Islands, exemplified in their own personalities the power of Christ in the Oriental woman; Rev. McCoy Franklin, of Crossnore School in the mountains of North Carolina, also brought bird songs which he whistled to the delight of the young and old; Helen Barrett Montgomery conducted the study on the women's textbook for the coming year, "Christ Comes to the Village"; Dr. Walter Lingle, President of Davidson College, North Carolina, and Dr. Glover gave the morning Bible lessons.

In addition to the hour for the children in the assembly, Mrs. Henry W. Peabody conducted a forum in each center, on "The United States Senate: Diagnosis and Remedy," showing the

reasons for lack of enforcement. Another interesting forum discussion was led by Miss Ann McIlvaine, of New York, assisted by Dr. Rosalie Morton and the Rev. Mr. Joroszewicz, of Poland and Russia. The World Court received attention, and twenty thousand names were signed to petitions to be sent to various senators, urging its adoption. The World Court and Law Enforcement are not only problems at home, but, with the shocking moving pictures exported from this country, make a problem for foreign missionaries. Resolutions endorsing President Hoover for his loyal and firm stand on the Eighteenth Amendment and its enforcement were sent from every center.

The public press gave first-page news and pictures. Local committees, of outstanding representatives of women's organizations, made each center a delightful experience. The morning prayer hour, with faculty and city committees, added to the power of these meetings. Forty-five states were represented, furnishing a cross-section of America. Chambers of Commerce and Men's Clubs, with organizations of women, welcomed the speakers at their luncheons, and business men have testified that this has been a great blessing to Florida. The largest auditoriums have been taxed with great audiences of men and women; the outdoor forum in St. Petersburg, with three or four thousand on the park benches, listened eagerly. At the dramatization in St. Petersburg of the hearing before the Congressional Judiciary, of the Woman's National Committee for Law Enforcement, the auditorium was filled to capacity, and as many turned away. Business men declared that this dramatization should be given in every city and town for its educational value.

When the church begins to witness, as Christ commanded, instead of sitting in pews and listening critically to sermons, we shall see the great revival, which will be missionary. Other states are asking for a chain of assemblies. Will not our church leader-

ship listen, and begin in every state and city a new program,—not of listening, but of *witnessing*?

## INSTITUTES AT CHAUTAUQUA

### Home Missions, August 16-21

The Home Missions Institute at Chautauqua is this year coming of age. It should be the best so far. The twenty-first session will be held from Sunday, August 16th through Friday, August 21st. Arrangements for the program are rapidly nearing completion.

The opening address on Sunday afternoon will be made in the Amphitheater by Rev. John M. Moore, D.D., a former General Secretary of the Federal Council of Churches and author of this year's major home mission textbook. He will remain through the week to conduct the 3:45 forum hour in the Hall of Philosophy. Among the well-known speakers who will appear at this hour are Rev. Charles Stelzle and Dean Lucy Slowe of Howard University.

Mrs. Dan B. Brummitt will again lead the home mission study hour in Smith-Wilkes Hall at 8:45, using Dr. Moore's book, "The Challenge of Change." The class in junior methods, again in charge of Mrs. Ethel Holmes Munsey, will meet the second period in the Hall of Missions.

The literature display, which last year evoked expressions of warm appreciation, will be assembled by Miss Sarah E. Bitner.

The hour immediately following lunch proved last year to be quite surprisingly popular and well attended. It will be devoted this year to informal discussion of some of the vital topics of the present day and to addresses by missionaries. Special features of the week include daily chapel talks, denominational rallies, the reception at the Hotel Athenæum and other opportunities to meet with the missionaries visiting on the grounds.

Circulars announcing the Institute may be secured from the office of the Council of Women for Home Missions,

105 East 22d Street, New York City. These may be used in letters or for distribution in churches to stimulate interest and invite attendance. The most effective publicity, however, consists in the personal commendation and invitation of those who have attended the institute in other years and who realize the exceptional opportunity it affords for the training of leaders in the local church. It cannot be too emphatically stated that churches within a reasonable traveling distance should carry in their budgets an item providing for one or more members this week of leadership training. Class work is relieved by ample recreational facilities for swimming, boating, fishing, tennis, golf and autoing. The best artists in the country appear at the amphitheater concerts in the evening.

Above all, the atmosphere of Chautauqua is avowedly Christian. The fellowship is inspiring, and from a brief stay may result lasting friendships.

MRS. ORRIN R. JUDD.

#### Foreign Missions, August 23-28

In planning for the Foreign Missions Institute at Chautauqua this coming summer several outstanding speakers have already been secured. Dr. Oscar Buck of Drew Seminary, Madison, New Jersey, who is at present taking part in one of the mission surveys in India will deliver a series of lectures on India, giving special emphasis to rural reconstruction and the work of the Rural Reconstruction Units. Mrs. Helen Barrett Montgomery, Honorary Chairman of the Institute, will lecture on the woman's textbook, *Christ Comes to the Village*, by Mary Schauflier Platt, and Mrs. F. I. Johnson, who is at the present time touring the mission stations of the Orient, will be the presiding officer, and will bring to the institute a varied program with dramatic presentations, and a number of speeches by nationals of different Oriental countries. Missionary women will find it a great advantage to spend the week of August 23d at Chautauqua.

There will be classes in methods and story telling, with exceptional opportunities for preparation for the work of the coming year.

FLORENCE G. TYLER.

#### CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions.

All without symbol are affiliated with both Federation and Council.

##### <sup>1</sup> Baltimore, Maryland—October 13-15.

Mrs. Arthur C. Day, 542 Radnor Ave., Govans, Baltimore, Maryland.

##### Bethesda, Ohio—July 13-17.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.

##### <sup>1</sup> Beaumont, Texas—August 12-20.

Mrs. W. A. Nichols, 2240 McFaddin, Beaumont, Texas.

##### Boulder, Colorado—June 16-24.

Mrs. J. Roy Smith, 1045 South University Blvd., Denver, Colorado.

##### <sup>3</sup> Chautauqua, New York (Home)—August 16-21.

Mrs. Orrin R. Judd, 234 Washington Ave., Brooklyn, New York.

##### <sup>1</sup> Chautauqua, New York (Foreign)—August 23-28.

Honorary Chairman, Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, New York.  
Acting Chairman, Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

##### Dallas, Texas—

Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.

##### <sup>2</sup> Dallas, Texas (Negro)—September 28-October 2.

Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

##### De Land, Florida—February 3-6, 1932.

Mrs. William J. Harkness, 415 East New York Ave., De Land, Florida.

##### Houston, Texas—October 12-16.

Mrs. W. E. Ferguson, 1519 Hawthorne, Houston, Texas.

##### <sup>1</sup> Kerrville, Texas—

Mrs. W. A. Nichols, 2240 McFaddin Ave., Beaumont, Texas.

##### Lake Geneva, Wisconsin—June 29-July 6.

Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Ill.



*Minnesota (Minneapolis, St. Paul)*—June 1-5.

Mrs. W. C. A. Wallar, 3040 Dupont Ave., S., Minneapolis, Minn.

*Mountain Lake Park, Maryland*—August 1-6.

Mrs. B. H. Sincell, 103 2d St., Oakland, Maryland.

*Mount Hermon, California*—July 4-11.

Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, California.

*New Orleans, Louisiana*—Some time in Autumn.

Mrs. L. D. Chaffee, 1920 Audubon St., New Orleans, Louisiana.

<sup>2</sup> *Northfield, Massachusetts (Home)*—July 6-13.

Mrs. Frelon Eugene Bolster, Hammondsport, New York.

<sup>1</sup> *Northfield, Massachusetts (Foreign)*—July 13-21.

Mrs. James M. Pratt, 135 East 74th St., New York, N. Y.

*Oklahoma City, Oklahoma*—

*St. Petersburg, Florida*—February 1-6, 1932.

Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Florida.

*Southern California (Los Angeles)*—September 21-25.

Mrs. W. S. Dysinger, 1419 6th Ave., Los Angeles, California.

<sup>1</sup> *Warren, Ohio*—September 22-23.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

*Wilson College, Chambersburg, Pennsylvania*—June 29-July 7.

Miss Martha C. Hartman, 233 S. 44th St., West Philadelphia, Pa.

*Winona Lake, Indiana*—June 24-July 1.

Mrs. Frank Jensen, 1114 West 81st St., Chicago, Illinois.

The Florida Chain of Institutes, besides St. Petersburg and Deland, includes Miami, Tampa, Orlando and Clearwater. Mrs. Henry W. Peabody is chairman; Miss B. Louise Woodford, state chairman. All will probably be held between January 15th and February 8th.

#### **Missionary Education Movement**

*Asilomar, California*—July 6-15.

Mrs. Clara L. Walberg, 1501 St. Albans Road, San Marino, California.

*Blue Ridge, North Carolina*—July 29—August 7.

Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

*Seabeck, Washington*—July 20-31.

Rev. Fred Grey, Sixth and University Streets, Seattle, Washington, or Miss Faye A. Steinmetz, 310 Y. M. C. A. Building, Portland, Oregon.

*Silver Bay, New York*—June 26-July 6.

Rev. Walter Getty, 150 Fifth Ave., New York, N. Y.

All include home and foreign missions except Northfield, Chautauqua and the Florida Schools.

<sup>1</sup> Affiliated with the Federation only.

<sup>2</sup> Affiliated with the Council only.

<sup>3</sup> Conducted by the Council.

#### **RACIAL MINORITY SCHOLARSHIP**

Mount Holyoke College is offering a Racial Minority Competitive Scholarship of one thousand dollars (\$1,000) for the year 1931-1932, to a Negro girl, preferably a student applying for admission to the Junior Class. Award will be made on the basis of scholarship and personality.

Letter of application should be handwritten, and should contain statements in regard to age, educational experience, and special interest. Applications for this scholarship should be made by May 1, 1931 to Miss Harriet Newhall, Executive Secretary to the Board of Admission, Mount Holyoke College, South Hadley, Mass.

#### **FOR TRIPPERS**

Trips around the world are being planned by travel bureaus which have as their special interest World Friendship. There are trips to Europe which include the unusual privilege of meeting church women there who hold important positions of leadership. There are trips to the Orient, to Africa, and to South America which include visits to many interesting mission stations and points of interest not seen by the average tourist. If you would be interested in taking a trip and finding out first-hand what the church is doing in industrial, international and interracial improvement, or in making a trip abroad count for World Friendship and Understanding, write to the Federation of Woman's Boards of Foreign Missions for further information on this subject.



# WORLD-WIDE OUTLOOK



## ISLANDS OF THE PACIFIC

### Strange Cults of the South Seas

**C**URIOUS beliefs and cults still exist in the South Sea Islands. A man who had killed his eighth victim by an intricate process of magic was discovered by the people in a village not long ago, says the *Southern Cross Log* of the Melanesian Mission (Church of England). The missionaries testify that in some cases an inexplicable evil power is exerted and the victims die from no observable cause. Before the missionaries came, the people would have killed the magician when they discovered him. In this case, they bound him and sent him aboard a labor recruiting ship that came along, with instructions never to let him return to that island.

Dr. C. E. Fox, principal of a Melanesian Mission school at Ugi, has found survivals of an ancient cult of shark worship on some of these islands. Among other customs, the people bury their dead in the sea, weighting the feet with stones. The sharks are believed not to touch them.

The fear of vengeful ghosts, evil spirits, and other powers of evil, is a very active influence among these people who await the power of Christ to set them free.

The Melanesian Mission has a printing press, operated by an Englishman with native helpers. In the course of a year they turn out hundreds of little Prayer Books, hymn books, and other religious material, in three or four tribal languages.

### The Lovely Hawaiian Islands

**H**AWAII teems with the life of all the races except the African. Nowhere else is there so little of race prejudice. When one wades, as the

visitor to Honolulu often must, through the throngs of clean, pretty, bright-faced oriental children on their way to or from school, any prejudice he may have is disarmed.

Nevertheless, they have brought their religions with them. Shintoism is there, and Buddhism. The task of the Hawaiian Board of Missions grows with this influx of non-Christians from the Orient.

### Union High School of Manila

**A** YOUNG missionary made the statement that during his four years' acquaintance with the Union High School he had come to believe that no greater opportunity of helping students to form Christian character and right attitudes toward life presented itself than is to be found in the life of the Union High School.

Union High School was started in 1919 in connection with the Union Theological Seminary—a natural development resulting from the demand for higher education in every profession. There has been a steady growth from fifty students in the first year to over 450 at present. To meet the demands of splendid young men and women who are working during the daytime, a night school was opened in 1923 and has at present 150 students.

The school seeks to produce men and women of character, and to this end it has introduced courses in the Bible into the regular curriculum. In addition there is a chapel service three times a week.

As its name implies, the Union High School is a union enterprise having as its cooperating missions the Presbyterians, the United Brethren, and the Disciples. The student body is very cosmopolitan. Statistics of a

year ago reveal that there were in attendance 172 Catholics, 92 Presbyterians, 38 Methodists, 23 Christians or Disciples, 14 Aglipayans, with a sprinkling of adherents from other Protestant churches, while 60 reported no affiliations at all. The school is very cosmopolitan in another way for its students are drawn from nearly all the provinces of the Philippines.—*Donald Dean Parker, in The Philippine Presbyterian.*

### Changing Formosa

**A**BOUT sixty years ago Formosa's first four converts were baptized and one of the four, Ko Tiong, became a pioneer preacher. He married a Christian aboriginal; two sons became Christian doctors, one a devoted minister. A nephew, born in China, and bearing an appropriate name, Kimseng—meaning "Golden Voice," is now a brilliant church leader. He, too, married a Christian aboriginal.

Of their sons one has recently completed his medical studies in Japan, and has settled in Tainan City, Formosa.

The church in Formosa is still small, but its growth is marvelous. Twenty years ago all the men of influence and wealth were heathen. Today the leading men, the men of letters and of means, are Christians.—*Presbyterian Messenger.*

### NORTH AMERICA

#### Facts About American Churches

**O**UT of every hundred persons over 13 years of age, in the United States (according to the Census Bureau), there are today 55 church members, (of all sects—Christian and non-Christian) as there were ten and twenty years ago. Only 52 per cent of the rural population belongs to church as compared with 58 per cent of those in cities. Forty per cent of the Protestant ministers are not graduates of either college or seminary—most of them in the south and west.

Dr. C. Luther Fry, who prepared the official analysis of church figures

for the summary volume of the 1926 *Census of Religious Bodies*, shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and six are Jews. Women predominate in church membership; 48 per cent of the males of the country over 13 years of age, and 63 per cent of the females being members.

There is no state in which either Jews or Roman Catholics constitute a majority, but there are nine southern states in which the Protestants make up more than half the population. In Utah more than 82 per cent of the people are members of the Mormon Church.

Sunday-school enrollments have not been increasing as much as formerly. In 1906 the pupils in Sunday-schools were equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this per cent had reached 48, but is now 44 per cent. The Roman Catholic Church has declined in the number of Sunday-school scholars, but there has been a large increase in enrollment in parochial schools.

Within recent years there has been a tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers.

### The Church and the Liquor Traffic

**T**HE Presbyterian Church has gone officially on record with a declaration that the saloon must never come back; that the United States Government must not go into the liquor business; that the liquor traffic has always been lawless and corrupt; that the liquor situation before prohibition was intolerable; that the prohibition law still has the support of the majority of the voters of the United States; that the church supports the Eighteenth Amendment in the interest of childhood and youth; that there are no youth anti-prohibition movements; that prohibition has aided the cause of social well being; that prohibition has not been the chief cause of law-

lessness; that the law is not religious but economic; that all law restricts and limits personal liberty; that it is difficult in the light of the cross to talk about personal liberty; that the church cannot see at present any substitute for prohibition which will make for a better solution of a traffic that has always refused to obey any law that has sought to put it under social control; that government control as in Canada is not a success and is not acceptable to the people of the United States, who do not look with favor upon government control for even legitimate business; that a return to state control would be but a return to the old lawless conditions which made the Eighteenth Amendment inevitable; that the church is willing to listen to proposals for a better substitute for prohibition, but that so long as no adequate substitute is available the church must set itself as a flint against any weakening of the present law.

The declaration was adopted unanimously by the Administration Committee of the Presbyterian Board of Christian Education in executive session in Philadelphia.

#### **Self-Support and Giving to Others**

THE Institute of Social and Religious Research has issued a report on "Trends in Protestant Giving," from carefully collected statistics. In 1913 and 1914 the gifts for local expenses in the churches of eleven denominations were about three and three quarters times the gifts for benevolences. During the war period the amount for benevolences increased, so that gifts for local expenses were less than twice those for benevolences. Since 1920 the ratio has tended steadily back to that of 1913-14. The "benevolences" include many gifts for educational and other philanthropic objects which do not depend on the missionary boards of the churches. In 1920 per capita for current expenses was two and a half times that for benevolences. In 1927 the amount for current expenses had risen to *five*

*times* that for benevolences. The per capita for benevolences had decreased during those seven years by thirty-six per cent, and the per capita for current expenses had increased by thirty per cent. Many objects classed as benevolences are not missionary societies, but "service agencies," philanthropies and cultural or educational agencies. How much of our giving to the church is really for others, and how much for ourselves?

#### **Tuskegee Jubilee**

THE fiftieth anniversary of the founding of Tuskegee Normal and Industrial Institutes by Booker T. Washington was observed in Tuskegee April 10th to 15th. Dr. M. Ashly Jones, whose father was chaplain to General Robert E. Lee, spoke to a large audience, comprising both Negroes and whites, his text being "The Carpenter's Son." Dr. R. R. Moton, is principal of the institute.

The Rev. Ben Brave, a South Dakota Indian, who was president at Hampton of the Wigwam of which Booker T. Washington was house father, put a wreath on Dr. Washington's Tomb.

Other addresses were given by Bishop R. E. Jones of the Methodist Church of New Orleans; Mrs. Virginia Adams Driver, the first graduate of Tuskegee and Thomas Elsa Jones, president of Fisk University.

#### **Berea College**

THIS unique institution, with over 2,500 students, stands at the gateway of the Appalachian Mountains where live 3,000,000 hardy descendants of pioneer Scotch-Americans. The campus, farm and forest land comprise 5,600 acres and the college includes 82 departments with over 200 workers. Free tuition is given to the impoverished but earnest students, all of whom contribute to their support by working at least ten hours a week. Furnished rooms, with light and heat cost 65 cents a week per student and food at the rate of 11 cents a meal—a total of \$150 a year per student. Berea

gives a Christian, but nonsectarian training, with daily chapel and Bible study. The president, Dr. Wm. J. Hutchins, is just returning from India, whither he went with a committee to investigate the missionary educational work.

#### The Oriental Problem

**O**RIENTALS are our greatest racial problem on the Pacific seaboard. There are about 35,000 Japanese in the City of Los Angeles alone, and 50,000 in Southern California. Chinese are decreasing, there being only about 3,000 in Los Angeles. Filipinos, on the other hand, have increased from 116 in the state in 1910 to about 70,000 in 1930, and about 7,000 of them live in Los Angeles. With all of these races the disproportion of sexes creates a grave social problem. Especially is this true of the Filipinos, there being less than five per cent women among the 70,000. They live mostly in labor camps and work long hours for small pay. This is the chief cause for the hatred which has precipitated several race riots in the past year or two. Very little church or social service work is yet being done among them.

On the other hand, there is a great deal of church and social service work among the Chinese and Japanese. The Chinese are rapidly decreasing owing to the rigid immigration laws, and there is really no Chinese problem. The Japanese are increasing and also becoming more and more Americanized. The second generation of "Americans of Japanese ancestry" is coming to the fore, and they are desirous of living up to their birthright. They are the chief problem in this race.—*The Churchman*.

#### LATIN AMERICA

##### Seminary Reopens in Mexico

**T**HE reopening of the Presbyterian Theological Seminary in Mexico on February 4, 1931, was significant for the evangelical movement in Mexico. The institution had been closed since

1914, in accordance with the plan to form one Union Seminary. The number opposed to the plan increased until in July, 1930, the General Synod of Mexico, ordered the reopening of the Presbyterian Seminary on February 4, 1931, in order that the synod might have full control over the training of its candidates for the ministry. Since the reopening, presbyteries have placed it on their budgets.—*Christian Observer*.

##### Earthquake in Nicaragua

**I**N SIX seconds on March 31st a violent earthquake destroyed Managua, the capital of Nicaragua. Over 1,000 were reported killed and thousands more were injured; the property damage is estimated at thirty million dollars. Fire followed the quake and the city was cut off from the outside world except for radio messages. The American Government directed that immediate help be given the sufferers by the army and navy and the Red Cross. Only a small group of missionaries were stationed at Managua, members of the American Baptist Home Mission Society and the Central American Mission; the neighboring town of Masaya was also occupied by these missions.

##### New Evangelical Churches

**D**R. S. G. INMAN, Executive Secretary of the Committee on Cooperation in Latin America, summarizes events of the past year:

The year stands out as marking the organization of additional independent evangelical churches in Mexico and Brazil. The union of the Congregational, Christian and United Brethren Churches in Puerto Rico, and the meeting in Puerto Rico of the officers of the commission to organize the Latin American Federation of Evangelical Churches are other marks of progress.

Last July, representatives of the Northern and Southern Methodist Churches, both in Mexico and the United States, approved the basis for a united Methodist Church of Mexico. The first General Conference was held in Mexico City in September, resulting in the election of Rev. Juan Pascoe as bishop. With

the approval of the Annual Conference of the Southern Methodist Church at Dallas, last May, a delegation from the United States went to Brazil and helped organize the Methodist Church of Brazil. The Brazilians elected as their first Bishop Rev. J. W. Tarboux, a former missionary, and adopted the Social Creed of the Federal Council of the Churches of Christ in America as their own.

#### Agitation in Brazil

**S**INCE the Provisional Government of Brazil announced its intention of rewriting the Constitution, church authorities have been campaigning in favor of what they term a minimum program of Catholic action. This program demands that the new Constitution bear the statement that it is written in the name of God, that it declare the Catholic Church the State Church of Brazil, that it make a religious marriage ceremony compulsory, and that the Catholic faith be taught in the State schools. Catholic clergy are conducting a vigorous campaign from the pulpit while Catholic laymen are just as busy through newspapers and committees. Counter activities are at work on the part of nonCatholics. The strife reached a climax at a nonCatholic meeting of protest in Pernambuco. A crowd of Catholic sympathizers caused a riot when they succeeded in preventing the first speaker from addressing the large crowd of nonCatholics. The police had to use force to restore order, and the feeling is bitter on both sides.—*United Presbyterian*.

#### EUROPE

##### Salvation Army Progress

**T**HE Salvation Army Yearbook for 1931 is a record of vast operations, evangelistic and social, at home and abroad.

A statistical table is impressive as a record of advance since the death of the founder, William Booth. In that year (1912) the Army was established in fifty-two countries and colonies. At the opening of 1931, the Army's flag is flying in eighty-two countries, and its message being proclaimed in seventy-

two languages. In 1912, there were 9,415 corps, or evangelistic posts: now there are 15,113. As against 15,988 commissioned officers in 1912, there are now 25,658. The Army has 1,568 social institutions and agencies. In its shelters and food depots 24,545,847 free or cheap meals were supplied during the year, and 11,516,319 beds provided. In its men's industrial institutions, houses and workshops, 214,074 men were found work, permanently or temporarily. At its labor bureau there were 407,506 applicants and situations were found for 238,234. Into its women's industrial homes last year 6,416 girls and women were received and 5,951 were passed out satisfactorily. At its ninety-two maternity homes 23,817 women were received.—*The Christian*.

#### Religious Liberty in Italy

**T**HE Roman Catholic Church authorities in Rome are doing all in their power to restrict Protestants from enjoying liberty in religious work. The Vatican organ, *Osservatore Romano*, keeps up a demand for the curbing of "Protestant propaganda," and the pope gives support to this demand. They claim that the Roman Catholic Church is maligned and its dogmas are misrepresented and they demand the right to censor the propaganda. The Italian government, though friendly to the Roman Catholic Church and willing to treat it as the established church of the State, has been insistent upon these principles: freedom of religious belief; freedom of religious worship; freedom of religious propaganda, and equality of civil rights without regard to religious connection.

#### Students and the Christian Faith

**W**HEN Dr. John R. Mott conducted a series of meetings for students of Oxford in 1905, the results were considered remarkable. From 300 to 800 undergraduates attended. Recently, when the modern students are said to have no use for religion, 1,000

and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer in meetings conducted by the Archbishop of York.

"The change in the last few years," the *Student Movement* declares, "is remarkable. Men are ready to listen and many more than some think are ready to pray."

From other companies of young people a marked response has also been made to the appeal of Christ. There is a seething in the heart of youth today, but there is a readiness to try experiments. No real picture of youth is presented which leaves out the companies who have entered upon the way of faith.

#### **Christian Progress in Belgium**

**A**MONG Belgium's eight million people, only 50,000 are Protestant. Besides the state-supported Union of Evangelical Churches and the Free Christian Missionary church, there are several smaller groups, but Belgium is a Romanist stronghold, though many are indifferent and many merely formal. One secret of Catholic power in Belgium is its thorough organization of education from school age onwards, and the Protestant churches cannot compete in this field with their weak schools and lack of resources. Nevertheless, good work is done by colporteurs and the printing press, and the work advances, however slowly. There is no question of mass conversions. New converts are gained one by one, but the labor is not in vain.—*Pastor Busé*.

#### **Socialists in Germany**

**C**HRISTIAN institutions in Germany have been attacked by the Socialists quietly but persistently. Catholic institutions are spared because of the political alliance between Center and Socialist parties. It is proposed to supplant the Protestant nursing sisters and deaconesses with secular nurses and attendants. Re-

cently fifteen evangelical kindergartens in Breslau lost the government subsidy. An institution for dumb and blind children which has existed for a hundred years was sold out and the children turned over to a state institution. The Blue Cross Society is a useful organization for the rescue of drunkards. The Government is seeking to make its existence impossible by regulations concerning registration and membership insurance. In Zurich, morning and evening prayers and grace at table have been interdicted in the city asylum, much to the grief of the aged inmates. The Central School Commission of Zurich has cut off from the free evangelical school the privilege of free dental treatment for school children, and has withdrawn the reduction of carfares formerly allowed.—*The Sunday-School Times*.

#### **Protest Against Soviet Persecution**

**T**HE Christian Protest Movement against Soviet Persecution of Religion, established in Great Britain, has held 270 meetings during the past year, with the support of all religious organizations. There is now evidence that the protest has reached Russia, and has brought about some slight modification. This has changed the policy of the Movement from one of demand to an appeal to the Russian Government to abandon religious persecution.—*The Christian*.

#### **Atheism and Christianity in Russia**

**I**N RUSSIA the war between atheism and Christianity is on, and in spite of the great power the atheists exercise, the current is not wholly their way. In *Dein Reich Komme* we are given a remarkable account of the manner in which the Evangelicals and Baptists are progressing. In the Ukraine, according to *Pravda*, "the sects are no longer sects but great churches or even parties." In the governments of Poltova, Kherson, and Tver there are whole counties which, according to the Communist papers,

are drenched with this Christian propaganda. In the Soviet factories the sectarians win victory after victory. Thus in the textile factory Chalturin there are two thousand workmen who belong to the evangelical societies against less than five hundred Communists. The school youth who come under the influence of the sectarians offer obstinate resistance to the Communist pioneers and draw to their ranks leading members of the Communist young people organizations. The religious situation in Russia is no doubt dark enough, but the darkness seems to be that which precedes dawn.

The Evangelicals of Russia are, according to the American secretary of the All-Russian Evangelical Christian Union, very active in improving the general life of Russia.

## AFRICA

### Can Blacks be Educated?

**JULIAN HUXLEY**, in a recent number of the *Atlantic Monthly*, discusses the possibilities of "African Education." The educability of the African and his capacity for intellectual and creative work depends upon the proper opportunity and stimulus. Biology has relatively little to do with it. Huxley agrees with scholars like Franz Boas, who are convinced that variations of mental capacity within a race are much greater than between races, and that racial capacities overlap very considerably. It is impossible to say that the capacity of one race is definitely higher than another. Mr. Huxley says:

"I have seen dressers in charge of dispensaries, clerks keeping the records of native courts, girls running maternity and infant-welfare stations with white inspection only once a month, men in charge of a power station on a big estate, schoolmasters who taught well and had their heart in their job, foremen who could be trusted in sole control of building operations—all blacks. . . . Black students who were dissecting a cadaver with commendable thoroughness; a black choir singing Bach motets,

and singing them well; black health workers who, unsupervised, can and do produce admirable malaria surveys and maps. . . . In Zanzibar I saw a native medical orderly demonstrating hookworms and hookworm eggs to the children in a little out-school; and their answers to his questions showed that the village schoolmaster had already made the hookworm story quite clear to their minds."

—*The Congregationalist*.

### Welcomed by Tribal Chiefs

**T**HE following letter bears the signature of forty chiefs and tribal rulers of Menderland, Sierra Leone, and was addressed to the newly arrived workers at the "Ward United Methodist church" at Bandajuma, established last year:

We, the paramount Chief and Tribal Rulers, of Sowa Chiefdom, do hereby meet to welcome you, and we regard this first visit to our Chiefdom as a genuine red-letter day.

We are highly proud of the love and respect that you good people are showing to us since you started this Mission on the 13th of April, 1928. Other missions have come and failed, and for many years we have been left alone, before it pleased God to put it into the hearts of good people in England to send our friend, Rev. A. C. Lamb, to come and open the Mission here again. Every one of us here feels very glad to have the Mission here, to teach us and our children. Although we are Mohammedans, yet we feel that there is one God who is both for white and black.

We wrote some time ago about having a white man here and also a hospital, but we have not heard anything from our friend as regards what the good people in England will do for us. . . . We hope to hear good news.

We are ready to help the Mission on whatever we are asked to do. It is our wish and prayer that God may guide you both in your ruling, and that you may prove a blessing to all the other churches and schools in Sierra Leone and to the public in general.—*Missionary Echo*.

### Testing Times in Bafia

**S**EVERAL factors are causing S troubled times in the Cameroun. A letter from C. E. Whittier, of the Presbyterian Mission in Bafia, gives as one factor the new laws regarding the age of boys and girls allowed in



school, the maximum age being twelve to fourteen years. This has meant putting out 125 of the two hundred boys of the French school, and several girls of marriageable age will not be allowed to return.

Boys and girls put out of school can return to their parents, but will not want to. Why? If they start a cocoa garden or gather palm nuts, as soon as the garden has food ready to harvest the chief will send his police to get it, to supply the amount the government asks of him. The chief may be paid for it, but the boy will receive nothing. His labor is useless. Who can even counsel him to be industrious, when along every line of industry his labors will only enrich his chief, not himself?

As for the girls, a real trial of faith is experienced when the native Mohammedan chief takes them by force into his harem to be his wives.

#### Notable Improvement

**M**ANY changes may be noted as evidence of improved social conditions in West Africa. Cannibalism is nearly extinct. Slavery is waning. Fetishism is greatly decreased. Most of the harmful secret societies are practically dead. Tribal wars may be said to be at an end. Murder is very rare, as compared with its frequency in the United States. Polygamy is very greatly decreased. The language has been reduced to writing and the New Testament, portions of the Old Testament and many textbooks have been printed. The majority of the young men and boys, and some thousands of women and girls can read and write. Young women have more freedom as to school and marriage, and some are taking nurses' training courses; some become teachers, and others dressmakers. Time was when all days were alike. The introduction of the Sabbath was a novelty to these people, and has proven a great blessing. Last year's statistics showed that the attendance at Sunday-school averaged 94,000.

#### Church Growth in Nigeria

**T**WENTY-ONE years ago the Church Missionary Society began missionary work in the Isoko district of Nigeria, West Africa. The results have been wonderful, the number of Christian adherents now numbering more than 8,000 in the 120 towns having a Christian church. It is estimated that sixty per cent of the Christians are women, though no organized women's work was attempted until a year ago when two women missionaries were assigned to the village of Bethel. The missionaries are hoping to establish welfare centres and small maternity homes in six towns in the district, each centre to have a trained woman midwife in charge.—*The Christian*.

#### Thanks From Abyssinia

**T**HE Emperor of Abyssinia issued a statement thanking all the Governments of the world for the interest they have manifested in connection with the event of his coronation, and for the practical aid given by European and American people toward realizing his hope of spreading civilization in his realm. He also said:

"In this hour in which my heart is lifted up to God, I must offer my heartfelt thanks for all the good that American missions have done for us. They have helped to spread the Word of God and Christian teaching in all parts of the country, and we especially thank the doctors, not only for their great services to the members of the Emperor's family, but because they have given the blessings of health and strength to thousands of my poor people."

Abyssinia is four times the size of Great Britain. At present only seven of its forty-three provinces are occupied by missionaries. Eight societies with 71 workers occupy ten stations. There are 72 native workers. The Province of Shoa with its capital of Addis Ababa is fairly well occupied, having 36 missionaries, or about half the entire mission force. The rest of the country is practically untouched. A recent article in *World Dominion* speaks of the present emperor as a progressive whose desire is to awaken

the soul of the old Church of his country for the uplift of the nation. It is estimated that a quarter of the adult population of the empire are priests, deacons, or monks in the old Abyssinia Church. The Church possesses one-third of the land.

—*Woman's Missionary Magazine.*

## WESTERN ASIA

### A Christian Monthly in Turkey

ONE of the daily Turkish papers *Son Posta*, representing the new political party, criticised the support given by the Government to the magazine *Muhit*. We translate this as indicating the appreciation of the magazine on the part of the Ministry of Education.

"In Istanbul, a monthly magazine under the title of *Muhit* is issued by the Bible House, namely the Gospel Home, whose purpose is to extend Christianity. This Christian Institution prints the Gospel, circulates it, and makes propaganda of Christianity all over the country. It has some schools also in Istanbul and some other cities, where Christianity is taught. The Bible House has taken steps to extend its activities, and has begun to publish missionary books. At the head of this magazine *Muhit*, is the director of the Literature Department of the Bible House.

"Very well! A missionary organization has been publishing a magazine. We shall not read it. That finishes the matter! But the matter is not finished in that way. Since the change in our script, many Turkish magazines have been obliged to close, and none of them has received a grant from the Department of Education. The Ministry of Education has discovered only this magazine to support, and has decided to buy 2,000 copies every month. Surely it is not reasonable that the Ministry of Education should use its appropriation for the purpose of the extension of the new script to support a missionary institution; but this is a fact, and a most grievous fact too!"

### Ferment in Persia

DR. E. M. DODD, writing from Persia, says: "Sixteen years ago, while here, I heard the remark, 'Persia is a corpse with no one to bury her.' Since then the national attitude has changed. There is a feeling that all things are possible." The country is gradually being emancipated; is awake to the fact that it is in the march of progress, even though hundreds of miles behind. Education is making long strides, the most significant fact being that the new program includes girls. Many new schools have been opened.

"Hospitals and public health activities are moving with only slightly less momentum. Doctors must now be licensed for the first time. A few cities have municipal hospitals, while in Teheran, a small medical fraternity meets periodically. In Meshed there is something similar.

"After all is said, the picture has shadows, as well as high-lights. Many cross currents are at work; nationalism at times runs riot, and economic conditions are bad. With the Mullahs losing their hold, irreligion is on the increase."

## INDIA, BURMA, SIAM

### Self-Government and Communalism

THE Methodist Episcopal Central Conference in India, at its recent meeting, declared in favor of Dominion Status for India, and pledged help in making this status a success. The greatest obstacle they declared to be "communalism"—or the policy of separating Indians into distinct classes dependent on religion, race or social class. It was resolved "that we (Christians) have no intention of creating a separate political entity, called the Christian Community . . . We have no desire to build up around the Christian Church a separate social and political entity . . . We desire passionately a united India . . . If those who desired to give their spiritual allegiance to Christ had been allowed to stay in their homes and be

frank, open baptized Christians then this communalism would not have been built up. Even now if those who desire to follow Christ should be allowed to stay in their homes without social or political penalty then we are willing to see the Christian community as a political entity fade out, leaving the Christian Church as a moral and spiritual organization contributing its power to the uplift and regeneration of this land."

### Thirty Million More in India

**I**NDIA'S population has increased 30,000,000 during the last decade, according to the estimate in the preliminary census returns. The census of 1921 put the figure at 318,000,000, but figures now available show that during the last ten years there has been an increase in population exceeding all estimates.

Freedom from pestilence and famine, sanitation, medical facilities and more enlightened living generally have contributed to the increase which appears certain throughout India.

Burma's population has risen probably 12 per cent. Bikanir State takes the lead, however, with an increase of 41.7 per cent, largely due to the completion of a large irrigation project and the consequent immigration.

Population increased 35 per cent in the Ahmednagar district and 32 per cent in the adjoining Poona district perhaps because of similar new irrigation works. But there was no decrease elsewhere, showing such general pressure of population that the people immediately flow into the areas providing support for fresh inhabitants.

### A Month of Evangelism

**I**N CHINA, Japan, Korea and elsewhere, Christian churches are carrying forward definite evangelistic programs. In India such a united plan has not yet been made, but the National Christian Council has been asked to consider calling the Churches of India to unite in such an effort. The Churches of India have

been putting emphasis upon evangelism, but there is a call for more earnest and more united efforts.

In several of the Provinces a special week of evangelism was set for March 8th to 15th. In the United Provinces a number of objectives have been set for a month of evangelistic effort. Here are the objectives:

1. Every Christian taking part by definite prayer and definite witnessing; with the aim to sell at least ten Gospel portions—a hundred if possible.

2. Special visits in zenanas by Christian women.

3. Public preaching, singing and Gospel selling in bazaars by bands of laymen and ministers.

4. A rousing Christian procession at some time during the week.

These objectives, if carried out, wherever possible, will show the earnestness of Christians to win others to Christ.

### Kalighat Ashram

**B**ROTHER CHAKRAVARTY, a converted Bengali of Calcutta, makes daily visits to the Kalighat temple, where he talks with pilgrims and priests. Having retained his Bengali name and dress he can move above in such places without attracting much special attention. . . .

This is a purely Indian method and Indians are doing the work. There is no preaching, no magic lantern lecture, no Gospel singing band. The *Guru* sits in contemplation and the enquirers gather about him. Then he reads a verse from the Word of God, followed by a verse, perhaps, from the Bhagavadgita. Then he shows the more effective drawing power of the Bible to bring men to God. Perhaps one from the audience puts a question and either the *Guru*, or some member of the audience answers it. The "audience" may consist of two besides our missionary or there may be as many as fifteen in the little room.

Pray that our missionary and his wife may be given strength of body, of mind, and of heart, that they may

be divinely guided in all that they attempt for the Kingdom.—*V. M. Ilaksh.*

#### **Methodists and the Madura Incident**

**T**HE recent central conference of the Methodist Episcopal Church in Southern Asia, at its quadrennial session in Cawnpore, India, put that denomination clearly on record as rejecting the interpretation of missionary "neutrality" which the British authorities set up in the case of the American Board Mission in Madura. While recognizing that American missionaries "can take no part in political movements as such," the Methodists went on record as holding that "the church cannot give itself over to or ally itself with any government or political party or group." It was this which the now famous letter of Magistrate Hall told the American Board missionaries at Madura the British Government expected of them. The Methodists upheld the rights of Christian Indians, Anglo-Indians and Britons to engage in politics as their consciences dictate.

#### **A Burma for Christ Movement\***

**T**HE Burma Christian Council calls the Church of Christ in Burma to a movement to make Burma Christian. It calls for a fresh outlook and motive, which begun in penitence and prayer, continued in faith, joy and perseverance, shall regenerate in the Church of Burma that spirit which thrills through the pages of the Acts. The call is primarily to prayer and penitence, through Communion with God, to realize the greatness of His love, and the magnificence of His purpose. "This realization should express itself in a deepening spiritual life, a growing Christlikeness, a radiant joy, and a passion for bringing others to Christ."

There are three general principles, on which, the movement ought to be based:

1. The "Burma for Christ" movement should extend to every Christian, and

finally reach the millions beyond. Each Church will be free to follow whatever methods it chooses.

2. The movement aims at emphasizing Christian responsibility for positive witness and sharing with others our experience in Christ.
3. The movement must seek to touch all races, working in all areas, employing varieties of method, and aiming at establishing the Kingdom of God in all relationships of life. The movement should be a searching examination of our social and industrial conditions, to see how far they are consistent with Christian principles.

A definite objective may spur the Church on to greater efforts of sacrifice and service. The Council suggests that "we aim at doubling the number of Christians within five years." Such a venture calls for great faith, but "All things are possible to him that believeth."

The Evangelistic Committee is praying and working, surveying the field, examining social and industrial conditions, planning the publication of direct evangelistic literature in various languages, working out bold and daring methods, with a view to inaugurating the movement at the annual meeting of the Council in July. "For the next six months, the need is to catch the vision of God's purpose, to sanctify ourselves to be the agents of that purpose, and by believing prayer, create an atmosphere in which a great forward movement may be born and set going with such momentum that no power can stop the coming of the Kingdom of God in Burma."

#### **The Day of Opportunity in Burma**

**T**HIS is a day of great opportunity to lead the Burmese to know Christ. Returning through Mandalay from the Aungpinle Association at Sagaing the Wesleyan preachers said: "Mandalay is not like what it was before. They used to hate the Christians; now they go out of their way to make friends with us. They may not accept our religion, but they want to know us." At Sagaing a group of about fifty Buddhist elders came out in response to an invitation.

\* Condensed from *The News*, Rangoon, Burma, February, 1931.

From Bassein, Henzada, Pegu and Moulmein come similar reports. The Buddhist people have listened with a new eagerness and confessed their hunger for someone to trust. Burma is weary of the doctrine of hate which has been so industriously preached from all sides during the past number of years and wants a gospel of love. The economic distress resulting from low prices, the political risings and rumors of risings, robberies, murders, sects and parties hating each other in the villages, have all made the Burmans look with fear and distrust on one another, till they do not know where to turn. After nights of anxiety when they meet Christians in the villages or bazaars, their faces brighten with gladness because they know Christians can be trusted and are bearers of love and help. In a world of enemies, here are friends. *Shout it out* to the Christians all over Burma. This is the day of opportunity to show Christians love Buddhists.—*B. C. Case, in The News.*

#### News from Siam

**A**N OUTSTANDING event of the year in Siam was the eighth meeting of the Far Eastern Association of Tropical Medicine, continuing for one week in Bangkok. One hundred and sixty delegates from abroad were present.

About two years ago the International Missionary Council was asked to send a competent man to Siam for rural economic survey, in the hope that a scientific study of the rural population and their problems would assist the missions to make wiser and more far-reaching plans. The Siamese Government is facing serious economic problems in connection with the rural situation, and is therefore eager to cooperate.—*Station Letter.*

#### CHINA

##### Progress in China

**M**ORE progress has been made in China in the last six months than in any previous similar period since the revolution of 1911-12. Much

greater success than that reported in the press has been attained by the Nanking Government in the struggle with rebellious hordes of Communists and bandits. Some relief from financial calamity has also been secured through increased import duties.

The Manchurian leader, Chang Hsueh Liang, has not lost his hold on the Northeastern provinces while maintaining peace in Hopei, Shansi and the Northwest and gradually disbanding the excessive armies in those provinces. Shantung has been more peaceful than for several years.

As the result of reading the Bible and observance of the fruits of Christianity in his home, his social and political circle and in other relations the President, Chiang Kai Shek, has proclaimed his conviction that for himself and for his country, the Saviour and the hope is Jesus Christ. After confessing his faith and receiving baptism, he went back to his place of peril and responsibility in the councils of State to make clear, by deeds more than by words, his belief that only the truth can make China free and strong and "equal."—*Courtney H. Fenn.*

#### Strong Leadership Needed

**T**HE Rev. George T. Scott, one of the Secretaries of the Presbyterian Board, writes from Shantung:

"In the eleven years since my previous visit to China, the most obvious outward changes are (1) improved roads and motor cars; (2) the well-informed and disciplined Chinese soldiers and police everywhere, in the cities and towns, on the railways, drilling on parade grounds and over rough terrain; (3) the many men of all ages in western dress, and practically all girls and young women "bobbed," with a new independence of life and manners; (4) the shops filled with goods imported from America and Europe; (5) and everywhere, at station platforms and docks, on buildings and fences and walls are pasted or painted large and small posters and signs to inspire and to teach patriotism, na-

tionalism, anti-imperialism, popular and party government.

"In the present period of readjustment among the most difficult has to do with Christian schools and colleges. Government regulations are unduly restrictive, with a special bent against religious worship and instruction. In middle schools and higher institutions voluntary religious exercises are permitted, but not in schools of lower grade. The entire Christian movement, missionary and national, continually protests against these infringements of the liberty of private institutions. During this disturbed transition period, schools are being continued and Christianity is being conveyed to the students in many ways, even where direct precept in the classroom is forbidden; often religious worship and classes are held in a building adjoining the campus. At present, Christian schools are overcrowded, largely because so many government institutions are closed for lack of funds."

#### **Missionaries Murdered**

**T**HE murder of two American women missionaries in the southern province of Yunnan was reported in dispatches from there, March 18th. They were Mrs. Vera M. White and Mrs. Victoria M. Miller, Seventh Day Adventists.

The crime is believed to have been committed by or upon the instigation of revengeful servants who were lately discharged under suspicion of being thieves.

The husbands of the women were on their way from Talifu to Yunnanfu, a 150-mile journey, and had been telegraphed to hasten their return. Mrs. White's two children, Ardyth Marie and Lorena Jean were uninjured and are being cared for by V. D. Parker, of the Young Men's Christian Association.—*Herald-Tribune*.

#### **A Home for Lepers**

**T**HE difficulty in selecting a site for a home for lepers has been retarding humanitarian work which the Chi-

nese Mission to Lepers decided to undertake. Shanghai is cursed with some 300 lepers most of whom are found in Chapei. These afflicted are not seen in the daytime, but appear on the streets at night. Some live with normal persons, apparently unaware of the danger which lurks in them, while others even peddle food without the least interference by the police. There is no ruling that lepers cannot walk in public or engage in petty trade, and consequently the most dreaded disease of mankind is suffered to victimize the innocent. The Chinese Mission has at its disposal funds for the erection and equipping of a home for these lepers in the vicinity of Shanghai. Unfortunately a site which it obtained in Kiangwan was not approved of by the Chinese municipal authorities, neither was a second site in the Western District.

The work of the mission is undertaken by Chinese and foreign physicians free of charge. These volunteers have their regular duties, and as a consequence, cannot afford to go out of the civic centers to render service to the lepers. It would hardly be fair to add physical hardship to their voluntary service which in most countries is provided by the government itself. The present deadlock between the mission and the Chinese authorities leaves the public only one choice: to let the lepers run loose in its midst, or to house them under one roof reasonably secluded from the congested sections.—*The China Critic*.

#### **Standing Firm in Changsha**

**"NEVER** was Christianity less likely to be stamped out in Changsha," writes Rev. W. H. Clark of the Hunan Presbyterian Mission. "Though more than half the congregation have been forced by imminent danger of a second communist occupation to leave the city, the fire of faith burns even the brighter in those who are here. In the humble little chapel of the primary school, 110 met for worship on Sunday. While the hordes of Reds under Peng, Chu and

Mao were hammering at our defense lines not over a mile and a half away, and while the hills were ringing to the sound of rifle and machine gun fire, even there a dozen Christians dared to come to my looted home and spend an hour in prayer. One Yale boy, just two days before the fiercest attacks, said: 'I am not afraid, I am in the will of God,' and went off smiling. The next night his village was captured by the Red army and only after three weeks did the government troops reenter it. We have no news of him, but I am confident he has stood firm. That which we came to China to give, the message of Christ, is a commodity which cannot be looted, destroyed, nor burned. We may have lost well over a hundred thousand dollars; but there is a 'fellowship of suffering' worth infinitely more. Christ reigns in hundreds of hearts here; he cannot be dislodged whatever comes; many a Christian is living the faith: 'Though he slay me, yet will I trust him.'"

#### Fifty Years of Service

**T**HE Anglo-Chinese College in Foochow, under the Methodist Board, will soon complete fifty years of service to China. Plans had been made for only 400 students, but when nearly 200 new boys applied for admission in September, acting President S. H. Lin arranged to take half of these applicants making an enrollment of 437 boys. The religious spirit among the students has deepened because of the unusual activity of the school Y. M. C. A. The school, through its sixteen delegates, was host to the Joint Y. M. C. A.-Y. W. C. A. Summer Student Conference last September. The boys, who carried on five Daily Vacation Bible Schools during the summer vacation, have brought the same spirit of service into the Y. M. C. A. work. Recently, over a hundred boys paid their own expenses to spend the week-end in the large Buddhist Monastery on Kushau Mountain in a conference with Miss Kwaan, national Y. W. C.

A. student secretary, and Dr. T. Z. Koo, national student secretary of the Y. M. C. A.—*Christian Advocate*.

#### Finnish Missions in China

**T**HE Finnish Missions in China are passing through great difficulties. In 1927 the greater number of their missionaries were compelled to leave China for many months. Some were never to return to their stations. Those who remained in Hunan were in danger of death daily for more than half a year. The congregations were scattered, the churches desecrated, the Chinese pastors and teachers were persecuted, so that they had to seek seclusion.

In February, 1930, three women missionaries in Kiangsi were murdered by Communists. They are the first Finnish martyrs in the Chinese field.

Notwithstanding all these difficulties only 5% of the Christians gave up their faith. The work has been resumed and the missionaries and Chinese workers have gone long distances on tour and have found many open hearts. The work in the schools has been rendered generally impossible on account of Government restrictions.

#### A Conference Under Difficulties

**U**P TO within one week of meeting, it looked as if a conference this year in Central China of the Christian Alliance would be impossible. In July, the rising tide of militant bolshevism swept over Changsha and threatened the Wuhan Center, causing the Consuls to forbid their nationals residing in Wuchang.

However, on September 2, the Consuls lifted the ban and the conference was called. Many experienced trials, but the conference afforded new encouragement and inspiration. A dominant note was praise for divine protection amid warfare, lawlessness, and opposition. In spite of the anti-Christian agitation, one hundred and ten baptisms were reported. War-

fare, banditry, and communism had been widespread, and yet evangelism had been carried on everywhere. Many reported revival, some having been blessed with a week's meetings held by four Chinese workers from Bethel Mission, Shanghai.

The appointment of several "traveling evangelists"—who are really district or provincial pastors—has been amply justified by their good work in Hunan and Anhwei. The spirit of love and unity and the competent way in which some Chinese brethren conducted the business of conference, greatly encouraged us concerning the future of the church.—*Rev. Howard Van Dyck.*

## JAPAN AND CHOSEN

### Bibles in Japanese Hotels

**A**BOUT four years ago the "Gideons" applied for permission to place Bibles in the Imperial Hotel at Tokyo, but without success. Other attempts were made later but met with refusal. However, one of the Christians in the management kept the request in mind, and recently word came that the management had decided to accept the offer.

Sunday, November 2d, was set for the dedicatory service in the banquet hall of the hotel. Notice of the service was put in the main lobby. Short addresses were delivered by a missionary and by the representative of the Gideons, Captain Swinehart. The manager expressed his appreciation and the hope that those Bibles would be helpful to many guests. No doubt, that was the first time the Bible was read and prayer offered in that banquet hall.—*Bible Society Record.*

### A Christianized Buddhist Sect

**T**HE Shin sect of Buddhism has adopted so much of obviously Christian thought-forms and methodology in Japan as to change the very character and spirit of Buddhism. This sect more than any other challenges the imaginations and commands the loyalty of modern Japanese.

Whereas today, after seventy years of endeavor, the Christian churches have no more than 300,000 enrolled members, or about one-half of one per cent of the population, two modern sects of Shinto, not yet fifty years old, both incorporating in their tenets and practices features closely resembling those of Christianity, number over five million adherents, or nearly ten per cent of the population of modern Japan.

These sects are not in any real sense Christian; they are obviously sub-Christian, and any crystallization of the process of development at the present stage would leave Japan's leading religious movements manifestly pagan in spirit and rite. Yet these trends chart the course over which Japan's religious development is moving.—*T. T. Brumbaugh.*

### Empress Aids Leper Work

**S**T. BARNABAS' MISSION TO LEPERS, Kusatsu, is rejoicing in a gift of seven thousand *yen* from the Dowager Empress of Japan. For many years she has been accumulating funds for the benefit of the lepers of Japan by setting aside a certain part of her annual income. On November 10, 1930, this fund was distributed to the various leper charities, Imperial, Roman Catholic, Anglican, and Buddhist. With the exception of the Government Asylum, this Episcopal Mission received the largest amount. With this fund it is hoped to establish a leper settlement sufficiently attractive to draw lepers in large numbers from all parts of the country for voluntary segregation.—*Spirit of Missions.*

### Purity Campaign

**T**HE campaign against licensed prostitution has been called to the attention of the Japanese public through petitions presented to eleven meetings of the prefectural assemblies. Two of these passed bills abolishing licensed vice, making seven assemblies which have recently declared for aboli-



tion. In one prefecture the victory came as the result of a well-organized seven-year fight, during which 135,000 individual petitions, one long petition containing 60,000 names, and petitions from over 650 organizations were presented. The leadership of this movement is in Christian hands but it has swept far beyond the limits of the church and appeals to the best thought of the nation. The medical associations and patriotic societies are cooperating and purity leagues are organized in many parts of the country to back up the campaign.—*Willis Lamott.*

#### Sai Nai Reforms

**S**AI NAI, on a river island near Seoul, was a notoriously rowdy town. Village feuds played havoc with the Christian school, interest lagged in church work. Following a week of revival meetings, and a visit by the missionary in charge of the group, about thirty young men of the village organized a School Boosters Association, assumed full responsibility for all finances of church and school, agreed to send more students, started a night school, pledged themselves not to touch liquor or tobacco, or gamble, and made it so clear to the head of the village that things must be different that he resigned. The village people met and decided that whoever was chosen to succeed him must be a Christian.—*Korean Broadcasts.*

#### Bible Training in Seoul

**S**EVENTEEN Korean young men were graduated on March 18th from The Pierson Memorial Bible School at Seoul. This is the largest class in some years and the students have had a systematic course of study, in the Bible, church work, preaching and personal evangelism. The week ends and summer vacations have been spent in teaching, preaching, and personal work and most encouraging reports have come of revivals and churches strengthened. Most of the under graduates are planning to spend their vacation in this work. Some of the

graduates will enter the Theological Seminary in Pyengyang. Others have gone out to start new churches and win others to Christ. Rev. W. J. Anderson, the principal writes: "We have some very fine men. Many people have told me of the great blessing the Bible school students are bringing to territory around Seoul through revival meetings and Sunday services they are conducting. One student who was not able to continue his work on account of lack of funds has been used to start a revival in a village ten miles from Seoul. One graduate spent seventy days last summer in prayer and Bible study alone on an island. He returned in power and has been wonderfully used."

#### Christ and Apples

**P**UKCHUDONG is a country village whose life has been enriched by Christ and apples. Luscious "red jade" and "light of the nation" are grown in great abundance, because Christian elders have gone at the apple industry with the same thoroughness as they conduct their church. The more apples produced, the more converts secured, it would seem; and the better Christians they become, the better apples they strive to grow. "And so the Lord be thankit," writes Rev. William Scott.

The headman of the village is a non-Christian, who once gave much trouble by his opposition. Reporting on his community at a district meeting of headmen he said: "It may seem like boasting, but I believe I have the best community in the township. Our people are sober and industrious. There is no carousing, no wrangling, no thieving. Our folk are of specially good stock." Another village headman, also a non-Christian, broke in with the retort: "Good stock, nothing! Your people are the same breed as mine. Everybody knows what makes the difference. Take the Christian church out of your district and you will be back where we are."—*Korean Echoes.*

### "Tithing Storehouse"

KONGJU, Korea, has a "Tithing Storehouse" as a feature of its Christian program. This storehouse, 12x12 feet, was erected at the same time as the church, and is probably the only one of its kind. Christians bring in the tithe of their rice and barley crop, and from this the pastor's food is supplied.

The pastor, while not a medical graduate, is widely read in medicine; his father is a doctor of the old school, his brother a practitioner of the new. He keeps on hand simple medicines and ointments; has healed many minor ailments and sent many serious cases to the Christian doctor in Kongju. He makes no charge for treatments, thus avoiding any complications with government officials, and local police and government officials are among his regular patients.—*Christian Advocate*.

### GENERAL

#### Association for Christian Cooperation

THIS association will seek through correspondence, exchange of visits, lectureships, public forums, discussion centers and by any other suitable means to stimulate fellowship among those in the United States and other countries who are of like mind in the desire to produce a Christian culture with no circumscribed limits. No elaborate or standardized organization is desired. Except for the modest expense of maintaining a small office and conducting its meetings, the association will operate strictly on the basis of projects and in harmony with the following principles:

Projects will not be initiated or administered by the Corporation.

Projects will be supported by the voting of a fixed total amount or by annual grant for a fixed and usually limited period.

No financial commitments shall be made unless funds shall have been provided in cash, negotiable paper or pledges from responsible Foundations.

The association is incorporated under the laws of the State of Ohio.

While Christian in character and purpose, it is not designed to further the special interests of any church or other institution.

The officers of the association are:

Rufus M. Jones, *president*; Mary E. Woolley, *vice-president*; Paul William Alexander, *recording secretary*; Charles J. Ewald, *executive secretary*; Robert A. Doan, *chairman, Executive Committee*.

### Race Prejudice in Great Britain

INSPIRED by movements in the United States and South Africa, the Society of Friends in London has instituted a "Joint Council to Promote Understanding Between White and Colored People in Great Britain," which is described in *The Spectator* (London) for February 14. "Among its aims are the study of the misunderstandings arising from color prejudice; an attempt to deal wisely with cases of the 'color bar' as they arise, the encouragement of personal contacts and the encouragement of an appreciation in Great Britain of the contributions of colored people to human welfare."

The need for this organization in Great Britain, with its 300,000,000 colored subjects, is emphasized because "color prejudice.....cannot be regarded as the hallmark of civilization, for some of the most civilized peoples do not possess it. France has appointed Diagne, a native of Senegal, to the post of Under-Secretary of State for the Colonies in M. Laval's Cabinet."

"Much of the ill feeling toward Great Britain in India today arises, not from a sense of political grievance, but from some personal slight, imagined or real. At a moment when we are straining every nerve to bring about a permanent understanding between the peoples of India and ourselves, based on friendship.....can we afford 'to send home (to India) every year hundreds of embittered and disillusioned students, with nothing but unhappy memories of their stay in England?'"



## BOOKS WORTH READING



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

**Young J. Allen, "the Man Who Seeded China."** By Warren A. Candler, D.D., LL.D. 245 pp. \$1.50. Cokesbury Press, Nashville. 1931.

Dr. Timothy Richard once said that "the books of Allen have hurled the Chinese gods from their pedestals." The record of this noble life, if condensed and put into more modern form, would win youth to the great adventure. The style of this old fashioned missionary biography is apt to alienate the sophisticated. In speaking of Dr. Allen's oratorical powers we have this sentence: "I searched his eye, which was clear as his thought, saw that once or twice during the hour it was softened by a tear like a dew drop, held in its place by the self-restraint of a kingly will."

Dr. Allen was distinguished for his literary work which includes nearly one hundred and fifty volumes, original or translated.

He went out as a pioneer missionary of the Southern Methodist Episcopal Church, during the trying days of reconstruction. He mastered the Chinese language and script, founded a newspaper and engaged in evangelism. In forty years of work, battling against superstition and idolatry, he is said to have had only a week's sickness and then "he fell dead in his harness," May 30, 1907. The book contains some noble tributes from his fellow missionaries and an excellent portrait.

S. M. Z.

**Social Work Year Book.** By Fred S. Hall. 600 pp. \$4.00. Russell Sage Foundation. New York. 1930.

Those interested in national missions or in the social uplift of the unfortunate and neglected in our country will welcome this excellent handbook.

It affords a classified index to multifarious needs, and gives striking evidence of the many American agencies now at work for the needy. "The Year Book is not an encyclopædia of social problems or social conditions; it is a record of organized efforts in the United States to deal with such problems. The problems themselves are discussed only to the extent that is necessary for an understanding of the forms of social work related to them. No problem or social condition is described unless some agency exists for its control, prevention or study." The topical articles which constitute Part I are arranged alphabetically, and there is a classified index under such headings as Child Welfare, Mental Hygiene, Health, Industry, Crime, Recreation, Church Social Work, etc. The contributors have been carefully selected but some of the articles are provokingly brief. In Part II we have a complete list of national agencies engaged in social work, arranged alphabetically and later classified under Protestant, Jewish, Roman Catholic, Y. M. C. A., etc. The article on Immigrants and Foreign Communities contributed by Edith Terry Bremer is illuminating. All of the entries are accompanied by select bibliographies. Altogether it is a work worthy of the Russell Sage Foundation. S. M. Z.

**The X Y Z of Communism.** By Ethan T. Colton. Illustrated. 8 vo. 423 pp. \$3.00. Macmillan. New York.

The author is one of the secretaries of the International Committee of the Y. M. C. A. and spent some years in Russia. He has a vital message in this volume which bears a striking title. It represents an effort to make clear the results in Russia of the theo-

ries expounded in "The A. B. C. of Communism," one of the propagandist documents issued by present-day Bolsheviks. After defining and describing the "class war," the author explains the dictatorship of the proletariat of the industrial workers as an instrument for the conquest of society by Communism. He then shows how this differs from all other forms of socialism.

But Russia has not attained a real "dictatorship of the proletariat." It is ruled rather by a dictatorship of the Communist party. Mr. Colton describes their principles, their aims, and their program. The First International (1864-1872), laid the foundations for Socialism. The Second International (begun in 1889 and still continuing) was supplanted by the Third International (1919), which threw overboard all restrictions and proclaimed "the Communist Revolution can be victorious only as a World Revolution."

Mr. Colton fearlessly describes the effect of Communism on marriage and the home life, and the restrictions laid upon religious organizations. The hostility to all religion proves that the root of this hatred is not because of the "Orthodox Church," nor is it due to the hostility of the Jews. The purpose in the minds of the leaders is to extirpate religion in every form. Their own testimony to this effect is monotonously uniform and convincing. "Created and constituted to make aggressive and effective this aggregate army of man, woman, and child-power for the eradication of religion, is the Society of the Militant Godless—the tireless, pitiless, presiding mind of the propaganda and the persecution. Its head is Yaroslavsky, Secretary of the Party Control Commission (the Inquisition of Communism), an instrument of power second only to the Political Bureau of the Party and the O. G. P. U." This chapter is a startling revelation of the effectiveness of an agency for the propagation of anti-Christian beliefs and practices; it shows an intensity of zeal and a unity

of purpose, beside which our Christian missionary organizations seem feeble and lukewarm. The volume is well documented, and contains a number of illustrations from the Soviet press. The Glossary is excellent but the index is incomplete. The judgments expressed are sincere, well balanced, and convincing. Our conviction is that the only hope for Russia is Jesus Christ. S. M. Z.

*The Good Earth.* By Pearl S. Buck. 375 pp. \$2.50. John Day Co. New York. 1931.

Many missionaries have written good novels but it is not often that a missionary's story is selected as "the book of the month." This means a very large assured sale and a reading by nonmissionary minded folk.

Mrs. Buck was herself a Presbyterian missionary in China and married Dr. J. Lossing Buck of Nanking University so that she has inhaled the atmosphere of China that her novel breathes out. Her first novel "East Wind, West Wind" also deals with Chinese life and her interpretation of her adopted country has been compared with that of Lafcadio Hearn for Japan.

"The Good Earth" is not a missionary story and on the surface seems unrelated to missions or to Christianity. It is a somewhat surprising novel to come from a missionary's pen. With great literary merit, a true to life Chinese atmosphere, a realism that is sometimes raw, the story describes vividly the life of a Chinese farmer who rises from deep poverty to wealth and at the same time sinks from honest independence and simple strength to self-indulgence and a slavery to material things. While the story is not altogether pleasant reading it is of absorbing interest and deeply impresses both the strength and the weaknesses of Chinese character and customs. Without pointing a moral the picture here given shows vividly the need of the Chinese for the truth, the ideals, the joy and the power that come from Christ.