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* * * * *

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MISSIONARY

REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW PUBLISHING COMPANY, INC.

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Publication Office, 8d & Reilly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

COMING EVENTS

June 3-8—NORTHERN BAPTIST CONVENTION, Kansas City, Mo.

June 4—GENERAL SYNOD, REFORMED CHURCH IN AMERICA, Asbury Park, N. J.

June 8-20—INSTITUTE OF INTERNATIONAL RELATIONS. Under the joint auspices of the American Friends Service Committee and one of the Friends' Colleges near Philadelphia. For information write to American Friends Service Committee, 20 South 12th St., Philadelphia.

June 19-23—CONVENTION, WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH at Everett, Wash.

June 20-30—THE DECENNIAL CONFERENCE OF FOREIGN MISSIONS, Hotchkiss School, Lakeville, Connecticut.

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. For information address: Mrs. George P. Lottich, 3253 Wilson Ave., Chicago, Ill.

WANTED—AN ORGAN FOR TAIKU

"Do you know of someone who can give an organ to the Nam San church at Taiku?" writes Rev. Henry M. Bruen, of the Presbyterian Mission in Korea. This congregation has recently completed a new church building and just before Christmas raised 1,800 yen, which represents much sacrificial giving, and they still need yen 1,700 to wipe out the deficit. Pastor Yi and his people are very eager to have a good organ to help with the music—one that has been in use will be best as such a gift can be entered free of duty. If you can make such a gift or know of someone who will, please write to the Rev. Henry M. Bruen, and send the organ to The American Presbyterian Mission, Taiku, Chosen. Mark "gift" and used, or not new. It may be forwarded through The Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

PERSONALS

MRS. ADA LEE, at the age of seventy-five still carries on her loving work for the children of India. With her husband, the Rev. D. H. Lee, she established the Lee Memorial Mission in Calcutta in memory of their six children who were killed when a mountainside gave way in Darjeling.

* * *

MR. W. J. W. ROOME, recently left London for Africa which he has crossed from east to west and back ten or twelve times. He was born in Birmingham, England, on April 16, 1865, son of the Rev. W. J. B. Roome. Since he retired from business as an architect, at the age of fifty, he has made many missionary journeys on behalf of the British and Foreign Bible Society. He has now gone out as an advance guard for a party of missionary pioneers on behalf of the Heart of Africa Mission.

* * *

THE REV. WILLIAM H. MCCANCE, formerly a missionary in India under the American Board of Commissioners, has been elected Associate Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference.

* * *

MR. GEORGE AZARIAH, the second son of the Bishop of Dornakal, was one of twenty-one men who were ordained to the order of deacon recently in India. He is going to work in the Tinnevely Diocese, where his grandfather lived and worked some years ago.

* * *

DR. J. H. RITSON, after 31 years as Secretary of the British and Foreign Bible Society, has resigned because of illness.

* * *

DR. IDA B. S. SCUDDER, niece of Dr. Ida Scudder, has joined the staff of the Woman's Medical College at Vellore, India. This makes fifteen Scudders in the mission fields of India.

* * *

MR. J. MERLE DAVIS, Secretary of the recently created Department of Social and Industrial Research and Counsel, under the International Missionary Council, was present at a meeting of the Committee on Reference and Counsel and explained the work and plans of the Department in considerable detail. He has returned to Geneva.

* * *

MR. LESLIE B. MOSS, Secretary of the Committee of Reference and Counsel has been authorized to visit some of the mission fields. Suggestions regarding work that ought to be studied on such a trip will be heartily welcomed. He anticipates spending a major portion of the

time in Africa and in India, also making a brief visit to the Philippines, China, Korea and Japan.

* * *

MISS VICTORIA E. MACARTHUR, M.D., Presbyterian missionary in India since 1899, has been awarded the Kaiser-I. Hind medal. Dr. MacArthur is in charge of the Mary Wanless Hospital.

* * *

REV. AND MRS. WALTER B. WILLIAMS, of Kroo Coast District, are returning to America because of disturbed conditions in Liberia.

* * *

DR. RALPH E. DIFFENDORFER, corresponding secretary of the Methodist Episcopal Board of Foreign Missions, who has been in Asia as consultant to the Laymen's Missionary Inquiry, returned to the United States on April 8.

OBITUARY

MISS SUSIE SORABJI, Principal of the St. Helena High School, Poona, India, died on March 15th. She was the daughter of Rev. Sorabji Kharsedji, a famous Christian converted Parsee.

* * *

MISS EMILY N. FORMAN, a missionary of the Board of Missions of the Presbyterian Church in India, died on April 11th in Louisville, Ky. She was on furlough from the mission field and since 1892 had been principal of the Presbyterian mission school at Fatehgarh, India.

* * *

THE REV. F. A. STEVEN, who went to China in 1883 and had given forty-eight years of his life in service for the evangelization of the Chinese, died recently. A few weeks before Mr. Steven passed away, the Rev. Stanley Smith, who went out to China in 1885 with Mr. D. E. Hoste, W. W. Cassels and other members of the famous "Cambridge Seven," died. Mr. Smith had severed his connection with the China Inland Mission about twenty-five years ago.

* * *

MRS. FREDERICK G. BOWIE, of the Scottish Mission at Tangoa, New Hebrides, died January 19th, as the result of blood poisoning.

* * *

A CORRECTION

Dr. Melvin Grove Kyle, the well-known archæologist, calls our attention to an error in our February number (pages 130 to 131) referring to an ancient lamp and an alleged discovery of a tablet with an inscription to show that these were foot lamps. Dr. Kyle says that this story is an absolute fabrication, containing no truth so far as he is concerned. The statement was quoted from "The Banner."



AFRICAN "GRANNIES" AT HOME—(SEE PAGE 409)



HELPING TO MAKE BETTER AFRICANS AT THE LOUDON MISSION HOSPITAL



IS EVANGELISM OUT OF DATE

BY ROBERT E. SPEER, D.D., New York

Author of "Some Living Issues," Etc.

THAT depends on what we mean by evangelism. If we mean some particular method of making the Gospel known and of trying to win men to Christian faith, undoubtedly that method may become ineffective and antiquated. But if we mean not some particular method but the thing itself, then it will never become out of date. Men who believe the Gospel will proclaim it, and will do so with a view to leading other men deliberately to accept Jesus Christ as their Lord and Saviour and to become His disciples.

It is not to be denied, however, that there are many in the church and out of the church today who disavow or discredit the idea of evangelism and who do regard it as out of date, meaning by evangelism the effort to make men Christian, to get them to accept and confess Christ and to join the Christian church. A recent missionary magazine article declares of missionary policy in India, "Our primary aim is not to bring Indians to outward conformity to a rite or to membership in the visible church." Probably the writer of this particular article would give a meaning to the word "primary" which would still retain the pur-

pose of true open conversion as a definite part of the missionary aim but there are others who have no zeal to do so. They say that it is no part of their effort to get Hindus to give up Hinduism and to become Christians, or Buddhists to abandon Buddhism and become Christians, but that their desire is to see men become better men and to find God where they are. They wish to see Hinduism and Buddhism christianized and not to see Hindus and Buddhists made Christians.

Mr. Gandhi has of late carried this idea to the limit. He declares that conversion from one religion to another is wrong and he is especially critical of Christian missions and of their schools and hospitals because they are trying to convert men to the Christian faith. *The Indian Social Reformer* has published a number of articles maintaining this position and its editor, Mr. Natarajan, one of the best men in India, has gone so far as to appeal for political prohibition of religious proselytism. Here are his very words in his issue of March 29, 1930:

The conception of sovereignty in a monarchy is not a wholly secular one,

and there must be something in the conditions attaching to it to indicate a spiritual contact between the sovereign and the subject. It is against the immemorial tradition of India to impose a disability on any religion. We cannot ask that the King of the Indian Dominion should not profess the Christian faith. But we think India may and should ask that the Coronation Oath should contain a solemn undertaking on the part of the sovereign to be the protector of the ancient religious faiths of this country. The present principle of religious neutrality must be replaced by a principle of active and appreciative protection. The most important consequence of the change will be that organized religious proselytism, having for its purpose the seduction of his majesty's subjects from their ancestral faiths will be barred, as the King being the protector of all religions, cannot let one of them wage war against another.

But the principles involved in this view are untenable. In the first place such a view freezes human thought. There can be no change. What one has believed or what one's fathers have believed we must continue to believe. In the second place, if it is replied that only religion is in mind, one answers that religious truth is not different from other truth. If we are bound to give up what is erroneous in our ideas of physics or geography or philosophy when we find the truth, we are bound likewise to exchange error for truth in religion. In the third place, if it is said that religious truth is unattainable or unprovable, we reply that our conviction is otherwise, but that if it is so then there can surely be no warrant for holding fast to our old religion just because it is old. In the fourth place this view is self contradictory, be-

cause all these religions had a beginning. If there can be no conversion from an old faith to a new, what warrant was there for Islam or Buddhism or all modern forms of Hinduism in the first instance?

As a matter of fact the issue really turns on what we conceive Christianity to be and whether we believe that we have in Christ something that every man ought to have. If we conceive Christianity to be the universal and unique and indispensable message of the salvation wrought for the world in Christ and in Him alone, and if we see in Christ the only way to the Father, the only Light of the world, the Way, the Truth and the Life, then we cannot help ourselves. We must make Him known with the urgent desire to have Him accepted by all men and to have all men unite themselves to Him and to one another in Him.

This is the missionary aim. As several of our foreign mission boards have put it in their manuals:

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

And this ideal includes the definite association of men in the open and declared fellowship of the Christian church. All permeation of life and thought by the Christian spirit, all movement of the national mind toward Christ and acceptance of His ideals is to the

good. All development of personalities Christward, whether they separate themselves from old loyalties and follow Christ openly and alone or not, is hopeful. But these are not enough. Some think they are. In some mission fields one meets with the idea that Christianity can exist without any organized body and especially without any local congregational organization. There are some indeed who think that this idea is to be one of the contributions of the "Chinese religious genius," which as one Chinese writer says, "insists that religion should be left to individual inclination and achievement without organized propaganda and public worship of any sort."* The preface to the "China Christian Year Book" for 1926 calls attention to this tendency in the Chinese Christian mind. Summarizing the main features of the present situation in the survey of the year, it says:

The chief note struck with regards to Christianity, where there is articulation at least, is the desire to understand and follow Christ's way of life. This includes another promising sign that, in spite of the comparative lack of cohesion in the Christian Movement as a whole, there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time.

According to this view local self-supporting churches are not necessary; the church can exist as a

disembodied national influence. Well, it cannot. Alas! this kind of religious genius is not confined to China. It has been one of the hindrances and obstacles in the way of the church always and everywhere.

Albert Schweitzer deals with this idea of a partial evangelism in a striking passage in "On the Edge of the Primeval Forest." He is contrasting the Protestant and Roman Catholic missionary policies and says:

If I had to distinguish between the aims which the two keep before them, I should say the Protestant mission puts in the first place the building up of Christian personalities, while the Catholic has in mind before all else the establishment on solid foundations of a church. The former object is the higher one, but it does not take sufficient account of realities. To make the work of training permanently successful, a firmly established church, which grows in a natural way with the increase in the number of Christian families, is necessary.

If we cannot be satisfied with a conception of evangelism, which stops with open Christian personalities and does not go on to the church, still less can we be satisfied with a view which stops short of open Christian personalities and is content with the permeation of society with Christian ideals, desirable as that is. It is desirable but it is not first and it cannot be enough.

It may indeed be that in some lands we shall have to wait for large open accessions to the church until there has been a deeper seepage of Christian truth into the national thought and life. Sir Charles Trevelyan, who lived long in India, thought that this would be the

* The China Christian Year Book, 1926, p. 276.

method of India's evangelization. He says:

Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public newspapers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands.

It may be so. But our approach is by person to person. Let all the general influences operate and be operated that can suffuse national and racial minds with Christian truth and the Spirit of Christ. But at the beginning and throughout the centuries and today the primary and effective missionary method at home and abroad is the contact of individual with individual. This is the evangelism of the New Testament and it never has been and never will be out of date.

On the contrary, this is the supreme need everywhere today. The national churches in China and Japan have discerned this and have launched their own move-

ments of evangelism which are directed primarily at the winning of individuals to Christian faith and discipleship. These churches are not content to remain in old numerical trenches. On the other hand they are making it their primary aim to bring Chinese and Japanese "to membership in the visible church." They are not content to "pervade and transform present-day interpretations of Confucianism and Buddhism" or to pervade society with Christian conceptions. These things indeed they rejoice to see. But they are driving straight at the conversion of men and women to Christ, believing that this will be the most effective way to permeate and uplift the life and thought of the land.

Methods of evangelism come and go. Whitefield and the Wesleys found the methods that were effective in their time; Finney and Moody in theirs. We must find those that are effective in our own time. But the essential thing is the same. And we need today in the church at home, as well as in all our missions at home and abroad, to see this, and to go after men and women, one by one, or in the groups and companies in which they are accessible, and to relate them to Christ and Christ to them in the elemental reality of the Gospel of the New Testament and of all time.

THE MISSIONARY

O matchless honor all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord, to be
Linked in work-fellowship with Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
In trust with Christ's own word of grace
To every soul of the human race.

—Selected.



A WASHING LESSON IN A MOTHER CRAFT SCHOOL, CENTRAL AFRICA MISSION

MEET THESE AFRICAN GRANNIES

BY MRS. DONALD FRASER, Edinburgh, Scotland

For Thirty Years a Missionary in the Livingstonia Mission of the United Free Presbyterian Church of Scotland

THE sound of a gentle artificial cough coming from the verandah announces visitors. I go out to greet two or three old ladies who have settled comfortably down on the floor and announce that they have come to gossip with their mother. The gossip is very innocent on their part, news of the crops and their neighbors, of sickness in the village and tax gather-

ing; on mine, news of my children in far away Scotland, with a gramophone entertainment possibly and a parting gift of a handful of salt to each. Then with friendly farewells we part.

As I watch them going down the path the memory comes of a day when, as a newcomer, I sat on another verandah in Central Africa and listened to a discussion going

on between two missionaries about the difficulty of reforming some of the tribal customs. The blame was laid at the doors of the older women. "You'll never get things changed till you hang all the old women first!" emphatically announced one of the men. A vital truth underlay the hyperbolic language. None were so determined in their opposition to progress, their rigid adherence to old customs and taboos. I had to admit how unlovely I had found it possible for old age to be, as I had watched some unattractive faces upon which the passing years had left traces of stupidity and evil mindedness, bestiality and cruelty. In others, with less evidence of evil, the hopelessness and dejection were almost as saddening. Least attractive of all I had found the greedy begging heathen widows of chiefs, whose visits to the mission were actuated by the desire for salt, soap and calico for which they shamelessly clamored. On the other hand some old friendless slave women, pathetically grateful for any little kindness shown, embarrassed the white woman terribly by the way they rolled over and over in the dust at her feet in thanks for some trifling gift. Old and past work and able to bring no return present, it astonished them that they should receive anything.

In delightful contrast to these was the motherly friendliness of an elderly Christian woman who used to turn up at the mission house in time for family prayers on Sunday. She used to kiss the white woman's hands in a way you never see done in Africa except to babies. She would admire her clothes, turning her round for inspection. She would taste a sample of European cooking and smile benignantly.

Her native name being difficult to master, she was called and remained through life, Mrs. Pettigrew, after a Scottish friend whom she resembled.

Mrs. Pettigrew and a few others formed the first women's class taught by their *dona* (white woman). The *dona's* language was doubtless very poor but so was the intelligence displayed by the class. A parable was carefully gone over each week but no trace of the lesson seemed to remain in their minds by the following week. They cheerfully explained that they were women and therefore stupid and unable to learn or remember what they were taught. Almost in despair one day I insisted that surely something had stuck to them "No, mama," said Mrs. Pettigrew, shaking her head "it's all gone. *Satana* has come and picked up all the seeds sown last week." This statement brought unexpected cheer, for it revealed that something after all had been absorbed. The parable of the previous week having been that of the sower who sowed by the wayside.

Their First Prayers

That class was the nucleus of the Christian women's class which in later years was a regular part of the Sunday program. It always contained a good proportion of old women, more free than the young mothers to attend, and their progress, collective and individual, though slow, was interesting to watch. When they first took part in prayer their words were strongly reminiscent of prayers uttered in public worship by the men. One woman echoed faithfully her husband's invariable beginning "O God of Abraham, of Isaac, and of Jacob. You are the all-knowing.

You know the things of the past, and of the future, the things of above and the things of earth," and so on. But gradually as their religion became better understood, a simpler and a more personal thing, their prayers developed the same note:

"Father God," prayed one of them, "we are surprised at ourselves. When we are here in the class we know quite well you are here too, and want to be with us all the time. And then we go home after church and forget all about you in our village."

Another used to pray for their teacher "that God would give her strength to cook for them Sunday by Sunday, that their souls might be fed."

The lessons had to be very simple so that the old women, as well as some of the more intelligent younger ones, might take them in. We used eye gate, as well as ear gate to impress on them the necessity for taking Jesus Christ as our standard, and not be content to compare ourselves with our heathen neighbors. I went to the class with a dish cloth which an African table boy would assert to be clean, and another which I had wet and rubbed in the dirt. I asked which was clean. Everyone pointed to the first. "But is it *really* clean?" Oh yes, mama and they drew my attention to its contrast to the other.

Then you would call this a white cloth?"

They all assented.

"Well now, what about *this*?" I asked, as I drew from my bag a square of spotless white nainsook.

"That! O that's a *beautiful* white cloth."

"Like this?" I inquired holding up the dishcloth. "No, that's dirty. This last is really white."

"But," I protested, "you yourselves all said this was clean and white." "Ah, but mama, we hadn't seen the really beautiful white cloth then. Now we see that the other one is dirty. Before, it looked clean because we had been looking at the very dirty one."

I pressed home the lesson and finally a woman prayed "Truly, O God, did we ever know before that we were so soiled? But we have been looking at the whiteness of Jesu Kristu and we want you to wash us white like Him."

The women of the Gospel narrative interested the Africans greatly—Mary, Elizabeth and that home (strange to Africans) where two sisters lived with their brother and rejoiced in the friendship of Jesus. We went over the women of the Old Testament too and one realized that they entered into and understood their lives better perhaps than we of more advanced civilization. Very human and deserving of sympathy to them were the childless women, and over their faces passed expressions of relief and delight when they heard that at last a child came and the reproach of barrenness had been removed. They knew all about the scornful contempt of the rival wife with children and too rare were husbands, like Hannah's, who tried to comfort instead of neglecting her. That God should concern Himself with the choice and manner of life of the woman chosen to become the mother of one of His great servants astonished and encouraged them.

The old ladies were frequent attenders at hospital and knowing their poverty we often exempted them from the small fee patients were supposed to pay. Yet, again and again, when they had been let

off fees—sometimes because of their protests—they would turn up at our dwelling house with a fowl or a basket of food and present it to me—"a gift, not fees"—for the Africans' loyalty and gratitude centers round persons rather than institutions. But as an institution the hospital was popular with them—where else could you get such luxuries as two meals a day regular and sufficient, a supply of salt, and a blanket at night? The contrast with their hand to mouth existence in the village sometimes made it a struggle to prevent the hospital from becoming an old ladies' home, especially in times of scarcity. What they saw and experienced there shook their faith in the old native régime.

For several years an old woman named Changora acted as cook, mother or matron there. Engaged first to attend to a friendless epileptic girl who was badly burned, she was later initiated into the mysteries of bringing up a motherless grandchild by bottle feeding and proudly she used to display this miraculously reared *Wendy* to admiring and almost incredulous friends. Later she posed as an expert on rearing orphan infants, while superintending the efforts of others who came for the same purpose. While the doctor tried to enlighten the ignorance of the people on medical matters, Changora strove to improve the doctor's shocking neglect of social etiquette. When I entered the hospital in the morning I distressed her by greeting my waiting patients. She would follow me into my consulting room, shutting the door that her reproof might not be overheard, and say to me, "It is not your place to say good morning to us. You wait till we greet you." "But,

Changora," I would protest, "It is my hospital. I am hostess, therefore I should greet my guests."

"No," she would patiently explain "You don't sleep here. I do, therefore it is my house; therefore I greet. You—the guest. When I come to your house then you can greet me."

I had frequent opportunities of so doing. She used to arrive, ask for the family, slip an egg into the hands of each and present any that were left to me. She would never sell eggs to me—wherein she was unconsciously wise, for I might have tested and rejected them as not fresh. As it was, I had always to thank her politely and give a return present of salt. Sometimes before our great communion gatherings she would arrive to consult me as to what she should wear. As her entire wardrobe consisted of a tattered cloth she wore around her, the advice inevitably took the form of a present of a new cloth—given with the injunction not to tell anyone where she had got it. Changora would not and knowingly stuck her present securely out of sight, somewhere beneath her rags. She would turn up looking respectable for the services but too often afterwards I would see the new cloth adorning one of the grandchildren to whom she was devoted. Still, an occasional cloth was a cheap form of pension for a retired hospital matron.

During the first great "Flu" epidemic that penetrated into Central Africa I heard that she was ill and went to see her, bringing bovril and fruit and a warm flannel jacket. I found her lying on a mat on the floor and realized she was seriously ill, but I refrained from speaking till she opened her eyes and greeted me and I half thought

there was a humorous twinkle in her eyes at my having learned the etiquette prescribed in visiting. When I gave her the jacket she inquired (recognizing it as a hospital one) whether it was a loan or a present. I assured her it was her own, knowing no one would afterwards wear what had been worn by those who died. But she shook her head when I wanted to help her to put it on. "I am going to our Father God," she whispered. I suggested it might not be at that time and said I would return next day. But on the morrow I was met by a Christian woman who had been with her when she had passed away half an hour before. In the village her little grandchild was wearing the jacket (it reached to his ankles, the sleeves engulfed his arms) which his unselfish granny had put aside for him, considering it too good to waste on a dying woman.

As I left the village, I remembered a time when the poor, tired old woman had begged to be relieved of the task of looking after an orphan. But she was indispensable and it had to be pointed out to her that her "holiday from nursing babies" might mean the death of the little one and in as much as she was doing this service for it, she was doing it for Christ. And loyalty to Him had won and she resumed her task, asking only for the assurance that when she died and passed beyond He would greet her with the words "Come in Changora. It was you who looked after babies for me at Loudon."

Another Devoted Friend

Another friend was Makachibene, a wee thin slip of a woman who conceived a great devotion for one of our women missionaries.

When I used to slip along from the hospital to her house to get a refreshing cup of tea, Makachibene was often about. Occasionally there would be an interval when we heard she had an angry fit on. But I think the sense of being loved and cared for by God and His people brought peace and healing to her spirit for these attacks became milder and finally stopped, leaving her affectionate and childlike with a shy, happy smile flitting across her face whenever one spoke to her.

When in the less busy time of the year we used to have a school for women, this old lady was one of the most regular attendants. She sat in the lowest class—where the pupils were mostly the oldest—and never managed to learn her syllables. When the teacher pointed to the board her eyes followed the pointer hopefully, but failing to recognize the mysterious sign it indicated, she would glance round the class to see what sound their lips were forming and just a perceptible interval after the others, she said it too and then glanced at me for approbation. But though years of attendance failed to make her a reader, she enjoyed the lessons in Bible stories, cooking, talks about health and the upbringing of children.

Is It Worth While?

A visitor to the mission school once suggested that it was futile to spend time on these hopeless old women who would never learn to read. Why not concentrate on the younger intelligent women? I remember how it hurt to hear them called duds. Besides, they were really tremendously important. Attending the school meant that they were allying themselves with

all the progress and reform that the Christian teaching stood for and when some young woman in their village wanted to test some of the new suggestions about infant feeding or some such subject, it would help her greatly that she was backed by one or two old women instead of meeting unanimous opposition.

And these old people were respected because of their Christian life and character. There was no class of women who showed such evidence of the difference the Gospel had made in their lives as those old grannies. The world had altered for them and become a friendly, safe place full of love and help such as they had had no experience of in the old heathen days. God as Father had brought them into friendship with people of whom they had never heard of when they were young—white people over the seas who had sent help to their black sisters. The church was a society that did not despise and neglect them, but rather honored and helped them. This was a day of good tidings which had followed their long night of fear and their very faces, as well as lives, reflected the change. The old unlovely type with all that was human and kindly obliterated, is giving place in many instances to happy, kindly, more intelligent faces in which sometimes lines of real beauty and refinement can be traced. And the pastors and elders of the church could tell that none are more faithful in their attendance at worship, or more liberal—out of their great poverty—in their regular contributions when the deacons make their village rounds, and the people respond by producing a copper or two, a basket of flour or beans, or a little bundle of

corncocks or some other simple gift.

What endless reminiscences one could write of them,—the way they used to escort their *dona* home from church on Sunday, each so anxious to carry something for her that after distributing bag, Testament, hymn book, roll back she sometimes had to eke out her limited resources by handing over her handkerchief too; of visits to their villages when she would return ashamed of being laden with gifts of foodstuffs she dare not offend them by refusing; of a time of famine when she doled them out scanty rations of rice barely sufficient to keep them alive and so won the delightful new name of *Msoro* (honey bird) because she found food for them; of a Christmas party for the grey haired only, which ended in an impromptu dance “to show God how happy we are”; of a time when the *dona's* life was in danger, and one of the old bodies sat without moving from the verandah for twelve hours till better news sent her home tired and hungry but happy; of the wonderful day when their first little white sister arrived in their midst instead of coming like the other *Bazungu* (white people) from across the sea, and the queues that waited to get their first glimpse of her; of the last sad days when their white mother sometimes fled out of the back door into the bush when she saw a mournful little group of them coming up the road, because she couldn't face their tears without breaking down herself at the thought of the coming separation. These and many other memories, tender and cheering, pass through my mind as I write of our gossips—our God-rib—those to whom we have become related in the service of God.

ARE OUR MISSIONARY METHODS WRONG?

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

Missionary of the Reformed Church in America

Men who have unselfishly devoted their lives to a great cause have a right to be heard as to their convictions on the principle on which the success of that cause is based. Dr. Paul W. Harrison has spent twenty years in Arabia as a medical missionary under the Reformed Church in America. His experience in medical and evangelistic work in Bahrein, Muscat and other stations has brought him into close contact with the needs of the people and the problems of the work. His studies and travels in India and his contacts with leaders in many lands have given him a wide range of sympathy and information. His study of the Bible and his service have formulated his ideals and given him the courage of his convictions.

In February Dr. Harrison delivered a series of five lectures at Princeton Theological Seminary which were so fresh, so earnest and so startling in some of their positions and recommendations that they have aroused much interest and some criticism. We have secured permission to print these lectures, slightly abbreviated, and will welcome the comments of other Christian workers on the amended missionary program suggested by Dr. Harrison.—EDITOR.

IN KALAMAZOO a few weeks ago my missionary talk had been preceded by an address by a mission convert who was a director in the educational enterprise of India. He intimated that the missionary enterprise was gradually evolving from the stage of evangelistic work and was rightly becoming more and more an educational enterprise to train the native church. That idea is widespread, but, as I hope to show, is false and dangerous to the missionary cause.

We all recognize that one branch of our institutional work is essentially temporary. No medical mis-

sionaries are sent to Japan today because Japan is able to take care of that work herself. It would be better if we should realize that our educational work is essentially as temporary as our medical missionary work.

Let us remember the very widespread, almost universal increase in the spirit of nationalism. China, during the last few years, has been convulsed from one end to the other because she has gained a new spirit of racial self-consciousness. Her nationalistic spirit has extended until it includes all the different strata of society, and all the provinces, and it is perhaps now almost the major passion of the Chinese.

The significant fact is that this particular phenomenon is practically universal. In India the spirit of nationalism has penetrated from the top to the bottom. It has come to include all sections, the native states as well as British India. The same thing is true in Turkey and in Persia.

Wherever we go we find that the

*I introduce these lectures with great diffidence, on three accounts: First, because Princeton is known for its scholarship, and I do not pretend to be a scholar. Second, because I expect to bring to your attention ideas that are quite at variance with many of the conventional ideas regarding missionary work and behind such new ideas there is no authority whatever except the impressions gained by one individual in twenty years of missionary work. I am especially anxious that you do not ascribe to what I say the authority of any commission or church or board. The third reason is, of course, the importance of the group here assembled. It becomes a grave responsibility when one attempts to assert that the compass of the course ought to be replotted, and that we ought to be ruled by different ideas.

P. W. H.

spirit of racial self-consciousness is strong, and is steadily growing. And we ought to note that this is a permanent change. There will be no return to the situation of fifty years ago. We have only seen the beginning of this change in national consciousness. From now on there is going to be a more and more intense patriotism. Here is a factor of very great importance that we must consider in relation to the missionary enterprise.

The Educational Program

Now notice the effect that this has upon the national educational programs. In India, for example, there are now in the colleges and the professional schools, some 84,000 students; there are 12,000,000 students in the secondary and elementary schools. The students in those schools are going to shape the future of India. We direct the destinies of all our nations by means of schools.

It is not, therefore, remarkable to find that in all of these countries where the spirit of national consciousness has grown there has also developed a determination to control all the schools. That is inevitable and natural and should be welcomed by the missionary enterprise.

This particular tendency has sometimes manifested itself in very disagreeable ways. Turkey has demanded that she have complete control of all the schools in Turkey. The same demand has come from Persia. The only hope that the leaders of a country have for building up the kind of nation they want is by control of the schools.

In India, where I have spent a good deal of time, Mr. Gandhi and the Indian people fear nothing so much as the imposition of western

culture. India is not primarily interested in financial or commercial progress, but India is supremely interested in her own racial self-development. She believes, and rightly, that she has certain peculiar racial endowments. The same is true of China, and of Arabia, and of America. India has certain racial endowments which are unique, and, therefore, she is anxious to direct her destiny along the lines of those endowments. That is exactly the attitude that the Indian leaders ought to take. The only weapon that the leaders of India possess for the accomplishment of her supreme aim is education. India, therefore, is coming to ask, as China and Persia and Japan have asked, for the complete control of all the schools.

One of the most serious problems before every missionary board today is the problem of adjusting the missionary schools to this demand of the national leaders. The American Board is troubled because the Turkish government has demanded not only the control of general education but of the religious instruction in Mission schools. The same demand has come from Persia and China, and will probably come from India as soon as the Indians gain control of the government.

This thing is inevitable, it is natural, and it ought to be welcomed because in all of these nations, a large part of the educational program has been carried on by foreigners. The missionaries entered backward countries that had practically no educational systems and, as a matter of Christian charity they organized schools, just as hospitals have been planted in these countries because they had no adequate medical work. But now these nations, having attained racial self-

consciousness, with a national spirit, naturally demand the control of the whole educational enterprise.

In the past the missionary societies have paid for these mission schools, assisted in some countries more or less by native money. They have done a very creditable and outstanding piece of philanthropic work, but nevertheless, as soon as the nation attains to national self-consciousness, it is inevitable that the leaders shall demand the control of the education upon which rests the destiny of those countries.

Since the spirit of nationalism is here to stay, by the same token this demand for control of all the schools is also going to grow until complete control is secure. So we come to this situation: The missionary enterprise is going to become less and less a general educational enterprise, and many of us may live to see the educational arm of missions disappear in many of these countries.

When India attains to self-government, the first thing she will wish to do, when she can manage her finances well enough, is to make elementary education compulsory. When this is done, India will wish to take over all of the elementary mission school work. Then, you see unquestionably the whole missionary enterprise will become more and more purely evangelistic. That is not a criticism against the missionaries of the past, but it is recognizing the significance of the movements of the present. The present form of missionary work is now different from the past to some extent, and the future is going to be still more different. The future undoubtedly belongs to the evangelistic side of

the enterprise and less to its educational side.

The prevailing view that missionary work is going to become more educational is dangerous because, in so far as we are obsessed with that false idea, we will find ourselves pitted against the irresistible current of the time. If we do not recognize the nationalistic demand for control of the schools, we are doomed to hinder the whole enterprise. The surrender of our general educational work is natural and inevitable.

Some will say that this view of educational work overlooks entirely the evangelistic possibilities of the school, if we can include religious education. There is an increasing emphasis on religious education in America and it is right that we should stress religious education abroad. The records of the past are against that idea. I remember two very interesting assistants that I had in the hospital work in Muttra twenty years ago. They were converted Afghans that resulted from Dr. Pennell's work in North India. We used to sit down and talk by the hour, and from them I learned a great deal about the missionary enterprise that I had not known before. They told me that in north India when they went out to do itinerary evangelistic work, the opponents whom they dreaded most to meet were the graduates of mission schools who had been trained in compulsory Bible classes. Such graduates know the Bible extraordinarily well, for there is one thing that an Indian can do, and that is he can remember what is taught him to a degree that is simply uncanny. These mission school graduates had been compelled to take courses in the Bible but not more than one in

a thousand becomes a Christian. These itinerant evangelists are earnest-minded and sincere Christians, but they are not yet well educated and they meet in these college graduates who have been trained in the Bible, men who can tie them up in knots when it comes to religious controversy.

I recognize that in saying this I am a heretic of the very first order and that most of the church boards are utterly at variance with what I am saying; but in my opinion it would be far better in Christian colleges in India, or China for all I know, if the Hindus and the Mohammedans were forbidden to come to the Bible classes, unless they are sincerely interested in really following Christ, once they can see their way clear. Sincere inquirers should be welcomed but the average students should be forbidden entry, to say nothing of compelling them to come.

Educational work in the past has not always been a great evangelistic agency but it has been necessary. By means of it we have trained the native church and by our mission schools we have contributed enormously to the advance of the backward nations. It has been one of the finest things we have ever done, but it has not been as effective as we wish in evangelizing those people. In some cases it has been carried on in a way that has done actual damage. There is no reason why we should hesitate to turn over our educational work to the native governments as rapidly as we can.

The first conclusion, then, to which we come is that the missionary enterprise is to become more and more an evangelistic and less and less an educational enterprise.

This is inevitable because of the rise of the nationalistic spirit.

An Individual or a Social Gospel

Conclusion number two, which I will state in advance, is that our evangelistic enterprise must be the carrying of an individual rather than what we usually call the social Gospel. This is closely related to what I have been saying. In India they are anxious to develop along the lines of their own peculiar racial endowment and, therefore, they do not want mission schools which embody our western civilization. By the same token they do not want our western social gospel.

I am a great believer in the Christian social gospel, because as a citizen, it is the duty of every Christian to carry responsibility for political and social and economic advance. But in so far as the Arab or Indian mind works along lines different from yours and mine, by so much it is dangerous for us to attempt to carry over into Arabia or India our peculiar civilization. When westerners vociferously shout for a social gospel I marvel that they do not realize the contradiction. In one breath they say, "Let us not carry our western civilization; let us only take Christ over there," and in another breath they say, "Let us not carry an antiquated individualistic gospel but let us carry the finer message of the social gospel."

The social gospel, as we understand it, is really nothing but an effort to carry over into Arabia or elsewhere some part of the civilization that we know, and that we think will be good for those people. There are, unquestionably, many things in our western civilization that are splendid, and we think

that it is the part of Christian compassion to teach them to the people over there.

Perhaps we would say that the simplest and most fundamental thing in our civilization, that would be a universal boon to every one, is security of life and property. This might be said to characterize western civilization, as opposed to the chaotic situation that we find in many places abroad. In our Christian message we will not only put in the roots but we will also show some of the fruits of the social gospel. At least as Christians we want security of life and property. Is there any one that would dispute that as a fundamental, universal and invariable boon? In Arabia I think I can show you that this is not always true.

Life and Property in Arabia

I could take you as a visitor to Katif or Hassa, places under the rule of Ibn Saud. The characteristic of his rule is that life and property are distinctly not secure according to our western notions. The chief of Katif, or Ibn Saud himself, can cut off any man's head, and no cabinet, no legislature and no laws can stop him. A few years ago, the richest man in Katif, Bin Jumaa, was arrested by Ibn Saud's agents and put in prison and he has never been seen again. His property was confiscated, and thereby the royal exchequer was put into order again. In Katif and in Hassa, life and property are not secure according to any western standards. Bin Jumaa's death was not as a punishment for any crime he had committed, but it was the rulers' will that he should die.

If we were entertained in the home of one of the date cultivators in Hassa or Katif, you would be

astonished to see the splendid entertainment that you would receive. There would be a roasted chicken for each separate guest, and a splendid outlay of boiled rice and various condiments. Moreover, on feast days these people are dressed in gorgeous clothes. Their economic situation is so good that it is hard to believe that they are not the owners of those gardens but only tenants who cultivate them.

Now let us visit Thal, in another part of Arabia. There we will be entertained by date cultivators again, and the land around Thal is far richer than the date gardens of Hassa or Katif. The general system is the same in that the land is owned by one set of men and cultivated by others. The men who entertain us at Thal can set before us only a miserable little dish of boiled rice with a few tough pieces of meat—and that is the best meal they have had for a month. They have almost no clothes, are half starved and one-third clothed, and live a dog's life. The contrast is painful. In this community the date cultivators have been ground down under the heel of the owners.

What is the difference between the Hassa people who cultivate a comparatively barren strip of land and are wonderfully well off, and this group at Thal who cultivate an extraordinarily rich piece of land, growing the same crop as our friends over here but are on the ragged edge of starvation all the time? The difference is that life and property are more secure in Thal than in Hassa and Katif.

I will try in a word to show you that this is literally true. That man Bin Jumaa in Katif, who was executed, was a high-handed pirate of the first order and ought to have

died years before he did. In that country they boil some of their dates in enormous kettles. Bin Jumaa came home one night and found that his wife had not prepared supper quite on time, so he pitched her bodily into the boiling kettle. He oppressed the date cultivators under him. Debtors had to pay their debts absolutely on the day. Beggars were not fed in his house. Thereby, he became so unpopular that his death was welcomed by the whole community, and his life expectancy sank down to zero.

There is no way to replenish the royal treasury quite so easily as by assassinating a rich man and confiscating his property, but if the community still thinks highly of him, the ruler does not do that. If he did that two or three times, the ruler would lose his head. He must maintain his popularity in the community; otherwise his life is in danger. If he oppresses his date cultivators, if he pinches every debtor, if he kicks beggars off the place, the community wishes he would die, and he does die. Therefore these Katif owners of gardens are, as a rule, extraordinarily generous in the contracts which they arrange with their cultivators.

Over in Thal, there is security of life and property. Nobody is going to confiscate a date landowner's property and cut off his head, no matter how much of a pirate he is. He can starve his date cultivators to death and nobody is going to cut off his head or confiscate his property. Therefore, under him the date cultivators are

reduced to the last stage of human misery. In this particular instance the laws guaranteeing security of life and property are not a blessing to the community.

There is often an extraordinary amount of lip service given to the idea that we must carry Christ, His message and His teaching to these people, and not carry our western civilization. That is true, but that means that we cannot carry out what we term our social gospel—according to our western ideas. It is not for us to define the outworkings of eternal life in the hearts and lives of all men. We cannot try to revise the social order over in Arabia. That will have to be revised, but it can only be revised safely by the Arab. Every intelligent Indian knows that the social order in India needs a great deal of revision but he also knows, what we are not so willing to concede, that that revision is safe only in Indian hands when they have learned to apply the teachings of Christ to daily life.

In the rise of nationalism we have a phenomenon that is growing and that is going to be the governing factor in practically all of these mission fields. This means that the missionary enterprise will increasingly be evangelistic and less educational, and that the evangelistic message we carry must of necessity be more and more of a personal Gospel, relating the individual to Christ, rather than a social gospel, as we in the West interpret it.

The second lecture deals with certain implications of the Evangelical Missionary Enterprise.

"If Christ has really taken up His abode in a human heart, often He will be seen looking out of the windows!"



A PROTESTANT CHURCH SUNDAY SCHOOL, CAMAJIANI, CUBA

WHEN CUBA "FELL AMONG THIEVES"

The Impressions of a Moderator of the Presbyterian Church

BY THE REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

Moderator of the Presbyterian Church, U. S. A.—1930-1931

A SHORT visit may be better than a long one in leaving in one's mind clear cut impressions. The danger is that the impressions may be too clear cut. Certainly the week spent in Cuba left in my mind certain well defined pictures and one of the clearest is the applicability of the parable of the Good Samaritan to the past and present of that very near and very interesting people and land.

Cuba is the man who fell among thieves who wounded him, stripped him, and left him half dead beside the roadway. The robbers can easily be identified. The priest and the Levite, who came and saw where he was and passed by on the other side, are not hard to name. There is not much difficulty in giving the name of the ancient ecclesiastical organization to which

these unsympathetic dignitaries belonged. Then came the Good Samaritan—also easily recognizable—who, after beating back the thieves, carried the wounded man to safety, nursed him back to health and promised "whatsoever thou spendest more, when I come again, I will repay thee."

It was one of the most gracious acts one nation ever did for another—to set Cuba free, give to her a charter of liberty and send her on her way. That act is not forgotten. The anniversary of the blowing up of the "Maine" is still observed in Havana with flowers and music and messages of peace and goodwill. Yet there is much to be desired that is left undone. In the minds of many Cubans the thought arises that her Good Samaritan has forgotten. They think that the promise "whatso-

ever thou spendest more, when I come again, I will repay thee" has not been adequately fulfilled and was perhaps after all only an euphemism.

There is restlessness and agitation in Cuba. If there is business depression in America, there are industrial and financial crises in Cuba. The American tariff shut out Cuba's largest trade—sugar. "The Dance of the Millions" when sugar sold for more than twenty cents a pound is now only a memory. Many sugar mills are silent and there now is little sale for sugar even at one or one and one-half cents a pound; and "the mourners go about the streets."

The first impression of Cuba under martial law is far from pleasant. To be asked on every street corner and out in the villages to purchase a ticket for a lottery supported by the government makes one catch his breath. Emerson said, "Weak men believe in luck. Strong men believe in cause and effect." If the same law is applied to government then it is a sign of weakness on the part of Cuba to distribute every month more than half a million dollars and it is a sign of weakness in a people who are taught to think that a chance turn of the wheel, a lucky casting of the lot, may turn poverty into luxury. Little wonder that there is social unrest and political agitation. An economic and governmental situation that necessitates the closing of the schools while new knowledge is knocking at the door of youth is charged with some sort of high explosive. America has some responsibility here and that responsibility lies not merely in the economic realm. One can be amused in Cuba only if he is un-

concerned in the deeper issues involved.

The sense of contrast is everywhere. The old and the new meet and mingle. We traveled over one of the finest concrete highways in the world, miles and miles of it, and at the same time we saw men plowing with the ancient instrument of a far-away ancestry and driving, across soggy fields, wagons with high wheels drawn by oxen, great beasts of the field, two teams, three teams, four teams. Cuba has three and a half million people but it could have ten millions if modern methods in industry and agriculture were in use and if education were made a universal opportunity.

It was not, however, as an expert on transportation and sugar and industry that led me to Cuba, an easy and a pleasant trip only two hours distance from America by air and four or five hours by sea.

Cuba is an important mission field of the Presbyterian Church in the U. S. A. Its occupancy by the Board of National Missions dates back to the freedom of the island. If one wishes to have his faith established, his hope inspired, and his love fed, let him visit the mission work which makes glad the whole island.

There is no race question in the Cuban Church. One is soon conscious of this. Here the black and white, the Spaniard and the Cuban, the Mexican and the Chinese meet and mingle, and the Lord is the maker of them all. A fine negro minister and his wife guide one of our finest Spanish-speaking Sunday-schools and churches. In a recent book of fiction it is stated that it takes nine thousand years to make a black man think white and



A PROTESTANT CUBAN PASTOR AND HIS FAMILY

ten thousand centuries to make a Chinese think in western terms. That is nonsense. There may be no reason why a black man should think white or a Chinese think in western terms but one can easily find black and brown and yellow folk in Cuba thinking Christ and that is far better.

Christianity has a free field in Cuba and that is all that the church asks. Freedom in religion is guaranteed and that offers a fine opportunity for evangelical Christianity. The Roman Catholic Church had centuries of opportunity among the Cuban people with all the field to itself. There should now be throughout the island schools and colleges and hospitals, but the Spanish Church gave Cuba no such gifts and, as far as a fast traveling observer can see, the long established church failed to do for the

Cuban people what should have been done.

Three things especially impressed me as I surveyed the work of evangelical Christianity in Havana, Matanzas, Cardenas, Cabai-guan, Placetas, and Sancti Spiritus.

First of all I was impressed by the youth, the devotion, the earnestness, and the spiritual and moral passion of the Cuban ministry. Late into the night, in conference with these young men, one could not fail to be impressed with the seriousness and the spiritual intensity of the leaders of this young church. They are facing a great responsibility with a fine constructive program. The church means everything to them and their abiding loyalty to the evangelical Gospel is a joy and a delight. The minister's home is the lighthouse

and the rendezvous of the village and is the center of light and life. The minister's family mingles with the life of the community and creates an atmosphere of cheer and hope. Here is a letter from the daughter of one of these pastors, a young girl of sixteen:

Many days ago I was thinking to write to you but I did not know when you were going to get home. I hope someday we can see you again. We never can forget you anymore and will be very glad if you could come back and stay. We thanks the Lord He gives so many blessings to us and know all the members of the church meet together every night to pray and we can see the Lord's presence with us. Our services are being better every day and more people are learning about our Lord Jesus Christ and be saved. Please remember us, always when you are in prair. Last Sunday we had in the principal church two hundred and sixty. In the Sunday-school Mission we had two hundred and six, so all together were fourth hundred and sixty-six that heard the Sunday-school leesson just one time. Excuse my mistakes they are many but you know I can't do it very well, but you can't understand Spanish, and this is a practice for me too.

This speaks for itself regarding the spiritual atmosphere of the minister's home out of which power comes. Probably the most pressing issue of these young men who are laying the foundations of the evangelical Church in Cuba is their hunger for books. Many of them do not read English; some read it with difficulty and only a few with ease. The proper religious literature is hard to find in Spanish. Translations are slow and expensive and many of these young men long for the key that will open the door to a larger intellectual world. We must help them solve this prob-

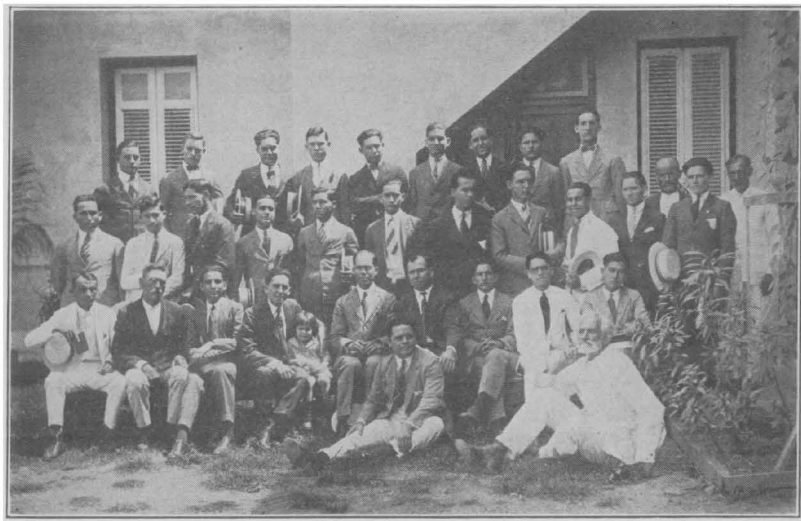
lem. It would seem the path of wisdom to train students of the ministry so that they may read English readily and then make available for the Cuban ministers books that will enable them to satisfy their intellectual cravings. The mission boards would do well to think out some way by which pastors in isolated fields may be supplied with Christian literature.

Second, I was impressed with the multitude of children and youth in all the congregations and schools visited. One could almost say that the Cuban Church is a young people's church. This may be because of the close association of the school and the Church. Perhaps it grows out of the fact that many of the ministers of the Cuban Church are young and keep vital contacts with childhood and youth. Perhaps it grows out of the fact that the Church offers an outlet of hope and joy for youth. Certainly one is impressed by the interested multitudes of children and young people who look up from their places in the Church and school, alert and eager and intensely responsive. This speaks well for the Church. Already sufficient interest in these young people has been aroused that one of the churches at home has provided funds for a conference for young people after the order of the summer conferences which have meant so much to the young people of the churches in North America. This conference for young people ought to mark a forward step in the life and training of the youth of the Christian Church in Cuba.

The third thing that lives in my memory is the radiancy of the religion of the Christian people of the Cuban Church. Youth has something to do with it. Perhaps

the singing soul of the people discovers a ready expression in the music of the Gospel but certainly one finds a sense of joy, or uplift, of kindly humor that makes fellowship easy and worship a delight. I brought back from Cuba more than I took; pictures and photographs, lizard skins and snake belts, flowers and memories and enduring friendships. If a singing

There are some four thousand English-speaking people in the city of Havana. They come from all parts of the world; from the United States, Canada, Great Britain, Australia. A fine piece of land has been bought on the boulevard and there is hope that when more prosperous days return that a suitable new edifice will be erected thereon. Behind this Union Church



SOME MODERN CUBAN CHRISTIANS—PRESBYTERIAN WORKERS

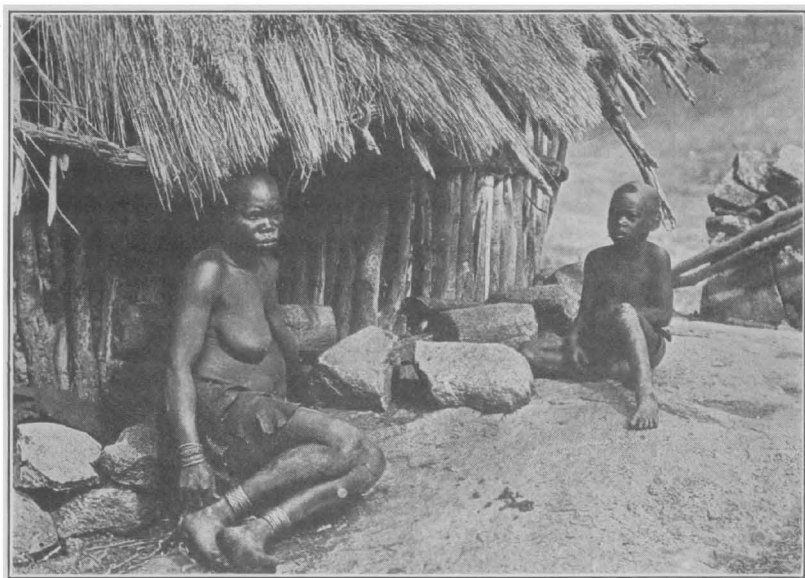
army is a victorious army, then a singing Church also is a triumphant Church, and it would be well for the home Church to listen in to the Hallelujah Chorus of the young Church in Cuba. Well done, mission boards, arise and enter into a fuller occupancy!

A word should be spoken concerning the Union Church in Cuba.

there are consecrated men and women who not only help forward the Gospel message among the people of all denominations but who, by their contributions, prayers and sympathy, undergird and support the splendid program of the mission churches. To strengthen this Union Church will be to strengthen the whole cause of Christ in Cuba.

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod;
All the dusty ranks of labor in the regiment of God,
March together toward His temple, do the task His hands prepare;
Honest toil is holy service; faithful work is praise and prayer.

—Henry Van Dyke.



AS STANLEY SAW AFRICAN WOMANHOOD AND THE AFRICAN HOME

FOLLOWING STANLEY AFTER FIFTY YEARS

BY MRS. JOHN M. SPRINGER, Likasi, Central Africa

Congo Mission of the Methodist Episcopal Church

STANLEY! Livingstone! Magic names. Stranger by far than the tales in Arabian Nights, is Stanley's account of "How I Found Livingstone." Stranger even than the fingers on the wall in ancient Babylon was that interview of Stanley's with James Gordon Bennett. Who but a character like that of the great journalist would have given such terse instructions: "Find Livingstone."

How we used to thrill over Stanley's travels! We came across this testimony of Stanley which ought to be published widely owing to slander recently broadcasted in a popular volume. Stanley had heard rumors and writes after weeks of

intimate companionship with Livingstone, "As to the report of his African marriage, it is unnecessary to say more than that it is untrue, and it is utterly beneath a gentleman even to hint of such a thing in connection with the name of Dr. Livingstone."

That commission to find Livingstone was the making of Stanley. The crude war correspondent became another man from the day that he stiffly removed his hat and greeted the man for whom he had been searching for more than two years. Livingstone did not preach to Stanley in words but his life changed Stanley's life completely.

We have read and reread those heavy tomes: "How I found Liv-

ingstone," "Through Darkest Africa," "Through the Dark Continent" and the accounts of his founding the Congo Free State and the final search for Emin Pasha. We wept with him over the unnecessary death of Frank, brought on by his own daring and self-confidence that refused the advice of a native. The canoe carrying him was swept into that caldron of boiling waters below the fatal falls. We saw Stanley fighting his way down to the mouth of the Congo alone, a sallow, walking skeleton and we have come to appreciate the shock of how ghastly the faces of our own race can seem after months of seeing only the rich, chocolate faces of the natives. We can also understand how the sight of his own white face struck terror into the hearts of the brown-skinned Bantus. No wonder they thought him a ghost.

Stanley and Livingstone! The two names will always be coupled together. Those two men more than any others turned the eyes of the whole world to Central Africa and through them was brought the cure for "the open sore of the world." It is not yet healed. The cure will not be in the governments which have done much, nor in the large concessions to commercial companies whose methods are often more irritating than soothing and healing, but it is the Spirit and Gospel of Jesus Christ.

The Congo Jubilee Conference at Kinshasa in September, 1928, brought us to Stanley Pool for the first time. There we met men who had seen Stanley himself—men like the Rev. Joseph Clark and the Rev. Ross Phillips. We sat one day on the beautiful grounds of the Swedish Mission on the French side of the pool, and listened won-



CHRISTIAN WOMANHOOD IN AFRICA TODAY—AT LOVEDALE

deringly at the account by Dr. Clark of how Stanley first came to that very spot. We looked at the gentle, refined face of the delicate man before us and tried to recast the scene of forty-eight years previously, looking down on the beautiful pool and the magnificent rapids roaring and surging into the narrow confines of the hills below.

Youth today often imagines that heroism is born for the first time in them. But here was this intrepid youth surrounded by some of the fiercest savages, with his life hanging in the balance. On the other side of the pool were the white tents of Stanley's camp but it was no plan of the wicked chief to let these two white men meet each other. It is evident that he planned at first to kill the youth who had come into his territory. The young man saw the plotting of the chief and felt that the end was near. He found all his own carriers taken over to the other side and himself surrounded by these bloodthirsty men. Neither he nor anyone else will ever know why the chief finally let him go.

The Ground That Stanley Trod

Once more we stood on ground Stanley had trod when we visited the English Baptist Mission Station at Wathen. We had sent our Ford car down by train to Thysville as there was no motor road between Thysville and Kinshasa. A trainload of missionaries got off the train at Thysville to spend the night for that dinky little narrow gauge road is dangerous for running in the dark. We got the car off the trucks and ready for the home trip, and the Bowskills, who had followed closely in Stanley's steps, learned that the motor road which had been started before they

went to the conference, had been completed to their station. Until recently they had never dreamed of a motor road. Now it was done, but alas! they had no car. A little hand car that had been sent for Mrs. Bowskill reminded us of the backaches we had had riding over many a hundred miles in the same kind of *pousse-pousse*. It would take them two days of walking, so we decided to offer to drive them over. It was a rough road but it only took us a little over two hours to drive there.

As we honked our way into the mission station which, with its Eucalyptus trees, looked like an oasis in the desert, crowds of Bantu boys and girls, young men and maidens poured out of the buildings and surrounded the car, all talking at once. What a contrast these students were to the savage hordes whose canoes shot from the shore with the cannibal yell, "*Nyama, Nyama*" (meat, meat), when Stanley came in sight.

It was worth the extra time and gas consumed to see the very wheels that Stanley had used for hauling his iron boats around the roaring rapids in the mighty river. Stanley had an army of men with him when he made those roads through the jungle and it took two hundred men to haul the boats overland.

Mr. Bowskill stood on the very spot where the agreements were signed that inaugurated the Congo Free State. Free! Who was free? Not the natives for many years as they slaved to supply Leopold's demand for rubber. Yet under all the cruelty of foreign domination, there was another group of heroic men and women who brought to them the real freedom which

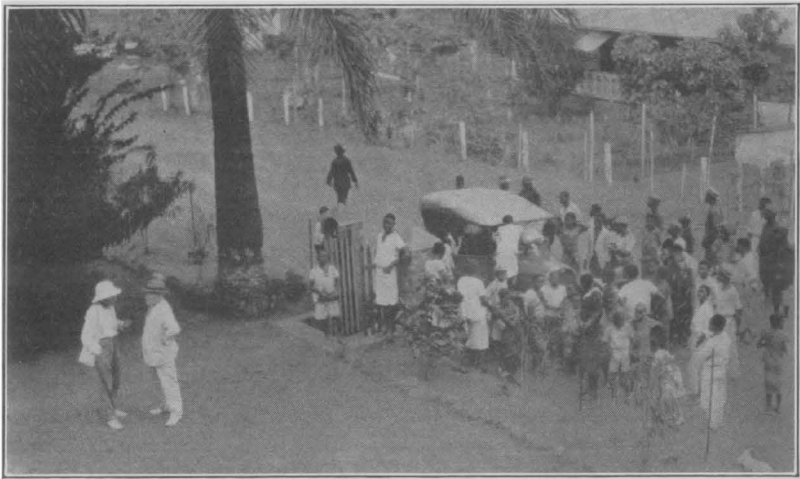
breaks the yoke of Satan and the shackles of sin.

Before the coming of the white man these Africans had had freedom to fight and kill and eat each other and had used that freedom to the limit. No life was safe. Witchcraft helped in the killing process. Terrors of men and devils kept the unfortunates in a seething caldron of fear day and night.

After Stanley had left the country and the Government was in the hands of Leopold and his group,

plait the natives. These same young men and women, the missionary youth of yesterday, neither feared the cannibals to whom they went first nor the corrupt men of their own race who came next. Fever stalked abroad hand in hand with dysentery but no one left his post on account of either, unless carried away by main force.

It was a welcome day for all when the government of that great section of Central Africa, one of the richest spots in the world in



AFRICANS INSPECTING THE MISSION FORD AT THYSVILLE

another woe was sounded. Men and women went to the swamps and staggered over the mountain trails either for or with red rubber. I am inclined to believe, from what I heard and saw myself that the pictures of suffering entailed were not overdrawn.

Now the missionary is no longer surrounded by hostile natives. Sometimes the hostilities are now from those of his own race for he is emphatically a meddling nuisance in the eyes of those who ex-

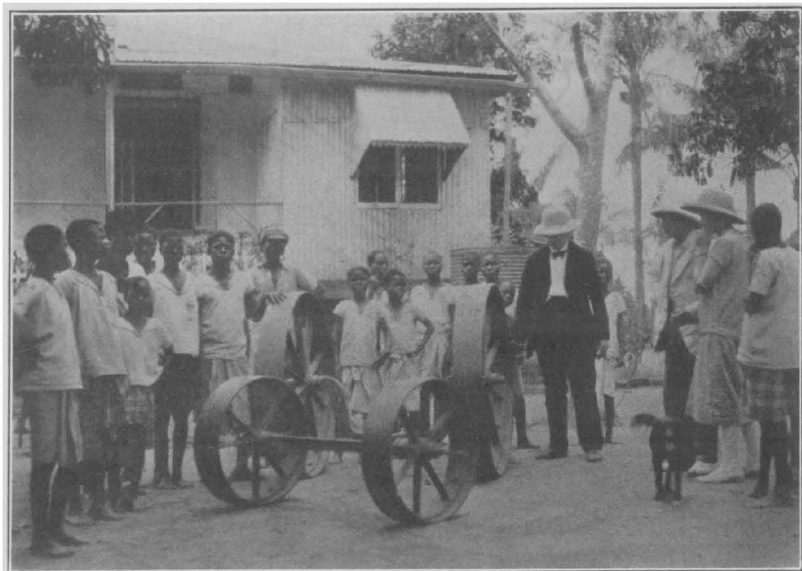
indigenous resources, passed out of Leopold's hands into that of the Belgian Government and became a Belgian Colony. It was a far call from that spot where Stanley signed his agreements with the chiefs and the Wathen Mission Station and the Congo Belge of today.

The Belgian Congo is not Utopia even yet. The fight between right and wrong, between freedom and oppression, between the weak and the strong, between sin and righteousness is still on and, while con-

ditions have changed outwardly, the missionaries must battle with and for their people.

Wathen Station, with its hundreds of bright youths, can be duplicated by hundreds of similar centers all over the Congo today. In addition to them there are the thousands of village schools and churches under native teachers and preachers. Many of these churches

at Likasi by motor car, the first to come through that way. The road had only been finished two weeks before we passed over some sections of it. But Africa will not be redeemed and freed by motor roads. The redemption must come from within through Jesus Christ and the knowledge of that redemption is to come through the thousands of little churches and schools



ONE WAY OF RELIEVING THE SUFFERINGS OF AFRICAN TOILERS

are already self-propagating, self-governing and self-supporting. Those who have known the freedom that is to be found in Christ Jesus now number hundreds of thousands in the Congo.

The railroads and motor roads are a great help in opening Central Africa. We traveled 2,000 miles and returned to our station

and from the larger training centers where the youth of Africa is in training for leadership. One of the greatest needs is for more missionaries to train these native men and women so that larger numbers, with far more effectiveness, may go out into the highways and byways and bring their own people to the feet of the Master.

The present difficult circumstance, which presses so hard against us (if surrendered to Christ), is the well shaped tool in the Father's hand to shape us for eternity. Let us trust him, then, and not push away the instrument lest we lose the glorious effect of His work.

SIAM—THE LAND OF KING PRAJADHIPOK

A TRAVEL LETTER BY DR. GEORGE T. SCOTT

Associate Secretary of the Presbyterian Board of Foreign Missions

King Prajadhipok and Queen Ramabaibarni, the genial and enlightened rulers of Siam, are now visiting America, where the king has been successfully operated upon for the removal of a cataract. King Prajadhipok is a graduate of Oxford University, England, and has proved an efficient ruler of almost the only absolute monarchy left in the world. Dr. Scott visited Siam recently and has given his impressions here.—EDITOR.

THIS little land of about eleven million people seems simple, and yet it eludes definite characterization and analysis. The Siamese may be described as pleasant, friendly, complacent or satisfied, easy-going, relaxed or unambitious. They impress a visitor as being contented. For this there are many reasons, e. g., the warm sun and rich soil; the ubiquitous, thorough-going Buddhism seeking the annihilation of desire and avoiding all acts that might possibly retard the individual's progress upward in the scale of reincarnations; the wide-spread malaria and hookworm, which sap vitality, physical and mental. The Presbyterian Mission cooperated with the Government and the Rockefeller Foundation in the study of hookworm, looking toward its eradication. One physician had one hundred persons selected at random to test; ninety-seven showed unmistakable hookworm and the other three decamped! It is said that the army as a whole showed more than eighty-five per cent infected. The Government is trying to overcome the prevalent diseases (which exact a very heavy toll of infants and children) and thus to counteract the resultant defects in life and character, and to lead the nation forward.

Siam is about the only absolute

monarchy left in the world. Fortunately the king, like his two predecessors, is a highly enlightened, progressive and benevolent ruler. He and his corps of appointed Ministers and Councilors of State (mostly princes of blood royal) are industrious, intelligent leaders of their loyal subjects. A typical tale is told of the king visiting in a foreign land.

"We have one of your princes living here," he was informed.

"What does he do?" inquired the king.

"Nothing!" was the reply.

"Then he does not belong to us," His Majesty rejoined. "We work."

All the royal family work for the welfare and advancement of their country. The heir-apparent, Prince Songkla, brother of the king, overworked at his medical studies in America and untimely death prevented his service in relieving human suffering in Siam.

"American missionaries have done more for the advancement of my people than any other foreign influence," was the public statement of King Chulalongkorn, the great leader of Siam's renaissance. This is typical of the high regard in which, from the early beginnings a century ago, missionaries have been held by both rulers and people. Probably in no other country has there been such friendli-

ness of feeling, intimacy of contact and desire of cooperation between government and missions. Although Siam is frankly a Buddhist land with no separation of religion from State, there is freedom of conscience with no official effort to make Buddhism the exclusive religion. Christianity is free to extend by every fair means. In many pieces of missionary educational, medical and welfare work, the highest officials of the government generously cooperate with gifts and enthusiastic commendation, and the institutions are unrestricted in religious instruction and worship.

The Government must realize that the Christian missionaries are the best and truest foreign friends that the people have, and that to them is due much of the impetus and program of the great national reforms. Not only has there been the indirect influence of institutions and processes which serve as suggestions and models but also missionaries and their sons have acted frequently as unofficial or official advisers of Government.

Among the many things introduced by the missionary, and which Siam is increasingly developing as her own, are modern medicine and public health in which the country is making steady strides forward, segregation and care of lepers of whom there are a large number, proper obstetrics and care of children, both of which are sadly defective, the equality of women (to whom Buddhism offers next to nothing) who must build the new homes of a renewed nation, and modern education in which the Government is purposely proceeding slowly and carefully along lines suited to the needs of the people. Prince Damrong, uncle of the king and his close counselor, has out-

lined a course of training girls to develop the finest kind of women to lead home and family and to make the highest sort of State. The government aims to avoid what appears to be an excess of higher education for both men and women in many other countries. Now the Government is inaugurating two years of junior college work of a professional and pre-professional nature.

Through these and other channels of meeting human needs the great message of Christ's spiritual Gospel is practised and proclaimed. Direct preaching is a very vital part of the mission program. The fruitage of evangelism in recent years, as measured by the common but insufficient scale of church membership, has not been large. To become a Christian openly is not easy in a Buddhist family and state, and in the eyes of the new nationalism, Christianity still appears foreign and adherence to it unpatriotic. These inhibitions would be largely removed if the Church were to become ecclesiastically independent of the Church in America. While the numerical strength of the Siamese Church is not large, it has well-trained younger leaders (lay and clerical) who are coming into places of influence and are beginning to feel a group consciousness and responsibility which are moving them out into an aggressive campaign for Christ. The future looks bright for progress.

Myriads of yellow-robed priests walk the streets and the hundreds of temples (called Wats) dot the landscape. The lands of the Orient are very religious and none more so than Siam. An occidental is amazed, appalled and shamed by the oriental's devotion to and sac-

rifice for his spiritual belief. The priests are noticeably young, particularly those that walk the streets at dawn with their bowls presenting to the faithful the privilege of making an offering to the support of holy men, which offering will "make merit" to offset sins and to advance along the almost endless generations to "Enlightenment." They do not beg for food but merely offer opportunity for improvement in the next transmigration. Most of these youths are neophytes under instruction in the Wat schools and may remain in the priesthood only a few years. Thousands of priests walk or stand and stare, chanting prayers in archaic language; but I could not find one or learn of one who was doing anything to help humanity in any practical way; priests are above, beyond and outside of the mundane realm and think and live in the sphere of detached spirit. One's heart goes out to those thousands of youths with their expressionless faces viewing the world as illusion but with their evident potentiality for constructive contact with the world of reality.

The temples are of all sorts and conditions. In the court of the Wat of the Emerald Buddha at the Royal Palace in Bangkok are exquisite multi-colored structures glistening in iridescent sunlight. Many, perhaps most, Wats show their age, with buildings in need of repair and grounds neglected. This may be because the priests are indifferent to their physical surroundings.

The aloof separateness of the Wat, the indifferent complacency of the ever-present priest, the sheer other-worldiness of Buddhist philosophy, may account at least in part for Siam's detachment

from the present-day world of strenuous affairs. The great mass of her people are blandly unconscious of the complexities and perplexities of this twentieth century. Another reason may be that the Government has placed prohibitive import duties upon movements that disturb other lands. There seems to be no trouble over capital and labor, scale of living, over-production, collapse of markets, military budgets, threats of war, unemployment, partisan politics and similar commotions common in other countries. The great question is Chinese immigration; almost half the people in Bangkok are Chinese and they form a large part of every city and town. They control Siam's commerce and trade, which they have patiently earned by intelligent, unremitting industry, working early and late with a mental and physical vigor that defies competition by the nationals.

Royalty and Missions in Siam

King Prajadhipok, of Siam, who is now visiting America, has bestowed his favor upon the Presbyterian Mission work there. His predecessor on the throne gave his own title to the Mission College at Chiangmai, naming it the Prince Royal College. King Prajadhipok is not a Christian but he attended the Centennial Celebration of Christian work in Siam in 1928 and spoke appreciatively concerning it. This year the queen invited the entire Jane Hays Memorial School of Bangkok (a branch of the Presbyterian Mission) to join in her birthday celebration, presented prizes to four of the girls, and gave a year's tuition to the one who won the highest number of points in the games.

Prince Dhani, Minister of Edu-

cation, has also visited several mission schools, and praised the work. An official visitor to the leper home at Sritamarat made himself responsible for the complete furnishing of the operating room in the hospital.

Large liberty is enjoyed in religious teaching, though students are often from the princely classes. The now venerable Prince Damrong, the long-time friend of American missionaries, is continuing his kindly interest in the mission.

No national Siam church exists as yet, but more national responsibility is being assumed by Siamese and Chinese. The semicentennial celebration of the founding of Lampang church was carried on solely by the Siamese believers. Schools at Sritamarat, Pitsanuloke, Chiangmai, Nan and elsewhere report excellent service from Siamese principals and the large majority of teachers are nationals.

An increasing number of national Christians are accepting the responsibility of governing and carrying on the established work of Chiangmai. This gives the missionary an opportunity to devote time to advance phases of the work instead of holding only that which has already been won. In many ways, the national constituency is showing not only its ability, but its desire to assume more and more of the financial responsibility. A true indigenous or national church is well on its way to realization in Siam.

Touring evangelism was carried on during the past year from Sritamarat by train, motor lorry, ponies, boats, coolies, on foot and even by swimming flooded streams. The aim was to place a Gospel of

Luke in every home that could be reached. About 11,000 copies of Luke in Siamese and 1,000 in Malay and Chinese were distributed. In another section 5,000 copies of the Gospel of John were used. This was followed up by mimeograph monthly letters. Bangkok workers report that not the least of the year's results was the revival of evangelism. At Chiengrai Siamese leaders have organized a Gospel Team.

The two advanced schools for girls, Wattana Wittaya at Bangkok and Dara Wittaya at Chiangmai, report a good year. Siam is waking up to the fact that girls need an education, hence the schools are crowded. Both schools report an active religious life among the students.

Mission hospitals are operated at each of the 10 stations of the Presbyterian Mission. In Bangkok other medical provision is available, but an important maternity center is maintained, together with a medical health service and a medical clinic. Two important leper institutions are maintained with the cooperation of the American Mission to Lepers. Both institutions need further equipment, inexpensive but essential.

The first meeting of the National Christian Council of Siam brings this land into closer fellowship with others. As a result of the visit of Dr. John R. Mott for the organization of this Council, the Y. M. C. A. has entered Bangkok.

The Presbyterian Mission is almost the only Protestant Christian work among the 11,000,000 subjects of King Prajadhipok, who is one of the world's few remaining absolute monarchs in this country of 200,000 square miles.

THE PRESENT CRISIS IN MISSION LANDS

BY THE EDITOR

REMARKABLE changes have taken place since the days when William Carey and twelve fellow ministers formed the first English "Society for Propagating the Gospel Among the Heathen." That was a time of crisis for the Church and for the world. Christ had come on His life-giving mission nearly nineteen hundred years before. He had given the command to His disciples to evangelize the world; He had promised His presence and His powers to those who obeyed. Still five whole continents and the islands of the sea were almost in total ignorance of His message of life and love. A few Roman Catholic missionaries had gone on the great adventure; the Dutch had colonized South Africa; Christian Europeans had settled in parts of America; Moravians had opened stations in Greenland, Iceland and the West Indies; some Danish Lutherans had founded a mission in India—but that was all. The world was far from evangelized.

The missionary enterprise was born through the moving of the Spirit of God in the hearts of His servants, but the infant enterprise faced many difficulties and dangers. In the Church there was strong opposition to such a presumptuous and impossible undertaking. There were also countless enemies to be met in the fields where missionaries sought to win converts for their Master. Could the new-born project of the Church survive such tests of vitality?

Here was the *crisis of infancy*. Could the Christian Church overcome opposition and dangers and

extend its life to the "uttermost part of the earth"; or would the infant enterprise languish and die for want of vitality and nourishment at home? Gradually the Church was aroused and responded feebly. Pioneers went forth in faith, like Abraham, not knowing whither they went. They wrote home stories that stirred the hearts of Christians—reports of adventure, of hardship, of ignorance and superstition, of dangers encountered and fierce opposition to their message. In those days practically all of the non-Christian lands were not only unevangelized, but unoccupied. Many representatives of the Church of Rome had traveled in distant fields, but almost no attempt had been made by Protestant Christians to reach Moslems, Hindus, Buddhists, Shintoists, Taoists and Animists. The Christians in Europe and America were for the most part ignorant and indifferent as to the condition and fate of these millions whom Christ came to save. Some church leaders even argued that it was not our business to interfere with God's plans for the heathen.

It was a time of crisis. The Church had come to a fork in the road; the life of the missionary enterprise was in the balance. Would the Church respond to the call? Would men volunteer to go? Could missionaries gain a foothold among these hostile heathen? Would they survive the dangers to health? Could the pagans be truly converted and built up into a strong church? It was a crisis due to apparently closed doors, to prevailing ignorance at home, to un-

certainty and to inaction. History has shown how the Christians of Europe and America responded and how the promise of Christ was fulfilled—by the opening of doors, the enlistment of workers, the breaking down of opposition, the conversion of individuals and the transformation of communities.

About a half century ago there came another crisis in missionary history. The infant enterprise had survived and had grown. Much of the pioneering had been accomplished. The Church at home had given evidence of new vitality and opportunities abroad had enlarged. Women had entered the mission field to minister to women and children. The power of the Gospel to transform people of every race and condition had been proved. But the missionary work was largely individualistic and wholly inadequate. There was danger lest the greatness of the opportunity might weaken the enterprise. Here was *the crisis of youth*. Would the Christians of Europe and America take advantage of the enlarged opportunity? Would unfriendly critics of missions discourage the churches or would the critics be silenced? Would Christians study the fields and the methods of approach more earnestly and intelligently so as to discover the needs and how to meet them? Would the Christian youth volunteer with their lives and would Christian laymen respond with their substance adequately to meet the situation?

Again this crisis was successfully passed. The churches were aroused and responded. The Student Volunteer Movement was formed that has enlisted for the foreign fields over 12,000 workers. Missionary literature grew; many new sending societies were organ-

ized; the Laymen's and Young People's missionary movements followed. Missionary societies of all denominations came together to study the whole world problem and to cooperate in seeking a solution. The Ecumenical Conference in 1900 gave the enterprise a new standing and silenced many critics. Ten years later came the Edinburgh Conference that developed the study of the science of missions. The Jerusalem Conference followed to emphasize the development of national churches in mission lands. International and interdenominational cooperation has been promoted by the International Missionary Council, and the National Christian Councils in the mission fields, to study problems and policies and to advance with a united program. The crisis of youth has passed, with thanksgiving to God for His direction and the evidence of His power to overcome.

The Crisis of Maturity

Today we face a new crisis in the history of the Church and in the work of missions. It is the *crisis of maturity*. The adventures of pioneering days have almost disappeared. All doors are open—with the exception of Tibet and Afghanistan. The unenlightened critics have been put to shame and even nonChristian governments have testified to the beneficial influence of Christianity on the intellectual, social and moral life of their people. Mission hospitals and schools have brought blessing to millions that would otherwise have continued in ignorance and suffering. Four million living converts are now enrolled in the churches in nonChristian lands and these include some world renowned lead-

ers. Churches in the homelands have been brought together in a united missionary program; books and newspapers, students from abroad and travelers visiting mission lands have made us familiar with world conditions and have developed an understanding of the other man's point of view. The Christian Church has become indigenous in the mission fields.

But today is a day of awakening youth, a day of scientific investigation, of realism, of skepticism, of revision and revolt. The missionary enterprise has survived the threatened dangers of infancy and of youth.

What are the dangers that threaten its further development, perchance its very life, in this day of maturity? The questions arise—Shall we retreat or advance? Shall we revise our missionary ideals, our main purpose, our policies, our methods? Some are asking anew if the world after all *needs* the Gospel of Christ. Is the Gospel effective as a world force to bring enlightenment, peace, justice and satisfaction? The World War has taken the scales from many eyes and has revised standards of life. The crisis of maturity comes from a temptation to complacency; from an inclination to question the need for such sacrifice. Men are inclined to cast aside all beliefs and standards and to try new theories of life and liberty.

In this day of change and revision we see Christian missions faced by a fourfold crisis. It is a time when the enterprise is again in the balance, or at a fork in the roads. Let us consider this fourfold crisis and how it is to be met.

1. *The Crisis in Mission Lands.*

2. *The Crisis in Missionary Policies.*

3. *The Crisis in the Churches in Mission Lands.*

4. *The Crisis in the Home Base Churches.*

The Crisis in Mission Lands

Any traveler or student of world conditions needs no argument to prove that the world itself is at a crisis.

1. There is, today, a *world-wide awakening*. The ignorance, lethargy, and subjection of the masses to the favored few or to things as they have been, is a thing of the past. Our recent world journey revealed everywhere this spirit of unrest and a desire for change.

1. This is almost universally true in the political world and is no doubt traceable to the influence of the World War, to the progress of education, to the rising spirit of democracy and to the desire of all people to share in the benefits enjoyed in the most favored classes or nations. In Egypt and the Sudan, riots are suppressed only with a strong hand; in Syria the spirit of revolt against French control slumbers but is not quenched; Palestine is a caldron where Arab oil and Jewish water refuse to mix; Arabia is in revolt against the Sultan, Abdul Aziz Ibn Saud; India is still seething with revolt against British rule and insistently demands self-government; Moslems and Hindus vie with each other for supremacy; Burma has recently been the scene of riots and rebellion; China is torn in all directions by civil war and is the hotbed of pirates, bandits and communists; revolution has recently changed the governments of Turkey, Germany, Italy, Greece, Serbia, Ireland and Spain. Russia is the Esau among the nations—her hand

against every nation and every nation's hand against her. The Latin American republics are the scenes of continued political revolution; the seeds of rebellion are not absent from the United States of America and are growing in Great Britain and the nations of Europe.

This universal political unrest may not be wholly evil, but it diverts attention from the pursuits of peace and makes missionary work more difficult. In China, for example, the civil war, riots and banditry have resulted in the recent murder of ten or more missionaries, in the capture of some twenty-five others held for ransom, in the looting or destruction of churches, schools, and residences and in the defiling of many of the mission buildings by ruthless soldiers. The Chinese pastors, students and other Christians have been molested and some of them have been killed. It is a critical time in every disturbed land.

World-Wide Depression

2. There is also a crisis in mission lands due to *world-wide economic depression*. This is the result of war and national debts, of drought and floods, of over-production and selfish competition, of unemployment and foolish extravagance. Korea, for example, is being materially developed by the Japanese while the Koreans are being impoverished by taxation and by the introduction of machinery which makes hand labor less in demand. This condition makes the development of self-supporting churches very difficult. In all Asiatic lands the masses are held down under grinding poverty. While the economic life of some is being raised, that of a still larger number is being made more diffi-

cult. This is true in Japan and China, in India and Burma, in Persia and Europe. The financial depression in lands from which missionaries come increases the problem of adequate support for the work. Australia is threatened with bankruptcy, due largely to prodigal spending. The unemployment problems in England and North America have caused much suffering and have helped to bring a great decrease in gifts to missions. The economic depression also offers opportunity for world-wide communistic propaganda.

3. The *social upheaval in mission lands* is another element in the crisis. Not only has the revolution in Russia elevated the proletariat at the expense of the intelligentsia but throughout Asia the depressed classes are looking with disfavor on the unequal distribution of wealth and are demanding their rights. The social order in India that has for centuries prevailed, is being challenged. While villages still observe caste restrictions, with the advance of education and the increase of intercommunication, these caste rules are difficult to enforce in cities. At the Round Table Conference in London, caste was disregarded by Indian delegates who agreed to work for its abolition when India obtains self-government. This involves many difficulties for education is required to train outcasts in habits of cleanliness and the present social system of India requires sweepers to clean latrines and do similar disagreeable duties before modern sanitation is generally introduced. Many social reforms have been introduced in all mission fields—including new marriage laws and the rights of women. But with new

liberty to women, without old social restrictions, there come also many dangers.

4. The *intellectual crisis* in mission lands is due to the growth of education and the introduction of new ideas from the West. This increased enlightenment has led to the breaking down of superstition, the acceptance of modern science, and the growth of literacy with all that it involves. Children are becoming more sophisticated than their parents and are breaking away from parental control. The growth and adoption of new ideas is seen in every mission field, especially perhaps in such lands as Turkey where the whole order and ideal of education have changed. Formerly it was illegal to translate the Koran which was the chief textbook in the schools. Now it is discarded and the sacred Arabic script is replaced by the Roman alphabet, thus closing the door on the past while opening wide the door to modern literature—much of which is corrupting and atheistic.

The effect of this intellectual crisis is seen in a marked degree in China, where the old Confucian standards of education have been discarded in favor of modern philosophy and science. As a result, everything old and formerly revered is being relegated to the scrap-heap. Students of modernism have become self-confident and aggressive and take delight in iconoclasm. Student strikes are common in both government and mission schools. Resignations of presidents and professors are demanded; scholastic degrees are considered more desirable than character or intelligence; faculties are asked to pass students who do not meet requirements, lest they

"lose face." Youth is in the saddle. Will the result be a dash for liberty and a fall, or will the situation come under wise control and evenuate in intelligent leadership?

The Present Religious Crisis

5. The *religious crisis* in these mission lands is even more imminent and important. With the introduction of modern education, the old religious superstitions and customs are bound to go. Idolatry must be discarded. The obscene symbolism and songs and the moral evils associated with the temples in India stand discredited; the ceremony of bathing in filthy temple tanks and rivers, is already disapproved as breeding disease; the support of parasitic priests in Hindu and Buddhist lands cannot continue indefinitely. Already many temples in India are losing patronage; hundreds of temples in China are falling into decay or are being used for secular purposes; in Japan, Shinto worship is being accepted as a patriotic rite and Buddhists are imitating Christian songs and methods. Even among Moslems the old fanaticism is decreasing, confidence in the perfection of Mohammed and in the final authority of the Koran is passing, and reform sects are declaring that while Islam is supreme, all religions are really one. In Africa and the Pacific Isles, ignorant spirit worship and witchcraft break down under the influence of modern education.

Not only are old beliefs dying out, and with them many evil customs, but there are passing also many safeguards and regulations for conduct. There is danger that all religion may be discarded for a rationalistic and materialistic philosophy of life. This tendency

is seen in an extreme form in Russia where Communistic leaders have come out for atheism and anti-God societies have been formed. Religion is declared to be a tool of imperialistic capitalism and an "opiate of the people." Not only is the teaching of religion to children forbidden, but the youth are trained to break down faith in Christ and in all Christian beliefs and customs. The results are shown in the disregard for truth and for parental authority, in the light value placed on life, in the breaking down of morality and the rejection of all ethical standards for life other than those imposed by the State. Russia proclaims itself a union of Soviet Socialist Republics, but is in reality a despotism, and anarchy is controlled only by force. In China, India, Japan, Moslem lands and elsewhere, the Christian missionary today not only faces the antagonism of false religions, but must meet the bitter attacks of anti-religious forces. Many young people educated in modern colleges at home and in foreign lands have discarded all religion and now use their intellectual training to fight Christianity and the missionary of Christ. China and Turkey have required the exclusion of all religion from mission schools and colleges; Japan and Persia have passed laws for the same purpose and India may discriminate against Christianity when self-rule is established.

All mission lands, and particularly the peoples of Asia and Africa, are in a state of unrest and transition. New forces are coming into play. Old things are passing away; all things are becoming new. Will the new civilizations be unstable or will better foundations

be laid in truth and will more abiding and satisfactory superstructures be built according to "the pattern in the mount"? Will the basis of the new structure be mire and quicksand rather than rock, and will buildings of wood, hay and stubble rise instead of stone and steel?

II. This crisis in mission lands is also affected by the new and *more intimate contacts* of all nations, races and religions. Isolation is a thing of the past. Whether we will or no, each man is, in some degree, his brother's keeper. Where one hundred years ago it required seven months to reach a distant field, today the whole globe can be circled in three weeks in a zeppelin. Where it formerly took a year for letters to travel, the radio and cable can bring news to the most remote outstations in a few minutes. Stanley took three years to find Livingstone, but today a wireless is set up in Central Africa and a conversation is held with Chicago. As a result we not only know what is happening in remote lands almost before it occurs, but the influence of a battle, a market depression, a change in government or a disaster is felt almost immediately around the world. If the women in America stop wearing silk, it causes suffering in the villages of Japan. World-wide travel and dissemination of news increases the senses of friendliness or of friction. The exclusion law passed in Washington immediately caused anti-American demonstrations in Japan while friendly acts, as in the time of the earthquake, opened wide the doors.

These closer contacts also help to spread disease. It is said that the deadly influenza epidemic of

1918, which wrought such world-wide havoc, started in central Asia. The spread of leprosy and plague must be guarded against by rigid quarantine; atheistic or communistic propaganda easily and rapidly spreads from east to west and north to south. As in days of old the same ship carried to Africa strong drink and Bibles, so today the same post carries truth and falsehood, Christian and anti-Christian influences.

The Mixture of Faiths

III. Another factor in this crisis in mission lands, due to the closer contacts and the interchange of ideas, is *the mingling of different faiths* and philosophies and the breaking down of religious barriers.

The people of China and India no longer judge America by the missionaries they meet. The World War, the coming of students and other travelers to Europe and America, the spread of the cinema and the work of news gathering agencies have raised the question: Is the civilization of the Occident desirable for Oriental peoples? The stories and pictures of murder, robbery, adultery, unbridled passion and other evils, exploited in the Orient, give as unsavory a view of "Christian" lands from which they come, as does Miss Mayo's book of the life in India. Naturally the question is asked by these "heathen": Will we better our conditions by becoming Christians?

On the other hand, the propaganda of Mrs. Annie Besant, the visits to America and Europe by such men as Tagore and the lectures of devotees of Hinduism, Bahaism and other religions, have raised doubts in many Occidental minds if these religions are as bad

as painted. Books written to show the beauties of non-Christian faiths, and advocating eclecticism, have also had an effect of weakening the conviction of some as to the need for Christian missions. Many books, magazine articles and lectures, written to entertain, show only the picturesque side of non-Christian peoples and overlook the sordid, the false elements in their religions and their lack of power to save men from sin and death. For those who accept this view, the nerve of missions is cut at home and the people in mission lands are often told that Americans and British are accepting Hinduism, Islam or other cults in place of Christianity. Many, like Mahatma Gandhi, attempt to add Jesus to the Oriental Pantheon, as merely another honored teacher of morals and truth. The clearcut line of demarkation between the followers of Christ and those who reject Him is becoming more faint and less distinguishable in many cases.

Truly there is a modern crisis in mission lands due to the universal unrest, to the closer contact between Orient and Occident, to distorted views of Christianity and of non-Christian religions, and to the weakening of conviction as to the unique and supreme place of Christ as the only Saviour of man and the true revelation of God.

Effects and Dangers

The effects of this crisis in mission lands is most evident today in an extreme form in Russia. There political unrest has resulted in revolution and the establishment of the "dictatorship of the proletariat"—in reality a despotism in the hands of a small committee. Economic revolution has overthrown private ownership and man-

agement of industries based on experience, has established nationalized enterprises and done away with private ownership. The social upheaval has submerged the bourgeoisie (or upper classes) and has put the laborers in authority. Blood has given place to brawn as a passport to preferment. Palaces are turned into tenements and the only privileged classes (theoretically) are those who submerge individuality in the social mass and submit absolutely to the Soviet regime. The intellectual revolution has resulted in the deposition of intelligentsia, the discarding of all tradition, the adoption of materialism as the foundation of life, and rationalism as the philosophy of the land. Prurient and blasphemous literature is given free circulation in Russia while the publication and distribution of the Bible is banned. The religious upheaval has been expressed in iconoclasm and a persistent effort to destroy faith in God, in human responsibility to any power outside of the State and in a denial of immortality. Liberty of conscience and freedom to teach religion is denied. Class hatred is promoted rather than brotherly love. Persecution and death is the fate of those who put God first. Man is conceived of as a transient and intellectual animal without a soul, rather than as a spiritual being made in the image of God, with Godlike possibilities and destiny. In spite of the good elements in the Soviet program of social justice, nations that adopt the philosophy and program of atheistic communism start on the road to destruction.

How Meet This Crisis

How is this crisis in mission lands to be met and turned to vic-

tory? Jesus Christ faced a similar situation in Palestine in His day, though there was then less power in the revolutionary party. That was also a time of unrest and a desire for change. The Jews were restive under the rule of Rome so that a class of patriots arose, called zealots. Poverty and wealth were in severe contrast, as is seen in the story of the rich man and Lazarus. This caused bitter enmity and dissatisfaction. Sharp social lines were drawn, even among the Jews themselves, between pharisees and publicans, between master and slave. Intellectual awakening was promoted through the influence of Greek culture and philosophy. Hebrew religious beliefs and practices were influenced by those of Egypt, Greece, Babylonia and Rome.

How did Christ and His apostles turn the unrest and the crisis of that day into victory?

First, they made no *compromise with evil* or with political forces out of harmony with God and his program. They fearlessly and consistently preached the Kingdom of God and His righteousness. God and his will came first in their thought and program.

Second, *they asked no special protection* or privileges in the discharge of their mission. Jesus suffered and died without resistance, though He might have called on the Father for twelve legions of angels to defend Him against His enemies. The apostles followed His example.

Third, *they trusted the truth of God*, constantly and consistently proclaimed to work a revolution in men's minds and hearts, by the power of the Holy Spirit.

Fourth, *they manifested the life and power of God* by pure living and loving service without thought

of selfish gain or earthly reward. They followed the way of the Cross to victory.

We know the result. It required time and patience, fidelity and suffering, but a small united group of men and women under the leadership of Christ were used to transform Europe — politically, economically, socially, intellectually and religiously. Men of different races came into closer contact and into a fuller understanding, but the standards of the Word of God were not lowered and the strength of pagan religions was not permitted to dilute the Gospel of Christ. The sovereignty of God was put first and the Spirit of God was the power on which the apostles depended to carry out the program of God.

This method of meeting the crisis in mission lands is not out of date. The power of God has not waned and is manifest today. The dead religion of the Czarist regime caused faith to be discarded, but evangelical Christians are exerting a strong influence in Russia in spite of persecution. Missionaries in China and other lands have renounced protection and special privileges from secular governments. The failure of Christians to follow fully the teachings of Christ has caused misunderstanding and has brought discredit on the Church but, as Dr. R. Y. Lo

says in his recent book "China's Revolution from the Inside," though "anti-Christian movements are popular among certain classes *there are no attacks against the person of Jesus*" or against His teachings. Spiritual forces are greatest. Mahatma Gandhi, perhaps the finest example of non-Christian leaders, acknowledges the power of the principles of Christ and seeks to follow His example and teachings. Toyohiko Kagawa, the notable Japanese Christian, has won a unique position of leadership by sacrificial service and seeks to correct the evils of the day and to transform society by love as revealed in Jesus Christ.

Spiritual forces must be depended upon to turn the crisis in mission lands into victory. The Church and the representatives of Christ must present united forces, not a divided army, we must advance on our knees, bearing the Cross, in the spirit of sacrificial service, if the Kingdom of God is to come and the standard of Christ is to wave supreme over every land. The day will come when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father"—the day when Christ Himself will return in power to reign and will subdue all things unto Himself.

(Next Month—THE CRISIS IN MISSIONARY POLICY)

THE WORLD'S NEED—It is not worth while to cross the street to give India a new religious philosophy. India already has more religions and more philosophy than its people can understand.

It would be a waste of time to give China a new code of ethics. Confucius gave the Chinese a vastly better code than they have ever practiced.

There is no need to go across the sea to give Japan a better system of education for the Japanese have all that the West can give them.

But it is worth the sacrifice of money, of comforts, of life itself to carry to India, to China, to Japan, to Africa and other lands the Good News that Jesus Christ came into the world to save sinners and to reveal God, the Heavenly Father, and to make possible God's way of life for men.

AN UNHOLY "HOLI" FESTIVAL IN INDIA

FROM MISS IVA M. FISH

The following private letter has recently come from a missionary friend in India with whom we stayed last year. It expresses a deep need.

THIS is the big day of that disgusting Hindu holiday "Holi." Because of this religious festival I am not able to go into the city to teach this week. Yesterday we went in a motor lorry to a small place about sixty miles from here. In the jungle we ran out of gas and had to wait there for two hours. It was the night when Hindus light the big bonfire which is part of this celebration. Another woman and I had to wait at a crossroads alone for a time and as we sat on a stone by the wayside, people from the village came into the jungle, hunting anything that would burn. Their shouts, as they found cow-dung or other inflammable material, sounded like a mob of fiends. It made the chills run down my back to hear them.

We were thankful to reach home safely, but since midnight crowds of men, covered with red color, have passed our house beating drums and singing vile songs. I am told that at this festival time the women sing and repeat to one another such obscene things that if they did it at any other time of the year, their husbands would kill them! The very beat of the drums indicate that the songs are evil. The educated young men claim that they do not take part in this festival, but it seems impossible that all are uneducated who are passing our house today. This is a horrible curse of Hinduism!

The religion of these people sanctions murder and obscenity.

Last Monday when I was visiting in one of the Hindu homes, the women said, "Do you see the pictures on that calendar in front of you? They killed a Sahib." It was a picture of two young Indian men dressed in European clothes.

"But why do you have the picture of murderers in your house?" I asked. The reply came smilingly and rather proudly, "They killed a white man."

"Why?" I asked.

"Gandhi Ji," was all she would say.

One morning I was coming along a narrow city street, and just ahead of me saw a young man, with his head turned in the other direction, just finishing his toilette on the front verandah. He was tying his *dhoties* (loose trousers). He put his hand inside the door and brought out a terrible looking knife, full twelve inches long, which he stuck in the side of his *dhoties* at the waist. He pulled down his long shirt and walked away. One, who had not seen what had hapened would have thought he was an innocent, peaceful young man. I wondered how many of the men whom I pass every day are thus prepared for eventualities. Poor India.

Pray for the Indian Church. Next week is a week of evangelism. From the indifference of the many Indian Christians, it seems that unless missionaries do most of the work, the week will not be very fruitful. The time has come when these Indian Christians

should evangelize their own country, but too often they seem to think most about the money which the West sends to this land, and who is to have the spending of it.

We all need to be fired by the Holy Spirit with a zeal for Christ. Last Sunday I felt intensely the pain and burden of it all. The Christian women in my Bible class agreed that they should be witnesses for Christ, but they quite calmly acknowledged they did not have enough love for the Lord. How greatly we need a revival! If Christians truly know their Saviour there will be much more time spent in bringing others to a knowledge of Him, and less time

wasted in thinking of authority, money and honors. Until foreign and Indian Christian ideals and desires harmonize and are the same as those of our Master, to bring men and women out of darkness into His glorious light, we cannot walk together. Why should not all the members of the Indian Church learn to look upon it as a duty and privilege to tell the story of the love of Christ? In my ears I hear, "Ye must be born again" and I know that when we have a Church made up wholly of "born-again Christians" then it will be a witnessing Church and a Church with power. May God hasten the day!

MISS SUSIE SORABJI, OF POONA

THE Rev. Sorabji Kharsedji and his wife were pioneers of progress and education in the Bombay Presidency. He was one of that famous group of Parsee students who many years ago became Christians in Bombay. Susie was the sixth daughter, and the son was a well-known barrister of North India. All the daughters were unusually brilliant and their activities brought them into touch with English and American life. One of them is a Christian woman barrister who recently toured America, and another is Mrs. Pennell, the widow of the famous missionary physician of the Afghan frontier. Susie Sorabji had travelled extensively in England and America. She was a very well educated and capable teacher, giving ungrudgingly honorary service, first to the Victoria High School, founded by her mother, and later to St. Helena's, Poona, which is her great gift to the world. St.

Helena's is a co-educational and international school, meant chiefly for Parsees, but in which seven different nationalities are represented.

The children come as babies to the Kindergarten and grow up together, which has made co-education a success. St. Helena's is a corporation of friends, and looks upon differences as new species of gifts to be contributed to the service of the world in the name of the "family." Some leave St. Helena's for university or professional life in India or overseas; some to sit on the *gadis* of some Hindu or Moslem State; many to marry and send the second generation to revive old memories and uphold the traditions of the school.

The Saint Helena High School was one of the great educational institutions in Poona, where there are seven colleges and the same number of high schools. The institution ministers to a large number

of the higher classes—some of them the children of chiefs and rajas. With the help of American and Canadian friends Miss Sorabji purchased the valuable property, and put up the buildings. The development of this work was in a great measure due to the generosity of Miss Helen Gould (now Mrs. Finley J. Shepard) who met Miss Sorabji in America. This is why it is called the Saint Helena High School.

Miss Sorabji was a wonderfully fine personality. There was something queenly about her—a talented, gracious personality consecrated to the great work of bringing Christ to his Indian throne.

Miss Sorabji not only shared in the teaching of the High School, but she superintended also and controlled two vernacular schools, one for Hindu and one for Moslem children, to which schools also she gave appropriate buildings. And in addition the Women's Council, the Y. W. C. A., the Soldier's Home, the Women's Prison, the Poor House, the Asylum, Scouts and Guides and Blue Birds, and ministering to children, the Kaiser-i-Hind Chapter of the Canadian Daughters of the Empire, of which she was Regent—every kind of work for women and children had her cooperation and sympathy.

She was utterly unsparing of herself. She poured out love on every one around her. No one in trouble ever lacked sympathy when she knew of the trouble. In the busiest of weeks, not long before she died, she found time to call and sympathize with a Parsee ex-pupil about the death of a beloved dog.

Miss Sorabji was handicapped

by ill-health; was almost blind due to an operation for glaucoma in 1909; she had a weak heart; had four attacks of pneumonia in a year, and in 1927 faced a major operation which few in her state of health ever survive. Her faith was unshakable, and she was a triumphant Christian.

During her illness the people who poured into her gates to say, "This and this she did for me," said also, "We have never seen such love and such nobility." "We love her and we want to do something for her." Old boys and girls came from all distances to see her once more. Now her pupils, past and present, desire to enlarge the Science Building in her memory, and to help carry on her work and her ideals as far as they may.

Miss Sorabji was a member of the Church of England and to that church the responsibility for maintaining the school has been assigned.

Throughout her life Miss Sorabji exerted a decided Christian influence in her Bible classes, in her public addresses and in her personal contacts. When Mrs. Naidu was detained in the Poona jail, Miss Sorabji visited her several times, presented her with a Bible, and evidently got near the heart of that great Indian woman leader. It was a thrilling moment at the funeral service when Canon Butcher announced to the great gathering of Parsees, Hindus, Mohammedans and Christians that the fine cultured Parsee lady—Miss Sorabji's right hand and fellow worker in the Saint Helena School—had just resolved to give herself to Christ.



METHODS FOR WORKERS



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

The editor of this Department desires to give credit to Mrs. Frank Rector of 80 Clyde St., Pawtucket, R. I., for the fine methods contributed by her to the November and December issues. The devotional service in the November issue is particularly usable.

ALL FOR CHRIST

BY MAMIE GLASSBURNER OF CHINA

(This is a very effective program for use either in home or foreign mission fields. It can be adapted to any church audience.)

On the platform should be erected either a large white or a large rustic cross, the crosspiece of which should be at least a foot above the head of the tallest participant in the pageant. The background should be covered with dark blue hangings or with branches of trees. The "Disciples" should be seated in various parts of the audience and approach as though in spontaneous response to the appeal.

As the organist begins to play "I gave my life for thee," *Evangelist* takes her place on the platform near the cross. After the prelude the choir begins to sing. At the words, "I gave my life for thee," she clasps her hands on a level with her breast and about a foot in front of her, lifts her head and gazes intently at the middle of the crosspiece, remaining in this attitude until the end of the first stanza.

With the line "I labored many years for thee" the clasped hands rest upon the breast. The head droops low and moves slowly from straight front position to extreme left, then slowly to extreme right, and again to straight front, and droops on breast through remainder of stanza.

At the words "My Father's house"

hands remain clasped on breast while face is lifted heavenward, but at the words "earthly night," droops again on breast through remainder of the stanza and remains so until the end of the line, "More than thy tongue can tell." At beginning of line, "To bring my wandering sheep," the clasped hands are slowly stretched out to extreme front and unclasped, and palms turned upward. With a sweeping motion the hands move apart to extreme right and left, when the palms become horizontal, and then with an enclosing gesture, cross hands upon the breast, remaining to end of the stanza.

At words "And I have brought to thee" face and eyes are lifted toward heaven. At "Salvation full and free," both arms are extended upward in a receiving gesture. At "What hast thou brought to me" hands are again pressed upon the breast, while eyes continue to gaze heavenward.

At the words "I consecrate my life," the eyes rest upon the crosspiece and both hands are extended toward the foot of the cross in a gesture of surrender, which is held through the remainder of the stanza, when *Evangelist* clasps her hands upon her breast, and lifts face and eyes toward heaven and prays:

"Our Lord, how matchless is thy grace! You were rich but for our sakes you became poor that we, through your poverty, might be made rich. You left the glory of heaven; you toiled through weary years; you suffered scoffing and insult; you were nailed to the cross to purchase for us the gift unspeakable. Yet shall we take thy gifts and nothing to thee bring? Awaken us! Forgive our coldness! Show us what we may bring to thee! Amen."

(Hands are dropped to sides and face is turned to audience.)

"Fellow Christians, our Lord Jesus Christ came to earth to establish God's Kingdom of Righteousness; to preach deliverance to the captives; and recovering of sight to the blind; to set at liberty them that are bruised.

"To carry out this program, our Lord depended on no other force than the transforming power of sacrificial love. He himself loved and sacrificed to the uttermost and then turned over the accomplishment of his great purpose to his followers, and that trust has at last been passed on to you and to me. In Christ we have found forgiveness of sin; in Him we have gained a peace and joy that the world can neither give nor take away. In Him we have found true freedom. In Him we have found light upon our way and the hope of eternal life. But how many of our brothers and sisters still are strangers to Him and to his grace! Is this because of our carelessness and our selfishness? When on the cross He cried, "I thirst," it was not the physical distress but the symbol of His unquenchable yearning for the salvation of the world and for the consummation of the Kingdom of Righteousness.

"To be saved the world must believe on Him of whom they have not heard; how shall they hear without a preacher; and how shall they preach unless they be sent? To go, to preach, and to send, requires the sacrifice of time, of money, and of life. Who then is willing to consecrate his service this day unto the Lord?"

(Choir again sings softly the first stanza of "I gave my life for thee." First Disciple approaches carrying the red flag of personality.)

Evangelist greets her: "Disciple, what gift do you bring to our Lord?"

First Disciple answers: "Evangelist, as I think of the grace of our Lord Jesus Christ I deeply desire to give myself to Him; but I do not clearly apprehend how this is done."

Evangelist: "Consecration of one-

self involves much. The members of one's body, one's thoughts, one's powers, and one's purposes are all included and should all be fully yielded to His perfect will. Lips that are given to Him not only should refrain from evil and untrue speaking; they should comfort the sad, encourage the disheartened, and dissuade them bent on wrongdoing; and they should ever be bearing witness to the goodness and power of God. Hands and feet that belong to Him should not only keep themselves from actual sin; they should labor to relieve the need of others; they should help the weak; they should run on errands of mercy.

"The disciple who has given himself wholly to Christ will not use his God-given mental powers for selfish gain. His eloquence will be spent in explaining the truth and exposing error and superstition; his memory will recall the labors and sufferings and necessities of others; his imagination will find new ways to uplift society and to abolish its injustices and inequalities. His thoughts will not dwell on vain sensualities but on whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report.

"Are you willing to give yourself to Him?"

First Disciple: "This is indeed my purpose; but only as His Spirit assists me can I hope to reach the high ideal which you have set before me." (Lays her flag at the foot of the cross and kneels while the choir sings, "Take my life and let it be consecrated Lord to thee" first, second, fourth, and fifth stanzas.)

Evangelist: "Disciple arise!" (She hands back the flag) "Christ has accepted your gift. He now gives it back to you to use for Him as He shall direct." (Gives her a lighted candle.) "This is the symbol of your consecration. From henceforth your acts of kindness, your holy example, your constructive thoughts, and the testimony of your lips will be as a light to

those about you. Guard your light and let it not grow dim."

(Choir sings first stanza and chorus of, "We'll walk in the Light." During singing second Disciple appears.)

Evangelist greets her: "Welcome friend! Have you something to consecrate to the service of Jesus Christ?"

Second Disciple: "Once I craved the wealth of the world. All my strength and thought have gone to the acquisition of silver and gold and the things that silver and gold could purchase, houses, land, food, and clothes. Now, saved by His great love, I gladly bring my wealth to Him. One thing however troubles me; the Lord whom we worship is an unseen spirit. How can He use my wealth? How can I give it to Him?"

Evangelist: "At the last great day, the King of kings shall say to His faithful servants, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? . . . or naked and clothed thee? or when saw we thee sick or in prison, and came unto thee?"

"And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Disciple, do you not know that all of the poor of the earth, the helpless widows, the fatherless children, are the brothers and sisters of our Lord. Therefore to give one's wealth to Him is to administer it for others. While others are hungry the true disciple cannot eat and drink extravagantly. While others have no place of shelter, he cannot live in luxury. While the wages of the laboring man are not

enough to provide the necessities of life, he will not enrich himself from profit on their toil. Moreover, as God has directed in His Word, He will give the tithe of his income to the support of the church and its manifold forms of social service. Disciple, are you ready to accept this solemn responsibility?"

Second Disciple: "I am ready. May God help me to be a faithful steward of that which He has given to me." (Lays his golden treasure box at the foot of the cross and kneels while the choir sings, "Take my silver and my gold: Not a mite would I withhold." *Evangelist* lays his hand on the disciple's shoulder, *Disciple* arises.

Evangelist hands him the golden box and says: "Christ accepts the offering you have brought. He now returns it to you, trusting you to remember that it is no longer yours but His. As you use it for Him it will bring joy to the sad and hope to the disheartened. It will enable those now crushed in poverty to live a more abundant life, and it will bring the Gospel of Christ to those who have never heard it. So I give to you this candle as the badge of your stewardship. Now it is required of stewards that a man be found faithful, so keep your light burning."

(Second Disciple takes her place by the cross while the choir sings the second stanza and chorus of "We'll walk in the light." *Third Disciple* approaches, carrying a small clock or a large dial clearly marked, so as to be seen by the entire audience.)

Evangelist: "Friend, what offering do you bring to the cause of Christ?"

Third Disciple: "I am naturally indolent and fond of pleasure. I have wasted many hours, and days, and years. Today I would bring my time to Christ. Will you tell me how I may offer it to Him?"

Evangelist: "Friend, our Lord is indeed pleased with this offering of yours. His righteous kingdom has been hindered in its progress not only by lack of men and money, but also because there are so many kinds of

kingdom services that no one has time to perform. How many mothers work all day and far into the night, they have no time to read their Bibles, no opportunity to go to church, no time for recreation, because the young people of the family thoughtlessly spend their time for pleasure instead of using it to help lighten the burdens of others, which is one of the simplest ways of giving it to Christ.

"How many illiterate people there are! They have no money to enter school; and they cannot leave their families or their daily tasks. If someone would give of his leisure to teach them an hour each evening after the day's work is done, they would in time become able to read and to write and to gather truth for themselves from the Word of God which is now sealed to them. A good way to give your time to Christ is to teach those who are untaught.

"Think how many sick there are with no one to bring them a refreshing draught when they are thirsty; no one to bathe them when they are in fever; no one to wash and change their clothes and bedding. To use one's time to comfort and care for those who are suffering in weakness and pain is another way to give it to Christ.

"Again, the true disciple should strive for a constantly enriching personality. His learning and his knowledge of the truth should be ever on the increase: so another method of consecrating one's time to the Master is to set apart a portion of it for the study of the Bible and the reading of other helpful books.

"The first step in the consecration of time is the keeping of the Sabbath as Christ kept it; refraining from one's ordinary tasks; meeting with other disciples for praise, prayer, and instruction in the things of the Spirit; and engaging in special acts of mercy and religious service. He, who thus sanctifies one day in seven, will not easily forget that all of his time is holy, and he will not fail to find guidance as to how to use the

other six days to glorify Christ and advance His Kingdom.

"Disciple, do you renounce leisure and vain pleasure to use your time as your Lord shall direct?"

Disciple: "I renounce them: my God strengthen my purpose." (Lays the clock at the foot of the cross and kneels.)

Choir sings:

"Take my moments and my days
Let them flow in ceaseless praise
Blessing others as I go,
Lifting loads, returning woe."

Evangelist draws near and speaks: "Disciple arise! Your prayer of consecration has been heard. Your time is henceforth His: but He trusts you to use it for Him." (Hands her the clock) "Used for Him it will bring cheer to the disconsolate, relief to the overburdened, and light to those who now sit in darkness. Therefore, I give you this lighted candle as the fitting emblem of your trust. His light will shine upon your way, and as you faithfully walk in its radiance it will grow brighter and brighter unto the perfect day." (Hands her the candle and choir sings "We'll walk in the light." The *Fourth Disciple* approaches wearing a carpenter's apron in the pocket of which is a plane and square. *Evangelist* greets her.)

Fourth Disciple: "Evangelist, I too, love the Lord and realize something of the depths of His grace. I, too, long for the coming of His Kingdom and of righteousness: but what have I to offer Him? I have no time, no money, no learning."

Evangelist: "Friend, what have you in your pocket?"

(*Disciple* draws out plane and square.) "These are my carpenter's plane and square."

Evangelist: "Why do you not give them to Christ?"

Disciple: "Do I dare offer such coarse and common things to Him?"

Evangelist: "The plane and square are the emblems of your toil. Do you not know that toil is honorable in the sight of God? Our Lord Jesus grew

up in the family of a laborer. He Himself was a carpenter but His work was good and true.

"In establishing His Kingdom of Love, our Lord needs, not only the personality, the wealth, and the time of His followers, but also their fine, true labor. To give our labor to Him not only means that we will not slight our work nor seek for undue profit from it, it also means that we will do it with His joy and with His heart of love. The house built by the Christian carpenter should be more enduring than others, that men may dwell in comfort. The field worked by the Christian farmer should yield more than others, that the world's hunger may be fed. The home of the Christian housekeeper should be cleaner than others, that the health of the village may be promoted. The burden carried by the Christian loadman and the boats rowed by the Christian boatmen should reach their destination sooner than others, that the communications of the country may be more effective. Moreover, the Christian workman should be constantly finding new and better methods of work that civilization may be advanced.

"Disciple will you consecrate your labor to the service of Christ?"

Disciple: "I will." (Lays his implements at foot of cross and kneels in prayer.)

Choir sings:

"Take my work as done for Thee
May each task completed be,
Faithful, earnest, wrought in love.
That Thy sway may onward move."

Evangelist: "Disciple arise and hear the word of the Lord! 'Whatsoever thy hand findeth to do, do it with thy might, not slothful in business; fervent in spirit; serving the Lord.' The Lord has accepted and sanctified your plane and square. All the work that you do with them is to be His work. It will make your fellow men happy; it will cause those who do not yet recognize Christ as Lord, to glorify Him on your account; and as you work the light of His counte-

nance will illumine your heart and life. Take then this light as the symbol of your consecrated labor; keep it burning until you hear His final 'well done, good and faithful servant.'" (Disciple takes the plane and square and the lighted candle.)

Choir sings: "We'll walk in the light."

Fifth Disciple advances bringing with him his elderly mother, his grown-up son, his daughter-in-law, and his younger daughter. The daughter-in-law should lead by the hand a small granddaughter four or five years of age.

Evangelist greets *Disciple* and says: "Disciple, who are these with you? Have you anything to consecrate to the service of the Lord?"

Disciple: "This is my family" (pointing to each) "my mother, my son, my daughter-in-law, my little daughter, my grandchild. My family is the most precious thing that I have. I would bring it to Christ."

Evangelist: "Disciple, your purpose gives me great joy. If all the followers of Christ had but brought their families to Him, His Kingdom would have come long ago. Since you have this thought in your heart, it is important that you should understand the real character of the Christian home."

Disciple: "Say on, Sir."

Evangelist: "Marriage, which is the foundation of the family, should be, in the Christian home, a holy fellowship. This young couple" (indicating) "should love, cherish, and trust each other, through joy and sorrow, through life and death. The spiritual life of the home should be carefully nurtured; and each day the entire family should gather for united prayer and study of God's Word. This is indeed, the prerequisite of true piety and virtue. All the members of the Christian family should be able to read. Is this true of yours?"

Disciple: "My son reads but my daughter-in-law does not."

Evangelist: "Your mother?"

Disciple: "She had no opportunity to study when she was young."

Evangelist: "Your little daughter?"

Disciple: "She has not yet begun to study."

Evangelist: "Each evening, after the work is done you should all assemble for an hour or two of study. Begin with this" (draws a book of "Probationer's lessons" from his pocket) "It is called the 'Learner's Handbook' and is just the thing for beginners." (Disciple receives it with thanks.)

"The Christian home, should be sanitary, clothing, food, floors, and furniture should be clean; and every room should be open to the fresh air and sunlight.

"In the Christian home, the father and mother should be gentle and loving and the children should be filial and obedient. All should have times of play together, that no barriers of misunderstanding may grow up between parents and children. They should go together to church and to Sunday school to gain instruction in the truth and also to gain the benefit of fellowship with other Christians in prayer and praise.

"Have you any hired help in your home?"

Disciple: "We have a young woman who helps my daughter-in-law with the housework."

Evangelist: "Why did you not bring her with you?"

Disciple: "I did not realize that she should be included."

Evangelist: "Of course she is included: In Christ there are no class distinctions; all should be treated as brothers and sisters. Her work should not be too heavy and her hours not too long."

Daughter-in-law: "I will call her." (Goes out and returns with work woman. Evangelist greets her and continues.)

"The Christian home should be thrifty. All should be taught to remember that each grain of rice, and each thread of cotton, wool, or silk,

represents labor, often inadequately compensated, on the part of others, and to be extravagant or wasteful of food and clothing is a wrong against society as a whole.

"Moreover, the Christian family is not content to dwell in peace and love itself. Its thought goes out to the weak and unfortunate, and out of its own thrift each member gives regularly and systematically to missionary and philanthropic enterprises.

"Disciple, the standard for a Christian home is high. It is not easily reached, but those who determine to attain the goal not only gain a new joy and richness of life for themselves and their dear ones; they also mightily advance the Kingdom of God on earth. Are you fully persuaded?"

Disciple: "My decision is made. May God assist my weakness and may His Spirit touch the heart of each of these, my loved ones." (Turning to them.) "Will you come with me?" (Kneels while choir sings "The Home Transformed by Christ." As these stanzas are sung, the daughter kneels on one side of the disciple, the son on the other side. Later the mother and little granddaughter kneel at the side of the son. Last of all the daughter-in-law speaks to the work woman, and together they kneel beside the daughter. At the words, "Filled with joy like that above," all stand and sing the chorus. At the close of the chorus *Evangelist* gives a lighted candle to *Disciple*.)

Evangelist: "The Christian Home is a lighthouse in the darkness of the present social order. Take this as a parable of your high calling in Christ Jesus and may each member of your family circle be a light bearer to neighbors and friends." (Gives Disciple a candle for each member of the family. After Disciple has given each one his candle, each one lights his from Disciple's candle, after which all sing with the choir, "We'll walk in the light.") The *Sixth Disciple* advances carrying the banner of the Chinese Republic.

Evangelist: "Welcome, my young friend! What gift do you bring to our Christ?"

Disciple: "My heart's desire and prayer to God for my countrymen is that they might be saved. On every side I see my own people in peril and distress. In what province is the sound of battle not heard? In what country is there not strife and oppression? In what city does not the terror of plague stalk rampant? In which village are the larger part of the populace not illiterate and superstitious? As I have brooded over these things I have come to the realization that apart from Christ's law of love, there is no hope for China. I would bring my country to Christ, but I know not how it is done. Can you help me?"

Evangelist: "My friend, your dream is a noble one. China is the largest and most populous country in the world. *China for Christ* means the *world for Christ*. When the Kingdom of God is established in China it will surely be quickly established in all the earth. But to save one's countrymen is not an easy task. He who cherishes this ambition must renounce vain pleasure and luxury. He must sacrifice time and money and the comforts of home to proclaim Christ's way of life. He must be prepared to endure scorn and persecution. Paul, to save his countrymen, suffered imprisonment and death. Christ's passion for the salvation of his own nation led him to Calvary and the shameful cross. If you can walk in His steps, regardless of pain and toil, He will use you to bring China to Himself: but remember that no man having put his hand to the plow and looking back is fit for the Kingdom of God."

Disciple: "I have already put my hand to the plow, I do not intend to turn back. My heart's desire and prayer is *China for Christ*." (He kneels and lays his flag at the foot of the cross.)

Choir sings: "China for Christ."

Evangelist: "Disciple arise!"

(Gives the flag back to *Disciple* and continues.)

"Your love of country is a gift from God Himself. May its sacrificial flame, like the light of this candle, mount higher and higher. Let it never grow dim." (Gives her the light.)

Choir sings: "We'll Walk in the Light." (*Seventh Disciple* comes forward with a large key in her hand.)

Evangelist welcomes her: "Disciple, what offering do you bring to your Saviour?"

Disciple: "When I began to follow Christ, He gave me this key with the command to use it often and the *promise* that as I did so I would find grace to help in time of need, power for service, and blessing for others: but as I was busy about many things I forgot the command and the promise, and neglected the key till, as you see, it has become old and rusty and difficult to use: yet, since He gave it to me, it must be of value and I bring it to find how I may consecrate it to His service."

Evangelist takes the key, examines it and says: "Ah! this is the key of prayer. The power of prayer is the most mysterious and precious gift granted to the Christians. Prayer is talking with God. Prayer heals the sick and casts out demons. Prayer brings the fullness of the Spirit. In ourselves we have no strength to help our faculty and friends. We have no power to reform society or save our country. God's grace and power are limitless. He waits to give them to all who need: but that none may use them wrongfully or lightly, he has laid down the simple restriction that they are given only to those who pray in Jesus' name and for His sake.

"In allowing your key of prayer to rest in idleness, you have lost many priceless blessings for yourself and for others. In establishing His Kingdom on earth, our Lord must use the personality, the wealth, the time, and the labor of His followers. He needs their families and their love of country. But if he has all of these without their persistent, believing prayer,

He is still hindered and restricted in the carrying out of His great progress. If you really plan to further the interests of His Kingdom by your intercession, you must say farewell to worldliness and selfish desires, and seek constantly to enter into His thought and plans. Begin by setting apart an early morning hour for prayer. Each day your key will become brighter and the door to His storeroom of grace will open more easily until you reach the goal of constant communion with Him so that no matter when or where, you can ask and receive whatever you and others need for the progress of His Kingdom." (Hands back the key.) "He waits and longs for intercessors. Will you be one?"

Disciple: "I will. May he forgive my indifference." (Disciple lays key at foot of cross and kneels while choir sings "What various hindrances we meet.")

Evangelist: "Disciple arise, Take up the key that He gave to you and use it faithfully till His blessed Kingdom come. Prayer is not only a key; it is an altar flame and a cloud of incense rising heavenward. This candle is the seal of your stewardship of intercession, guard it with zealous care." (Gives her the candle.)

Choir with disciples sing: "We'll walk in the light" after which Evangelist lifts face heavenward and prays: "Our Lord, Thy sacrificial love has moved us to bring to Thee our all. We believe thou hast accepted the gift and made us stewards of thy manifold grace. Help us to be faithful, that, through the constant enrichment of personality, through the unselfish administration of wealth and time, through joyful and creative labor, through joyful and creative intercession, thy Name may be glorified and thy righteous Kingdom may fully come. Amen."

(As *Evangelist* concludes the prayer, all turn slightly toward the cross and join the choir in singing. "All for Jesus, all for Jesus.")

At the close of this, while the group

is still on the platform the pastor should make a plea for consecration, and an opportunity should be given for those who are already Christians to manifest their purpose, and for nonChristians to decide for Christ.

HYMNS USED

"From Ocean Unto Ocean" and "O Happy Home" will be found in "Hymns for the Living Age." The two hymns "I Gave My Life for Thee" and "Take My Life" are familiar to all program builders.

ALL FOR JESUS

All for Jesus, all for Jesus, all my being's ransomed power
All my thoughts and words and doings,
all my days and all my hours
All for Jesus, all for Jesus, all for Jesus,
all for Jesus
All my being's ransomed power, all my days and all my hours.

Let my hands perform His bidding, let my feet run in His ways
Let my eyes see Jesus only. Let my lips speak forth His praise
All for Jesus, all for Jesus, all for Jesus,
all for Jesus
Let my feet run in His ways, Let my lips speak forth His praise.

JESUS THE LIGHT OF THE WORLD

(Sing one stanza after each Disciple lights his candle.)

Hark the herald angels sing, Jesus the Light of the world.
Glory to the new-born King, Jesus the Light of the world.

We'll walk in the light, beautiful light
Come where the dewdrops of mercy are bright
Shine all around us by day and by night
Jesus the Light of the world.

Joyful all ye nations rise, Jesus the Light of the world
Join the triumphs of the skies, Jesus the Light of the world.

Christ by highest heaven adored, Jesus the Light of the world
Christ the everlasting Lord, Jesus the Light of the world.

Hail the heaven-born Prince of Peace, Jesus the Light of the world.
Hail the Sun of Righteousness, Jesus the Light of the world.

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

PROMOTING WORLD PEACE

One of the methods for interesting people in World Peace is the small stamp picturing a white dove hovering in a blue sky over the earth, to be used on personal and official correspondence in the same way as the Red Cross seals and World Day of Prayer seals. These World Peace stamps are



1 cent each and may be procured from any women's denominational board or from the Council of Women for Home Missions in sheets of 25 or 100. They have been gotten out by the Council and that organization will place the proceeds in the Eva Clark Waid Memorial Fund for World Peace.

Besides the book, "The Turn Toward Peace," by Mrs. Boeckel, spoken about elsewhere in this BULLETIN, there is the printed program,* "Blessed Are the Peacemakers," prepared by the Federation and Council, in distribution of which the National Council of Federated Church Women also shares. This program takes an hour and a half and is suitable for a women's society, young people's group, or any denominational or interdenominational group interested in international relations. It is priced at 2 cents, \$1.75 per 100 and is procurable from any women's denominational headquarters.

There is also the mimeographed, carefully selected bibliography and list of study courses† including short discussion courses (some in the form of questions and answers) suitable for

program meetings. This list is 5 cents.

A TRIP TO ALASKA

Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.

If you cannot go in physical person to "The Great Country," let your mind and spirit be refreshed and invigorated by reading the three breezy, graphic books by Mary Lee Davis that most delightfully take you there and let you see the land and the people, and feel the general atmosphere. They are full of interesting information charmingly presented and authentically accurate. They should be read in the following order:

"Uncle Sam's Attic."‡ About the land. 416 pages; 53 illustrations; \$3.50.

"Alaska, the Great Bear's Cub."‡ About the wild life; 314 pages; 27 illustrations; \$2.00.

"We Are Alaskans."‡ About the people. Ready in July.

The announcement truly says: "Here is an all Alaskan tour, personally conducted by an Alaskan 'Sourdough'!

"Alaska is not a fish pond but a colony of Americans shaping with their bare hands a new empire overseas for Uncle Sam. Alaska is not an ice-land but a green-land—and not a land of cold and gold so much as a land of wheat and heat! This is the new dramatic picture drawn by Mary Lee Davis in telling of her own eight intimate years aloft in Uncle Sam's Attic. Drawn to the High North by a love of great adventure, she has here drawn the High North as a land of great beauty—warmly, in person, and with deep affection and understanding."

*Appeared in September, 1930, issue.

†Appeared in February, 1931, issue.

‡ By Mary Lee Davis. Published by W. A. Wilde Co., Boston.

MISSIONARY EDUCATION

Home Missions

The home mission study program for 1931-32 includes two most interesting themes: "The Call to the Churches from the North American Home Missions Congress" for adults and older young people; "Christianity and Rural Life in America" for Intermediates and children.

In preparation for the North American Home Missions Congress which met at Washington in December, 1930, commissions were appointed which undertook thoroughgoing studies of every phase of home missions. The discussions and findings of the congress based on these studies have brought before the churches a new outlook and a new challenge in regard to the Christian task in America.

It has been the purpose of the authors treating this subject to bring out some of the practical, outstanding issues which the congress faced in a frank study of conditions in our country.

The home mission publications are prepared and published jointly by the Council of Women for Home Missions and the Missionary Education Movement.

ADULTS AND YOUNG PEOPLE

*The Challenge of Change: What Is Happening in Home Missions,*¹ by John Milton Moore, from 1926 to 1931 General Secretary of the Federal Council of the Churches of Christ in America; author of *Things that Matter Most*. Dr. Moore, who has had long experience in the pastorate, in home mission administration and in the cooperative agencies of the churches, has given in this book a fresh and comprehensive interpretation of the home mission enterprise as it was reappraised and restated at Washington.

*Leader's Manual to Accompany the Challenge of Change,*² by Arthur V. Casselman, Secretary for Missionary Education, Reformed Church in the United States. While based primarily upon the book by Dr. Moore, this

course offers suggestions for use of the report of the North American Home Missions Congress, and a limited number of other sources that will be valuable for reference in a study of the whole home mission enterprise. Themes for devotional periods and guides for discussion are included.

*God and the Census,*³ by Robert N. McLean of the Board of National Missions, Presbyterian Church in the U. S. A.; author of *That Mexican, Jumping Beans*, etc. In this interesting book Dr. McLean tells how the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community on our advancing frontiers. The book is rich in stories of daring men and women who have been pioneers of the Gospel in every part of America and in new and difficult areas of our national life today. In concrete terms Dr. McLean has shown what the home mission enterprise has come to be and the many phases of its task as revealed by the Washington Congress.

*Leader's Manual to Accompany God and the Census,*⁴ by Sue Weddell, Executive Secretary, Young Women's Department, Reformed Church in America. This pamphlet presents practical and interesting plans for activities in study, discussion, and service which will combine to make a well-rounded course on home missions.

MIGRANTS; PEACE

*Roving with the Migrants,*⁵ by Adela J. Ballard, Western Supervisor of Migrant Work, Council of Women for Home Missions. A short reading book which pictures the migrating procession roaming over the states, harvesting the crops and working in other seasonal labor fields. The presence of these people is in many places the major home mission responsibility.

*The Turn Toward Peace,*⁶ by Florence Brewer Boeckel, Educational Secretary, National Council for the Prevention of War, author of *Between War and Peace*, etc. A book for read-

ing or for study by groups wishing another topic in addition to the themes of the year. A short and interesting statement of the problems of world peace by one of America's leading authorities. Written especially for use by church groups and has been enthusiastically received. There is a *Leader's Manual*.*

Foreign Missions

The themes are "Christianity and the Rural Life of the World" and "Korea."

"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer and to win them for entrance into the joy of His discipleship. . . . We desire to bring home emphatically the necessity of a comprehensive program for those larger sections of the population . . . who labor for mankind in field and factory and who are without many of the conditions necessary for that abundant life which our God and Father desires for all His children."*

This pronouncement of the Jerusalem Conference has led to the careful consideration of the rural problems of the world by the Christian forces and to the selection of this theme for the foreign mission study this year. Secular books, magazines, papers are full of consideration of rural problems from every angle. Rural surveys are being made. Programs are being worked out for rural education, for better health, for improved methods, etc. The whole world is interested in these village folk, a billion strong, who feed and clothe the whole world. The church of Jesus Christ is vitally interested in bringing His message of fullness of life to the women as they gather at the village well, to the men as they plow the fields, to the children as they help to reap the harvests. Christ spent most of His earthly life in the villages, in the fields; "His religion you can take right among the people of the earth and put it to the

test in their lives." The rural life of the world represents one of the greatest unoccupied opportunities for Christian missions. It presents a tremendously challenging and vitally interesting study for Christian people everywhere. "Not since Jesus Christ taught his first disciples to pray 'Thy Kingdom come, thy will be done,' has there been such an hour to voice and to help give answer to the prayer for a holy earth."

Central Committee on the United Study of Foreign Missions and the Missionary Education Movement have together worked out the program on the rural theme, each group being responsible for the publication of specific books. A complete program covering all age groups is therefore presented.

ADULTS AND YOUNG PEOPLE

Christ Comes to the Village,[†] edited by Mary Schauffler Platt, author of *The Child in the Midst* and *A Straight Way Toward Tomorrow*. A study of the rural life of women and children in non-Christian lands. The different chapters have been written by such well-known authors as Eleanor T. Calverley, M.D. (Arabia), Mabel Ruth Nowlin (China), Alice B. Van Doren (India), E. Stanley Jones, D.D. (India). A fascinating study of the way Christ is touching the life of village women and bringing to them "fullness of life." Written especially for women and young women for study, for programs, for reading.†

The Rural Billion,[†] by Charles M. McConnell, Professor of Town and Country Church, Boston University School of Theology and Newton Theological Institution. Of the world's total population of nearly two billion, more than one half are living on farms and in villages. What are the conditions of rural life today throughout the world and what are the churches and their missions doing to extend and enrich Christian service among the rural peoples? Mr. McConnell has

* Vol. VI. Missions and Rural Problems.

† Published by Central Committee.

had long experience as a rural minister and teacher of rural church problems, and for a year he has served in Japan, Korea and China as advisor regarding the Christian mission program among rural peoples of the Orient. He has written a unique, stimulating book which brings together the stories of men and women the world over who are preaching and teaching the Gospel as they help to remake rural life.

Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World,⁴ by Ralph S. Adams, member of the staff, Interseminary Commission for Training for the Rural Ministry in New England. Primarily based on *The Rural Billion*. Mr. Adams has had long experience in dealing with the problems of rural Christianity and in teaching the subject in the churches. His course suggests practical methods and cites helpful source material.

Agricultural Missions,⁴ by Benjamin H. Hunnicutt, School of Agriculture, Lavras, Brazil. A reading book by a pioneer in the field of agricultural missions. The first comprehensive treatment of this comparatively recent phase of Christian missions. As a founder of the International Association of Agricultural Missions Mr. Hunnicutt has had a wide acquaintance among leaders of the movement in many countries and commands, as do few men in the world, a knowledge of conditions among rural peoples and what Christian agencies have been doing to show the farmer a better way of life and of work.

A Young People's Course on Christianity and the Rural Life of the World,⁵ by Roy E. Burt, Secretary for Epworth League and Young People's Work, Department of Missionary Education, Methodist Episcopal Church. Based primarily upon *The Rural Billion*, this course suggests methods, discussion topics, reference materials, activities, and accompanying devotional programs for young people's classes and societies studying the gen-

eral theme of Christian missions among rural peoples.

KOREA

Korea is predominantly an agricultural country, her population is 80% rural. Therefore the study of Korea becomes a logical part of the rural program. Few books have been written of the thrilling development of Christianity in Korea; this new book is received with deep interest.

Korea: Land of the Dawn,¹ by James D. Van Buskirk, M.D., Vice-President, Severence Union Medical College, Seoul. A new and long-needed book on a country which illustrates better than any other country in the world, perhaps, how Christianity is approaching a people living under predominantly rural conditions. Dr. Van Buskirk has had many years of experience not only as a physician but as an outstanding leader in the Christian movement. His book presents vividly the backgrounds of contemporary Korean life and interprets the Christian task among the Korean people to the North American churches.

For Children and Youth

The theme is "Christianity and Rural Life Around the World." Owing to the very close interrelation between the home and foreign materials for children and youth these publications are here grouped in one section. The home mission books deal with the work of Christian missions in rural America; the foreign books with similar work in the Orient, Africa and Latin America.

INTERMEDIATE

Treasures in the Earth,² by Fred Hamlin, journalist and traveler. Interesting stories about Christian leaders, both missionaries and nationals, who have helped the rural peoples of the Orient, Africa and Latin America in improving conditions of their lands and villages and who at the same time have brought them the Christian Gospel.

The Church and the World's Farmers,^a by Mary Jenness, author of *Out of Yesterday Into Tomorrow, Meet Your United States*, etc. For leaders of intermediate groups studying Christianity and the rural life of the world. Suggestions for six sessions, including topics and questions for discussion, activities, devotional programs, and background material for the leader.

The Adventures of Mr. Friend,^a by Harold B. Hunting, author of *Pioneers of Goodwill, Stories of Brotherhood, The Story of Our Bible*, etc. Short, engaging stories all based on the work of real persons who through the church and its allied agencies have brought happiness and larger opportunities into the lives of country boys and girls and their families throughout America.

A *Short Course for Leaders of Intermediate Groups* studying Christianity and rural life in America is being planned, detailed announcement to be made later.

JUNIOR

Open Windows,^a by Mary Entwistle, author of *Children of the Chief*, etc. Delightful stories by the well-loved English writer. Through *Open Windows* which look out into the world we see boys and girls in India, China, Equatorial Africa, Egypt, Afghanistan, Japan and Borneo. Stories of their lives and adventures are told so vividly that it is not hard to feel that we really see them through *Open Windows*.^a

Wheat Magic,^a by Marguerite Harmon Bro, formerly a missionary in China, Ruth E. Murphy, Director of Religious Education, First Presbyterian Church, Englewood, N. J., Adah Kieffer, specialist in Missionary Education, and associates. A Friendship Press text on rural life in other lands. Contains stories of farm life in various countries. Practical suggestions to leaders, such as background material, suggested activities and enter-

prises, comprise a very important part of this course.

Out in the Country,^a by Hazel V. Orton, Secretary of Elementary Work, Missionary Education Movement. A Friendship Press text on rural life in America. Stories dealing with some of the problems of farm children. Possible teaching procedures containing background material, suggested activities and enterprises, will be helpful to the leader. The material and activities forming the basis for this course were used with a group of country children who met in a farmhouse every day for a week in the middle of winter.

PRIMARY

The World on a Farm,^a by Gertrude Chandler Warner, author of *The World in a Barn, Windows Into Alaska*, etc. A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming story book. Illustrations children will love. Attractively bound. Contains part of the stories used in *The Friendly Farmers* and several additional stories.

The Friendly Farmers,^a by Gertrude Chandler Warner, teacher and author, and Elizabeth Harris, Associate Professor of Elementary Religious Education, Boston University; formerly Secretary of Elementary Work, Missionary Education Movement.

Stories tell of Janet, Polly, and Ted at Pleasant Valley Farm as they became friends with some other farmers of the world. Possible teaching procedures containing background material and suggested activities make this course book invaluable for the leader. For use by both home and foreign groups.

BEGINNERS

Babo:^a A South Seas Boy, by May Pateman. The most recent addition to the very popular "Nursery Series." The other titles are *Ah Fu: a Chinese*

^a Published by Central Committee.

*River Boy; Kembo: a Little Girl of Africa; The Three Camels: a Story of India; Esa: a Little Boy of Nazeareth; Mitsu: a Little Girl of Japan.*⁷

MAPS AND PICTURES

*Picture Map of the World.*⁶ Another of the Picture Map series. In outline form to be completed by the children.

*Farmers in Many Lands.*⁸ A picture sheet folder containing twelve pages of pictures on farm life around the world. Invaluable for use with the course books.

*Rural Life Around the World.*⁵

Teaching Pictures, the first of a new series of pictures selected to accompany the course books. A set of eight pictures averaging nine by twelve inches.

*Friendship Paper Dolls.*⁹ Like real children of Korea, China, Japan and India. Four dolls, eight inches high, in three colors, with a change of costume for each.

- ¹ Cloth \$1.00; paper 60 cents.
- ² Cloth 75 cents; paper 50 cents.
- ³ Cloth \$1.00; paper 75 cents.
- ⁴ Cloth \$1.00.
- ⁵ Paper 50 cents.
- ⁶ Paper 35 cents.
- ⁷ Boards 50 cents each.
- ⁸ Paper 25 cents.
- ⁹ Paper 20 cents.

RELIGIOUS MEMBERSHIP OF THE WORLD

From *The World Almanac, 1931*

	North America	South America	Europe	Asia	Africa	Oceania	Total
<i>Christians</i>							
Roman Catholics	40,000,000	61,000,000	220,000,000	7,000,000	2,000,000	1,500,000	331,500,000
Orthodox Catholics	1,000,000	.....	120,000,000	20,000,000	3,000,000	.....	144,000,000
Protestants	75,000,000	900,000	115,000,000	7,000,000	3,000,000	6,000,000	206,900,000
Total Christians	116,000,000	61,900,000	455,000,000	34,000,000	8,000,000	7,500,000	682,400,000
<i>Non-Christians</i>							
Jews	4,000,000	100,000	10,000,000	1,000,000	500,000	30,000	15,630,000
Mohammedans	20,000	.....	5,000,000	160,000,000	44,000,000	.....	209,020,000
Buddhists	180,000	.....	.....	150,000,000	.....	.....	150,180,000
Hindus	150,000	.....	.....	230,000,000	.....	.....	230,150,000
Confucianists, Taoists ..	600,000	.....	.....	350,000,000	.....	.....	350,600,000
Shintoists	50,000	.....	.....	25,000,000	.....	.....	25,000,000
Animists .....	.....	.....	.....	45,000,000	90,500,000	100,000	135,650,000
Miscellaneous	25,000,000	2,000,000	5,000,000	18,000,000	.....	870,000	50,870,000
Total Non-Christian ..	30,000,000	2,100,000	20,000,000	979,000,000	135,000,000	1,000,000	1,167,100,000
Grand Total	146,000,000	64,000,000	475,000,000	1,013,000,000	143,000,000	8,500,000	1,849,500,000

PRAYER FOR SPIRITUAL UNION

War has failed to end war; diplomacy has failed to end war; only ties of the spirit infallibly unite; therefore we pray for the divine alliance of nations, for the spiritual union of mankind.

Eternal God, Father of all souls, grant unto us such clear vision of the sin of war, that we may earnestly seek that cooperation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his cooperations, make the whole world into one brotherhood. Help us to break down all race prejudice, stay the greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest, drenched in blood. Guide all statesmen to seek a just basis for international action in the interests of Peace.

Arouse in the whole body of the people an adventurous willingness, as they sacrificed greatly for war, so, also, for international goodwill, to dare bravely, think wisely, decide resolutely and to achieve triumphantly. Amen.

—Harry Emerson Fosdick.

TWELVE THINGS TO REMEMBER

1. The value of time.
2. The pleasure of working.
3. The dignity of simplicity.
4. The success of perseverance.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—Marshall Field.



WORLD-WIDE OUTLOOK



AFRICA

Ethiopia Sends a Bible to America

A Bible, covered with gold and silver, and an elaborately fashioned cross, both of native craftsmanship, have been sent by the emperor of Ethiopia to the Washington Cathedral. The Abyssinian ruler, who claims descent from Solomon, sends these as a thank offering for prayers at the cathedral at the time of his coronation. The Bible is in Amharic, court language of Ethiopia. The text is hand lettered in red and black, on white vellum, with illuminations in brilliant colors at the beginning of each Gospel, after the style of mediæval manuscripts. The two gifts were forwarded from Addis Ababa by the American Minister.—*The Living Church*.

Witchcraft

FRED LASSE, of the Africa Inland Mission, relates the following experience of intimate contact with witchcraft:

"One evening, as I was returning from a trip to the villages, I heard strange sounds coming from an enclosure just ahead. I asked my boys what it was about and they said it was the song of Jok, the great evil spirit that they worship. We turned down the lantern and crept up to the house on tiptoe, entering unobserved, and listened to the fiendish music as it rose and fell, accompanied by the rattle of dried gourd shells filled with beans, and the tinkling of rudely shaped bells tied on the legs of the man for whom they were praying.

"As I stood in the dim light of the fire smouldering in the center of the hut, a boy suddenly said in a hoarse fear-laden whisper, 'Bwana! Bwana!' (The White Man! The White man!)

The noise and the clattering, the clinking and the howling, suddenly ceased.

"Immediately I stepped out and asked for one of the clattering gourds.

"Then picking up another one I handed them to my boy with an exclamation of surprise that they should put them to such a use. The tinkling bells then came off the poor man's leg and were handed over as a sort of trophy in our war to save these poor people from their witchcraft. Then came a cow's tail, securely fastened to a strip of cowhide, which is supposed to be efficacious in drawing out disease. I was also permitted to take the 'king' of all the charms, hung about the sick man's neck and composed of various odd coins and shells, supposed to possess great power in appeasing the spirit Jok. It was believed that this superstitious practice would save the man from death by bronchial pneumonia."

Modern Apostles

WHEN a number of native evangelists in the Cameroun returned from a vacation, they were asked to relate what they had done while away. Here are a few of the replies:

"I found a lame woman covered with boils, just like Job. I helped her all I could. I cut posts in the forest so the work of building our new chapel could go on faster. I visited sick people."

"I helped old women by carrying water for them, and cutting firewood in the forest and bringing it to them. I helped some old men to cut their gardens so they might be cleared before the rains set in."

"I bought twenty-five long nails to hold down the split-log seats we are making for our new chapel school, and gave them to the teacher. I also helped to make thatch and put it on the roof of the chapel. I helped the teacher with his meetings all day and in his work."

"They were building a new chapel school, so I helped in the work. I found

an old widow and helped her with work, so she would know that we Christians help with hands and not only mouths."

"I helped a cripple. His roof was bad and leaky. I helped get leaves for 'mals' [thatch] from the raffia swamp and helped make roof-thatch for his house."

"Each day I called together the people of my town and told them the things of God."

Out of Their Poverty

THROUGHOUT the year that is past, 74,250 worshippers of Christ in Cameroun opened their treasures and presented unto Him gifts. In gold these amounted to \$25,779, but translated into the terms of the jungle they are:

One egg	\$0.01
Seven ears of corn .....	.01
Seven kank .....	.01
Pound of peanuts .....	.05
Two sugar cane .....	.01
Bunch of bananas .....	.15
Bunch of platain .....	.20
Chicken .....	.80
One goat	3.00

An average day laborer receives \$1.50 per month, while the highest paid teacher receives \$8.00 a month.

A Century in West Africa

NOVEMBER 9, 1831, the Executive Committee of the Western Foreign Mission Society, (the forerunner of the Presbyterian Board of Foreign Missions, U. S. A.) approved of establishing a mission in Africa. In January, 1833, the first foreign missionary of the church sailed for Liberia. Later this mission was turned over to the Methodists and a new work was taken over from the American Board in French Gaboon, and was later transferred to French Protestants. In 1892, after years of hardship, opposition, sacrifice and discouragement, a new mission was opened in Cameroun, West Africa, in entirely untouched territory filled with ignorant and degraded savages. Today this mission reports ninety American Presbyterian missionaries with over 1,500 African Christian teachers and preachers, more than 30,000 communicant church members and 31,000 children in mission schools.

Every Sunday an average of 113,820 people gather to hear the Word of God at the preaching services.

Good Roads and Missions

THE opening of motor roads is bringing about great changes in the Belgian Congo. Whereas only a few years ago, home-going missionaries had most difficult journeys, through dense forests and often taking weeks to accomplish, the same journeys can now be made in a few days. These roads also present tremendous opportunities for evangelism. The Government is gradually compelling the natives to leave the interior of the forest, and to build new villages along motor routes. Thus, not only can they be more easily supervised, but each village is responsible for the maintenance of a certain part of the road. Many chiefs have constructed motor roads from their villages to the main roads, and many mission stations are connected in the same manner. Itinerating and week-end visits to outstations is made possible. Bicycles are in common use, and motor trucks greatly facilitate the transportation of goods.

A Supreme Achievement

AT LUKUNGA, in the Congo, the recently completed church is a monument to the native Christians' industry, and their interest in God's work. Since the founding of the mission, meetings had been held in the open, but in 1927, a group of Christians asked permission to erect, on mission property, a building for worship which would protect from the sun's heat. The size of the building needed, help in making plans, materials required and supervision of construction were serious problems. Rev. F. G. Leasure, of the A. B. F. M. S., visited Lukunga in 1927 and drew a plan for the building. The natives had then made 20,000 bricks and had Frs. 12,000 in their treasury. The following year was spent in making brick and collecting material for foundations. The sawing of timber

was divided among the villages. In 1929 the walls were erected, teachers and children spending free hours in carrying mortar and brick. The roof was added in 1930 and the church is now complete.

To make 30,000 bricks by hand, cut and plane all the timbers by hand, carry all materials on their heads or backs for a church 39 feet by 52 feet means heroism. In four years 19,000 headloads of rock, mortar, bricks, timber, cement, lime, galvanized iron and hardware, have been carried for distances varying from 300 yards to three days away (three days going and three returning). Not even a wheelbarrow was used. The work has had a vital part in their spiritual life and has provided much in the way of training for young and old who have had a part in it.—*Congo Mission News*.

WESTERN ASIA

What Turks Are Reading

THE amazing exchange of the Arabic alphabet, used by Turkey for hundreds of years, to a romanized alphabet has in the two years so greatly simplified the task of learning to read Turkish that many formerly illiterate are now no longer so.

The awakened interest in reading has led one of the leading dailies of Istanbul, the *Vakit* (*Time*), to make a study of the question, "What are we reading?" A special writer examined a few reading rooms and libraries in the city and the results of his observations were published.

Of the reading room, which for several years has been one of the projects of the American Board, he wrote:

The American Reading Room today ranks second among all the Istanbul libraries in point of daily average attendance. Since it is one of the poorest institutions in the number of books in the library, we found it necessary to discover the reason for the extraordinary use made of it. The books for the most part relate to modern literature, science, art, travel, history, fiction, etc. . . . The average daily attendance is 525. All

classes of readers are represented: students of secondary schools, university students, officers, teachers, etc.

Good Turkish literature in the new characters is one of the needs which the American Board would like to supply in much larger measure, for an unquenchable thirst for reading is being created on a far wider scale than ever before.—*Missionary Herald*.

Changing Persia

THE Persia of ten, or even of five, years ago, no longer exists, says Miss E. N. Aidin, a C. M. S. missionary. The construction of roads has brought far-off villages into close contact with the central Government in Teheran. The country has been flooded with gramophones, and picture theaters are appearing everywhere. Islam is rapidly losing its hold in the larger towns and a new national consciousness is all that is offered to take its place. The situation is full of both dangers and possibilities, and as the missionaries watch these changes they feel that the situation presents a magnificent challenge to go up and possess the land in the name of Christ.

Request for a Christian Doctor

A MERCHANT prince of Persia, Haji Moeen-e-Tojar el Bouchiri of Teheran, known far and wide as an upright man and given to good works, a sincere and devout Moslem, has made an offer to the Presbyterian Mission in Persia to support, at his own expense, a Christian doctor in Najaf, one of the "Holy Cities" of Islam in Mesopotamia. This merchant prince has supplied water to the city of Najaf—free to all who come and get it with their own jugs and for one-half anna per skinful to professional water sellers—and the receipts from its sale amount to about 1,500 tomans (about \$1,300) a month. He has conceived the idea of using the receipts to pay for the support of a small hospital and has asked that a Christian doctor be found to take charge of it.—*Presbyterian Advance*.

INDIA, BURMA, SIAM

Baptism of Caste Hindus

A MASS movement towards Christianity is developing among the Bhils, an aboriginal tribe found in Western India. There is every hope that the whole of the Bhil community in this area will become Christian if the work among them can be developed.

On October 31, last year, eighty-six Bhil men, women, and children were baptized in the C. M. S. Mission in Western India. Never before in that mission had a group of caste Hindus been received into the Church. The baptisms took place in the River Godavari, at a spot where for centuries millions of Hindu pilgrims had bathed to be ceremonially cleansed from their sins. The baptismal service lasted nearly two hours, and then the converts marched in procession back to the village, and as they passed their old Hindu temples they raised the shout: "*Christ Maharaj ki jai*" (Victory to Christ).

Gospel Team at Agra College

THE visit of the Burmese Gospel Team to the College at Agra has opened a new chapter in our college history. Throughout my thirty years in India I have never yet witnessed such a manifest working of the Spirit of God. Out of 420 students, 100 are Moslems and 220 are Hindus. The Burmans gave both Christians and nonChristians, only one-eighth is Christian by name, an entirely new vision of what free, joyous, natural Christian devotion means, and of what it is to be living in a Christian fellowship. Every day since they left, something fresh, something definite, has happened. Many nonChristian students are coming privately to ask how they may know Jesus Christ for themselves. Among our Christian students there has been formed a group of six or seven who have stepped out into quite a new life of Christian liberty and fellowship and

teamwork which should mean great things in days to come. We have been allowed to witness things for which decades of missionaries in this place have longed and prayed and worked.—*W. E. S. Holland, in John's College.*

An All-India Women's College

LADY IRWIN, the wife of the retiring viceroy, was acting president of the All-India Women's Education Fund Association, which has been considering the advisability of establishing a central college for women at Agra. This will require thirteen lakhs of rupees—about \$450,000—a part of which has already been subscribed. It is proposed not to duplicate foreign institutions of learning, but to offer in this college the branches most essential to Indian women in their own special sphere of life. One of the principle branches suggested is Indian Home Science, including sanitation, health, cooking and care of children. Let us hope it will include lectures on morals, ethics, sex relations, industrial justice and social service.

Disturbance in Burma

FOR some months there has been a serious uprising of bandits, or dacoits, in the districts in Burma in which American Baptist mission stations are located. Tharrawaddy and Thonze, with lesser outbreaks in the vicinity of Pyapon, Pyinmana, Henzada, and Toungoo. These disturbances have been the result of the intense Nationalism and general unrest prevalent in the East; in part, of the general lawlessness in that section of Burma; and, in part, of the economic pressure caused by general hard times and the slump in the price of rice. One British official has been killed, several Karen Christian villages have been wiped out, and many Burmans and Karens have been killed by the bandits. The Burma Rifles, composed principally of Karen and Kachin soldiers, have been sent to Tharrawaddy, and have taken a large part in the

capture of the leaders and the quelling of the disturbance.

This uprising of bandits, involving the destruction of one or two village churches, has made it difficult for missionaries to tour in the Tharrawaddy and Thonze district.

Burma for Christ Movement

A NEW Forward Evangelistic Movement has been endorsed by the Burma Baptist Missionary Convention. The Christian Council Evangelistic Committee plans to make this a movement for a deepening of the spiritual life of all Christians, and through them of the churches. To accomplish this all must have a new realization of what Christ means to them personally, and what Christianity means to Burma. The Christian Council Evangelistic Committee is planning special literature in Burmese and Karen and other languages.

In spite of, or may be because of, rebellion, dacoities and hard times Burmans are especially susceptible to the Gospel at present, but they will not become Christians until the Burman and Karen and other Christians are aroused to bring to them the blessings they themselves have received.

Gospel Teams in Burma

ONE hundred and eighty-eight, seventeen of whom were missionaries, formed themselves into seventeen Gospel Teams for campaigns in fifty-three villages of Burma during Christmas week. It was a real demonstration of what cooperation means in evangelism! If we can have enough of that kind of cooperation that they had at Pentecost, we shall have in Burma a Pentecost. For immediate results there were 436 public confessions of faith in Jesus Christ. Nineteen were baptized and many more will follow later. Among the participants were six high school teachers and twenty-six students from school and college, besides some Bible School girls. The rest were from the seminaries, chiefly

the Karen. The villagers, in token of appreciation, contributed towards our Gospel Team funds Rs. 194, besides entertaining all to the very best of their ability. Sixteen young people of the Insein church had their first Gospel Team experience and it put new life into them and their Christian Endeavor. These young people are mostly clerks and business people. The greatest results were in the things not seen, renewed prayer life, deepened consecration, fresh vision of reality and an increased passion for winning others. Whenever the campaigns themselves are real spiritual events, then some people say that the greatest results are to be found in the campaigners themselves.—*Saw Chit Maung, in the News (Rangoon).*

Church for Lepers Dedicated

A FINE new church was dedicated on December 28th at the Moulmein Leper Home, Lower Burma.

"It was very impressive to see the Lepers, more than 100 out of 110 inmates in the home with their new clothing given them at Christmas time, in the body of the church, while the pulpit platform was crowded with friends; many others were sitting in motor buses because they could not get inside the church. Mr. J. J. Anderson, a friend of the Lepers, presided.

The Lepers themselves requested the privilege of having a part in the service, and they sang in Telugu, Burmese and in English.

It was wonderful when one considers their condition, to hear them sing: "Brighten the Corner Where You Are"—to their fellow lepers. During the year they have been taking offerings at their church service and though they get only One Anna (2 cents) a day. Here is real sacrificial giving and as a result for the past year the Leper Church has made contributions to the Mission Hospital, Moulmein, whose doctors and nurses have been caring for them; to the All-Burma Baptist Orphanage, Moul-

mein; the Mission to the Blind of Burma; the Mission to Lepers in India; and also to their new church building.—*Wm. G. Evans.*

CHINA

Captured Missionaries Released

THE Rev. Allie Godfrey Lindholm, American Scandanavian Alliance missionary of Kalgan, who was captured by bandits last April and taken to the Ordos district, was released a week later on the payment of \$2,500 Mexican (about \$600) ransom.

The Rev. K. N. Tvedt, of St. Paul, American Lutheran United Mission missionary of Kwangchow, Honan, who had been held captive by Chinese Communists since last October, was released on April 19th on payment of ransom.

The Rev. Bert Nelson, of Minneapolis, another Lutheran missionary of Kwangshan, Honan Province, captured last October and detained at Hwangan with Mr. Tvedt, was held for a ransom of \$10,000 Mexican (about \$2,400). He is reported to have been released.

It is a rule that missions do not ransom their representatives, but the rule was modified in the cases of these missionaries at the request of American officials, as the two men were being tortured.

Miss Esther Nordlund, of Chicago, Miss Augusta Nelson and Oscar Anderson, all of the Scandinavian Alliance Mission, were captured by Communists at Kingchowfu, Hupeh Province, and were held for ransom but Miss Nelson and Miss Nordlund were reported released on April 23d.

Uplifting the Masses

A SIGNIFICANT educational movement of modern times is the one for mass education in China, made possible by simplified methods of teaching. A recent development is an intensive ten-year campaign for rural areas. Mr. James Yen, director of the movement, writes:

"As it is the first time in the history of China that educated men and women have gone to live with and work for the country people, we have aroused considerable comment among those who know of our work. Even some educators charge political motives, but a steadily growing group of supporters believe that by identifying ourselves with the people, learning their needs and the best ways of meeting them, we are taking the essential first steps for the reconstruction of our country.

"While seeking to raise the standards of living in rural districts, we must avoid the fatal error of assuming a patronizing attitude towards the people, and second, the danger, as we say in Chinese, of 'raising the level of consumption without raising the level of production.' We cannot, and would not if we could, lower our standards to those of the backward villages and yet we want in every way possible to merge our life with the village life, and avoid widening the already existing gap between ourselves and the country people. A sane solution to this problem is the key to the whole reconstruction project."

The ten-year project is to be divided into three units: Literacy and education; agriculture and economic reconstruction; and self-government and citizenship training.

Threat to Close St. John's College

ST. JOHN'S UNIVERSITY, Episcopal college in Shanghai, has received an ultimatum from the government of Greater Shanghai (the Chinese city in which the missionary school is situated) that it must complete its registration under the national ministry of education before September or it will not be permitted to open. This institution is the only outstanding mission college in China that remains unregistered. Its students may not transfer to any registered college or university and its graduates do not receive government certificates with their diplomas. They

are therefore ineligible to take civil service examinations or to receive appointments to any institution under the control or supervision of the government. A large proportion of its students have been sons of Shanghai merchants, who enter their fathers' business upon graduation.

The local authorities are now insisting that upon registration all religious activities upon the campus must cease. Other registered mission colleges are prevented from requiring students to attend chapel and other services of worship, and from having any required courses in religion.

It is reported that St. John's proposed to the ministry that they be permitted to register under conditions similar to those obtaining for mission schools in Japan, namely, that they have authority to require that every student either attend Christian worship or ethical lectures. Chinese educational authorities have admitted that the serious weakness of their present rules and regulations are that no provision is made for definite character-building activities in colleges and universities.

For many months President Chiang Kai-shek has been serving concurrently as acting minister of education. His assumption of this portfolio so soon after his conversion to Christianity naturally has caused a great deal of speculation.

"Door of Hope"

EACH year since its founding in 1901, the "Door of Hope," a rescue home for women and girls in Shanghai, has shown steady progress. A children's home, sanitarium and preaching hall have been added, and in 1922 another work—the Children's Refuge, was opened, adding 65 more to be cared for. At present, there are 240 in the Refuge and 116 in the Door of Hope. In the Sanitarium are 44 patients. To the Receiving Home a day school is attached, with 75 boys in attendance.

Immediately upon arriving, the

newcomer is taught to pray, and many realize at once the power of prayer. A large number marry, some have become pastors' wives. Others remain and enter the industrial department and begin lives of financial independence.

A Chinese General's Appeal

GENERAL CHANG TSE-CHIANG, a former subordinate of Marshal Feng Yu-hsiang, has been appointed Commissioner for the Suppression of Banditry and Communism in North Kiangsu. Recently, addressing a meeting of over seven hundred persons in Yanchow, he pled with them to get rid of their prejudices and ignorance and to investigate Christianity sincerely. He said that the Three Principles of Sun Yat-sen were intended to make China a strong country, but that only Christianity could save her. He urged the Christians to witness to the faith that was in them not merely with their lips, but in consecrated lives.

It is no small thing for such an important official to champion the Lord's cause so boldly in these days in China! But it is an indication of a new turn of events in this land.—*E. H. Foster.*

Dr. T. T. Lew on the Bible

THE Bible is a living book in China. Dr. T. T. Lew, of Peking, addressing the British and Foreign Bible Society, said that Chinese authors use Bible terms freely and occasionally use Biblical quotations as titles for their writings. He expressed the sentiment of Chinese Christians on the following three points:

(1) Chinese Christians are grateful for translations of the Bible; (2) they accept the Bible as God's Word, believing that it has more than literary value; and (3) they look forward to the day when Chinese Wycliffes, Tyndales and Luthers will give the people versions peculiarly their own.

JAPAN—CHOSEN**American Movies**

NINETY American residents of Tokyo appealed some months ago to the United States Senate to control the shipment of American films to Japan. Now the National Christian Council of Japan—the body which coordinates the work of all the Protestant churches in the empire—has written the Federal Council of Churches begging it to “take every step possible to prevent the continued influx of undesirable American films into Japan.” The Japanese Council tells of a visit by its social welfare committee, composed entirely of Japanese, to the Tokyo police department, discussing the destructive moral effects of the movies in the Japanese capital. The chief censor of the police, a non-Christian, stated that their “greatest problem was with the films which come from America. Many of these films are highly detrimental to the morals of the Japanese.” It is time that the State Department is granted power over such traffic.—*The Christian Century*.

Revival in Pyengyang

ABOUT three hundred new believers are reported attending the various churches in Pyengyang as a result of the recent revival meetings. Immediately following the union meetings held in the College Auditorium, a series specially for students was conducted by the Asbury College Band, three consecrated young graduates of Asbury College, California, with their former fellow-student, Mr. Robert Chung, as interpreter. They carried out a strenuous program in the high schools, the foreign school, college, and seminary, in addition to three united meetings daily in the auditorium. Each evening, the large building was packed with about five thousand, mostly students and young people, who listened with breathless attention to strong, forceful presentations of the Gospel. Large numbers remained for prayer at the after meet-

ings and there were many decisions for Christ, or for a better Christian life.

A Bible class in English was started for the boys in the Government Middle School in North Kyung Sung.—*Korean Echoes*.

The Printed Page

ELEVEN thousand copies of the *Kingdom of God Newspaper* have been used since its beginning. At the present time we are using 300 copies a week and have 232 paid subscriptions. Holders have been placed in each of the fifty-eight barber shops in Fukushima City and these papers are being delivered to each shop by members of the Barbers' Union who volunteered their services. Without exception the paper was welcomed in every shop and the results have justified the experiment which we hope to extend to hospitals, doctors' offices and other places where people have time to read while they wait.—*Ira D. Crewdson*.

The Bible and a Shinto Priest

MR. ENDO, a Japanese Christian, who sells Bibles on the streets of Japan, recently approached a well dressed man to whom he quickly sold an expensive copy. Surprised at the purchaser's readiness to buy, Mr. Endo heard the following story:

“I am the priest of the Shinto shrine here. Recently the young men's and young women's associations decided to call a speaker to address them on some helpful subjects. The Buddhist priest was first asked, but about two times finished him. The principal of the high school, next invited, replied that he had nothing they would care for. Then they asked me. I was nonplussed, but went for advice to a relative of mine, a Christian. He suggested I read the Sermon on the Mount and give them those teachings, not saying it was Christianity. He gave me a portion containing those words and I have since wished to have the complete Bible.”—*Woman's Missionary Friend*.

Christianity in Chosen

BUDDHISM has prevailed in Korea for hundreds of years. Christianity came less than fifty years ago.

Of Korea's twenty millions, less than four in every hundred are affiliated with the Christian Church, and yet the head of the Department of Religions of the Government-general recently said that Christianity operates 82 per cent of the church schools, 90 per cent of the Sunday Schools, 87 per cent of the places of religious worship, and enrolls 85 per cent of all the religious workers.

Christianity preserved and made popular the native Korean script which the old type scholars looked upon as too easy for a learned man.

Christianity brought to Korea the first school for girls, and at present maintains the only college for girls.

Christianity established the first modern school for boys in Korea.

Christianity has made it possible for the women of Korea to be freed from the prison of the inner yard of the home.

Christianity is the leader in the fight against the evils of drink, social vice, intemperance!

Christianity is the religion that does things!—*Charles A. Sauer.*

ISLANDS OF THE PACIFIC

Aerial Medical Service

FOUNDED by the Presbyterian Church of Australia in 1912 for the white population scattered over the lonely places of the continent, the Australia Inland Mission has become one of the most practical religious forces in the Australian frontiers.

Twelve nursing homes are maintained and staffed by twenty-four nurses. These have become religious and social, as well as healing centers. An aerial ambulance service is now in operation and each year about 50 major calls are made. Twelve sets of wireless instruments are in constant use to summon a doctor when telegraph or telephone is not available. Thus the bushmen have a new sense

of security, knowing that medical skill may be had within a few hours when necessity arises. With this relief work is a system for sending religious and general literature to isolated settlers; and a few itinerant preachers now travel by airplane. — *Australian Christian World.*

Youth Movement in the Philippines

THE Third Biennial Convention of the Philippine Christian Youth Monument, was held recently in Union Seminary building, Manila. The convention theme was "Highways to National Righteousness." Standards of profound spiritual value were set forth in a responsive reading entitled "The Decalogue of Protestant Youth." Three statements are,

"We accept Jesus as the Son of the living God and as our personal Saviour";

"We believe the Holy Bible to be the inspired word of God and the supreme authority for all Christians in matters of faith and life";

"We believe Christ is calling to youth to lead in the building of His kingdom in these islands."

Thirty-two years ago there was not a Protestant church or Sunday School in the Islands. Today, there are 100,000 in the 1,000 Sunday Schools. In spite of the fact that the Philippine Legislature only a few months ago decided that the time had not arrived for the national prohibition of the cockpit with its open gambling, the Protestant Youth Movement voted, "We will enter into an aggressive struggle against all vice, ignorance, social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cockfighting, gambling, cabarets, the social evil, the double standard of morality, and the use of intoxicating beverages." These same youths will be elected to the Legislature in a comparatively few years, and will then make the laws in accord with present resolutions of the Christian Youth Movement.

Changes in New Guinea

NEAR the former mission station of Bogadjim, New Guinea, back of a large native village named Bom, stands a great wild rubber tree, about 150 feet high. It overtops all other trees and exceeds them greatly in the spread of its branches. As recently as twenty-five years ago, the inhabitants of the near-by villages regarded this old tree as *tabu*, (sacred). The space under its branches was kept clean, since it was the place where all festivals were celebrated connected with the Asa, the secret cult of the Papuans. If a woman or child had approached the place during a festival, they would have been put to death. This secret cult of the Papuans was related to spirit belief and the worship of ancestors.

At festivals weird music was played on strange instruments, long bamboo rods, calabashes and rattles made of hard shells. As soon as the music was heard, all the village folk knew that Asa had come and they were kept in fear and trembling as long as the celebrations lasted.

Under this tree the ceremonies connected with circumcision took place when the boys of the village reached the age of manhood. For months the dull sound of the tom-toms and the other nerve racking music resounded. Magic articles were kept and the magicians practiced their dark arts there. Many a raid on distant villages was planned and natives anxiously strove to guard the secrets of the tree.

The Asa cult has been the greatest obstacle to the Gospel. Great orgies led to most shameless acts. If a missionary tried to raise his voice against these practices he was silenced by fierce threats. Many an older missionary wondered in sorrow, whether the time would ever come, when the power of darkness would be broken.

Now Rev. A. Hoffman of the Dutch Mission, writes:

"In 1929, a quarter of a century

after my first visit, I returned to the village Bogadjim and visited the ancient Asa place. The old giant tree was still there, but it was grown around with underbrush. The hut that used to be there was destroyed. A good road led close to the former terrible place, and now men, women and children walk there without fear. The place has lost its terrors. Near by is a well-kept, Christian cemetery and the graves are well cared for. On all there are neat crosses, on which are the names of those buried there, and Bible verses. The Gospel has been victorious!

"The ancient magic is gone for ever. In the villages of this region there were only two people left who were still heathen while all the rest have become Christian. The younger generation knew nothing of the mystery of the giant tree monster and the older men were ashamed. Whenever a new grave is dug in the cemetery a native pastor gives joyful testimony of the living hope of Christians.

"Hundreds of thousands of Papuans in New Guinea still live in awe of such terrors as are connected with their ancient religion. They still practice the horrors of that ancient religion. The Gospel will help to free them from such terrors!"—A. Hoffmann, in *Missionsnachrichten*.

NORTH AMERICA

The Christian Endeavor's Jubilee

FIFTY years of Christian Endeavor service and growth will be celebrated July 11 to 16 in the International Christian Endeavor Convention, in San Francisco, Calif. Exposition Auditorium, seating 14,000 persons, has been secured for the main sessions and in the same building are fourteen other halls in which meetings will be held to consider all phases of young people's religious activities and interests.

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, will give the keynote ad-

dress of the convention on Saturday evening at the opening session and each noon will speak over a nationwide network of radio stations.

Mrs. Francis E. Clark, who joined with Dr. Clark in founding the first Christian Endeavor Society at Portland, Maine, will be a guest speaker in the San Francisco Convention at some of the main sessions and in the junior convention of children under thirteen.

Dr. William Hiram Foulkes, of Newark, New Jersey, vice-president of the International Society of Christian Endeavor, will be another speaker and the music will be in charge of Homer Rodeheaver and Percy S. Foster, America's foremost leaders of song, with a chorus of 800 voices.

President Hoover, who assisted in organizing a Christian Endeavor Society in Oregon many years ago, may attend this convention in his home state, provided his official responsibilities make the trip possible.

North America counts 3,000,000 young people who are members of Christian Endeavor Societies, and in addition the plans and activities of the youth of the churches at large have frequently been guided by the objectives adopted by Christian Endeavor. The other continents have a total membership of more than 1,000,000 young people, who are members of the Society, making this the largest young people's organization in the world. It is significant that this youth movement for training and service is evangelically Christian.

The Negro's Religion

IN SOME places the American Negro is drifting away from the Christian religion. Many are becoming Mohammedans. At present there are approximately 300,000 Mohammedan Negroes in America.

He is breaking from the old moorings of his historic Christian faith as given him by evangelical people. It took many centuries to free the Hebrew race from pagan idolatry. The

Negro race in America is not far removed from the centuries of their bondage to pagan idolatry in Africa. If his confidence in the white man and his religion is gone, he will drift rapidly from his faith. And when the drift gains momentum, Negroes will turn upon their own Christian leaders as but imitators of the "white man's" religion. It will then be too late to talk about the "evangelization of the Negroes of America." The work will be hard indeed.

Second, this drift from their Christian faith comes from the leadership of those who have been educated in large universities which are now saturated with rationalism and with a pagan philosophy of human life and human destiny. Pagan education in America is thus ruining the highest prospects of the Negro in America by setting him adrift and destroying the world objectives that were beginning to dawn before him as an evangelical Christian people.—*Charles T. Alexander.*

How Mormonism Grows

MORMONISM has become a dead issue," said one who spent a few hours in Salt Lake City.

"Mormonism is stronger and more aggressive than ever," is another observation nearer the truth. Mormons point with pride to a growth from 6 members in 1830 to 600,000 in 1930. By proselyting it keeps alive and grows, as well as by making family increase the greatest command of God to man. It has usually about 2,100 emissaries out from the Utah region, to which number reorganized Mormonism adds perhaps 200 more. Mormons are knit together by isolation, discipline, intermarriage and cooperative interests. The organization is systematic. There is a duty for everyone. Visitation of the sick, and relief of the needy are carried on through well organized agencies. Loyalty to the church is fostered more effectively by a system of thorough indoctrination than through any other single factor. The method of calling

young men to serve the church at their own expense, outside of the home territory, for a period extending over at least two years is unparalleled. A force comprising about 1,200 in the States and about 900 outside the States are continually working in the interest of their cause. These missions are said to represent an annual cost of two million dollars, and the property is valued at two million more.

"Restoration Fund"

THE United Presbyterian Foreign Board reports the success of their "Restoration Fund," which makes it possible for the Board to send back to the field all of the 20 missionaries who had been retired from lack of funds, except those who were unable to return for one reason or another. Not only is this return made possible, but support for these missionaries is guaranteed for five years.

Hardships in the Arctic

SEVERE hardships were undergone by the Rev. J. H. Webster, one of the Church of England missionaries among the Eskimos, who was lost for almost a week in the Coronation Gulf region of the Arctic. In weather that ranged from 30 to 40 degrees below zero, the missionary wandered, lost, until finally discovered by a native Eskimo when he was nearly prostrated from starvation and exposure. For five days he had no food; his dogs had broken loose or had separated from him. He is recuperating at the government radio station at Coronation Gulf, and is reported to be on the way to recovery.

On January 24th, the missionary left Coronation Gulf, where he has a small church, to visit scattered bands of Eskimos in the sealing camps.

He missed the Eskimo camp and, when his sled encountered particularly rough ice on Sunday, his lead dog broke loose. He then set out to catch the dog, but became lost. From then until Thursday night he wandered

without food. Sleeping in snowbanks at night, he staved off severe frost bites. It was five days later that an Eskimo discovered him and took him back to safety.

This incident illustrates the dangers and the courage of those engaged in extending the Kingdom in the frozen north.—*The Living Church*.

Vermont Church Union

AFEDERATION of churches in Vermont succeeded by close cooperation between the officials of the three leading denominations, Baptist, Congregational and Methodist, to produce excellent results through numerous "exchanges of fields" and the cultivation of fellowship among these denominations. A few years ago leading laymen and ministers gathered to hear the results of a study of 15 years of comity between the Protestant denominations and to study every community in the state, where missionary money was spent. A motion was made by a Methodist district superintendent, and adopted unanimously, that those present were ready for organic union of the three denominations. The effects of that meeting are still felt in the elimination of competition between the denominations.

LATIN AMERICA

Baptist Work in Nicaragua

MANAGUA, the capital of Nicaragua, recently destroyed by an earthquake, has been the headquarters of the Baptist Mission in Nicaragua since 1917. The Baptist church of two hundred and fifty members was led by an able Nicaraguan pastor, and the attendance at Sunday School was over four hundred. There was also a Baptist school with an enrollment of about four hundred. The Evelyn Briggs Cranska Memorial Hospital contained thirty beds. "Buildings total loss; missionaries safe," was the message after the earthquake. If the disaster had happened when the school was in session, many chil-

dren would probably have lost their lives.

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society are taking steps to rebuild the school buildings and the hospital, but the insurance will be far from sufficient to provide new earthquake proof buildings.

A large part of the population of Managua has taken refuge in neighboring towns and cities. It is hoped that the same thing will happen as is recorded in the eighth chapter of the Acts: "They that were scattered abroad went everywhere preaching the Word." The next advance step for the Baptist Mission ought to be the opening of work on the Atlantic Coast, where there is no mission conducting work in Spanish. The Moravian Church of the United States for eighty years has evangelized the Indians here and has a membership of more than twelve thousand. Inasmuch as the Spanish-speaking population is increasing the Moravians have urged the Baptist Mission to extend its ministry to the Atlantic Coast where some Nicaraguan Baptists have settled.—*Chas. S. Detweiler.*

Children in Cuba

BEFORE the Spanish-American War there were no schools in Cuba, except a very few for the boys of the wealthier families. Later, a public school system was inaugurated which, with all its weaknesses, reduced the percentage of illiteracy from 75 per cent to 27 per cent. Over half the first grade drop out before the second grade, and successively each grade is about one-half the preceding grade.

The Government theoretically provides elementary education for children and has a compulsory attendance law, although it cannot be enforced with the present facilities. In the country the provisions are meager, indeed. Secondary schools are largely left to private initiative. Since the coming of Protestant Christian mis-

sions, at least 50,000 children and young people are receiving regular instruction in the hundreds of Sunday Schools and Young People's Societies scattered over Cuba. The Roman Catholic Church in consequence has been stimulated to more efficient methods in religious and secular instruction. The archbishop went so far as to issue a public statement urging their people to read the Bible.—*American Friend.*

Revolution in Honduras

LATIN American countries, like the Balkan States of Europe, are in the political volcanic belt. The destructive earthquake in Nicaragua has been followed (April 19th) by a new revolution in Honduras, its central American neighbor. The storm centers seem to be Tela and Ceiba on the north coast, where the Episcopal Diocese of British Honduras carries on a small evangelical work. Bluefields, Nicaragua, where the Moravians have a well established mission, is also the scene of revolutionary activity.

Missionary Murdered, Station Burned

ON MARCH 31st the Sandinistas attacked the Moravian Mission station of Musawas, in the Wangks River District of Nicaragua, murdered the missionary, the Rev. Karl Bregenzer, and burned the new \$4,000 mission building. Mrs. Bregenzer, with her two little children and her mother escaped.

The Moravian missionaries care for 13,000 Creoles and Indians at 58 stations, outstations and preaching places in Nicaragua. They do not work among the Spanish-speaking people. They have nothing to fear from the Indians, all of whom are their friends, but any American Mission is exposed to the enmity of the Sandinistas.

As the United States Government has announced that it cannot undertake to protect American lives and property in the interior, where the majority of the Moravian mission sta-

tions are, these stations are at the mercy of the Sandinistas who consider the pronouncement practically an invitation to attack them. As the Nicaraguan National Guard cannot cope with the situation, missionaries have been ordered to the port towns, where American warships are stationed.

Campaign in South America

REV. HARRY STRACHAN is visiting South America to confer with missionaries regarding future evangelistic work. He will collaborate in Peru with missionaries of the Free Church of Scotland. His first stop is to be in Ecuador. The most neglected part of Brazil is the state of Ceara. It has 1,500,000 inhabitants without a single missionary.

Mr. Strachan's journey will occupy the rest of this year.—*Latin American Evangelist*.

Chilean Leaders List Bible First

IN SANITAGO, Chile, the editor of a leading daily newspaper, *El Mercurio*, asked, from leaders of thought in that country, a list of the twenty-five books that a person ought to read if he desired to be looked upon as educated. For two months, on alternate days, these lists were published. Sometimes the Gospels were mentioned and sometimes the New Testament, but in the majority of the lists the Bible took first place!—*Alliance Weekly*.

EUROPE

League of Colored People

A LEAGUE of colored peoples has been established in the central Y. M. C. A. of London. The main objects of the League are provisionally stated as follows: 1. To promote the economic, educational, civic and social interests of colored peoples; 2. To assist colored peoples in distress; 3. To improve relations between races; 4. To cooperate with organizations sympathetic to colored people; 5. To encourage interest in the welfare of colored people in all parts of

the world. An Executive Committee has been selected to draft a constitution.

New American Church in Paris

THE first American institution in Paris was a church. It was founded in 1857. The American Church of Paris will dedicate a new \$800,000 edifice this coming July. It is a Union Church and "*Jesus Hominum Salvator*" is its only creed. All evangelical denominations in Paris sink minor differences in order to unite for holding high the Cross of Christ.

When the Franco-Prussian War broke out, Dr. Josiah G. Holland, the poet and essayist, was the superintendent of the Sunday School.

Distinguished worshippers have included Ulysses S. Grant, Theodore Roosevelt, Herbert Hoover, and Woodrow Wilson. Each of these U. S. Presidents belonged to a different denomination. Additional proof of unity is to be found in the fifteen different sects at the Thanksgiving dinner for students.

Permission to conduct the American Chapel was first granted provided that the services be held in the *English language only*, but the French Government later decided to ignore it and forget it.

Dr. Joseph W. Cochran, the present pastor also aids Protestant mission work among the French lower classes.

The new church building on the Quai d'Orsay is in modified Gothic; it is also a practical, seven-day-a-week church, where every aspect of life will be touched for the Church House is a modern community center, including a gymnasium, kindergarten, library, lecture hall, social rooms.—*J. R. Montague*.

Mussolini and the Waldenses

AS THE Waldensians are the strongest group of evangelicals in Italy, many have interpreted the Pope's recent comment on Protestant aggressiveness in Rome as especially directed against them. The pastor of the

largest Waldensian Church in Rome makes the following statement:

In February the Moderator of the Waldensian Church of Italy, Dr. V. A. Costabel, was received by the Premier of Italy in Rome. The Moderator wanted to inform the Duce concerning the schools of the Waldenses and the religious instruction of their children. The Premier listened with great interest to all the Moderator told him about the work of the Waldensian Church in Italy, and several times expressed his profound personal admiration for the Waldenses, assuring the Moderator that they would always enjoy liberty of conscience in Italy.—*Presbyterian Advance*.

Protestant Revival in Flanders

THE XX *Siècle* reports that a group of very active Fronters, with headquarters in Dendermonde, is usefully engaged in creating a people's movement in favor of Protestantism. Seven Protestant missions are travelling from village to village and the reports of the reception afforded are, as a rule, favorable. It is proposed to build an Evangelical church at St. Gilles, near Dendermonde. Some are already speaking of a Flemish loose-from-Rome movement.

Wayside Sowing in Spain

SOME years ago a Gospel tract was dropped into a market basket carried on a woman's head. The woman could not read but her husband read the tract again and again and sought the Lord of whose love the tract spoke. Asking who had tossed the tract into his wife's basket, he was directed to Mr. Thomas Blamire's home in Marin. There the hungry soul was instructed and, returning home, preached Christ to his household and neighbors.

Sen. José Maria, of Arcade, soon became known as a valiant Protestant believer, and a fearless follower of Christ. He was a rich farmer, and owned vineyards and lands. A little church was formed, and there José Maria shepherded a body of believers until his homecall in 1930. Over forty years he faithfully followed Christ.

Spain cries out for liberty of conscience. One of her politicians lately

remarked that: "Spain was oppressed by a dead body lying on her, and that is the Church of Rome."—*The Christian*.

Religious Education in the Balkans

DELEGATES representing the Orthodox Churches and Christian Youth Work in the Balkans met at a conference to consider questions relating to the religious education of youth. Several Protestant members of world Christian associations of young people took part in the proceedings.

The conference reviewed the situation among young people in Greece and Bulgaria, and in the Russian emigrant circles in Central and Western Europe. Youth has fallen away from religious tradition and from the Church but there has been a rekindling of spiritual life which has shown itself particularly among young Russians of the exile. A delegate who sent his impressions to the *Journal de Genève*, writes: "One of the most striking things was the frankness of the discussion, the emphasis laid on modern methods of teaching, and the frank admission of the Church that she had held herself aloof from the social, moral and intellectual life of those whose souls were committed to her." The conference recommended that groups of workers among youth should be formed in every Orthodox (Greek) country to study questions of religious education.

A Christian College in Greece

ANATOLIA COLLEGE was forced out of Turkey in the World War and many students died in the struggle; others fled to different parts of the earth; a few reached Greece, who opened friendly doors.

Dr. George E. White and his associates began building the college anew in Greece. They had to start in a rambling, old building, formerly a gambling den. The work has not been easy; it has taken an amazing courage and persistency. Greece has

not the money to give for the necessary buildings that will rise on this new campus on the hill, but she is helping. Recently the graduates gave several hundred dollars; and two gifts totalling \$600 have been given by them toward a professorship.

The new site for the college campus commands a superb view of Salonika and the Ægean Sea.

Greece is one of the chief countries of the Near East world.

Anatolia College is an investment in youth. With a background of knowledge and experience this college will continue to give boys an opportunity for education and development, and will share in providing Christian leadership for the Near East.—*The Congregationalist*.

A New Sect in Russia

THE *Ecclesia*, published at Geneva, reports the appearance of a new sect in Russia, known as the "Eunuchs," which is increasing rapidly. As the name implies, the sect bears the character of religious fanaticism and the Soviets are taking measures to repress it. In 1930, thirty-nine adherents were condemned at Lenin-grad and another trial was held at Saratov. Now a new center has been discovered in the outskirts of Moscow. In this sect a veterinary surgeon and his wife play the principle rôle and perform the necessary operations. Twelve of this peculiar sect have been sent for trial but its adherents are said to number thousands.

Germany Fights Atheists

A DRASTIC government campaign against anti-religious organizations believed responsible for a growing exodus from German churches coincided with the observance of Easter in Germany.

Decreasing attendance at churches and a growing tendency to ridicule religion resulted in the inclusion in

President Paul von Hindenburg's decree, issued under dictatorial powers given him by Article 48 of the Constitution, of severe penalties for persons or societies ridiculing the Church.

Throughout Holy Week police repeatedly suppressed public meetings of free thought organizations. Socialist free thinkers' associations have 2,000 branches in Germany and 500,000 members. Similar organizations among Communists have a membership of 130,000 and carry on energetic anti-religious propaganda through 600 branches. The Socialists have slightly modified their anti-religious activities recently in view of collaboration with the Catholic Party of Prussia.

It is estimated that 2,500,000 persons, including approximately 2,000,000 Protestants, have abandoned their church affiliations in Germany since the World War. Government figures are not available, but reliable statistics reveal that approximately 65,000 residents of Berlin withdrew from churches during 1930, compared with 31,000 in 1925.

Church taxes, collected by the German states, amount from 10 to 12 per cent of the state income taxes and the churches derive large sums annually from tax revenues. Reluctance to pay church taxes, especially during the present economic crisis, explains, in some measure, the mass exodus of church members.

Agnostic groups have enlarged their following by combining membership in free thinkers' societies with an insurance scheme for free cremation. The anti-religious movement is considered an outgrowth of the class struggle and thus the action of President von Hindenburg and Chancellor Heinrich Brüning in shielding the Church from agnostic movements will bring the government indirectly into conflict with the Socialists and Communists, who are backing the free thinkers.—*The United Press*.



BOOKS WORTH READING



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

The Invisible Christ. By Ricardo Rojas. 336 pp. \$2.50. Abingdon Press, New York.

Doctor Rojas is an Argentinian, the son of a senator and governor, lately rector of the University of Buenos Aires, a historian and a distinguished man of letters. His book consists of three dialogues between a Bishop and his guest on the greatest character of history, Jesus Christ. It is a quest for the true image of Christ, the true word of Christ, and the true spirit of Christ.

In the first dialogue the discussion centers on the Christ of art—often conflicting, fantastic and purely imaginary portraits. "The corporeal reality of Jesus is not defined in the contradictory imagery which the Church allows to crowd its altars." Christ is beyond all human artistic conception, neither of the East nor the West, the Son of man and the Son of God. "The Cross of Christ, distinct from the Swastika and the Tau, which other religions worship, is the figure made by a shadow projected on the earth, beneath the light of heaven, by the body of a Man with arms outspread for the sacrifice of love." Such is the mystical conclusion of part one.

The second part discusses the Word of Christ and His spiritual image. Here the discussion turns on the Gospel record as distinct from tradition and apocrypha. "Scientific criticism so far from invalidating the text of the Gospels has made them more human and forceful."

The third dialogue is the climax of the trilogy—art, music, the comparative study of other religions, the Church, the Gospels all lead to the transcendent, the mystical, the invi-

able, the adorable Christ. A strange but fascinating book. As Dr. Robert E. Speer remarks in the introduction.

"If one asks what kind of books Latin-American authors are producing, this volume will answer for the nobler and higher mind of the Continent. The fascination of the book to most readers will be its revelation of the reaction of the highest Latin culture of our day to the religious inheritance of Latin America, to Christianity itself and its historical and mystical elements."

The book has had a remarkable sale in its original form. The translation is forceful and attractive in style. Where there are so many striking references to the art and literature of Europe, the reader will regret the absence of an index. S. M. Z.

The Challenge of Russia. By Sherwood Eddy. 278 pp. \$2.50. Farrar and Rinehart, New York. 1931.

A great experiment is being tried out in Russia, an experiment affecting not only the political but the social, economic, industrial and religious life of a hundred and sixty millions of people, and of portentous significance of many more millions in other lands. There is a confused welter of information about it. The enthusiastic accounts of Soviet advocates are not to be trusted, and foreign observers disagree. Dr. Sherwood Eddy has had an opportunity to study the subject having visited Russia six times, twice during the régime of the Czar and four times since the establishment of the Soviet Government. He travelled widely, asked many questions and has studied the whole situation. In this book he has given his experiences and conclusions. He rightly says that "both the friends and foes of the

Soviet Union will probably object to some of the statements here made." We cannot take his sympathetic view of the Russian experiment but he has written clearly, evidently with a purpose to be fair. It is his conviction that Russia constitutes a challenge to America and the world. The lack of an index is a defect, which should be remedied in any further printing.

A. J. B.

The Clash of World Forces. By Basil Mathews. 8vo. 174 pp. \$1.50. Abingdon Press, New York. 1931.

Any student of world conditions must recognize that there is going on today a fierce conflict that is both national and international. We have the conflict between imperialism and democracy; between capital and labor; between advocates of war and the promoters of arbitration as a means of settling disputes; there is a conflict between racketeers and business; between law and crime; between social order and communistic disorder; between ignorant prejudice and intelligent judgment; between selfish immorality and high social standards. All these are summed up in the conflict between good and evil, between the material and the spiritual, the Satanic and the Christ way of life.

Mr. Mathews here discusses, with intelligence and Christian idealism, some of the forces now in conflict in international relations as seen in the Russian program, in India's effort to secure self-rule, and in China's struggle to establish a democracy. He concludes his volume with a study of, "The Clash of Values," in which he presents the Christian solution for these problems and for the way of peace. He says:

Every category of human life is not simply challenged but is reshaping under our eyes. . . . It is, in an even deeper and more revolutionary sense, a crisis in the individual lives of men and women of every race. . . . In Christianity we have, we believe, the ultimate values of the universe, expressed not in rules, or law, or creed, or commandments but

in a Person and in a life—in Jesus Christ. . . . Christianity, then, is not a law enforced but a Life. . . . and the Life is the Light of men. . . . Where that Life is present, there is the Kingdom of God on earth.

Mr. Mathews not only presents an important and arresting array of disturbing facts but reveals an equally important and more reassuring harmonizing Power to bring order and reconstruction out of "The Clash of World Forces."

The Land of Behest. By Constance E. Padwick. 145 pp. 1s. 6d. Church Missionary Society, London. 1930.

Those who have followed the gifted pen of this author will take up her little book with much pleasurable anticipation, and will not be disappointed.

"The Lands of Behest," the lands that we are commanded to enter and possess for the Master, are the mission fields of the Church Missionary Society,—Africa, India, China, Japan and the Moslem World. The background is the Congress in London in 1930. This is not a history, neither a description of that gathering. The Archbishop of Canterbury says in the Foreword: It is "a picture drawn by a skilled hand and a vivid and glowing imagination of the whole field now so wonderfully open to missionary enterprise." Here and there are given a few living, stirring words from the hearts of leading workers in the several fields, followed and commented upon by the author in her own inimitable way. When our zeal for the coming of the kingdom weakens, when our enthusiasm in fulfilling our Lord's command lessens, then this book should be within reach. J. C.

Albert Schweitzer: The Man and His Work. John Dickinson Regester. 145 pp. \$1.50. Abingdon, New York. 1931.

"On the Edge of the Primeval Forest," the story of Dr. Schweitzer's work in West Africa, will lead many to read with deep interest this sketch of the man and his work as musician,

theologian, philosopher, and missionary. Abundant quotations from his own writings makes this, in a sense, an autobiography. He was born in 1875 in Upper Alsace. His father was a minister and his home was a center of culture and religion. His musical talent seems to have been inherited but in his theology he wandered far from the evangelical position, but "the quest of the historical Jesus has resulted in a mystical finding of his Lord and Master." The story of his love for and proficiency in music is fascinating; that of his hospital work in Africa is heroic. The brief biography is a fitting introduction to one of the most distinguished men of our day.

S. M. Z.

Stewardship Parable of Jesus. By Roswell C. Long. 230 pp. \$1.00. Cokesbury Press, Nashville. 1931.

The need of immediate increase of stewardship study becomes more and more apparent as the returns from the old methods of casual, emotional appeals for benevolences continue to decrease year by year.

The Stewardship Secretary of the Presbyterian Church in the United States has brought out in six very helpful Bible studies the stewardship content of six parables—The Good Samaritan, The Talents, Ten Virgins, Rich Fool, Laborers in the Vineyard, The Tower and Waging War. They will be a practical help to those wishing to teach stewardship by presenting a new approach to the principles and practice.

Dr. Long makes clear that the hope for mission support lies, not in more emotionalization of money appeals but in solid stewardship understanding and practice.

G. L. M.

God in the Slums. By Hugh Redwood. 12 mo. 167 pp. \$1.25. Revell. 1931.

One-half the world does not want to know how the other half lives, but it would be well if those who are slipping down the gilded way of sin could see these pictures of the pit that lies beyond.

An English journalist describes pictures he saw in the parts of London where officers of the Salvation Army are working. Already the book has reached an edition of 150,000 in England and America. These stories, which remind us of "Twice Born Men" and "Down in Water Street," tell of men and women, downtrodden and despoiled, shattered by evil and by economic hardship; of women led astray by human demons, of men ruined by drink and sin, of devilish deeds and filthy hovels. Such records are truly "Annals of Hell." But Mr. Redwood also reports women reclaimed and men redeemed; he describes angelic ministries and cleansed homes. These are the "Annals of Heaven."

Cold and formal Christians will be stirred to warmth and vitality as they read of the life and light and joy that Christ brings through such ministries as those of the Salvation Army among the outcasts.

The Pacific Islands. A Missionary Survey by J. W. Burton, M.A. Two maps. 8 vo. 124 pp. 3s. 6d. World Dominion Press. London. 1930.

In spite of the large number of islands that have been evangelized, there remains still a great unfinished task. The total area of the Pacific Islands is estimated at 383,228 square miles with a population of 2,009,784. The Christian population is only 627,903, nearly one-half of whom are Roman Catholics (252,792). The wholly unevangelized section covers only one thirty-seventh of the whole but three-fourths of the population (one and a half million) are not Christians—largely in Papua and the New Hebrides.

This illuminating survey describes the general conditions, the problems, the questions affecting governments and comity of missions, and the missionary situation. There are two excellent maps and some useful tables of statistics. Some helpful suggestions for mission study groups are also included.

The Fellowship of Toil. By John McDowell. 1mo. 150 pp. \$1.25. Revell. 1930.

Industrial relationships constitute the social foundation of national life. If these relationships are according to Christian principles we will have no repetition of the atheistic communism that is devastating Russia and threatening the world.

Dr. McDowell has been intimately familiar with industrial conditions since his boyhood. As worker, pastor, student, Home Mission secretary and committee man, he has become familiar with the warp and the woof of the problem. He gives us the results of his studies and his conclusions as to work and workers; the mission of the church in industry; Christ's commands and labors' needs; the road to economic emancipation. This last Dr. McDowell finds in the acceptance of Christ's ideals of brotherly love and justice, and service to mankind. Jesus' standard of values is life not things; His purpose is service of society not of self; His motive is charity not greed; His principle is fraternal not individualistic; democratic not autocratic; His power is divine not human. Loyalty to these ideals will solve the industrial labor problem.

Directory of Protestant Missions in China—1930. Edited by Charles L. Boynton. 8 vo. 217 pp. Kwang Hsueh Publishing House, Shanghai. 1930.

This enlarged and improved directory contains a list of missionaries and missionary societies arranged alphabetically, by stations and by societies. There is also a list of union and interdenominational officials, and of medical schools and hospitals. Altogether there are one hundred and eighty foreign missionary societies at work in China, and about 6,000 missionaries listed. Seventy-two stations—out of 1,100—are listed as vacant and some twenty-five others are manned only by Chinese Christians.

The Vision or Light at Evening Time. By Adelaide Addison Pollard. Pamphlet, 1s. British Jews Society. London.

This very excellent and stirring epic poem relates the story of a Jew who came into contact with Christ. It is worth reading and circulating.

Helps for the Quiet Hour. By Wilson Cash. Pamphlet, C. M. S. London. 1931.

These daily meditations for one month, with Scripture verses and blank pages for prayer topics, are compact, nourishing, practical and stimulating.

The Jesus I Know. English Edition of a Chinese book prepared by Y. T. Wu, T. Z. Koo and E. R. Hughes. Paper, 40 cents. Shanghai, China. 1930.

Nine Chinese writers present their personal views of Christ. The testimonies are intended particularly for unbelievers but Christians will find some faint light and truth in them. The witnesses are teachers, students and Christian workers. Not all show a clear knowledge of Jesus as Divine Lord and Saviour. He is presented by them as an ideal teacher and leader rather than as the Son of God.

We need stronger Christians than those presented here, if the Church in China is to remain true to New Testament teachings.

Tailum Jan—A Christian Widow in the Wild Mountains of Upper Burma. By A. T. Houghton. 114 pp. 2s. 6d. Marshall, Morgan and Scott. London.

Miracles are not limited to one age or one land or one race. Here is a true story of Tailum Jan, an ignorant Burmese woman, until she heard the Gospel of Christ and heard the call of God. She responded and the completeness of her transformation was as wonderful as any recorded in fairy tales—and more complete and permanent. The sketch of Tailum Jan includes a background of Burmese life and customs and beliefs. It shows the power of the Gospel among primitive people.