

THE MISSIONARY REVIEW *of the* WORLD

400 Years After Columbus

M. Katherine Bennett

The Spiritual Conquest of Africa

Charles E. Pugh

A Missionary's Critics

Paul W. Harrison

The Rural Situation in Canada

J. R. Watt

Missions in India 100 Years Ago

John Rutherford

Dates to Remember

June 2—General Synod of REFORMED CHURCH IN AMERICA, Kingston, N. Y.

June 8-15—Annual General Conference, CHURCH OF THE BRETHREN, Anderson, Ind.

June 14-24—Southwide Conference of the Young Woman's Auxiliary, Woman's Missionary Union of the Southern Baptist Convention, Ridgecrest, N. C.

June 16-20—Annual Convention of the WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, Columbus, Ohio.

June 20-July 2—INSTITUTE OF INTERNATIONAL RELATIONS, NORTHWESTERN UNIVERSITY, Evanston, Ill.

June 20-July 1—Conference for Ministers and Religious Workers, and one on Church Work in Cities and Industrial Communities, will meet jointly this year at Union Theological Seminary, New York City.

June 22-28—Winona Summer School of Missions, Winona Lake, Ind.

June 23-July 4—COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, Herrnhut, Germany.

June 23-July 2—NEW ENGLAND INSTITUTE OF INTERNATIONAL RELATIONS, Wellesley, Mass.

June 27-July 4—Geneva Summer School for Women and Girls, Williams Bay, Wis.

July 3-23—Seminar in Mexico.

July 12-17—Annual Meeting, NORTHERN BAPTIST CONVENTION at San Francisco, Calif.

July 25-31—WORLD'S SUNDAY SCHOOL CONVENTION, Rio de Janeiro, Brazil.

August 23-28—General Conference of SEVENTH-DAY BAPTIST CHURCH at Adams Center, N. Y.

October 18-24—FIVE YEARS MEETING OF THE FRIENDS, Richmond, Ind.

Personal Items

Dr. S. K. Datta, a Y. M. C. A. leader in India representing the Indian Christian community at the Round Table Conference in London and who has been a member of the International Committee of the Y. M. C. A. at Geneva, is to take office as principal of Forman Christian College at Lahore beginning next October. This is at the request of Dr. Edmund D. Lucas who will take the position of vice-principal for a year at least.

Dr. Arthur W. Wilkie, one time missionary to Calabar, has become the Principal of Lovedale Institute. This school has had but three principals in its ninety years of existence and Dr. Wilkie takes up the work with a wider experience than either of his predecessors, having spent thirty years as missionary in Africa, and having had to adjust many difficult situations, especially since the Great War.

Bishop J. R. Chitambar, of Lucknow, India, and Mrs. Chitambar, will attend the graduation of their son

from Columbia University and later attend the World's Sunday School Convention at Rio Janeiro.

Dr. George F. G. Brown, Principal of Wycliffe College, Oxford, England, has been appointed Bishop of Jerusalem, to succeed the Rt. Rev. Rennie MacInnes, who died in 1931. Dr. Brown is a prominent member of the evangelical party in England and is greatly interested in the question of Christian unity.

The Rev. Melvin Fraser, D. D., who has been connected with the West Africa Presbyterian Mission for the past 35 years, and had a large part in the translation of the Old Testament and all of the New Testament into the Bulu language, has been honored with the title "The Honorary Resident Missionary of the House of Hope Presbyterian Church."

Dr. George B. Winton, formerly editor of the Christian Advocate in Nashville and once a missionary in Mexico, has been appointed Dean of the School of Religion in Vanderbilt University, Nashville, Tenn.

Rev. Melvin E. Trotter has been made Vice-President of the Los Angeles Bible Institute. For thirty-eight years he has been the nation's leading specialist in rescue mission work; superintendent of a mission in Grand Rapids, Mich., and in close touch with 68 other missions. Under the auspices of the Bible Institute, he will now direct Bible Conferences and evangelistic campaigns.

Dr. and Mrs. H. Lechmere Clift, formerly of Emmanuel Medical Mission, are now making Hongkong their center. Being the terminus of a railway which will soon be connected through China with the Siberian system, Hongkong offers a unique opportunity for missionary service.

Rev. Alexander Cruickshank of Calabar, a veteran missionary who recently completed fifty years in the South African mission field, has received one of Aberdeen University's honorary degrees.

Obituary Notes

The Rev. William Thomas Hobart, D. D., missionary of the Methodist Episcopal Church in China for 47 years and one of the heroes of the Boxer Rebellion in 1900, died of heart disease on April 21 at the home of his son, Dr. M. H. Hobart, in Evanston, Ill. Dr. Hobart had returned from China six weeks ago for medical treatment.

Dr. Hobart was born in Red Wing, Minnesota, September 18, 1856, the son of a Methodist pioneer circuit rider. He received his education in Northwestern University and in Garrett Biblical Institute. He went to

China in 1882 and engaged in both evangelistic and educational work in Shantung. He was superintendent of the Peking District, as conference evangelist, as professor in the Biblical School, as professor in Peking University, and as dean of the Theological College of Peking University. He served also in evangelistic and educational work in Tsunhua, Tientsin, Changli, and Taianfu.

Professor Erasmo Braga, a leading Christian educator and publicist of Brazil, died in Rio de Janeiro, on May 11th. Professor Braga was at one time a newspaper man and a teacher in the public schools of Brazil. In recent years he has been connected with the Committee on Christian Cooperation in Latin America. He was chancellor of the Federation of Evangelical Schools of Brazil and Professor in the Union Theological Seminary of the Protestant Churches of Brazil.

He had traveled widely, representing various Brazilian organizations in international conferences. He was a delegate to Jerusalem Missionary Conference in 1928 and to the Lakeville Conference last summer. He had just finished a survey of religious and educational conditions in Brazil, now being published.

The Rev. James W. Hawkes, the first Presbyterian missionary in the Persia mission died April 21st at Hamadan, Persia. Mr. Hawkes had been in Persia for fifty-two years under the Presbyterian Board of Foreign Missions. He was a founder of the American School for Boys at Hamadan, and was instrumental in establishing a hospital there. Mr. Hawkes had compiled a 1,000 page Persian Biblical dictionary.

The Rev. Howland H. Evans, for more than twenty years a missionary at MacLean Memorial Station, Lolo-dorf, West Africa, died April 20th at the station. Dr. Evans was president of Dager Memorial Theological and Bible Training School, a Presbyterian mission at MacLean Memorial Station.

Miss Helen Thoburn, prominently identified with the national Y. W. C. A., died February 3, in New York. Miss Thoburn was a member of the notable family which for three generations has produced ministers, missionaries and teachers. From 1920 to 1928, she represented the Y. W. C. A. in China.

Canon Edward Sell, D. D., a missionary in India for sixty-seven years, died in Bangalore, South India, on February 15th at the age of ninety-three. He was born in England in 1839 and went to India under the Church Missionary Society in 1865 to become headmaster of the Harris School for Moslems in Madras. Most of his work for over half a century

(Continued on 3d Cover)

Editorial Chat

OUR JULY NUMBER will be largely devoted to *The American Indian*, the Home Mission study topic for the coming year. Among the interesting and stimulating articles will be:

OUR PREDECESSOR—THE INDIAN

By Bishop Hugh L. Burleson

WHY MISSIONS TO INDIANS

By Henry Roe Cloud, a Winnebago

SOME TWICE BORN INDIANS

By Dr. Bruce Kinney

LESSONS LEARNED IN A CENTURY

By Thomas C. Moffett

WHERE ARE THE UNEVANGELIZED INDIANS?

By G. E. E. Lindquist

BEST BOOKS ON THE AMERICAN INDIAN

By Mary Huston

SOLUTION OF THE INDIAN PROBLEM

By Secretary Ray Lyman Wilbur

WHAT INDIANS ARE DOING FOR INDIANS

By Miss Mary M. Crawford

WHAT CHRIST HAS DONE FOR ME

Testimonies by Indians

AN INDIAN'S VIEW OF MISSIONS TO INDIANS

By W. David Owl, Iroquois

THIS WILL BE A DOUBLE NUMBER

Do not miss it. There will also be articles on foreign lands.

THE AUGUST NUMBER will be omitted this year. This is, in part, to save expense, and in part for the reason that many subscribers are away in August and their magazines do not follow them. It is a slack month in Church work and in business. Therefore our July issue will be of extra large size.

* * *

"Congratulation on the April REVIEW. I would not have supposed that any magazine change in dress could have added so much to its dignity as this change has done. Probably the material was as good before but it makes much greater impression on me now."

PAUL W. HARRISON, of Arabia.

* * *

WHAT OTHERS SAY

"I can't renew my subscription without writing to tell you how much I have enjoyed reading the REVIEW during the past months. It has been splendid."

WILLIAM MILLER, of Persia.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

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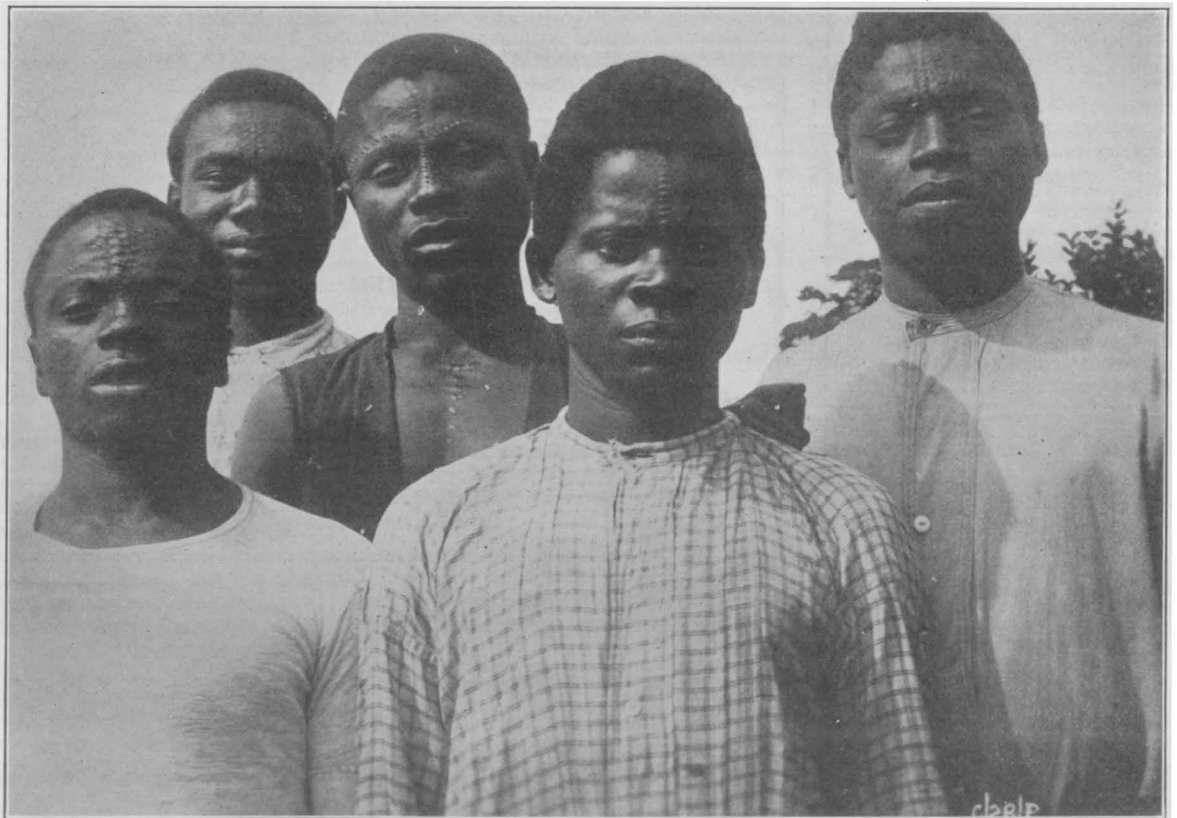
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HEATHEN BOYS OF THE LINDI RIVER BAMANGA TRIBE ARRAYED FOR THE INITIATION RITES INTO A POWERFUL AND EVIL SECRET SOCIETY



CHRISTIAN-CONGOLESE BUSH-SCHOOL TEACHERS REPRESENTING FIVE DISTRICT TRIBES AND LANGUAGES
HEATHEN AND CHRISTIAN METHODS OF TRAINING AFRICAN TRIBES

THE MISSIONARY REVIEW of the WORLD

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Topics of the Times

FREEDOM FOR THE FILIPINOS

Unrest characterizes the Philippine Islands as well as other parts of the world. The Filipinos have liberty and protection for life, property, trade and worship. They have educational advantages, greater material prosperity than ever before, and a larger degree of self-government—and still they are not satisfied. Their political leaders want independence and full self-determination, even though it means disaster. The American Government naturally feels a responsibility for the guardianship taken over from Spain, but promises independence as soon as they are ready for it—perhaps in fifteen years.

By a large majority the United States House of Representatives recently passed a bill granting independence to the Philippines (as a Constitutional Commonwealth) in 1940 but reserving for America certain military and naval bases. The bill provides for very restricted Filipino immigration into the United States. The reasons for this bill seem to be the demands of labor unions and a desire to protect the American industries from free importation of Filipino sugar and other products. Congress seems to have been moved by a desire for American independence, and freedom from responsibility, rather than by any unselfish wish to bless the Filipinos. There is little doubt that separation from America will bring economic depression and political turmoil to the 13,000,000 inhabitants of the islands, as independence has increased poverty and chaos in Cuba. Independence will also be endangered unless this is guaranteed by the American government. Such independence does not necessarily spell freedom—political, economic or religious.

In the meantime Filipinos enjoy full religious liberty and at present the islands offer a wide door for evangelistic work in Spanish and the native languages and for the distribution of Christian literature in English. Until 1930, Spanish was the official language, but now English is taught in all the public schools and is read or understood by

nearly one-half of the population. Mr. Norman H. Camp says:

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. In 1928 there were 1,111,509 pupils in the 7,311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools, with 84,685 pupils and 2,823 teachers. The state-supported University of the Philippines in 1928-29 had 5,698 students.

In Iloilo it is difficult to find suitable books for the young people to read. A missionary tells of the need for building up a library at the Student Center to serve this great student community with its thousands of students and the teachers who are guiding their thoughts.

Another missionary writes: "The printed page is one of the best ways at our disposal of spreading the Gospel message."

While there is a growing demand for Christian reading matter, there is also a growing tendency among the Filipinos toward materialism. These are perilous days. Many have revolted against the old ecclesiastical domination that has prevailed in the islands for the past three centuries, but have not believed the Gospel. Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and undermining the power of the Church. The present critical situation is a challenge to Christians. Those who are open-minded, particularly young people, are eager to know and are very persistent in their search for education and material advancement. Their great need is for spiritual life and moral progress.

THE HANDICAPPED CHILDREN

A recent conference on Child Health and Protection, held at the White House in Washington, reported that two in seven of the children of the United States are abnormal. The total child population of the country is figured at about 42,000,000 and of these 5,630,000 are handicapped through defective sight, hearing, weak hearts or lungs, crippled bodies or retarded minds. Many of these defects could be prevented by the education and

self-restraint of parents; many of the handicapped children could be prepared to live useful, normal lives by careful training while they are young.

"It is unquestionably better policy," says the White House report, "to spend money in helping a handicapped child to help himself than it is to spend more of the public's money to support him later. It is sound policy, not charity, to provide special treatment and training for abnormal children. Such measures as will discover the handicap and provide care and training will make him an asset rather than a liability. Many such children, if neglected, become dependent and delinquent or even a menace to society."

If this is true of the physically and mentally deficient children what shall be said of the millions who have come into the world seriously handicapped by heredity and environment? Every child is a potential saint or sinner, a possible asset or liability, a future blessing or menace. It is not the child's fault, and may be only the parent's misfortune. If there are 42,000,000 children in America there are 600,000,000 children in the world and the value of one child has been brought home to us through the kidnapping of one baby.

What will the children be tomorrow? In China the youth are leading the nation. The same is true in India, in Russia, and in Moslem lands. Shall they lead in the way of destruction because they have had no true guidance or shall they lead in the way of righteousness and peace? As Christians we believe that there is only one true way of Life—it is the way of Christ; the way of truth and love and peace; the way of sacrifice and service. If it is true that money and energy spent on the training of abnormal—or of normal—children is worthwhile for the State, how much more is it true that money and time, strength and prayer are well spent to train the ignorant and handicapped youth of the world in the way of God as revealed in Christ. Such training by precept and example will bring blessing to the youth and to all mankind.

The youth of today are generally courageous and energetic and honest but they lack knowledge and wisdom. There are many forces seeking to give them false ideals and to lead them astray. They have not acquired knowledge born of experience and they lack the wisdom that comes from God; therefore they fail to discern the fallacies in human philosophies and to scent the dangers that beset their pathway. Communism confidently offers a false cure for economic ills; atheism blatantly promises freedom from restraint; materialism suggests unrestricted gratification of fleshly appetites; intellectualism predicts leadership and the fulfilment of ambition.

How can children and youth be taught to discern the fallacies in these teachings? The greatest crime of Russia is the sin against youth; but Russia is not alone in leading youth away from God. The State and the Church and the home in every land have a joint responsibility for the training of impressionable childhood in the way of right, of peace, of truth and of love. The theories of education that would leave youth to their own devices, to natural "self-expression," are as false as a system of training that would leave deaf or blind children or the mentally deficient to their own unguided self-development. The Church and the State and the home cannot afford to compromise or be indifferent and negligent. America and other nations will not overcome the "crime wave" while they foster selfish materialism. The age of rampant and rebellious youth, and the era of godless communism, will not pass until we take seriously the responsibility of helping the children and youth to put God first in their own lives, in their homes and their schools, in their social and economic and political programs, as well as in their religious life.

THE FINANCIAL CRISIS IN HOME MISSIONS

The serious decline in gifts to missions has been attributed by some to dissatisfaction with the way Foreign Mission work has been conducted or to a decrease of interest in the cause.

Some men may have been influenced by articles in the press and by platform criticism which have raised the question as to missionary expenditures and as to whether it is worthwhile to attempt to carry on mission work under such disturbed conditions as exist today in China and India and Moslem lands.

But Home Mission income has suffered equally with Foreign. Evidently the cause of decline in giving is not dissatisfaction with any boards or fields or methods.

A letter addressed to the treasurers of the larger Home Mission Boards of the United States has brought some interesting answers, similar to those from the Foreign Boards. These answers we condense as follows:

American Baptist Home Mission Society

Income 12% less than previous year.

Reductions in appropriations for general expenses; vacancies caused by death and resignation not filled.

Home staff and general field workers are contributing 10% of salaries; no appropriations for new buildings.

Board of Missionary Cooperation is responsible for collection of contributions and promotion work of all Baptist societies and boards.

Considering general curtailment of all field expenses. Have withdrawn support from two Negro schools and reduced appropriation for International Baptist Seminary; may be necessary to reduce all salaries 10%—including missionaries, secretaries, field workers and office staff.

American Missionary Association (Congregational)

Receipts have decreased almost 20%.

All salaries cut 5%—including home and field staff.

Gravity of the situation has been reported to the churches; a special "Dollar Campaign" has been promoted, and "Dime Collectors" have been distributed through the churches.

A consistent pressure of economy has been exerted for some years. Further reductions will mean cutting operations on the field.

American Friends (Indian Affairs)

Decrease in income about 10%.

All salaries reduced 13%.

Personal appeals made to supply deficiency.

Further curtailment probable, with dropping of some mission stations.

United Christian Missionary Society (Disciples)

Fifty per cent of the income of this society is used for Home Mission work.

Income has decreased 13% from previous years. Society faces a large deficit.

Support withdrawn from 70 home mission centers. Home executive salaries have been reduced.

No effort will be made to clear the deficit until next year.

Lutheran (United Church)

Regular income decreased about 13% (nine months).

All field budgets adjusted to reduce income.

No reduction in salaries of home staff, or of missionaries.

Endeavoring to increase financial resources but no special efforts are being made.

Considering a program adjusted to income.

Methodist Episcopal Board of Home Missions

Decrease in income (March 1, 1931 to February 29, 1932) \$494,177, or about 22%.

Automatic reduction in budget for new year; no general cut in salaries up to date, either at headquarters or on the field; office and field expense reduced by giving up some enterprises and by withdrawal of workers.

Tragic facts of the situation placed before the churches; endeavors to promote regular giving and to stimulate gifts in \$10 units or multiples of \$10 for designated objects.

Budgets must be cut each year to fit income of previous year, providing also for accumulated deficit.

In 1927 the church was supporting or aiding 4,508 missionary workers. This year the number is reduced to 3,332 involving a large curtailment of work.

Methodist Episcopal, South

Income reduced about 19% from 1930.

Budget for 1931 slightly cut.

Home staff has contributed "a certain per cent" of salaries; missionary salaries not reduced.

Conducting an "intensive program of education and inspiration and a campaign for membership."

Next year's budget scaled down on percentage basis.

Presbyterian Board of National Missions

Decrease in income over 13% (\$521,000) from last year.

Appropriations reduced \$500,000; salaries of all head-quarter's workers, executive and clerical, reduced 10% after allowing \$1,200 exemption; missionary salaries reduced 5%.

Committee studying the whole question of reorganization with a view to economy; Division of Promotion has been reduced \$30,000.

Efforts being made to arouse the whole church by conferences, addresses and articles in the denominational press.

If a further curtailment of the work on the field is necessary, it must be accompanied by a decrease in administrative and promotional expense.

Presbyterian Church in the U. S.—Home Missions

Income for 1931-1932 decreased a little over 11 per cent.

Has been necessary to adopt a policy of not guaranteeing any salaries or appropriations. Payments are made according to actual receipts.

All salaries have been cut, and may be cut again this year.

Some work has been abandoned and other work turned over to Presbyteries.

Committee on Stewardship and Finance is giving prayerful consideration to the situation and special appeals have been made to the churches.

Reformed Church in America, Domestic Missions

Decline in income about 20% from last year.

Budget reduced proportionately.

Salaries of staff and office force and field workers reduced.

No special steps taken to arouse the church at home to larger acceptance of responsibility.

Board is considering general curtailment in work if present situation continues.

Seventh Day Adventists

Income declined about 10%.

Salaries of home staff and of missionaries on the field reduced to meet reduced income and balance budget; the mission board does not borrow money.

Every means possible is being used to arouse home church and to increase self-support of the mission churches.

Appropriations for coming year reduced 10%.

United Presbyterian—American Missions

Income "reduced considerably" due to the depression.

Board has curtailed appropriations for buildings and new property.

Board employees' salaries reduced 10% but not missionary salaries.

Special appeal made for Easter offering to meet emergencies, also to increase regular contributions.

About fifty per cent of Negro and mountain educational work turned over to County and State educational boards.

No special plans for the future.

It will be seen from these statements that the work of all these Home Mission Boards has suffered from loss of income and necessary curtailment. (There is much contrast in the definiteness of information given—either because some boards do not keep their records so as to make it readily available, or because they do not wish to make the facts public).

The Causes and the Cure

We must recognize the seriousness of the situation. Thousands of Home Mission pastors and teachers have been engaged in this work of making Christ known to those who are ignorant of Him or who live in the less favored areas in America. Many workers who have given their lives to this cause now face the cutting off of

their living income, in whole or in part. Shall churches and schools be closed in districts where there are no other centers for Christian education, worship and service? Shall children be left to evil influences, which do not seem to suffer from the financial depression? What are some of the causes of the decrease in contributions to missions and what shall be done about it?

First, the most popular explanation is the sudden and serious financial depression which has hit large and small givers alike. This is no doubt one great cause for the missionary deficits but it is not the greatest.

Second, reaction has followed financial drives and campaigns which have involved heavy outlays both at home and abroad. These have sometimes meant the assuming of heavy responsibilities on the basis of expected incomes which have not materialized.

Third, the views of some church members have undergone a change in regard to missionary work. Where so-called "Liberalism" or "Modernism" has invaded the church—both pulpit and pew—this attitude toward God and Salvation has seriously weakened, if it has not killed, missionary enthusiasm. A desire to elevate non-Christian people socially, morally, industrially and intellectually is not a sufficient motive for sacrificial giving of money and self.

Fourth, criticisms of missionary methods, expenditures, and of results have no doubt caused some to withhold their full support and cooperation with mission boards.

Fifth, many of the larger churches have greatly increased their budgets for their local work—for buildings, additional staff, and for enlarged church or community enterprises. These projects have absorbed available funds and non-missionary appeals to givers have multiplied.

Sixth, the unrest in foreign lands, the increase of Communism and the attitude of many non-Christians toward Christ and missionary work have influenced views as to all missionary work.

Seventh, a weakened conviction as to the need for evangelism, and a complacency as to the fate of "unbelievers" have lead those influenced by these views to materialism and have caused a loss of their missionary interest—where it existed.

All these causes have contributed to a decrease in giving to missionary work both at home and abroad. All the work of the churches, as well as educational and philanthropic enterprises have suffered greatly. What shall be done about it?

1. Let Christians unite in prayer to God for a new experience of spiritual life, light, love and power. We need more vital faith in Christ and the Bible.

2. We must make known the facts as to the unfinished task, the needs of those who are suffering for lack of Christian care. Let us not be afraid to stir emotions by telling the truth—earnestly.

3. Let us cut down administrative expenses, as far as is possible without destroying efficiency.

4. Let us omit, for the present, unnecessary programs for new buildings and equipment—especially in our home-base churches.

5. We must report to the supporting churches the encouraging spiritual results of Home Mission work so as to show that it is worthwhile—from the standpoint of God and of man.

6. Let us broadcast stirring facts about sacrificial giving and service, and show the blessings that have followed.

7. Let us show the present need for greater loyalty to Christ and the benefits of devoted and wholehearted loyal fellowship with Him in the work of winning men to Him. Individuals and churches who claim to be Christians need to enter into more perfect partnership with Him who "gave His life a ransom for many."

LIGHT THROUGH DARKNESS IN CHINA

We cannot blame the Chinese for being depressed when war and invasion follow the worst flood the country has ever experienced, and in view of the desperate struggle to hold the government together in face of banditry, communism and other forces for destruction and disunity. Thoughtful Chinese acknowledge China's weakness and failures; they admit the corruption of the former Manchurian government; the provocations which Chinese have given Japan; and China's lack of capable, unselfish leaders. At the same time there is just complaint against Japanese use of military force to attain their ends—regardless of the League of Nations Covenant. Japan can never force China to buy her goods or to love her; but she can force China to distrust the usefulness of the League and of all pacific means for settling international disputes. The Chinese are becoming more and more convinced that "might is after all, the only convincing argument; therefore China must become a strong military nation."

The patriotic movement in China has grown like a great torrent since the Japanese occupied Moukden and Shanghai. Mass meetings, parades, student strikes and petitions have expressed the Chinese mind and anti-Japanese propaganda has reached out into the most distant hamlets. Student groups have sometimes been under the influence of selfish and destructive forces but for the most part the movement has been actuated by sincere though often misguided patriotism. The

Nanking Religious Education Fellowship recently made a study of the attitudes of over 1,400 students and found that a large majority favored armed resistance to Japan. "At the same time most of them realized the serious effects of a war both within and without China," says the Rev. Frank Wilson Price of Nanking. The attitude of Christian and non-Christian students is very much the same but Christian students more often take the pacifist position or advocate non-cooperation or other forms of non-violent resistance. Christian students also do not express hatred for the Japanese people as a whole. The whole study shows the need for a kind of education that will really prevent the catastrophe of war and will promote peaceful methods for settling disputes.

Christians in Japan have not only deprecated the action of their military leaders but liberal minded non-Christians show opposition to the present military policy. Personal letters express deep regret and sorrow for the present situation and ask forgiveness for wrongs committed on the Chinese. One Japanese writes:

I believe it is the mightiest of sins to kill others, whatever the reason may be . . . Here in Japan general opinion of the people is not supporting the action at all. Everywhere men and women are regretting deeply the unexpected undertakings of the troops. . . .

Please do not think that in Japan everybody is thinking alike, and blindly following the Government. But public opinion is rather powerless at times . . . Let us unite our efforts in peace-making and make our stand so strong that our friendship bonds cannot be broken by violent men.

Christians in China respond heartily to such friendly sentiments and many want to help in building the road to peace.

The daily prayer services in Nanking, held at the home of Dr. H. H. Kung, the Chinese Christian Minister of Industries, were attended by Madam Chiang and frequently by General Chiang Kai Shek.

Crises like that through which the Chinese are passing offer many opportunities to share the needs and problems of the suffering people. Missionaries are seeking to keep their morale steady and to give them hope.

Christian Chinese have done much to help afflicted sufferers from flood and war and many have shown new ability in leadership.

Even where they cannot preach they are trying to live out their Christianity. Many have shown the spirit of heroic service that is one of Christianity's great contributions. The results of their work for the church and community are often wonderful demonstrations of what a well-trained and devoted rural Christian ministry can do for China.*

* Facts taken from a letter from the Rev. Frank Wilson Price of Nanking.

THE WORLD IN RIO

For the first time an evangelical world convention is to be held in Brazil, when the Eleventh World's Sunday School Convention meets in Rio de Janeiro in July. Although for centuries the Roman Catholic Church has been dominant in Brazil, the Evangelicals have been an increasingly large and influential body of Christians.

The Sunday School workers will be pioneering by holding the first world convention south of the equator. The delegates will discover a new world in South America with which many of them are altogether unfamiliar. Brazil itself is a mighty country, whose twenty states cover a larger area than the forty-eight states of the North American republic. Forty millions of people live in Brazil, and their capital city is one of the most beautiful cities in the world. South America is teeming with immense possibilities.

This world convention is coming at a strategic time in the history of Latin America—an era of marked transition in the thought life of a hundred million Latin Americans. Within the past eighteen months there have been more revolutions throughout that southern continent than in the preceding one hundred and fifty years. While these revolutions are not at all due to religious conditions, yet as a result evangelical Christianity has been advanced. Christian visitors to Rio de Janeiro will behold a wonderful outlook upon a new part of the world and will be missionaries also, by their presence making a vital contribution to the ongoing of evangelical Christianity. Leaders in Latin America look upon this convention as "the most important evangelical event ever scheduled to take place in any part of Latin America." It is hoped that about 2,000 delegates will come from the five great continents.* The central theme will be *O CHRISTO VIVO* (The Living Christ) and will present the challenge of religious education from around the world. The chief sessions will be held in the Municipal Theater, the most beautiful auditorium in South America. A great exhibit of Sunday School literature and methods is being assembled under the supervision of Mr. H. E. Cressman of the American Baptist Publication Society, Philadelphia, and will be shown in the National Art Gallery. Prof. H. Augustine Smith of Boston University will direct the pageant and music. A World Council of Youth will be held under the leadership of Dr. George Stewart, Stamford, Conn., and a series of post-convention regional meetings are to be arranged by Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, to be

* Information regarding rates and routes of travel may be had from the World's Sunday School Association, 216 Metropolitan Tower, New York City.

held in Sao Paulo, Montevideo, Buenos Aires, Santiago and Lima. Speakers on the program will include several eminent speakers of four continents; popular conferences will present the problems and methods of work in the Sunday School, and seminar groups will take up subjects relating to religious education. Great blessing should come to Latin-America from this convention.

ROBERT M. HOPKINS.

UNOFFICIAL AMBASSADORS FROM THE ORIENT

The Oriental students in the colleges and universities of the United States number this year 10,394. They come from 114 countries—including Abyssinia, Afghanistan, Arabia, Cyprus, Iceland, Java, Persia, Siberia, Tahiti and Russia. The largest number of Asiatics are from China (1,242) and Japan (1,187). Africa sends 124, and Latin America 315, India 195, the Philippines 803 and Korea 148. The largest foreign student center is New York, with California a close second and Massachusetts third.

On their return home these students will enter into many lines of service—medicine, teaching, business, politics, engineering and the Christian ministry. They will carry back the spirit and impressions made by contacts in America. Will they feel most strongly the provincial, anti-foreign attitude of many Americans, and while here will they chiefly see the evil side of American social life and the materialism in business circles, or will they experience the friendly helpfulness of contacts with Christian homes and churches? It is not difficult to decide which experience will help them to spread blessing among their countrymen and to promote friendliness with America and right relations with God.

It is impossible to estimate the extent of the helpful influence exerted for the past twenty years by the Committee on Friendly Relations among Foreign Students, of which Mr. Charles D. Hurrey of New York is general secretary. This is one of the unselfish Christian pieces of work established by the Y. M. C. A. It is conducted under a strong interracial board and council, with Christian student secretaries for Chinese, Japanese, Korean and Filipino national groups.

This work is supported by free-will gifts. Last year the total budget was about \$33,000, which was \$2,450 more than the receipts. Such deficits cannot continue without seriously hindering the work. Many Oriental students are suddenly stranded in America and need help—as did Joseph Hardy Neesima. Expressions of Christian friendship will materially contribute to the promotion of Christian international relations.

OPPORTUNITIES IN THE NEAR EAST

The needs and opportunities of the Near East show that the present is not the time to slacken effort. The influence of Christian schools and colleges is far-reaching for they are an effective means of bringing the youths daily under the influence of Christian teachers and Bible instruction. There is hope of securing a spiritual awakening within the ancient oriental churches of these lands through the evangelical teaching given in mission schools and colleges to the youth of these churches who attend mission institutions. Hundreds of these young people are found in such schools in Persia, Palestine, Syria, Egypt and other Bible lands.

In the mission hospitals and dispensaries the healing ministries of the Gospel have broken down prejudice and hostility. They illustrate the mind of the Christ who came to bring to burdened humanity bodily and spiritual healing. Medical missions are an instrument for pioneering Christian work, and are among the most effective agencies for carrying on such work.

Through Christian literature, which has been carefully prepared, and widely circulated, the Gospel message has become known through the length and breadth of the Near East, resulting in many inquirers and conversions. Financial support for such work should not be curtailed.

Increasingly there are openings for the direct preaching of the Word to non-Christians in all this area. More evangelistic missionaries, and native evangelists are urgently needed because the great majority of the people in the Near East cannot read or write—in Egypt only 1 in 9; in Morocco only 1 in 50 can read. If they are evangelized, it must be through the *spoken* Word.

The greatest enemy of the Christian faith in the Near East is the godless materialism which is surging through this area and is undermining all religions. The only hope of stemming this tide is to furnish a stronger force of Christian workers who believe and think out and live their Christian faith.

Cooperative work is now established. The Egypt Inter-mission Council, to which the various missions in this land belong, the United Missionary Council of Syria and Palestine, the United Jewish Missionary Council, the Near East Christian Medical Association, and the Near East Christian Council seek to unite the missionary agencies at work in this area. Such cooperation is a distinct asset in the work and should prepare the way for a more effective advance.

Will the churches in the home lands stand by their missionaries in these days of great opportunity?

ROBERT P. WILDER, *Cairo, Egypt.*

Four Hundred Years After Columbus

A New Voyage of Discovery to Santo Domingo

By M. KATHARINE BENNETT, New York

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

EARLY one morning in February the steamer dropped anchor a mile off shore from Santo Domingo, the city which had been "the scene of the glories and the misfortunes" of Christopher Columbus. Passengers waiting for the launch to take them ashore had time to realize the full flavor of the changes that have taken place in the four hundred years since that great explorer and his sons built city walls and fortified their homes there. The ruins could be seen near the water front, while in striking contrast, on the hillside beyond, glistened the new building of the Hospital Internacional, the dedication of which was the occasion of this visit.

The history of the years is a long record of violence, of internal disorders, of European nations contending for the Island. Now the peace, the sunlight, the soft tropical air and the warm greetings that welcomed the friendly invaders all seemed to belie the story of the past.

The traveler enters the old walled city through the Gate of San Diego, named in memory of the eldest son of the great discoverer, the ruins of whose palace lie close at hand. The new and the old mingle bewilderingly even in this old section: almost facing the ruins are modern office buildings, while beyond them are ancient houses. The narrow streets with their narrow sidewalks are typically Spanish, and business and homes are mingled in most casual fashion. Most of the buildings are of one story, for Santo Domingo recalls the hurricanes that have devastated her a number of times, and all through the city are woeful evidences of the disaster of September, 1930, which left the city desolate. But modern ingenuity is finding ways of building to resist heavy winds and the new Santo Domingo, quite unafraid, is going up four and five stories.

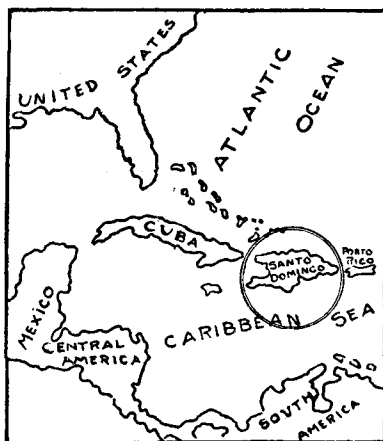
One must pause at the market for a moment, for amid its picturesque disorder of unfamiliar fruits

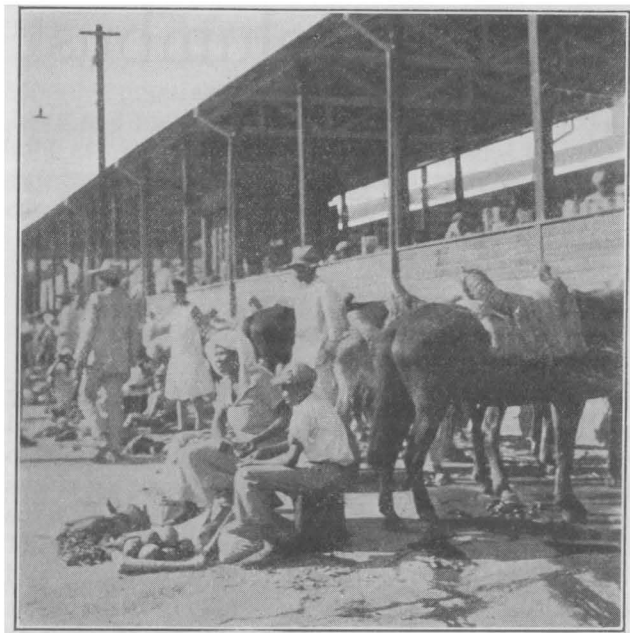
and vegetables, native hats and baskets, clothing and material, crude carvings, and cooked and cooking food, one senses the deep poverty of Santo Domingo. Here a boy offers for sale a few citrus fruits, his whole stock; a woman who may have come miles to market has perhaps a peck of vegetables; another offers a live chicken and should it be purchased she is at liberty to go home, having cleared her stock; two quarts of stew or soup simmering over charcoal, or a few hot native cakes—these are sold to provide a family living.

One gives thanks that no heat is needed for houses, that the minimum of clothes are worn, that shoes can be dispensed with among the poorer people. But adequate food, shelter and clothes do cost something and the pall of poverty hangs over much of the country, especially at this time when the whole world is in economic distress and Santo Domingo's sugar and other exports bring small prices.

Sightseeing invites one on all sides—the beautiful old Cathedral where one sees the urn wherein it is claimed rests all that remains of Columbus; the first university founded on this continent, ancient ruins. If one resists these temptations and keeps due west one enters the newer part of the city, where are wider and straighter streets and a more modern type of building, but where unpaved streets testify to the newness of the development and the inadequacy of city funds. A short distance beyond the President's Palace the car stops before the new Hospital Internacional.

Even in the mild and pleasant climate of the Island there is much sickness due to improper food, malnutrition, lack of sanitation and the impossibility of securing medical aid. There is one physician to 8,700 people in Santo Domingo, as against one to every 700 persons in the United States. For ten years this interdenominational





A SCENE IN THE SANTO DOMINGO CITY MARKET

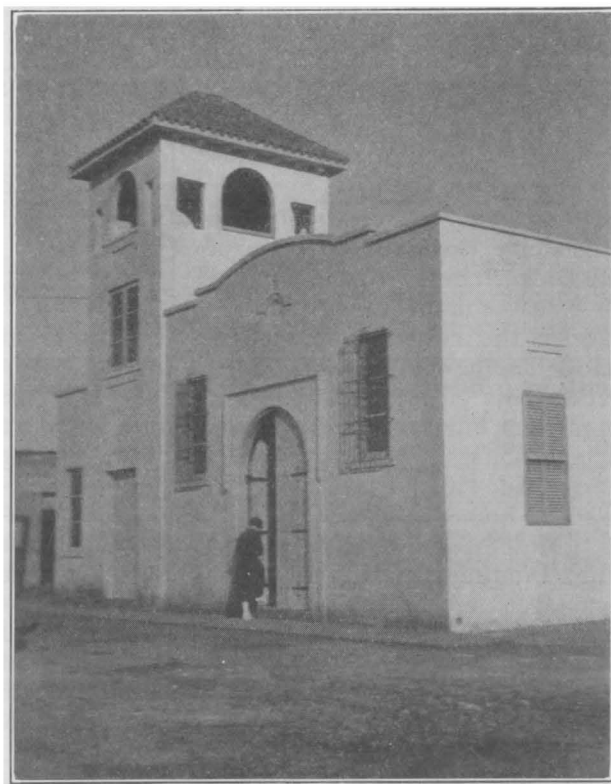
hospital has done its work in an inadequate, rented building: it has graduated seven nurses, the only ones trained in the Island, and has opened a new profession for Dominican young women as was as begun to provide better care for the sick. A baby clinic is helping to reduce infant mortality from a present high rate of about one-third of all babies, and general clinics have been established in the city and out in the country, where thousands of patients annually receive relief. With this background of service it now has moved into the seventy-two-bed hospital built by the Board for Christian work in Santo Domingo through the aid of the cooperating mission boards, the Commonwealth Fund and individuals. Within are spacious, clean, cool wards and private rooms, clinic space, doctors' offices, laboratory, X-ray room, elevator shaft, kitchens and dining rooms, laundry—all the arrangements and appliances of the most modern hospital, except, alas, that the elevator shaft still awaits an elevator, the X-ray room a machine and the laboratory room equipment. The Board hopes that soon friends interested in the service will supply these needs.

Six hundred attended the service. The Hospital has made its own place in the city and surrounding country and among all classes and groups of people. A spirit of sympathy and of reverence is manifest. A new decade of service was begun—not only for the healing of bodies, but for the healing of minds and souls.

The program of the Board for Christian Work in Santo Domingo is not only medical but is evangelistic, educational and social. Limitations of funds and the uncertainty of the government's

school program after the American withdrawal, has necessitated the postponement of the educational program except for two or three small day schools in connection with churches. The Dominican Government is most desirous of enforcing the compulsory school laws but has not been able to pay its teachers and many of the schools built during the American occupation are closed. One of the appalling impressions a visitor carries away is of the enforced idleness of men, women and children. There is no work except for a few of them; the tiny huts in which they live require little care; gardens grow so easily that they do not demand much time; if the people can read, they have few papers or books—there seems little for them to do but sit and chat. They are inherently an amicable people, else quarrels and fights might be the outlet for boredom. But children should be in school, industrial and agricultural training should be provided for the next generation that it may be better prepared to utilize the large natural resources of the country. Driving through the rural regions, one is dismayed at the meagre school facilities, small, poor buildings when there are any, and a small fraction of the children in school.

Under the leadership of Sr. Rivera a recreational and social program is being developed in the Island. Boy Scouts and Girl Reserves are



THE CIUDAD NUEVA PROTESTANT CHURCH IN SANTO DOMINGO



THE NEW INTERNACIONAL (MISSION) HOSPITAL IN SANTO DOMINGO CITY

being trained, organized activities are replacing idleness, and moral principles are being inculcated. Keen interest is taken in this newer type of service; educators and government officials are not only encouraging its development but are participating in its extension.

On the day after the dedication of the Hospital the tenth annual assembly of the Dominican Evangelical Church was in session in Santo Domingo City. It was heartening to meet the group of young Porto Rican and Dominican pastors who had come from their respective fields—from Barahona, a hundred miles to the west, and from La Romana, a hundred miles to the east, and from the north. Travel is not always easy in the Republic, for there are only two short railroads; three fine highways built during the American occupation lead out from the Capital, but the disaster of September, 1930, caused landslides that blocked some of these and they have not been repaired. Other roads are bad and in wet weather frequently not to be traveled. Seven Evangelical churches have been organized; there are a number of regular preaching stations and much itinerating work is done by the pastors. When one recalls the open hostility shown to the preaching of Protestant Christianity only a few years ago, it is encouraging to have Mr. Morgan say:

The churches show promising increases in membership, but the most encouraging feature is the growing recognition of the young church as a positive factor in the life of the Dominican people. The Evangelicals—pastors and people—are looked upon with a growing respect and the church has become a center of real attraction for many.

The church in the heart of Santo Domingo City was entirely destroyed by the late hurricane and has not yet been rebuilt, but a second church, *Ciudad Nueva*, has been erected in a new section of the city on land donated by a development company which evidently saw an asset in an Evangelical Church. This attractive church is crowded to the doors at each service.

New buildings have also been secured for the

churches of San Pedro de Macoris, and for Barahona; other places worship in inadequate rented quarters. As one sees the lack of spiritual leadership among the people, the utter absence of all things that would make life fuller and stronger, the hunger of their hearts, one wishes that a large group of Christian workers could be placed there simultaneously—men and women who would meet with small groups in towns and villages and in rural regions, who would go from house to house to talk with the people and tell them of that Love that passeth all understanding, of that hope that fulfils the promise of Life.

In a country such as the Dominican Republic, some three hundred miles in length and perhaps one hundred and fifty miles from north to south, where there is a population of about a million people, there are large sections sparsely settled; that great hinterland, as well as the towns, must be reached if Santo Domingo is to become fully Christian. As one travels through this rural region, one is continually appalled at the poverty of the people, at the meagre facilities of any kind, at the lack of churches, schools, and medical aid. Will the Church of Christ in the United States, out of its experience and its richness, both material and spiritual, supply to this neighboring island that friendly help to which it so quickly responds and which may help it to find a fuller and richer life? Educated and kindly Dominicans there are, but the problem they face is so great that they welcome the cooperation offered them to help meet the economic, educational, medical, social, and spiritual needs of the Republic.



A GROUP OF CHRISTIAN NURSES AT THE HOSPITAL INTERNACIONAL

The Spiritual Conquest of Africa

By the REV. CHARLES E. PUGH,
Leopoldville, Congo Belge
Missionary of the Baptist Missionary Society

THE zeal, devotion and sacrifice of the pioneer missionaries who blazed the trail to the very interior of the Dark Continent should be remembered with profound gratitude. Regions that today are traversed by railways and districts where motor-roads radiate out in many directions, were then toilsomely crossed on foot week after week. Beneath scorching tropical skies they climbed high ranges, surmounting barriers behind which the interior of the Continent lay hidden. Across the burning desert sands they made their way, tracing in the trackless wastes highways for God. Slowly they traveled on the great rivers, and their innumerable tributaries, in primitive dug-outs: seeing in the turbid waters "a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb." Through the dense and matted jungle they forced their way by tedious paths, making avenues of escape for Africa's sons and daughters from the thick tangle of barbarism and animistic beliefs.

Now steamers ply upon those very rivers and streams. Railways penetrate jungles and plains. High above the desert tracts and the equatorial forest fly the swift aeroplanes. Distant and once inaccessible points are now so closely linked that distance is well-nigh eliminated. All this has been made possible by the pioneers who built highways where none existed. Stricken oftentimes with mysterious and insidious diseases; daring the perils incident to travel in unknown regions; undaunted by the danger of attack from savage beasts and from still more savage peoples, they pressed forward, saying: "With God all things are possible." They laid down their lives in order that ways into Africa's very heart should be opened for those who should follow. That is the first secret of progress. The harvest of mighty faith and strenuous service is being reaped today.

At the time of the great geographical discoveries in Central Africa associated with the names of Livingstone, Stanley and others, there was a singular readiness on the part of the Church of Christ in Europe and America to enter the newly opened regions. The penetration of Africa was interpreted by the Church as a summons to pro-

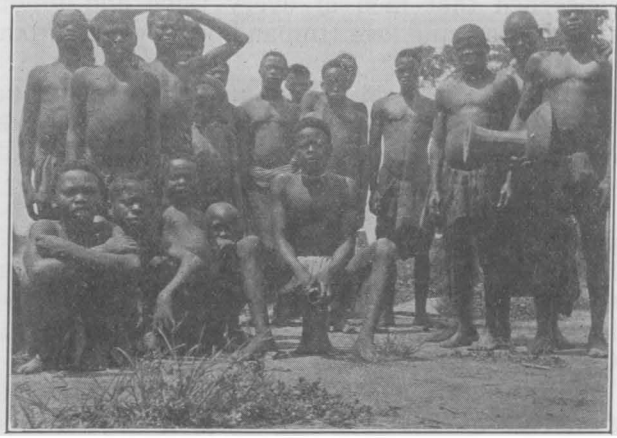
claim the Gospel of Light and Life to the peoples walking in darkness and in the shadow of death.

The days of discovery were also the days of the establishing of new missions. The kingdom of Uganda was occupied by the Church Missionary Society; to the Tanganyika area went the representatives of the London Missionary Society; in Nyassaland, Scottish missionaries set up their banners at the Livingstonia and Blantyre Missions; the Universities Mission responded to the call from East Africa. American Presbyterians felt great concern for the peoples of the Camerouns; the English Baptist Missionary Society claimed the vast area of the Congo country. Some months before Stanley emerged at the mouth of the Congo at the end of his momentous journey across Equatorial Africa, a man in Leeds, England, saw visions of that river as a highway for the messengers of the Gospel. Robert Arthington, "the miser for Christ's sake," lived penuriously and gave over five million dollars for foreign missionary work! Worthy of record is the fact that representatives of the Baptist Society were actually passing up the Congo, to establish the first mission stations within twelve months of the time that Stanley saw the Atlantic Ocean from the Congo's mouth.

Another secret of progress is the unshakable conviction of the missionary societies that their activities in those regions were in full accordance with the Divine Will—assuredly gathering that the Lord had "called us for to preach the Gospel unto them." The price paid in precious lives was great. The Church once again broke her alabaster box of ointment, very precious, and out-poured it for her Lord. The Fainthearts in the Church, as they looked upon the sacrifice, asked again: "To what purpose is this waste?" But mission boards refused to be discouraged. Though, at centre after centre where mission work had been commenced, there were long periods of seemingly fruitless toil, none seriously thought of the abandonment of the great enterprise. The Church realized that only by the out-working of the Divine Law of Sacrifice could the Divine Will be done. Yet once again was the voice of the Master

heard saying: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

The initial periods of trial were followed almost invariably, in country after country, by such



SOME OF THE PUPILS OF A MISSION BUSH SCHOOL

blessing as made the difficulties and opposition and persecution seem small in comparison. Abundant evidence was soon forthcoming that long before men had begun to think of certain centres as suitable for mission stations, those places had been in God's plan and workers had been prepared for them from the midst of wild, primitive and pagan peoples.

A single instance will illustrate this. About half-way across the Equatorial Africa there stands a mission station with a church membership today of over 4,000. Twenty years before any mission board so much as thought of commencing work in that region, before any white man had ever seen that place, a little chocolate-colored baby girl was born some forty miles west of it in a riverside village. God chose her to be the first native messenger of the Gospel to the people of her tribe. When she was about ten years of age Arab slave-raiders swooped down upon her village. Many of the villagers fled for safety to the nearby forest; others were killed in the fight; and many were captured. Among the captives was the little girl who had become separated from her parents. Presently the long procession of chained prisoners started on its long, long journey to the slave market on the East Coast. But God willed it otherwise. When scores of weary miles had been traversed, the raiders and their captives were suddenly confronted by pioneering Europeans. The prisoners were liberated, and swiftly vanished in the forest. One captive remained—the little girl who was too small to trust herself to the dangers of the unknown forest. The pioneers did not know what to do with the child. Then they decided to take her and leave her at a mission station.

Down the Congo River for hundreds of miles she was taken to a mission station where she was made most welcome. In the school she learned to know of the love of God in Christ and in after years became a member of His Church. But she had always this secret grief—none could tell the tribe to which she belonged or who her people were. Daily she prayed that God would guide her to them. Then at last when a woman, the missionaries who were specially her friends were sent to work at a new station eight hundred miles distant. The young woman went with them with the hope in her heart that in this way her prayer might be answered. Somewhere about seven hundred and fifty miles from the place where she had first begun to offer that prayer, she found the tribe from which she had so long been separated. As the mission steamer, on which that journey up the Congo River was being made, came to her moorings one evening, the long-lost one suddenly saw that the people, massed to watch the marvel of the white men's boat, had the same pattern of cicatrized tribal marks on their faces as she herself possessed. Instantly she made her way ashore. A word or two of the long forgotten language she had spoken as a child came stammeringly to her lips. The astonishment of the villagers at this sudden appearance of a stranger who so obviously belonged to their tribe presently gave way to joy as first one and then another, recognized in her the little one who had been carried away by the slave raiders so many years before. By drum-signal the news was conveyed to her father who lived at a not far-distant village. Her mother



THE STEEPLE SHAPED HUTS OF THE BAMANGA

had died in the interval. On the day following father and daughter were re-united. Together they traveled the remaining miles to the new mission station in the midst of the great tribe of which she was a member. Hers were the first lips

to tell the Gospel story in that district. Through all those years the guiding hand of God had been upon her and she, like Queen Esther, "had come to the kingdom for such a time as this."

Another secret of progress is in the method of presenting the Gospel message to the African. Livingstone used to say that all his travels and experience of native peoples in Central Africa had led him to the conclusion that there was no tribe without at least some knowledge of a God. Tribe after tribe is found to have names for One who is over all. The names given to that One have a

at all costs be averted. But of the good-will of the greatest Spirit they have no thought.

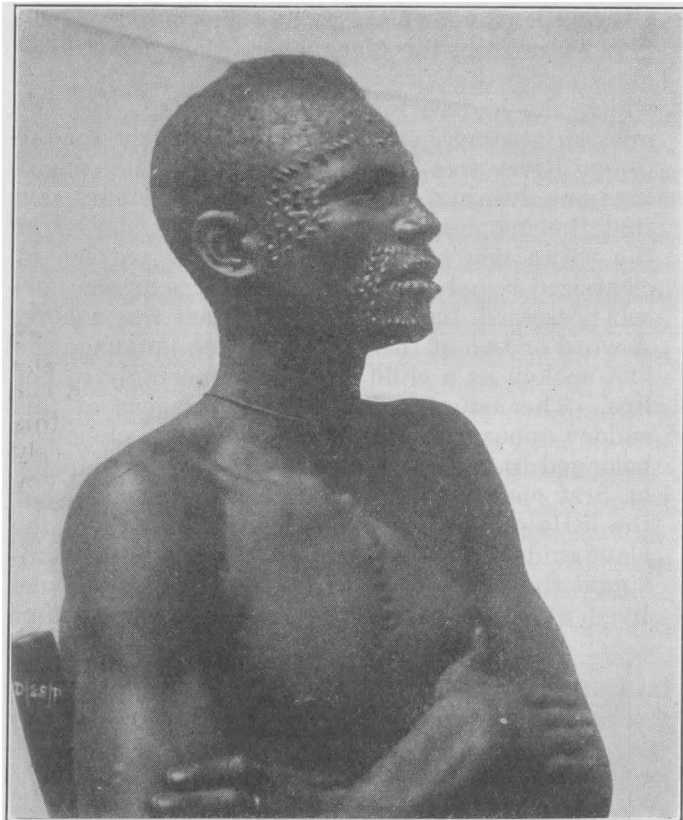
The missionary's task is to show that the Supreme Being—the unknown and unknowable God—is the holy, loving Father-God who is deeply concerned that men of every tribe and tongue should know and love Him and be holy also. Above all He has given to men in His Son the perfect example of holiness. This Son is to be the emancipator from the fear of evil spirits' power; the only Saviour from sin, and the bestower of life eternal.

The most powerful commendation of the Gospel to the African mind is the presentation of Him who himself said "He that hath seen me hath seen the Father." An increasingly wise evangelism is the secret of the astonishing growth of the Christian Church in Africa in recent years.

Another cause of progress has been that missionaries have striven to build a Church that should be stable and pure. In almost every mission the greatest care is exercised as touching those who are received into fellowship. Missionaries and the members of the Church are much concerned with discipline. Africa is a land where privacy is unknown. The deeds of any member of the community are known to all. For that reason church discipline may be much more searching than it can be in lands where people live to themselves. Yet in this constant effort after purity in the Church there is a danger. One of the most experienced missionaries has written: "One of the tasks of the missionary is to guide discipline in such a way that it makes for edification and not for destruction."

Other secrets of progress are the well-known forms in which missionary activity has expressed itself in every part of the African mission field. By far the greater part of the work of educating the African is done by missions. The thousands of bush schools that have come into existence, wherever missions have been established, have proved to be a wide door through which hosts have passed into the Kingdom. True, the pupils who receive instruction can only learn that which is incident to elementary education, but there they are grounded in the great verities of the Gospel. Such schools have been greatly used of God. A great proportion of those found in the more advanced institutions received their first mental enlightenment from the village teacher-evangelist in the bush schools. There are about nineteen thousand such centres of light in Africa, and more than a million scholars gather at those centers daily.

The production of Christian literature has also ministered in no small degree to the evangelization of Africa. Fifty years ago, when the vast



YETOWA, A MEMBER OF THE ESOO TRIBE OF THE CONGO

Note the cicatrized tribal marks of these forest dwellers who live near the junction of the Lomami and Congo Rivers. This man was photographed when first connected with the mission. He is now a leading Christian Evangelist.

variety of meaning, but there is a oneness of conception behind them all: supremacy. The tragedy of it is that between men and this far-away One, there roll thick clouds of superstition, ignorance, and fear. He is "the Unknown God," and still more tragically, the "Unknowable God." Africans believe that he may have been the Creator, but they long ago ceased to be the objects of His thought and care. He may have made all things that the eye can see, but He is no longer concerned about them. All men and all things are subject to the malign influence of a multitude of evil spirits. Their *ill-will* is well known and must

areas of the Continent were beginning to be explored, it became apparent how great was the complexity of the language problem. Fuller knowledge of the peoples inhabiting those areas revealed a confusion that was Babel-like in char-



A TYPICAL MISSION BUSH SCHOOL

There are over 1,900 such schools in Africa where more than a million Africans receive their first instructions in the Christian way of life.

acter. But order has been produced out of chaos. Babel has been reversed. Over two hundred and fifty of the African tongues have been reduced to writing, and at least the beginnings of a literature made in those varying forms of speech. At least some portions of the Word of God are found in that number of languages, the earnest of a more complete literature that will presently be found in the hands of the once bookless tribes. In more than one district Christians are known as "people of the Book." Very noteworthy is the phrase by which some of the Congo tribes distinguish between Catholicism and Protestantism: "The God of the Catholics," they say, "has no book!"

Most of the missions, to the great advantage of those among whom they work, as also to the Church of Christ, have concerned themselves with industrial development. The training of the eye and the hand has been deemed the complementary part of the development of the mind and the enlightenment of the soul. Missions have developed old industries and created new ones. The principle of the dignity of labor has been inculcated, and the value for character of proficiency has been emphasized. Missionaries have taught the most backward of Africa's sons to be efficient brick and tile makers, builders, stone-masons, carpenters, engineers, engine-drivers, telegraphists, weavers, and to follow many other trades. More and more attention is being given to training boys and girls in tropical agriculture—than which there can be nothing of greater value to those who are so essentially rural peoples.

It is impossible to exaggerate the importance of medical work to advance the Kingdom of Christ

in Africa. The relief of pain, the preservation of life and the great fight against tropical diseases—all have exercised their special ministry. But probably the greatest value of the medical mission is that its work helps so largely to free the native mind from the power of magic, and so points to Him who is the Omnipotent One. The new knowledge of the body and its functions which the missionary doctor has brought; the introduction of new medicines; the demonstrable value of injections; the new teaching as to the origin and dissemination of disease; the altogether astonishing skill of the surgeon—all these and kindred matters tend to free the mind of the African from the fetters of superstition. But the medical missionary takes his patients, and many others, further—much further. Their confidence won, they are ready to follow him along the pathway upon which they will presently meet Him who is the Great Emancipator from every form of fear to which they have been in bondage.

The value of training native Christian hospital assistants is of the utmost importance. Herein, indeed, lies the great hope for a healthier Africa. Such trained natives will not only be of service in the hospitals and dispensaries established in mission stations, but they take charge of branch dispensaries at points remote from the centers of missionary work. There they minister to people who would otherwise go unhelped. In addition to relieving pain, showing the way to health and combating diseases, they lead their own tribesfolk in their own way to the Physician of souls. Such workers are the earnest of the African medical men and women presently to be.



ONE RESULT—A CHRISTIAN MOTHER AND HER BOYS

The evangelization of Africa can only be accomplished by the African working under the influence of the Spirit of God. Those missions have achieved the largest measure of success which have taught their adherents the necessity for per-

sonal evangelism. To the results following the efforts of the duly appointed teachers and evangelists must be added those attending the service of the unofficial evangelists. The Christian river-dweller has unique opportunities for proclaiming the Gospel, in village after village, on his long fishing expeditions. These journeys often last for several weeks. The Christian forest-dweller can wield a wondrous influence as he travels far and wide with his fellow hunters. The Christian woman sows the good seed of the Kingdom, as she trudges with her companions to and from the plantations in the bush or on the hill-side. For

men and women the crowded market-places are spheres where, as they mingle with their fellows, they may reason with them of righteousness, temperance and judgment to come.

Whilst statistics regarding the progress of missions are impressive, there is that which cannot be calculated—the influence of the loyal disciple. In this way the Holy Fire leaps from heart to heart, from tribe to tribe. In this, above all other ways, all over the Continent, God is choosing the weak things to confound the mighty. He is making the African mighty through Himself to the pulling down of the strongholds of darkness.

The Missionary Message of the Cross

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others: Himself He cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that whole thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, they live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or even give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the very marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritual dead. Before the Church can "convert the world," the members of the Church must be converted. The real difficulty is not in unsanctified purses or unsanctified cradles, it is deeper—in sanctified hearts. "By their fruits ye shall know them." If you bear no witness for Christ, have you anything to witness?

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there be no stream, is there any spring? If there is no ray, is there any light? If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that every one might feel the full force of this paradox of missions:

"Christ alone can save this world,

But Christ cannot save this world alone."

ARTHUR T. PIERSON.

The Missionary's Critics

By PAUL W. HARRISON, M. D., Muscat, Arabia
Missionary of the Reformed Church in America

DISCUSSION of foreign missions is a confused chorus. One critic frequently annihilates another. Criticism, however, may be significant even when it is full of inconsistencies, and not very accurately directed. It usually tells quite as much about the critic as about the one criticized. Criticism of missionaries is no exception. It is significant and can be studied with profit. It divides itself naturally into four types.

First, there is the general distrust of the whole missionary enterprise, and sharp criticism of its methods and results, which is due to a faded vision of Jesus Christ in the heart of the critic. The Church contains many men and women to whom Christ means very little. The world outside contains still more. Some of these men and women can remember a time when Christ was to them an absolute Master and a much loved Saviour. They believed in missions then. They do not now.

There is nothing new in this situation. From the days of the Apostle Paul till now, unshakeable confidence in the validity of the Christian message and a burning desire to carry it to others have depended on the vision of Christ which is in the heart of the messenger. We have never been able to set up an exhibit which is convincing to men who lack that vision. H. L. Mencken and John Dewey have the same body of external evidence as has the most earnest evangelist in New York. It does not convince them, and there is no exhibit on the foreign field that will convince them either. We always will have with us those who can see no difference between men within and men outside the Church, and who doubt whether Christ has any significance for men anywhere. To such men the missionary enterprise is pure foolishness. No

missionary would expect or wish them to think otherwise.

But, second, there are critics who have in their souls an unfaded vision of their Master and Saviour. From them we hear another type of criticism which springs from the fact that God is not in a hurry, whereas we always are. Those of us who work in Mohammedan countries, such as Arabia, hear a good deal of this sort of thing. "Forty years' work and only a half dozen Christians to show for it" does seem a little slow and surely does call into question our methods and the quality of workers whom we send out. But it does not call into question the validity or necessity of the enterprise. A good deal of the current criticism of missionary results in India and China is fundamentally the same sort. Look at the painfully dependent and weak Christian group in India! And look at the present lack of competent and honest leadership in China! See the almost heathen manifestations in the Church in Africa! We demand

Why are foreign missions unpopular? The critics are numerous and vociferous. They object to the purpose, the plan, the expense, the results, the personnel. Dr. Harrison has widely traveled among church members, American students, and globe trotters. He discusses here concretely some of the prevailing criticisms and their basis. He also candidly examines failures in the missionary enterprise and the remedies. The discussion is clarifying to thought and illuminating to vision.

that feeble infant churches everywhere at one step come into the whole heritage which has been built up for us by centuries of slow and painful progress. In our cities we construct buildings a hundred and two stories high in a few months, but the great redwoods in California were not produced that way, and neither is the Church of Jesus Christ.

Criticisms of a third group are due to unreasonable and unwarranted expectations, to a fallacious notion of what the Christian group is, both at home and abroad. Many critics of foreign missions would find their thought clarified immensely by recognizing the fact that in America the Christian group constitutes a small minority set in the midst of an un-Christian nation. That is not a

matter of opinion. It is a matter of observation, a common, everyday fact. They would not be guilty then of the statement recently published in a criticism of foreign missions, to the effect that unless we purify the impact of the West upon the East, our whole foreign missionary enterprise is futile and indeed almost hypocritical. The impact of the West will be purified when the West is purified. The West will never be any purer abroad than it is in reality here at home, and that reality is going to be very impure for a long time to come. By its example and its testimony, imperfect as they have been, the Christian group has accomplished great things. The nation has left religious persecution behind; it has left slavery behind; we are trying to shake off the alcohol now; war is, we hope, in process of abolition. The example of the group has been and is a saving influence, but we have to be satisfied with discouragingly slow progress in the education of the pagan society around us.

The aim of the missionary is to create a group of Christ's true disciples in India and China and Arabia and all the other dark places. To that end we carry the Gospel to them. Doubtless, in spite of our best intentions, a certain amount of Westernism still clings to us, but the missionaries do succeed in carrying Christ and He draws men to Himself. His disciples in these other lands will have little difficulty in getting rid of the extraneous westernism that we have unintentionally carried to these mission fields. A better view of our goal will save us from supposing that, because of incomplete results in the past, it is time now to drop the Christian message and give to the people in China, for instance, the executive leadership that they need along engineering and governmental lines. What China needs today is not men of executive and engineering ability. She has two hundred million of them already. Moreover education is not China's pressing need. Thousands of her students have studied in American universities, and tens of thousands in schools at home. What China needs, as this same criticism states in another paragraph, is men who have character. They have to stand up under staggering temptations. Only character can make possible real achievement.

We gain nothing by stating our needs in obscure words when plain words will do. What America needs and what China needs is simply men who are honest. It requires no extraordinary ability to be a good public official, but it does require an unbreakable type of rugged strength and honesty, which is about the rarest virtue on earth. China has made matters more difficult for herself by introducing the Republican

form of government. The merits of that form are past question, but its successful operation requires a large number of strong, honest men. A dictatorship can function successfully with a tenth as many. Out in Arabia, Mohammed Effendi, under the dictatorship of Ibn Saoud, spread his rugged honesty over the whole province of Hassa. One honest man was sufficient for a third of the peninsula. But the world does not want dictatorships. It wants representative governments and everything depends on producing honest men to carry the burden.

Now the missionary goes out to bring Christ to the men and women abroad, to be the means in God's hands for creating a group of genuine disciples. But from the standpoint of the sociologist, the by-products are of importance, too. Experience shows that the lessons of honesty will be learned by many who do not become complete disciples. In north India there are scores who bear the mark of Dr. James C. R. Ewing and Tyndall-Biscoe. They are not Christians, but they are honest, and heavy burdens will be carried by them in the days ahead. The man who in his impatience clamors for immediate results and advises that we abandon this enterprise of carrying Christ to foreign peoples, and instead spend ourselves in giving them the material things they need, is as wrong as he can be. What these peoples need is a truly Christian group in their midst. That is all that they need. Their natural endowment is not defective; it is superb.

Institutionalized Missions

There is a fourth type of criticism of missionary work. It starts out by bringing to the missionary enterprise an undivided loyalty to Christ and a resolute devotion to His program of evangelizing all peoples. Such critics believe in the missionary enterprise of the past, and they believe still more in the missionary enterprise of the present. Most of all they believe in the missionary enterprise of the future. They are concerned to carry out Christ's command in the most effective way. They want to know God's will as to missionary methods and policies.

Criticisms of this type center about two problems each produced by the missionary's success. The first of these we may term the problem of de-institutionalizing foreign missions. Work in new and untouched areas has been associated with a large amount of institutional work. This was inevitable and right and the service rendered by missionary schools and hospitals has been a very beautiful thing. Men who would repudiate it simply have never seen it and do not understand it. But such work is essentially temporary. We

do not send medical missionaries to Japan because they have good doctors of their own now. In the same way the educational work of the missionary societies will eventually be turned over to the governments and the native churches of these different countries. The process of de-institutionalizing our missionary work is made difficult by the fact that our schools are felt to be dangerous denationalizing agencies and therefore a great deal of pressure is put on the missionaries to surrender them to native control as quickly as possible, and sometimes more quickly than is possible.

The present situation is made worse by the rise in these recent days of a powerful group of missionary leaders who are anxious to lead us in what I believe to be exactly the wrong direction, namely, into a greater and greater institutionalizing of the missionary enterprise. They see a vision of educational institutions, and rural reconstruction units, and other rehabilitation schemes for the underprivileged, such as it would tax the resources of the U. S. Government itself to carry out. The fundamental error here is a failure to distinguish carefully between what the foreign missionary can profitably, or even legitimately, attempt and what he must leave to the native Church which he has established. The native Church and the native governments will unquestionably be very slow and much time will be lost, but nevertheless there is a long list of things which it is the business of the missionary to let alone.

The other problem around which cluster many constructive criticisms of present-day missions is that of turning over our developed work to the native Church and the relation of the foreign missionary to that Church. There are fields where this problem has made no trouble. South America is an example. Nothing is easier than to treat as independent a native Church which in point of fact is independent. No one on earth is quite so anxious to do that as the missionaries and their boards. Conditions are different in India. There the Christians have been drawn almost entirely from the outcaste group, and the native Church is dependent—dependent for spiritual leadership, dependent for business judgment, dependent for initiative, dependent for outflowing restless energy, and largely dependent for funds. Now there is such a thing as treating such a dependent Church as independent, and thereby making her independent, but there is also the possibility of breaking such a Church down by giving her impossible burdens. Out in China some real leadership has been given by the China Inland Mission. Their institutional work and organized churches belong to the Chinese Church. Unreached areas are the field of the foreign missionaries. I doubt

if the mission field has anywhere else such delicate and baffling problems as those in this field. Certainly there are none to which more earnest prayer and careful study are being given.

Finally it may not be out of place to say a word regarding my own group, the Reformed Church in America, whose missionary policy shows wisdom and contains, I think, a valuable suggestion for the whole enterprise. The Reformed Church has had a very keen interest in its missionary work for many decades. It would not be too much to say that her foreign missionary program has been her first interest. Into that work she has sent a group of missionaries picked from her very best men. She is sending such missionaries now—Dr. Scudder in India, Pieters in Japan, Eckerson in China; a group of greater distinction could not be gathered from the whole roster of leaders at home. The first item in the missionary policy of the Reformed Church has been the sending out into her foreign work the very best men and women she has.

The second item, and there are only two, is a confidence which nothing has ever shaken, that the enterprise can be entrusted safely to those men. We have never wasted much time over the criticisms which are so disturbing in some circles, mostly because far abler critics than any who sit in editorial chairs come back every six years to tell us where the work has succeeded and where it has failed. They tell us what to pray for, and where additional support is needed. They tell us what work should be dropped. With such men in the field, and the whole Church praying and sacrificing at home, the power of God has been put into the work, and nowhere has any combination of obstacles ever arisen sufficient to stop the progress of the Kingdom of God on the foreign field. The wisdom of God has been put into it too, and nowhere have situations arisen so delicate and so difficult that the way ahead has not appeared.

Every medical society listens with interest to such criticisms of the medical profession as may be presented by intelligent people. Outside criticism is helpful in that it defines sharply problems that call for solution, and in that it gives useful information as to the public mind and temper, but every answer has to be found by the doctors. The missionary enterprise is no different; or if there be a difference it would be this, that missionaries are more conscious than physicians and surgeons, that they are God's instruments and that all their efforts are simply "acted prayers." What we want is not the thing that is merely expedient or even wise. We want to discover what is pleasing to God and then with courage and singleness of heart we want to carry out His will.

Africa's Question to the World*

By H. W. PEET, Beckenham, England

A Review of "The Bantu are Coming" by E. Ray Phillips

How would you have us? As we are,
Or sinking 'neath the load we bear;
Our eyes fixed forward on a star,
Or gazing empty at despair?
Rising or falling, men or things,
With dragging pace or footsteps fleet;
Strong, willing sinews in your wings,
Or tightening chains about your feet?

THESE lines by the American Negro poet, James Weldon Johnson, pointedly put the question which Africa, and especially South Africa, is asking the world today.

One answer is that of modern industry. There is also the answer of the Christian Church. These replies differ, as is most effectively brought out by the Rev. E. Ray Phillips in his extremely interesting book, "The Bantu are Coming." But should there be the two voices? It is the problem of Christ and the social order again—another reminder that the problem is world-wide.

Not long ago, J. D. Rheinallt Jones, Adviser to the new South African Institute of Race Relations, said: "The difficulty in South Africa today is that, whereas some years ago the white man tried to force the natives to come out and work for him, now the Bantu is working too hard and the white man is afraid the black man is going to take his job."

A South African educator told me that his industrial school was visited by a very prominent South African leader who watched one of the boys making a rough kind of shoe worn by farmers. His remark to the instructor was: "That's all right, but see that he doesn't go on to learn how to make anything better." This is the spirit of fear which has given rise to the Color Bar Acts.

I suppose an overwhelming majority of white people in South Africa fear that the encouragement of the native to advance means literally "taking the bread out of the white man's mouth," says Mr. Phillips. "Give our children a chance," they say. "The natives are going to get our jobs." . . . Dynamite should be provided from somewhere to blow this attitude to atoms, definitely and finally. As a "fear" it is in the same category as that of the natives who think that walking-sticks will grab you if you don't watch out! . . . It is cheap economic clap trap. And, of course, the Christian man may search until

doomsday before finding any religious or ethical warrant for it.

Rather the reverse of this fearsome attitude is true, that grave danger to our South African white civilization lies in keeping the natives from progressing; in restricting his opportunities for advancement. The statement that "you can't keep a man down in a ditch except by getting down there with him and holding him there" is sound economics in everyday terms.

Mr. Phillips has some tragic things to tell of the conditions under which natives live in the Witwatersrand area, where two-thirds of them are in the gold mines.

More than 300,000 detribalized natives are living permanently in towns today. These constitute a permanent urban population. The average monthly wage for the heads of families in our Johannesburg native locations or villages is £4.2s.6d. Deduct the following amounts: £1.5s. for rent; for transportation, 10s.; medical, church, and school fees, 7s.6d.; fuel, lighting and taxes, 10s.; and you have a mere 30s. left for food, clothing, shows, recreation, furniture, etc., for a whole family, and for a month! And these native families have to pay exactly the same for their food, etc., as the whites.

It's impossible, you say. Right! It is impossible. The mother is forced to wash daily to eke out the family income of £6.10s. to £7.10s. which is a minimum necessity. Or, the mother may find it easier to become a brewer, and make liquid poison in the form of *Shokiana*, *Shimiyana*, "Kill-me-quick," *Qed'iviki*, "Finish the work"—deadly concoctions that are readily disposed of to young single men who visit the locations and slum yards, or who reside with these families as lodgers. Low wages are responsible for a large part of our illicit liquor traffic and vice in city and town.

It is the tendency in South Africa to exact labor according to European standards, but pay wages on an African standard. Natives are paid only one-third to one-sixth of the wages that are paid whites for the same class of work. Referring to this difference between white and black wages, the Chairman of the Wage Board has stated: "In no other country in the world is there such a big gap."

The average wage for the 2,000,000 mine workers is about £40 a year each. Another million working for Europeans have only about £8 a year per person per annum. No wonder there is unrest. "Each center of population is, in cold fact, a university where the black man and woman are receiving a liberal education in the Arts—all of them, good and bad—of civilized life. These Africans right from the primeval grass huts are being lock-stepped into civilization as the armies marched to Flanders fields."

* See "The Bantu Are Coming," by Rev. E. Ray Phillips, Student Christian Press, London.

Mr. Phillips, who is an American missionary, is a practical man. He has been in business, but he has given up good financial prospects to join with a group of other workers to show the Bantu that all white men do not just look upon him as mere industrial "cannon fodder." A small but increasingly influential body of white men actuated by Christian motive realize this. Among them are several Anglican bishops and missionaries, as well as professional men. The Dutch Reformed Church itself is stirring, and the younger generation is facing the facts courageously.

White South Africa won't have black Scouts or Guides. But analogous native organizations, "Pathfinders" and "Wayfarers," are coming into existence for the children. Welfare work, adult education and other schemes are being put into operation. The wonderful example of what has been done in America through the Inter-Racial Council Movement has been followed up, and the work of European and native joint councils is being centered in the South African Institute of Race Relations.

These may be palliatives to a certain extent, but they show that a new spirit is at work. Mr. Phillips himself has been especially to the fore in making the cinema an instrument of betterment, and not, as is so often the case, of further demoralization.

Decent recreation in the native compounds around the great cities is a crying need, and he and his helpers have done much to provide this. He could tell many a story of how *Si Dakwa* (i. e. the little drunken man, otherwise Charlie Chaplin) and Buster Keaton have brought light and laughter into dark places.

This is only the barest sketch of some of the things that are being done, and you must read Mr. Phillip's own story to get the broad outlines of the picture.

Time and again, in Africa as well as in America, you are met with the question, "But if the native advances it will mean racial mixture. How would you like your daughter to marry a black man?" To which Mr. Phillips replies: "During years of association with South African native people, and close friendship with many of the

outstanding leaders of the race, I can frankly say I have never run across the faintest desire on their part to inter-marry with the whites. The idea is simply not interesting to them. Wages? Yes. Land? Yes. Housing? Yes. The Pass Laws? Yes. But inter-marriage? No. It is not a live issue and it is only the whites who are seriously bothered about it."

As Dr. Robert Russa Moton, the leading American Negro, said, "I want to be your brother in Christ, not your brother in law."

And the conclusion of the whole matter? Let me quote at some length from Mr. Phillips' chapter "Looking Ahead."

I believe we shall find that our Gospel can get us over the color line in South Africa. And it is the only thing that can. It is difficult to be consistently considerate and brotherly to the blacks. There is so much about them that is wearing to one's moral fibre. The only way it can be done is by "looking at God over their shoulders." Christ saw the divine hovering over every human being. He saw the possibilities in man for infinite transformation.

That is the attitude! With that attitude toward the race problem there is hope. African whites with that sort of grip on the situation would speedily transform the hymn of hate into a *Te Deum*; make a joyous picnic out of an agitator's meeting. Africa needs specialists in all the arts of Christian living. General Smuts truly stated at Oxford that "more and more the scientific and medical aspects of mission work are coming to the fore."

Africa needs consecrated, highly specialized men for evangelism. Africa needs highly trained leaders in education who will train native teachers to make the isolated school-house hum with a continuous round of activities for young and old. As a community centre the native school should supplement church activities for young and old. As a community centre the native school should supplement church activities by providing for cooperative societies, mothers' meetings, child welfare, agricultural shows, etc., etc.; the youth should be mobilized for athletics and music, tree-planting and gardening competitions, reading, Scouts and guides, Sunday schools and Bible classes, and extension into the backward districts with night schools, dramatics, home-work exhibits, community singing, and folk-dances. These and a host of similar activities should convince the devil of the utter futility of his trying to find any idle hands to keep busy.

And, of course, Africa will need medical men and hospitals for generations. Africa needs Christian social engineers, recreation directors, agricultural experts—but why go on? She needs everything that Christian communities of white folk have discovered that ministers to the development of fine men and women, high-souled, keen-minded, physically fit.

Christ's chief interest has always seemed to me to be not in getting men to understand Him, but to follow Him. He certainly taught us to judge the value of a man first of all by what he does. Moreover, to be able to reduce the sometimes absolutely impossible barrier of intellectual acceptance of dogma to a mere matter of the will to do, as a prelude to understanding the real message of Christ, opens for thousands opportunities for carrying their share of the world's load.

Sir WILFRED GRENFELL.

The Rural Situation in Canada^{*}

By the REV. J. R. WATTS, Kingston, Ontario
Professor in Queen's Theological College

WHOEVER ventures to speak on the rural church situation in Canada must confess himself at the outset an impressionist. The conclusions are based, not on exact study, but on opinions, the value of which is limited by the range of his experience and his capacity for observation. The fact is that up to the present the rural situation has not been to any extent the subject of serious investigation or study. Some good work has been done, but not enough to make it possible to speak with acknowledged authority. For myself, I know only the seven Eastern Conferences, and such data as I offer is drawn from a study of conditions in this area.

To many this statement may seem to indicate criminal negligence, but it scarcely deserves so severe an indictment. The problem in Canada has its own background, and against this it must be seen to be intelligible.

One factor that must not be lost sight of is the fact that while our problems, north and south of the international boundary, are similar in many ways they do not emerge at the same time. A problem may have reached the acute stage south of the border before it is anything more than emergent on this side. For illustration, let me refer to two factors in the rural situation—the trek to the West and the drift to the cities. Western migration of native born population in Canada was only beginning in the nineties and did not reach its peak till much later. Foreign influx began to be felt about the beginning of the present century, and suffered arrest only with the outbreak of the World War and the changed attitude thus engendered.

The period of rapid urban growth had a much later beginning in Canada than in the United States, and has never gone the same length. In 1901 there were only two cities, Montreal and Toronto, with a population greater than 200,000. In 1921 these municipalities showed a population

exceeding 500,000, and only four others, Winnipeg, Vancouver, Hamilton and Ottawa, exceeded 100,000 (1921 Census, page 234, Vol. 1). In 1901, 21.99% of the population dwelt in cities, 10.38% in towns and 5.3% in villages, or an urban population of 37.67%. In 1921 the proportions were, city dwellers 34.05%, town dwellers 10.89%, villagers 4.58%, or an urban population of 49.52%.

Another factor of prime importance in the rural church problem in Canada was the Church Union Movement. Church union was born in the West where an immense area and a scattered and polyglot population set the church a task of great difficulty. It was many-motived, but always a major urge was concern for the

rural and pioneer church. It became a practical problem in 1903, and from that date till it was consummated in 1925 it claimed the centre of interest for the communions concerned. It was patent to casual observation, without exact analysis of the rural problem, that union, if it could be achieved, would make an immense contribution to the prosperity of the country church. On this ground alone, to those of us who shared in it, it has already abundantly vindicated itself in results to which some later reference will be made.

It is not here or anywhere claimed that church union offers a complete solution of the problem that confronts the rural church. At most it can

Are you provincial in your outlook in spite of education, reading and travel? How much do you know of the rural situation in Canada? Those neighboring provinces cover an immense territory. The situation differs vastly from that south of the international border. What is the relation of the Canadian rural problem to church union? It is worthwhile to read Professor Watts' paper on the subject and to learn some of the results of church union and the conditions that exist in some of the Canadian provinces. The paper made a deep impression at Toronto.

^{*} An address given at the Home Mission Council Meeting in Toronto.

only make a contribution, however significant, for the obvious reason that the situation is complex and must be approached from various sides, economic, social and political, as well as ecclesiastical.

Rural Church Handicaps

As I see it, our rural churches are handicapped in three directions which may be characterized as ecclesiastical, economic and spiritual.

First, there is the ecclesiastical handicap. We have too many congregations—far too many for effective working. Overchurching has two causes. First, parish boundaries are an inheritance from a day when distance was measured in terms of unimproved roads and the speed of farm horses. The area over which one minister could exercise oversight was in this way sharply delimited. People came to associate church going with certain distances, and an inborn conservatism tends to maintain time honored usages, though the situation has been greatly altered by declining population and easier travel.

The second cause of overchurching is denominationalism. In Canada we have most of the fifty-seven varieties. Previous to the Presbyterian Union of 1875 every Scotch theological quarrel had an echo on this side of the Atlantic. All varieties of Methodism flourished lustily prior to 1884. These unions helped to mitigate, but did not eradicate, the evil of overchurching. Then a greater forward step was taken in 1925, which has been fruitful in results for the participating units. The harvest did not await the final steps, but antedated it. When it was seen that union was inevitable, two or three types of cooperation were adopted. In January, 1923, 1,245 charges, representing at least 3,000 preaching places, had united to avoid overlapping. In Northern Ontario alone the saving thus achieved was upwards of \$50,000 and seventy men. In the first two years of union 410 churches were consolidated into half that number, and if recent figures were available that figure would be considerably augmented. At the time of union there were 8,806 congregations enrolled in the United Church. To this must be added new work averaging 45 new fields annually, but the work is now done in 7,633 centres.

Of course, church union has not solved the problem of overchurching. It was not sufficiently inclusive for that, affecting only a fraction of the Christian Church in this land. Denominationalism, somewhat mitigated, remains the enemy of effective religion. Everywhere Christian churches face one another in country and village, each making the work of the other more difficult. In one area surveyed ten united congregations out of seventy-nine had ten members or less; thirty-two

had between eleven and twenty-four, and twenty-one between twenty-five and forty-nine. Sixty-six out of seventy-nine had less than forty-nine members. For the whole country the average was thirty-five. In an Ontario county, fifty miles from Toronto, the average per preaching place was seventy. For the church in Ontario and the East the average membership per rural preaching place is sixty. In the Toronto Conference it is as low as forty-two.

Overchurching has several inevitable consequences. In order to provide a congregation that can approach self-support, the minister of necessity must cover a wide area and preach in too many places. In the area including Ontario and the East, the average number of rural preaching places per charge is 3.05. In the Maritime Conference the average is 3.65, and the best, London Conference in Ontario, is 2.34. In one Nova Scotia Presbytery two ministers were serving eight preaching places, five had six, three had five, one had four, two had three and one had two. In an Ontario Presbytery six rural ministers had two preaching places, five had three, one had four, and one had five. Where the number of preaching places exceeds three, a weekly service is impossible and, in consequence, bi-monthly or monthly services are all that is possible.

With a congregation fractured into so many groups, with small membership and attendance, the meeting places are poorly equipped for anything but hearing a sermon. Many of them are an inheritance from the day when preaching was the major, and sometimes the only function of the church. Even when it is locally recognized that a modern church has other functions these are neglected because it would involve equipment which it is not in the power of the handful that congregate in any one place to provide. The one virtue in congregational management is to keep down expense.

For the same reason the rural minister is, generally speaking and through no fault of his own, a negligible force in educational work. Preaching three or four times on Sunday he has neither the time nor the energy to give leadership in the Sunday school and, in consequence, the work there is carried on by untrained leaders who do the best they can in inadequate buildings with groups too small for effective grading or to provide the stimulus for effective work. In the Maritime Conference with 3.65 preaching places per charge there are only 2.62 Sunday schools per charge, which means that only .72% of the preaching places have Sunday schools. But the situation with respect to Young People's work is even worse. While the average for the whole area is

3.05 preaching places per congregation, the average for Young People's organizations is 1.56, which means that in half the worshipping units there are no organized young people's groups. In the Maritime Conference, while there is an average of 3.09 young people's organizations per urban preaching place, in the country there is only .36 per preaching place. In other words, only one place in three in the country attempts to organize its young people for Christian instruction and work. Or stated otherwise, nine times as much is being done for the young in urban areas as in the country. Perhaps this will go some way to explain the fact that the United Church has 15.2 members per one hundred of Protestant population living in urban areas and only 8.5 in rural areas, and yet is comparatively the strongest rural church in Canada.

When you try to picture the rural minister in the light of these facts, what do you see? A man devoted to his work, quite as alert as his city confrere, but the victim of a situation he did not create and which he often deeply deplures. As things stand, he must do what he can by his visiting and preaching to the tiny groups that form one unit in a rural charge. That makes up nine-tenths of his efforts. Such personal touch as he has with the young people of his congregation is in the home on the occasions when he visits there and is fortunate enough to find them in and not too busy to see him. He feels the handicap of it all, but when you say to him after his outburst of honest indignation, "Why do you not consolidate your groups into more effective working units?" he answers, "It cannot be done, because to withdraw at any point is to invite next Sunday some competing group, fired by denominational and short-sighted zeal, to enter and occupy for the glory of God."

The Financial Handicap

The second major disability from which the rural church suffers is inadequate financial resources. The church as an institution cannot carry on without suitable buildings, equipment and trained leadership, and for these a sufficient measure of financial support must be found in the community served or in the Church-at-large. Today the average urban church has at its command much more adequate and steady resources than its rural neighbor. Omitting low standards of giving, three causes lie back of this handicap.

The first is the overchurched condition of many areas the main, though not the only cause of which, is competitive denominationalism. A community that could support one church adequately cannot and will not support three or four. As things are much home mission money is going to

support churches in areas that would easily be self-supporting if it were not for denominational overlapping and rivalry.

A second cause of fluctuating, if not inadequate, support grows out of the character of a rural as contrasted with an urban community. Few urban communities are made up of one occupational group. The membership represents a fair cross-section of the community and includes wage earners, salaried people and a score of occupational groups who, in the seemingly inevitable fluctuations of business as at present organized, have an average stability of income that provides steadier support than can be looked for in the less diversified agricultural group that is a unit in its prosperity and adversity.

The third, and major cause of the meagre revenue of the rural church, and the most difficult to remedy, is the poor financial returns to agriculture as an industry. I am quite well aware that this is only an opinion, but as such I offer it; with the exception of the casual laborer, the farmer receives less for his effort than any other group in the industrial world. Taking capital invested, hours of labor, skill and risk into account this statement seems true to me beyond any peradventure. It is quite true that in times of depression the farmer is not often in the bread line because his acres provide him with food and fuel. But churches are not financed in kind, and if and when taxes are paid, the residue in money is tragically meagre. The rural church will always be a penurious church until agriculture as an industry has been rescued from its Cinderella-like position among human avocations. So long as men are preoccupied with the question of getting a living they have little marginal energy left to think about how to live, and the Church's message will fall on unresponsive ears. How all this is to be changed is too large a question to be entered on here, but when the Church makes its demand in these days for social justice, the farmer's plight should be stressed more than it ever has been. Today he desperately needs informed spokesmen.

Lack of Spiritual Power

A third group of closely interrelated disabilities which weakens rural work has its source in the present temper of the Church. Lowered spiritual temperature means retarded growth and late ripening. A depleted spiritual capital means a moratorium or the repudiation of just demands. To accuse the Church of even a measure of spiritual impotence is not an inviting duty, but there does seem some evidence to justify it. What is there to offer in proof? Well, first of all there is the lack of any clear-cut and commanding ideal of

what a country community ought to be and the slowness of the Church as an institution to adjust itself to the changing times. The institution is too much the master of the spirit and too little the servant. It requires a mighty dynamic to adjust an institution whose roots go deep in history, and particularly when invested with sanctity, to the cataclysmic changes of the past thirty years. Church effort in the country today is disconcertingly similar to the method and message of a generation ago. The most unchanged thing in the country today is the Church.

This accusation finds proof in the standards by which ministerial success is measured. There is too much of the dollar standard. A large salary is too frequently a synonym for ministerial worth. The Church offers her meagerest support to her rural pastors, and then under-values them because she does not support them. You can count on the fingers of one hand the rural ministers who receive more than the minimum support in any of our conferences. You would need both hands to count the men who fall below the minimum. And since men are too much judged by the salaries they receive is it to be wondered at that the Church has not inspired in its rural workers a real sense of vocation? I have yet to hear of any man under forty years of age who remains by choice a rural minister when the city calls, and the Church has not yet grasped the significance of that fact.

The proof of it is further seen in the tragic brevity of the rural pastorate. The figures I quote apply only to the United Church and include areas ranked as student fields. The adjustments following union have made more frequent changes

necessary than are likely to occur in normal times. But in three conferences, the Maritime, Bay of Quinte and London, which are characteristically rural, only 11.1% of the ministers are in the charges they were in 1926, and only 28.7% are in the fields they served in 1928.

In one far eastern county only one rural minister in an area of 1,623 square miles had more than four years to his record in one place. On such terms no man takes deep root. A program that includes the basic interests of a community, that goes on while he goes out are not for him, because he does not continue long enough in one stay to make his influence felt or carry through any program that touches the permanent community enterprises.

It is found again in the fact that our best equipped colleges have little or no special training to offer the man, if such there be, who feels called of God to minister to a country parish, take root in it, master its problems, interpret its unique life in terms of the spirit and speak for it as well as to it.

Three things must come to pass before the country church can come into its own and merit the entire confidence of the community it serves. Denominational prestige must sacrifice itself to a much greater degree for the sake of the Kingdom of God. The Church must make herself more heroically the champion of social and economic justice. In a place of repentance she must renounce vagueness for a clear-cut purpose and win a new sense of proportion which will make it seem no way strange for a man of noblest gifts, broadest training and deepest insight to invest his life in a country parish.

A Challenge to the Christian Church

In a report on foreign missions submitted to the American Section of the Reformed and Presbyterian World Alliance, Dr. C. S. Cleland calls attention to a depression in the spiritual world, previous to the business depression. The conclusion of the largest board is that "the results of economic depression have not been wholly discouraging, but that in many fields the native church has come to a new sense of responsibility and sacrifice for maintaining and extending the work."

The following two events of the past year indicate the spread of tolerance toward Christianity and the growth of religious liberty:

"In Cairo there was during the past year an outbreak of religious persecution. A convert from Mohammedanism was thrown into prison on the charge of making attacks on Islam. When the case was called for trial it was proved that the charges were false and the prisoner was set free,

but for a time there was much anxiety in the Christian community. The result of this persecution will probably be only another step toward religious liberty, for which the Christians of Egypt have been striving for generations.

The Emperor Haile Selassie the First of Ethiopia, at the time of his coronation is reported to have said: "In this hour in which my heart is lifted up to God, I must offer my heartfelt thanks for all the good that American missions have done for us. They have helped to spread the Word of God and Christian teaching in all parts of the country, and we especially thank the doctors, not only for their great service to the members of the Emperor's family, but because they have given the blessing of health and strength to thousands of my poor people. May God prolong the lives of His honored servants who have come to us from America."

Lepers!—Two Pictures From Malaya

By PROFESSOR ALBERT E. SUTHERS,
Delaware, Ohio
Department of Missions, Ohio Wesleyan University

THE impression of a Sunday morning in Singapore will linger in my mind until my last days. A resident missionary invited me to visit a leper asylum for women, when he was to administer the sacrament and to baptize an adult into the Christian faith.

We drove through the city streets, over the boulevard and through the bazaar, where bare-breasted natives plied their trades or peddled their multifarious wares; where stood black-bearded Sikhs, sentinels of public safety, while around them swirled a racial sea—'ricksha men panting, tugging, straining at their human freight; draught-animals in a drenching sweat, with heads swathed in tattered turbans or quaintly crowned with hats of straw; girls in gay sarongs of fantastic batik, and men clad or unclad in every conceivable fashion according to the innovations of conflicting cultures. There was a dusky stripling, nude save for a loin cloth, and here was an equally swarthy dude with topee, cane and gold-buttoned suit of immaculate duck. The pageant of the East is a perpetual fascination.

Presently we entered the open country, where nature in her prodigality softened and adorned the landscape with a riot of flower and foliage. The banana, bamboo, and cocoanut trees bedecked the countryside in wild profusion; here a banyan, an hibiscus, a lotus pond, and there an alluring driveway lined with royal palms. Yonder is a hedge over-topped by flaring poinsettias, pendulous plantains, pomegranates, and papaya fast ripening in an atmosphere heavy with the fragrance of the frangipani.

Another mile and we pass a forest of rubber trees, standing in serried ranks, like soldiers on parade. A few fluttering leaves are tossed by a playful gust, and whirled in eddies about the mossy roots.

Past a turn in the road, we come upon a little white asylum—the city of refuge for blighted lives. It stands upon a grassy knoll against a ridge of green.

One of the warders guided me through the corridors of low, airy buildings with small fireplaces and individual cooking utensils; then we entered the dormitory, a long room, over the low walls of which the breezes played. Rough couches were ranged on either side of a wide aisle after the fashion of a hospital ward. The plain boards, resting on iron legs, were covered with a rattan mat on which was a folded blanket and pillow, and over this a canopy of mosquito netting. Piti-ful human creatures were huddling, squatting, or reclining on some of those cots—one with hands bandaged as though she would fain fasten more securely the few remaining members which threatened to drop off; another with only stumps for feet; others with swollen ears, itching legs, discolored extremities and featureless faces. A few are wondrously vivacious, but many are embarrassed and seek to conceal a ravaged countenance behind the remnant of a hand. On a couch in the corner is a formless creature in whom the disease has run its limit. She rocks her body back and forth, moaning dismally.

Leprosy! Since childhood I had been familiar with the name of the dread disease mentioned so often in the Scriptures, but it was always against the background of the loving presence of the Great Physician who healed. Here about me were living-dying, decaying human beings. Stricken with a great sympathy, my spirit reached and ranged for Him. No man can look upon his fellows in such a plight without feeling infinite pity.

My mind was in a turmoil, when a familiar strain cut in like a shaft of silver light through a sombre sky. I could understand no word and yet I recognized the music of a Christian song which came from a neighboring dormitory.

The Gospel-bells are ringing
Overland from sea to sea,
Blessed news of God's salvation
Freely offered you and me.

The sweetness of those unaccompanied voices quickened my step and smoothed somewhat my rebellious spirit. At the door the pastor met me,



HOETA SALIM, SUMATRA. THE LEPER COLONY OF THE RHENISH MISSIONARY SOCIETY

and conducted me through a group of forty lepers, in every stage of decomposition, seated or squatting in a half-circle on the floor. Some of the sufferers were young girls hardly out of childhood, and here and there was a small boy. Scripture texts and picture postcards adorned the wall. The occasion of the gathering was the baptism of an adult into the fellowship of the body of Christ and the celebration of the sacrament of the Lord's Supper.

The Christian work was done by an elderly blind leper, "Mary," a woman of singular faith, patience and spirituality. Seated beside the pastor at the open end of the horse-shoe, she acted as spokeswoman to her people, translating that rich ritual from English, not into her own tongue, but into Cantonese, the language best understood by her fellow lepers. She prayed—a long prayer beginning with petitions for the King and his household and ending with the leper. There was no mistaking the faith and fervor of that afflicted soul, and even though the language was unknown to the visitor, the petition clearly breathed peaceful gratitude, vital fellowship, a living faith, and no complaint.

The service concluded, we passed out, with the tune: "I Need Thee Every Hour" singing its way into our souls. It was evident from whence that stricken one drew her strength and peace. Passing her private room in making our exit, my steps

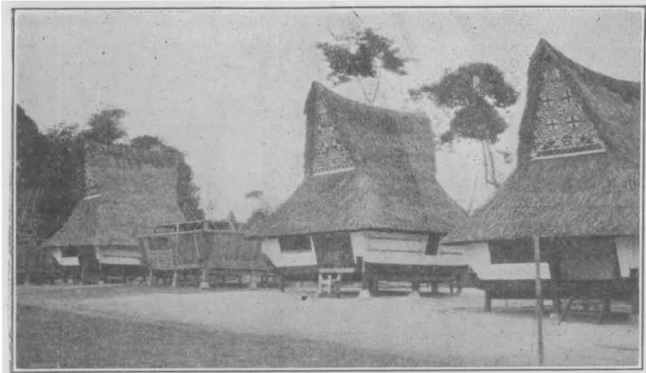
were arrested with the vision of a table of spotless linen, hemmed with the richest lace, on which stood a spray of flowers, the Book of Books, and surmounting all the Cross. It was this blind leper's high altar to the living and all-seeing God.

* * *

A week later another picture impressed itself upon my mind. This was a leper colony of native houses, built according to Battak village plan and architecture. At the gate is a store so divided that outsiders may make purchases from the street, while the patients within are waited on from the rear. Coins offered by lepers are received upon a small paddle and dropped into a disinfecting solution ere it passes again into public circulation. The one-roomed houses within the leper compound are raised a foot or two above the ground, the lower part plain timber, the upper of bamboo and thatch. They are compact little dwellings erected by the inmates themselves, each large enough to accommodate two or three lepers. There are nearly five hundred men and women in the compound, and their homes extend in long well-kept lanes. To one side, and half-concealed in the shade of the grove, is a low kennel of thatch and stubble with earthen floor. It is unlighted and unventilated, except for the small doorway through which a stooping man might crawl.

"Why this?" I asked.

"That is a non-Christian leper home of a type that the natives used to erect and to which they exiled any member of their family who contracted



LEPER HOUSES OF THE LAS SIMOMO COLONY, SUMATRA

the dreaded disease. We keep it as a reminder to them of one of the differences in life which the love of Christ makes to men."

One hut is distinctive. It is larger than the others and the front of its ridge-pole is curiously fashioned into the form of an animal's head not unlike a springbok in a fighting attitude. It is the residence of the leper chief, who, at the time of our visit, sat in council with a score of others under some palms at the further end of the avenue. They were deliberating on the question of disciplining an offender against the rules of this self-governing society.

"*Tabe!*" said one and another as we passed by.

This is the Malayan form of greeting, the hands, palms together, gently raised toward the face and lowered in obeisance, while the deformed features widen into a welcoming smile.

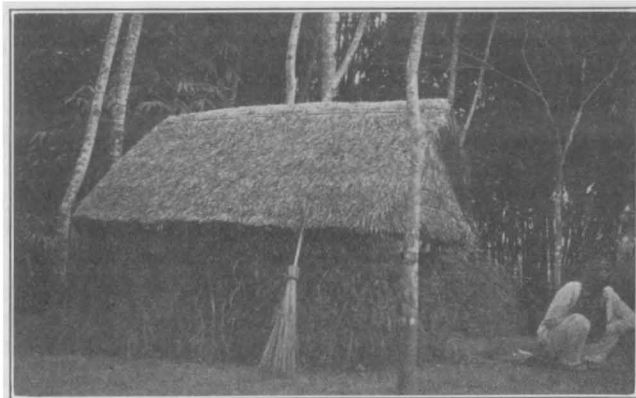
This is the well-known Las Simomo Leper Colony of a Dutch Mission, and was founded in 1906 by "Vanden Berg the Compassionate." "Las Simomo," meaning literally "Disappearing Water," was so named because of a small stream which ripples and bubbles and then loses itself in

the sands of a bamboo grove. The beauty of the setting, at an altitude of three thousand feet among the mountains of northwest Sumatra, makes one catch his breath. Curtains of clouds trail across the smoking sides of Sibayak and Sinabang on the horizon and shafts of gold gleam on fields of green. What a contrast! Without, a world of health, hope and beauty; within, disease and suffering, exiles from life, from family, from friends, from all that brings hope and joy—were it not for the love of Christ.

"You have shown us the work they do, the homes they build, the gardens they dig, the trades they pursue, but what do they say? What do they think?" I asked.

"In working they forget much and laugh a little," said my guide. "Mercifully much is veiled from them, but in their serious moods their thoughts turn upward and they comment upon the impressive fact that Jesus Christ did not spurn the lepers but even touched and healed them. Like war-weary veterans yearning for home they speculate upon the experience awaiting them as painless spirits when this decaying body has been left behind."

"If I must have leprosy, may it be in Las Simomo," I thought as I passed into the world of freedom.



A NATIVE LEPER HUT IN SUMATRA

"Until I Found"

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless

less
To find the straying sheep?

"'I count no time,' the Shepherd gently answered,
As thou dost count and bind

The days in weeks, the weeks in months;
My counting is just until I find.

"'And that would be the limit of my journey.

I'd cross the waters deep,
And climb the hillsides with unflinching patience
Until I found my sheep.'"

Hindu-Moslem Relations in India

By REV. B. C. ISHWARDAS, New York
Recently of Ludhiana, Panjab

THE recent news from India has been very disconcerting. We feel strongly that something specific should be done to check "destructive tendencies" which are gaining ground. We do not deny the fact that India must have the freedom which is the right of all civilized people, but we seriously question the violent methods which have been applied to achieve that goal. Those of us who are out of India at this time know how intensely all freedom and justice-loving people are interested in India's struggle for political emancipation and in her general acceptance of the principle of non-violence on which her national program is based. For India to pin her faith in violence is to frustrate that high idealism, and to lose the sympathy of many.

The great world leader, Woodrow Wilson, once said: "I would rather fail in a cause that will sometime succeed, than succeed in a cause that will sometime fail." If India has to spill human blood in order to achieve Swaraj, she will discover to her sorrow the futility of such a procedure. India must give heed to those words of Gandhi, uttered last September in London:

"I, personally, would wait, if need be, for ages rather than seek to attain the freedom of my country through bloody means. I feel in the innermost recesses of my heart that the world is sick unto death of bloodspilling. The world is seeking a way out, and I flatter myself with the belief that perhaps it will be the privilege of the ancient land of India to show that way out to the hungering world."

There is nothing strange in the mere fact that India is struggling for independence, but it is unique that her leaders are seeking to attain it through bloodless and non-violent means—even through suffering and self-purification. What a tragedy it will be if, under the influence of some impatient and high-strung nationalists, India abandons that policy and resorts to physical force.

All true lovers of India are pained to see a house divided against itself. The ugly scenes of hatred and rioting in that most beautiful spot on the globe—the Vale of Kashmir—have caused us to shudder. The inhuman treatment of the so-

called "untouchables," in the enlightened state of Baroda, is beyond our understanding. The newspapers from India tell the sad story that when a Native State Government offered equal educational opportunities to unfortunate outcaste children, the caste people show their resentment by withdrawing their children from the schools, stone social workers, destroy fields and crops of the "untouchables," and pour kerosene oil into wells used by them. Is it any less than tragic that, at this juncture, when India should be internally united she is torn asunder by communal strifes and sectional animosities?

In the political field the horizon is darker still. Lack of confidence between the rulers and the ruled, promulgation of severe ordinances, imprisonments, fines, dismissals from service and other repressive measures are hideous pictures on the Indian screen today.

We watch with deep interest the participation of Indian women in the political struggle, and we believe that their cooperation is imperative to pull India out of serfdom into sunny heights of independence, but our Indian sisters who are symbols of gentleness, love and modesty will disappoint us if they take to violence. The situation is complex and intricate, but heroic men and women of high character and foresight can steer the Indian ship to its harbor of safety. Not cheap and sentimental patriotism, but constructive thinking and courageous action, will hasten the coming of a better day.

The two major issues which require immediate attention are the Hindu-Moslem relations and the attitude towards "our kith and kin," the "untouchables." How are we to change age-long attitudes and to bridge these traditional gulfs? May we suggest some moves which, in our humble opinion, can be very effective and successful in creating a conciliatory relationship in India's communities.

1. Religious heads of different communities in India should get together and hold public meetings on the highways, and on the crossings of towns and cities. From a common platform they should issue strong appeals in the name of religion to stop fighting and should live peacefully

like good neighbors. Christian ministers, Hindu priests, Mohammedan maulvies, and leaders of other religions should join hands in such an India-wide peace campaign. In the past religious leaders have emphasized the controversial side more, and have thus helped people to form strong religio-social groups, suspicious and intolerant of each other. All religions that uphold love and peace can help heal India's afflictions.

2. On the college and university campuses throughout India, the youth should do propaganda work among students of all communities. Inter-communal leagues, clubs, and groups should be started and love and reconciliation feasts should be held to promote cooperation and friendship. The youth of the land should play a large part in this work of reconciliation, since they understand the situation better. By fostering such a program they can prepare for themselves a better India. If some over-zealous communalist bursts out in oratorical excesses in the cause of his own community, a united voice of protest should be raised by the youth of the land in the interest of the common weal.

3. The women, because of their unique endowment in gentleness, love, patience and devotion, are better prepared to influence men in homes, social circles and other groups to refrain from violent methods in settling communal differences. We appeal to the women of the country to do all that lies in their power to create an atmosphere of confidence and love and to expel mistrust and communal selfishness.

4. We urge Christian Indians to come forward and make good use of their unique position, to act as peacemakers between their Hindu and Moslem countrymen. "Blessed are the peacemakers, for they shall be called the children of

God." If the Christian Church in India takes upon itself this responsibility, she would go a long way to interpret the spirit of Christ to India. If we are true to the ideals of our Master we would bring to bear all pressure for an amicable settlement of the communal strifes of our countrymen.

5. We appeal to missionary forces in India to convince thinking men and women, through the press, teaching, preaching, and private interviews, the futility of a disrupted India. Missionaries in the past have led in education, breaking of caste and untouchability, abolition of sati and infanticide. They have been brave in the destruction of those hideous practices and rites. They can do the same now in the field of national construction, where love and peace should be cultivated. By so doing they need not embarrass the Government of India, for the government itself wishes to see India rid of communal tension. Missionaries are a potent factor in the life of the country, and through bringing better understanding among people, they will not only perform a religious act, but will win India's cooperation and gratitude for Christian cause. It is a rare opportunity of service.

6. Mass meetings should be sponsored under organizations of public-spirited men and women who will devote their time and interest in the cause of communal peace and goodwill. There is no dearth of such men in India, but apparently some of them have not realized the seriousness of the situation.

If such a program can be introduced immediately, we believe that a peaceful and harmonious atmosphere can be brought about in which to work out the future governmental system for India.

The Answer to Materialism

In a time when the missionary enterprise is undergoing a fire of criticism and its friends are as eager to accommodate as its enemies, we say without qualification that, however important these matters may be, we need to remember again that "the world is our parish," that "there is none other Name under heaven among men whereby we must be saved." The only power adequate to the hard, high mountains of human sin and need, in a big world suddenly compacted into a single neighborhood, is the Gospel of peace.

Most of all when science, philosophy, and even theology are alike so uncertain about the nature and person of God as to raise questions about his

existence, we need, unterrified, to lift our heads, look into the faces of the wisest, most skeptical, and most scornful of mankind, and confidently remember how Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Criticism, materialism, humanism, behaviorism, secularism, nationalism—there is only one answer, the answer of the New Testament. We say it simply, but say it straight and strongly, the answer is a life, the life hid with Christ in God.

—THE EDITOR—*The Missionary Voice*.

Missions in India Two Hundred Years Ago

By the REV. JOHN RUTHERFORD

BEFORE the time when William Carey landed in India in 1793 there were brave Christian men who had done what they could to carry the Gospel to the Hindus. Christian Frederick Schwartz, the Danish missionary, arrived at Tranquebar in 1750. His missionary service in India extended over forty-eight years, during which time he never left its shores. He was the means of very greatly spreading the knowledge of Christ both among Europeans and Indians. But Schwartz, Christian hero though he was, was by no means the first to begin Protestant missions in India. The real beginner of modern mission work there was a German missionary from Saxony.

Bartholomew Ziegenbalg was born in the little Saxon town of Pulsnitz in 1683, exactly two hundred years after the birth of a still more famous Saxon, Martin Luther. It was a time when the German Church was awakening from the formal orthodoxy which had controlled the pulpit and dried up the currents of spiritual life. The Thirty Years War had brought troubles enough with it, and men sought for something truer and deeper than was then usual in German theology. The spiritual revival which supplied this lack was mis-called Pietism, but its teachers and its results prove that, however it was nicknamed, it was a true work of God. One of the headquarters of this revival was the University of Halle, where Francke, well-known by his Orphan House, was an outstanding leader. In Berlin, Lange, the rector of the High School, and Spener, the king's chaplain, were the heads of the movement. It was from this new life of German Pietism that Ziegenbalg and Plutschow went forth to India.

Dr. Fleming Stevenson, in his "Dawn of the Modern Mission," gives a graphic account of how these two men were chosen.

On a March evening in the year 1705, King Frederick IV sat in deep thought in his palace. As he looked over the papers on the table, his eye rested on the petition of a poor widow. Her husband and eldest son had been murdered in a native outbreak at Tranquebar, and she sought redress and help. The circumstance was slight, and might have made little impression on a mind preoc-

cupied, but that the heathen population, added by adventure or conquest to Denmark, had already weighed upon the king. They could be found at many points of his dominions, in Greenland, India, and St. Thomas, and they had filled him with misgivings, that he had not acted fairly by them, that as a Christian prince he ought to have sent messengers to preach the Gospel to them. He was engaged in war with Sweden, and perhaps the seriousness of his position at the time made his conscience sensitive. For ninety years there had been a Danish East India Company under charter and protection of the crown; for ninety years Danish ships had sailed to Tranquebar; Danish merchants had traded and grown rich in it; Danish soldiers had defended it, and Danish governors had ruled it; but no ship had ever carried a Danish missionary to preach the Gospel. For these ninety years the Christian conscience of the land had been asleep, and it was now high time to awake. Penitent, perplexed and restless he summoned Dr. Lutkens, his chaplain, who found him poring over a map of the coast of Coromandel.

The chaplain was asked to procure men to send out as apostles to the East Indies. The king had taken his decision with a hasty energy, for while he was musing, the fire had burned, and Lutkens with a joy he did not hide heaped fuel on the fire. But the Church of Denmark was no more alive to mission work than other churches of that time, and such men as were wanted were scarcely to be found. The chaplain paused for a moment, then said, "Send me!" The king was moved by the old man's self-sacrifice, but he could not part with him. He reckoned on his counsel, he must have him by his side; it was younger men he wanted who could face the hardships and the climate with less risk. "Get us the men," he said; whereupon Lutkens went out to seek.

Lutkens turned to Lange in Berlin, and Lange after consultation wrote to Ziegenbalg, then acting as pastor in a parish near Berlin. He proposed that he should go to Africa or the West Indies as a missionary, telling him of the king's desire, and that Plutschow, one of his old fellow students had been requested to accompany him. Ziegenbalg thought the task too great for him, but the feeling came that not to go would be to resist God's will, so he yielded. He and Plutschow reached Copenhagen on October 16, 1705, and then found for the first time that their destination was Tranquebar, on the coast of India.

There is an old book, few copies of which are extant, which enables us to follow in some de-

gree the fortunes of the two missionaries. The title is:

Propagation of the Gospel in the East; being an Account of the Success of two Danish missionaries lately sent to the East Indies for the Conversion of the Heathens in Malabar: in several letters to their correspondents in Europe, containing a narrative of their voyage to the coast of Coromandel, their settlement at Tranquebar, the divinity and philosophy of the Malabarians, their language and manners, the impediments obstructing their conversion, the several methods taken by these missionaries, the wonderful Providences attending them, and the progress they have already made. Rendered into English from the High Dutch, and dedicated to the Most Honorable Corporation for the Propagation of the Gospel in Foreign Parts, London, 1718.

Official Opposition

After a long voyage of some months so unlike modern travel, they landed at Tranquebar, July 9th, 1706.

It was early in the morning, and they were ordered to remain in a house before the gate till the governor had leisure to come in the afternoon. On his arrival, assuming the utmost roughness, he asked what brought them there? They were a mere nuisance. What could he do? That was no place for missionaries. They were not wanted. What could the king know about such things? And so he turned upon his heel, and withdrew with his suite to the fort. Petrified by this contempt for the king's mandate, the two young men slowly followed, expecting that some one would inform them of the arrangements made for their stay. But at the market square the group suddenly separated, and in a moment governor, council and chaplain had disappeared, and the square was empty. The sun had set, and as the houses were already shrouded in gloom, the strangers could not tell what turn to take, but watched and waited under the silent stars, wondering much what would happen next, and thinking to themselves that even the Son of Man had not where to lay His head.

The hostility of the Danish officials was what they had not reckoned upon. For the first few days they were sheltered by one of the governor's suite, and were afterwards allowed to occupy a house where they settled down to their work.

They immediately set themselves to learn Portuguese and Tamil, or as Ziegenbalg calls it, "Malabarick," the two languages used there. They resolved that one of them should learn Portuguese as his chief means of communication with the natives, while the other should devote himself principally to Tamil or Malabarick.

On October first, Ziegenbalg writes freely confessing that it is very hard to make any impression on the minds of the natives, and gives these reasons—the scandalous and corrupted lives of the Christians who reside there: second, the idolatrous worship which seems to the heathen to have more pleasantness in it than the doctrine of Christ, fancying as they do, that theirs is "of an earlier date and contains more curious and delightful pastimes" than the Bible, thirdly, that their conversion is very much obstructed by the

conduct of the Roman Catholics who used to decoy them into Christianity by all manner of sinister practices and underhand dealings. Hence the fear which the heathen entertained of the new missionaries: fourth, the fact that some hundreds of Roman Catholic converts were then wandering about begging bread from door to door, neither food nor employment having been provided for them: and last, the fact that all who became Christians—except heads of families—are presently banished from their whole estate and kindred and dare not come near them again. The hindrances in the way of conversion were very much the same then as now.

They set up a small charity school for Malabar boys, providing them with food, and "instructing them also in their and our language, and chiefly in the fundamental principles of Christian knowledge." A remarkable statement—*our* language, that is German. In some respects this was an anticipation of Dr. Alexander Duff's method of conveying instruction to Hindu students by means of English. Ziegenbalg adds the rather astonishing words, "Truly the training up of children will be of the greatest consequence in this affair. If we were but able to *purchase* and to maintain many of them, the work might undoubtedly spread abroad in a little while and, under the blessing of God, produce the desired effect."

As one means of raising funds to support this school he says, "we have fastened an alms box in our house, *but we find nothing in it but what we put in ourselves*. For this reason we have most humbly petitioned his majesty the king of Denmark to assist us with some generous relief. But since this new work, both in its foundation and the succeeding progress, will prove very expensive, we entreat also all the well wishers to the cause of God, to commiserate the deplorable state of these poor heathens, and by some charitable and plentiful effusions tending to the maintenance of the body, to advance the conversion of these deluded souls." As this appeal to the king of Denmark and to the generosity of Christian people who might be reached by Ziegenbalg's letter, could not produce any result "till two years hence," owing to the tediousness of the voyage between India and Europe, they proposed to use part of their salary, and perhaps to borrow money upon interest from the Malabarians, for the purpose of proceeding at once in these endeavors. This letter ends "My dear fellow laborer, Mr. Plutscho and my servant Modaliapa, the first fruits of the heathens, send their kind greeting to you in the Lord."

With great artlessness Ziegenbalg writes in another letter:

We find by experience that for propagating the Gospel among the heathens, next to the grace of God, nothing is more expedient as for any outward help, than a blameless life and a seasonable supply of money for establishing all manner of good foundations.

For the very existence of the charity school funds were needed, as he writes repeatedly: "for the right settling and increasing whereof *we must buy such children—and this now and then at a high rate too—as their parents are willing to part with*: which, one time necessity obliges them to; another time perhaps some other reasons, which God knows."

No Letters for a Year

In September, 1707, the year following their arrival, Ziegenbalg writes expressing his grief at not having received any European letters that year, notwithstanding their having written so frequently to their friends. "Last year," he says, "when the ships returned to Europe I fell dangerously ill, and the distemper holding me above a month, made me pine away to that degree, that both myself and others with me began to despair of my recovery. However, the Lord having been graciously pleased once more to restore me, it has now so much the more excited me, entirely to spend the rest of my days in the service of God, by how much the less my health was expected. My dear colleague having renewed with me this resolution, we began afresh to apply ourselves to the work we were sent about, notwithstanding the many oppositions we are like to encounter, most certainly believing that God would never forsake us in a work sincerely begun for His glory."

He goes on to give a simple narrative of how the blessing of God had rested upon their work.

Soon after our arrival some well disposed Germans entreated us to give them some instruction out of the Word of God. We were glad of this opportunity and set up an exercise of piety in our own house. On the same day we were to begin, the governor sent for us to dinner, and having discoursed the point with us he said that he neither could nor intended to hinder in any way the work we were about, though he could be more glad to see it publicly done in the Danish Church here. We replied, we would begin in our own house till we received further orders from him. Coming home we found the house crowded with people to hear the Word of God. But some ill-disposed men highly displeased with our design began to exclaim against it. However, this proved but a means to draw more people to our house, and some even of the first rank would now and then come to hear us, so that the room was hardly big enough to hold them. At last the governor sent his secretary and enquired whether we had a mind to preach once a week in the church here. We presented the Danish Church with two and twenty psalm books; and from that time, viz., from the month of December, 1706, we have constantly continued to preach therein. By this means we had now a fair opportunity to lay the Word of God before heathens, Mohammedans and Christians. The Lord hath hitherto assisted us so powerfully that both Chris-

tians and heathens begin to be convinced that God is with us; especially since they see that by His grace we endeavor to render our life and conversation conformable to the doctrine we preach to them; which, as we find, leaves generally the strongest impression on people's minds.

We must needs say that what we have undertaken hitherto in singleness of heart, has been attended with the conviction of many and the conversion of some souls. The first of our baptismal acts was solemnly performed in the Danish Church with five heathens which were christened after they had given an account of all the articles of the Christian faith. God hath assisted us so far that we have been able to build a church among the Malabarians here, which seems the more marvellous to us, the greater the difficulties were we met with in bringing it about.

How great their encouragement was, may be seen from what he further says that though they had been disappointed in their hopes of having a church building erected "notwithstanding this disappointment we in the name of God and in hopes of being supported by our king, laid the foundation of a church, bestowing thereon all whatever we could possibly spare from our yearly pension. Every one that saw it laughed at it as a silly and rash design, and cried us down for venturing too boldly upon a thing, which they thought would certainly come to nothing. However, we prosecuted our design in the name of God, a friend sending fifty-six dollars towards it. By this forwardness of our work the enemies were confounded, and some of them did then contribute something themselves towards accomplishing the whole affair, which proved no small comfort to us. Thus is the building finished at last and fitted up for a church congregation. It lies without the town in the midst of a multitude of Malabarians near the high road, built all of stone. It was consecrated the fourteenth of August, which was the eighth Sunday after Trinity, in the presence of a great conflux of heathens, Mohammedans and Christians, who had a sermon preached to them both in Portuguese and Malabarick.

In October, 1707, Ziegenbalg sent to Germany a copy of "the Four Gospels done unto Malabarick after having them carefully perused according to the original," as well as several other minor translations. An Indian idol made of gold had been presented to him by some of the converts; and this he sent as a present to the king of Denmark. He continues: "For the present we are destitute of all necessary supplies for carrying on the work, being in daily expectation of the happy arrival of the ships coming from Europe. I wish heartily you would send us all sorts of authors treating upon the several parts of philosophy and especially upon the mathematics, wherein some of the pagans, as I find now, are pretty well versed. Truly we don't design to stuff anybody's brain with useless trash of Aristotle's philosophy, though perhaps it may now and then prove some

accidental help for conveying good notions to them about the substantial points of the Christian religion; true divinity being the main point we shall drive at in all our conversation with them. Should we be enabled to accomplish our design in this, there is no question but we should see a commotion in the whole Malabarian paganism; some of them being convinced already of the sottishness of their way of worship." He also asks for books on church history and on the various religions in the world, "particularly on the Mohammedan whom we frequently converse with."

Bible Translation

When Ziegenbalg and Plutschö had acquired the Portuguese and Malabarick (Tamil) languages, and were engaged in preaching the Gospel, they found that their greatest want was a translation of the Scriptures. A translation in Portuguese existed but was rare, and not to be purchased even for ready money. They secured one copy printed at Batavia, and two other missionaries who were sent out to assist them bought a second copy at the Cape of Good Hope. The New Testament in Malabarick did not exist. Ziegenbalg therefore set himself to do the necessary translation. He began the New Testament on October 17, 1708, and finished it March 21, 1711. The New Testament in Malabarick was now an accomplished fact, but they had no printing press.

When the volume of Ziegenbalg and Plutschö's letters,* from which we have already given abstracts, was published in Europe, it produced an immediate effect in Germany, Denmark and England. Many well wishers appeared and liberal contributions were given to the work.

The Society for the Propagation of Christian Knowledge resolved to give assistance by sending an impression of the New Testament in Portuguese, along with money for the support of their charity school. The Society honored Ziegenbalg and Plutschö by electing them corresponding members, and funds having been contributed for the purpose, the Society also resolved to supply the missionaries with a printing press, six hundred pounds of Roman and Italic type, and one hundred reams of paper. A printer was engaged to go with these goods to Tranquebar, and to labor there as a schoolmaster and printer: his name was Jonas Finck, a native of Silesia.

*The second part of the volume relating Ziegenbalg's work is entitled "An Account of the Progress made by some Missionaries at Tranquebar in the East Indies for the Conversion of the Heathen in Malabar; of the Methods by them taken for effecting this work; of the Obstructions they meet with; and of the Proposals which they make in order to promote it; together with some Observations relating to the Malabarian philosophy and divinity. And concerning their Bramans, Fantares and Poets: London 1718." From it these particulars are taken. F. R.

Some months later, news arrived in England that the vessel carrying the printer and the Gospels had been captured at Rio de Janeiro by a French squadron, the printer made prisoner, and the goods confiscated. Such were the perils of the time. However, a negotiation was carried out, by which the vessel was ransomed and the printer was set free along with the press and the paper; the money is not mentioned. The ship resumed her voyage, but Jonas Finck died before reaching the Cape of Good Hope. The printing press, paper and types were delivered at last to the missionaries at Tranquebar. "There happened one thing at Brazil, when the French took possession of the ship, too material to be passed over in silence. It relateth to the aforesaid 250 copies of the Gospel of St. Matthew. Undergoing now the same fate the rest of the goods did, they were seized on by the French, and upon sight of their being Portuguese books, dispersed them among the inhabitants of that country, where perhaps, under the gracious influence of heaven, they may prove helpful towards the conviction of some of those in whose hands they were left."

About November, 1712, Henry Plutschö arrived in London from India, bringing with him a Malabarian youth to be educated at Halle for the service of the mission. In the end of the same year three young men arrived in London from Halle on their way to Tranquebar to assist the missionaries, one as a schoolmaster, the other two as printers. Further gifts of paper and books were given to these young men, and the East India Company again carried the goods freight free "to the no small satisfaction of all the well wishers to the design."

When Ziegenbalg and Plutschö received the printing press, they immediately set about using it, and happily they found that in the Danish Company's service there was a man who in his younger days had learned the art of printing. The press was therefore set to work, and there was printed off a "Primer" for the use of the Portuguese school, and a specimen of the "Method of Salvation," of which some copies were sent to Europe.

Ziegenbalg gives a catalogue of "all the Malabarick manuscripts which either have been composed by the missionaries themselves or by them translated from other languages, chiefly for the use of the Malabarick church and schools." It consists of no fewer than 32 works in addition to other fourteen Portuguese books and manuscripts with which the missionaries were provided. At the end of this catalogue there are the words "May the Lord have mercy upon all Jews,

Turks, Infidels and Hereticks! And take from them all ignorance, hardness of heart and contempt of His word, and so fetch them home to His flock that they may be saved among the remnant of the true Israelites and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with the Father and the Holy Ghost, one God, world without end! Amen."

"I must needs say," writes Ziegenbalg, "that notwithstanding this people be led away by a world of errors and delusions, they nevertheless give at times so pertinent answers in matters of religion as perhaps I should have never thought on before. I remember that some of our learned in Europe have writ entire books upon 'Methods and Ways of Converting Heathens,' while they all this while argue with themselves only and fetch both the objections and the answers from their own stock. Should they come to a closer converse with the pagans and hear their shifts and evasions themselves they would not then find them so destitute of argument as we imagine. They are able to baffle now and then one proof alleged for Christianity with ten others brought in against it. It requires an experimental wisdom to convey a saving knowledge into their mind and to convince them of the folly of heathenism and of the truth of Christianity."

"The heathens have abundance of subterfuges whereby they endeavor to vindicate themselves and to frustrate the design of a missionary. If Christians find one error in the doctrine of the heathens, these will find ten in the life of the Christians. It would be infinitely better if never any Christian had been among them; for then their mind would be less prepossessed against Christianity, the free reception whereof is now stifled by many inveterate sins and customs they have all along observed among Christians."

Baptism and Persecution

He gives an account of the baptism of a Malabar poet, showing that the same methods are used now by relatives of converts to prevent their baptism as were employed 200 years ago. We shall let Ziegenbalg tell the story.

They now began to insult him everywhere. . . . His parents thought themselves more particularly obliged to confine their son to the old way of worship; and this they prosecuted awhile with much vigor and fierceness. They shut him up for three days together and left him all this while without any food . . . after this his friends and relations rushed in upon him; and because 'twas just then that one of their great heathenish festivals was to be kept, they would needs have him go to this pageantry; but they could not prevail.

Being thus everywhere exposed to the insults and menaces of his enraged countrymen, he desired leave from us to retire to some place of privacy in a house belonging

to a widow which is a member of our church . . . But he soon was found out by his parents, who with great clamor and violence breaking in upon him, told him plainly they would dispatch him with poison if he should persist any longer in a love to that new religion he was embracing; the mother having a dose of poison already prepared for effecting that black and wicked design. These threatenings not producing the desired effect, they both, father and mother, fell down at his feet, and with most endearing words endeavored now to gain by offers and promises what could not be obtained by spite and malice. Home he went with his parents, where after a long discourse with them he returned to us again accompanied by his father who, with many fair words, entreated us to discharge his son from the service of our house. To this we replied we were willing to do it if he himself did require any such thing. The young man all this while admonished the father not to fight against God. Hereupon the father quitted him with great indignation, but soon after stirred up more than two hundred Malabarians who, surrounding the young man at a convenient time, haled him into a house and by force would make him forswear the Christian faith. He said he was willing to forswear what was bad but not what was good.

Being once more got out of their clutches he would venture no more among the heathens hereafter; but most earnestly entreated us to baptize him with all convenient speed, fearing the chief of the country might combine against him and hinder him if possible from receiving this ordinance. When we saw his earnest desire for holy baptism and considering the necessity of going about it without delay we fixed a day for that purpose. We baptized him the 16th of October last.

No sooner was this over but another threatening letter was sent to the governor by some of the young man's friends. . . . They required the governor to deliver up the poet into their hands. . . . The poet himself had a letter sent him by an eminent *Black* wherein his friends did promise to make him a governor of a whole country and swear obedience to him in the presence of the Bramans provided he would return to his former religion; but then again they threatened to burn him if he should presume to reject so splendid an offer. Our governor soon after received a third letter from another of their leading men, importing he would shut up all the avenues to the town unless he made the poet return to his duty. However our governor promised to return a smart answer to these busy heathens in order to allay if possible the commotion.

The Danish missionaries managed their work with much discrimination, anticipating methods on which we are somewhat apt to pride ourselves as if we had ourselves discovered them. Thus he writes:

I must not forget to tell you that what taketh me most in this affair is the education of children in India. They are of a good and promising temper; and being not yet possessed with so many headstrong prejudices against the Christian faith, they are sooner wrought upon and mollified into a sense of the fear of God. To tell you the truth, we look upon our youth as a stock or nursery from whence in time plentiful supplies may be drawn for enriching our Malabar church with such members as will prove a glory and monument to the Christian profession.

An account is given of "a baptismal act performed by the Roman Catholics in India." It is worthy of being narrated.

In the year 1709, and particularly towards the latter end thereof, everything was very dear in this country. The

scarcity was so great that abundance of Malabarians died for want of necessities, and others were forced to sell themselves for slaves in that extremity. The Portuguese Church here being very large and populous, took hold of this opportunity and bought up a great many of this poor people for slaves, one being sold from 20 to 40 *fano* or from 8 to 16 shillings English. After they had purchased the number of fourscore heads, the Pater Vicarius appointed a solemn day for administering the baptismal act to all those souls at once. At the set day they went in one body or procession, being accompanied by some who beat the Malabar drums and others who played on the flute, these being the usual instruments the heathen make use of both at their idolatrous worship in the common pagods and in their public processions when they carry their idols about. . . . There were likewise some standards attending the procession to give the greater lustre to so solemn an act and formality.

The whole pageantry being thus mustered up, the sacrament of baptism was ministered to those ignorant wretches without as much as asking them one question about the substance of these transactions. Being sprinkled one after another they were led back in the same pompous manner; the aforesaid father ordering abundance of *cass*—a very small coin, 80 whereof make one *fano*, to be thrown among the people as they went home. And these sorry performances whereby they make daily additions to the Church of Rome, are extolled by them as extraordinary acts of devotion, and their church set out as the most flourishing of all others.

The following is the scheme containing the whole management of the Malabar children at Tranquebar:

From 6 to 7 a. m. One of the missionaries says prayers with the children and the catechumens and expounds the catechism.

From 7 to 9 are the ordinary school hours. Part of this time is also used in preparing candidates for baptism. Likewise some boys are put to knitting in cotton.

From 9 to 11 the children continue their schooling. Some catechumens, being boys or men are instructed. The women and girls are employed about knitting.

From 11 to 12 the children have dinner with such catechumens as cannot maintain themselves. Those catechumens whose relatives have deprived them of all necessities receive 15 *cass* apiece. The same is allowed them also for supper.

From 12 to 1 the children have a resting hour.

From 1 to 2 they learn to *write in the sand* according to the customs of the country; but the more advanced are taught to handle the iron tool to fit them to print on leaves. The Portuguese children knit during this hour.

From 2 to 3 children at school. "Some time is spent with instructing the slaves in Christian knowledge. They are taught distinctly by themselves." The male catechumens are knitting.

From 3 to 5 children are at school. "Some time is allowed again to the instruction of the slaves."

From 5 to 6 "the Malabarick missionary hath all the Malabarick youth, together with the catechumens before him, and goes over with them a part of the Christian religion, and thus concludes the ordinary lessons of the day."

The same is done by the Portuguese missionary in the Portuguese school where are now present catechumens, children and slaves.

From 6 to 7 some entertainment is given to the children: the masters retire with them to "the leads of the house," and histories or natural occurrences are related to them or hymns are sung, &c.

From 7 to 8 supper. After supper, prayers; and about 9 the children lay themselves down on their mats.

The Malabarick and Portuguese missionaries visit the schools every day, themselves teaching one or more hours as their other business will permit.

We endeavor to spend the whole Lord's day as nigh as possibly we can in devotion and exercises of piety.

In 1715 Ziegenbalg returned to Europe by order of the physicians. He was received by the king of Denmark; then he hurried onwards and was welcomed by Francke at Halle; his presence and his glowing appeals kindling anew the zeal of the friends of the mission.

Having married he set out again for India with his wife, traveling through Holland and England. King George I received him, and the East India Company gave him a free passage to India. The English king afterwards—in 1717—wrote to Ziegenbalg at Tranquebar a kindly and sympathetic letter.

At Tranquebar Ziegenbalg labored with untiring energy for two more years. On the 23rd of February, 1719, he died; his age was only thirty-six. The peace of God rested upon him. Suddenly he put his hands to his eyes and exclaimed "How is it so bright as if the sun shone into my face?" Then at his request they sang to him, with the accompaniment of the violin, his favorite hymn, *Jesus meine Zuversicht* (Jesus my confidence). The chords seemed to revive him, and his spirit passed away.

In 1849 Dr. Alexander Duff visited the spot. "I mounted the pulpit of Ziegenbalg's church," says Dr. Duff, "and with no ordinary emotion gazed around from the position from which Ziegenbalg and Grundler and Schwartz so often proclaimed free salvation to thousands in Tamil, German, Danish and Portuguese. At the end of the wings on either side of a plain altar, lie the mortal remains of Ziegenbalg and Grundler, two such men of brief but brilliant and immortal career, in the mighty work of Indian evangelization."

As the result of those few years of work in India—1706 to 1719—Ziegenbalg left 355 Christian converts and numerous catechumens, a native church, the complete New Testament in Tamil, a dictionary of 40,000 words, a mission seminary and the schools. "Certainly," says Dr. Duff, "he was a great missionary, considering that he was the first; inferior to none, scarcely second to any that followed him." The ancient volume which narrates his work in India ends with these words: "John XV.16. I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."

The Missionary in Times of Danger*

By J. HUDSON TAYLOR
Founder of the China Inland Mission

The occasion which called forth this letter, over forty years ago, arose out of a "time of excitement in many stations in the Yangtze Valley." The hostility was mainly against certain Roman Catholic founding institutions. "An emissary of the Roman Catholics" brought four babies to Wusueh to be taken by steamer to Kiukiang. The people, believing that the poor little things were to be killed, in their indignation, seized and murdered a Wesleyan missionary who was waiting for a steamer; they also killed a Customs House officer who tried to effect a rescue. There was fear that one of China's secret societies might make further trouble.

THE present time seems opportune for considering the course that we as missionaries should adopt in times of excitement and danger.

First, let me remind you of the importance of the command not to speak evil of dignities, but on the contrary to pray for those in authority. The rulers of this land have often a difficult path; it is not easy for them to take our part against their own people. We do well to pray that they may have courage and wisdom to act firmly and justly. Such prayers should be public as well as private. Much may depend on their finding that Christianity promotes loyalty to the powers that be, and the giving of honor to those to whom it is due.

Second, we do well to recognize that *we* are not here as representatives of Western powers, and that our duties do not correspond with theirs. *We* are here as witnesses and representatives of the Lord Jesus Christ. "As my Father hath sent me, even so send I you." Once, disciples mistakenly would have called down fire from heaven to avenge the Master Himself; but He rebuked them and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Again when the soldiers would arrest our Lord, one of His disciples drew his sword in His defense, but our Saviour said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" We may safely conclude that *our* use of any weapon

of defense, whereby another might be injured, would misrepresent our Master, whose own distinct command to His disciples was, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Third, if it would not be consistent for us to use weapons for our own defense, should we leave our stations for such places as are, or can be, defended by the officers of our respective governments? It seems to me that there are several important reasons against taking this course, unless absolutely compelled to do so.

(a) We are in our stations at God's command, and as His ambassadors, and therefore have both promise of, and claim to, His protection. Many of us have gone to places far removed from foreign protection on this very ground. Our risen Saviour has told us that all power has been committed unto Him; and that, because this is so, we are to go everywhere, reckoning His unfailing presence better defense than that which the arm of flesh can provide. We have a rare opportunity in times of danger of proving His promises for ourselves, and before our converts.

(b) We are continually encouraging our converts to brave persecution and to suffer loss for Christ's sake, and they are very apt to think that it is easy for us to speak in this way, seeing that, as far as they can tell, we are well-to-do and exposed to no danger or loss. When, then, *we* are in danger they will mark very closely our conduct, and judge for themselves how far we really believe that

Sufficient is his arm alone and our defense is sure.

What a loss it would be if any of them should think that we cared more for our property than for their souls, or relied more upon a gunboat or a band of soldiers than upon the living God! Years of teaching would not impress them as our conduct at such times may do. Moreover, their sympathy will be drawn out for us when they see us willing to suffer for the Gospel, as they so often have to do. A time of danger is a grand opportunity for being an object lesson to the native Christians.

(c) The moral effect of our action upon the

* A letter to the missionaries of the China Inland Mission in 1891. Published in *China's Millions*, April, 1932.

heathen will, to a considerable extent, be the same as upon the converts. A calm and confident demeanor will go far to disarm suspicion. The people will not be slow to observe that we are not afraid, and to conclude that we have no reason to be. But if we flee, they are sure to conclude that we are guilty of some of the charges brought against us, and will be emboldened to attack and loot or destroy our premises. Even a dog will run after you if you run away from him!

Some of the older members of our Mission have passed through more serious times of excitement than the present. We have never at such times retired from a station; and though holding the fort has not always secured us against a riot, it has often done so, and has proved abundantly fruitful in strengthening the faith of our native converts.

An objection may arise in some minds that we are directed, if persecuted in one city, to flee to another; to which we would reply that we are not to flee through fear of possible persecution. If the Lord suffers us to be driven away, as St. Paul so frequently was, the responsibility will then rest with Him; and He will surely work out His own purposes through the trial. But let us not retire from fear of loss or danger, and by so doing perhaps leave our Master's sheep just when they most need the shepherd's presence and care.

We conclude, then, that the right course, and the best policy alike, is to remain at our posts whenever this is possible. We may well rejoice that it is so, and that duty does not require the suspension of our work; for life is short, and daily people are dying without God. We have a glorious message to proclaim—

Tell it out among the people that the Lord is King—and never can we tell it so well as when our own hearts are resting and rejoicing in it in the midst of danger. At such times faces will witness unmistakably for our Master, and our Rock will be seen to be not as their rock, even our enemies being judges.

A holy joy in God is a far better protector than a revolver. The one might inspire fear and hate; the other will suggest innocence, and tend to inspire faith in us and in our message. It may not always bring deliverance—our Master was crucified and Stephen was stoned; but blessings infinitely greater than could otherwise have been achieved were the result.

There is something better than protection; but the martyr's crown is prepared for few, and such are prepared for it. To us is given the dignity of being ambassadors for the King of Kings; all His power is at all times behind us. We may therefore boldly say, "The Lord is on my side; I will not fear; what can man do unto me?"

A Testimony from the Emperor of Abyssinia

Some writers apparently regard it as their mission to prove the impracticability of any scheme of world evangelization, also to hold up to ridicule mistakes that foreign missionaries have seemed to make. Attacking foreign missions as valueless and futile has become, in certain quarters, more or less of a fad.

A view of this work from the other side comes from one whose country has been a recipient of the advantages growing out of Christian evangelizing effort. The newly crowned ruler of Abyssinia has no doubts as to the success or the value of this kind of work. He has expressed his heart-felt gratitude "for all the good that the American missions have done for us." He particularly refers to the spread of the Word of God and to the work of the medical missionaries. He mentions the help the doctors have brought to members of his own family, and to the fact that they have given "the blessing of health and strength to thousands of my poor people."

This is refreshing testimony. One could not be in better position to judge the immediate advantages of missionary work in a country than this Abyssinian monarch who is an intelligent and observing man.

The Abyssinian emperor has not only given a valuable testimony concerning the worth of foreign missions but has given evidence of the faithfulness of the missionaries who brought the Bible and a spiritual type of Christianity and the hospital to this isolated people. The workers who have gone to that field have been wise in their approach and tactful as well as faithful in their ministry.

One Hundred Years in West Africa*

By W. REGINALD WHEELER, New York
West Africa Secretary of the Presbyterian Board
of Foreign Missions

A SMALL, leather-bound volume contains the minutes of the Executive Committee of the Western Foreign Missionary Society, written by hand, and evidently by the secretary of the society, Elisha P. Swift, "the Father and Founder of our Presbyterian foreign mission work." The first entry is dated November 1, 1831; the last March 10, 1837. The minutes thus span the life of the society which was the forerunner of the Foreign Board and the first foreign Presbyterian missionary organization of the Church.

At the second meeting of the Executive Committee, held November 9, 1831, approval was given to despatch a mission that year, if possible, to Central Africa; in January, 1833, the first foreign missionary of the Church sailed for Africa, and since then there has been a steady succession of those who have followed to West African shores.

First the work was planted in Liberia, and after two generations was turned over to the native churches and to the Methodist Episcopal Board. The Presbyterian missionaries and appropriations were transferred to Cameroun and Spanish Guinea. In 1850 work was begun in the Island of Corisco; in 1865 a station was opened in Benito, Spanish Guinea, north of Corisco; in 1870 the mission took over the work of the American Board at Baraka, in French Gaboon, and in 1892 Dr. A. C. Good made an inland expedition into Cameroun, located the first inland station at Efulan and blazed the way for the establishment of the chain of stations that dot the forests of what is now Cameroun.

Today there are, in these forests, over ninety missionaries of the Presbyterian Church, with a native force of teachers and ministers of over 1,500, working with a communicant membership of over 34,000, with over 40,000 children enrolled in the schools, with hospitals and dispensaries treating 51,000 patients every year, with a printing press turning out 4,804,825 pages of Christian literature, and with an average of 118,820

people gathering every Sunday to hear the Word of God.

The cry for help goes out to the Church today in the appeal of the West Africa Mission in Cameroun:

"Our hearts are torn in our concern for the work. We tear aside the veil of our silence and speak—not for ourselves, but for the cause of the Kingdom and its coming in West Africa. The burden has grown beyond us. We shall bear it as best we can. Our spirits shall not fail while the Lord is on our side. But we believe that He wants us to speak clearly and say, 'We need men!' . . . The voice of David Livingstone is still sounding in our ears, 'Can the love of Christ not carry the missionary where the slave trade carries the slaver?' Young men and women answered then; and we believe they will answer now. We want them. We need them—now."

A word often heard in Cameroun is "*akeva*"—meaning "thank you." It is used when anyone receives a gift or a favor. Bulu Christians say in their prayers: "Akeva Zambe," "We thank Thee, O God."

During the past year this word *akeva* has been used in a new sense. The Christian Bulus heard that in America the Christians celebrated Thanksgiving and decided that they ought to have a thanksgiving in Cameroun. One chief, a Christian, said "The event for which we are most thankful is the coming of 'Nkoto' (Dr. A. C. Good), who came into our forests in 1892, bringing the words of God and releasing us from the slavery and bondage of evil through the grace and power of those words. Let us celebrate each year on October 8 the anniversary of the coming of Dr. Good into Cameroun, bringing the words of God." Thus Thanksgiving Day has been established in Cameroun and the words "Akeva Zambe" have a new significance.

In reviewing the work of the West Africa Mission for the past year we see that the service of the pioneers has borne rich fruit and the call for volunteers has been heard—for which we thank God and take courage.

* From *The Presbyterian Magazine*.

First, because this year the Christian Church in Cameroun has had the largest enrolment in its history—nearly 35,000 communicant members. The Christian constituency is larger than that for on an average 118,000 of these black Christians come each Sunday to worship God. Forty years ago there was not one native Christian in that country. These Bulu Christians overcome greater temptations and meet with greater difficulties in attaining church membership than do Christians in America. It is hard for them, so newly come up out of the superstition and savagery of their old life, to win their places in the church. One of these aspirants to church membership wrote me, when I was in Cameroun, a letter which in translation reads:

Our Father: I beg to tell you that I believed God ten times, but never went ahead. And now I have been newly written (reinstated in the inquirers' class) and I wish you to pray to God for me in this matter. I want you to remember this matter across the sea always, because it is a shame to my heart. Greetings.

Thanks be to God for these thousands of Bulu Christians who have been newly written as inquirers and church members.

In the second place we say "Akeva Zambe" for the reinforcements that have been sent to the Mission during the year. Each Mission has its particular strain that must be met. The strain of the work in Africa comes from its very success. It is the difficulty of trying to minister to thousands of Christians and those who wish to join the "Tribe of God," to the more than 40,000 pupils in the Mission schools, to the thousands

who come for treatment and care at the mission dispensaries and hospitals. The missionaries are under great strain in trying to meet the needs of these sheep of the African forest, and we know with what joy they welcome reinforcements. More than twice as many young people volunteered last year for service in Africa as the Board (on account of financial limitations and the needs of other missions) could send. But thanks be to God for the six new missionaries that reached the Mission during the year.

Finally we say "Akeva Zambe" because during this year goals have been reached and work begun that for many years have been in the hearts and prayers of the Mission. The founders of the work, 100 years ago, hoped to establish a chain of stations and out-stations along the coast to the Congo. This year the Board approved of opening an out-station at Yokoduma, 30 miles west of the Moyen Congo in the easternmost section of Cameroun, so that now a chain of stations and out-stations stretches from the coast to the Congo River Valley. Approval has also been given to enter the interior of Spanish Guinea, an old field, south of Cameroun. The Mission still owns residential property in Benito and Mr. and Mrs. McNeill have been assigned to this work.

"Akeva Zambe"—Thanks be to God for the 35,000 members of the Church in Cameroun; for the reinforcements that have joined the Mission; for the fulfillment of the hopes and dreams of the pioneers. "Akeva Zambe"—Thanks be to God Who always leadeth us in triumph in Christ if we will follow Him.



A VILLAGE WHERE THE MISSIONARIES ARE WORKING IN CAMEROUN, WEST AFRICA

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

OUR SUMMER SURVEY

While fields lie fallowing, processes essential to future growth are going on within the soil. Similarly the leisure time in summer may well be made a season of quiet assembling of plans for another year's missionary endeavor. Whether the first autumn meeting initiates a new year book or schedule (as is frequently the case), or whether it merely marks the emphasis of a fresh beginning, it should be the efflorescence of summer research and planning. Why not start the preliminaries now with

SPRING HOUSECLEANING

The great annual festival of American housewives is already upon us and the attack on the winter's debris is well under way. Let us not as Christian workers make the mistake in emphasis of restricting the attack with vacuum cleaner and paint brush to mere things, when it is more sorely needed in missionary organizations and even in pastoral methods. First there is the matter of *sorting out for the rubbish heap*. Why relegate to attic or alley the out-of-date furnishings but sacredly preserve mission-circle methods of serving up programs, recruiting the membership, handling the finances, extending missionary interest among the younger generation, etc., that are string-halt with inefficiency?

Next comes *the attack upon accumulated dust*. Why sniff about for the mildew of the basement but complacently tolerate in the missionary meeting an atmosphere that is heavy with the must of ages? Why sweep the cobwebs from the

kitchen ceiling when the program is so festooned with them that it would pass for old lace?

And again, there is the matter of *remodeling, decorating and changing the furniture*. Why freshen walls and draperies and give your family the tonic of seeing the sofa where the secretary used to be when "the way we've always done it before" is the last court of appeal in the management of your church affairs?

How about the reorganization of your household along modern efficiency lines? Are you, as minister or leader, trying to wipe out the invidious lines between "home" and "foreign," and earnestly cultivating international friendship and world-consciousness? What are you doing in your community to displace the race prejudice which is now one of the greatest obstacles to the progress of the Gospel at home and abroad?

ATTENTION PASTORS!

Are you awake to the fact that the survival of the missionary enterprise hinges upon the alacrity with which its objectives and revised plans are integrated to the problems of our perplexed world today? As was stated by B. Fay Campbell among the objectives of the Student Volunteer Conference held at Buffalo a few months ago, it is necessary

1. To see a comprehensive view of the world today with its momentous forces—social, intellectual, economic and spiritual—which everywhere condition and color human life.

2. To consider the extent to which Jesus is attracting to Himself the attention and admiration of the world and is demonstrating His unique power to bring life to individuals and to society.

3. To consider how that power is finding effective expression in the world-wide enterprise of Christian missions.

4. To discover what this enterprise must become in the immediate future and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress.

Are you reading the books that will put you in touch with down-to-date thought and administrative plans? The slack season of summer is your opportunity. Watch the columns of *Our Missionary Bookshelf* in THE REVIEW, to find what is best worth your attention. Several of these are:

"The Challenge of Change," by John M. Moore, 60 cents in paper; "Missions Matching the Hour," by Stephen J. Corey, 50 cents; "Liberating the Lay Forces of Christianity," by John R. Mott, \$2.00; "The Present-Day Summons to the World Mission of Christianity" (which Dr. Grose, editor of *Missions*, calls "a *Magnum Opus* in missionary literature"), by the same author, \$2.50; "An Unscaled Peak," by E. Stanley Jones, \$1.50; "God's World," by Cornelius H. Patton, \$2.00; "The Foreign Missionary," by Arthur J. Brown, \$2.00; "The Church and Missions," Robert E. Speer.

SCANNING STUDY BOOKS

This should be done early with a view to making the most of them in Schools of Missions during the coming season; basing programs on them in your several local organizations; having them presented at the program meetings as book reviews; promoting plans for their home reading, etc. Your Methods Editor has now in hand a number of new but well-attested

plans for their use which she will release in the near future. Watch this department for down-to-date materials and devices. See also article on "Best Books on the American Indian" (July issue).

MATERIALS AND IDEAS

This is usually possible for higher efficiency and larger results. A prime essential is the assembling, classifying and indexing of missionary materials for ready use. No; large envelopes won't do. You need a letter file of stout manila paper, opening fan-fashion and containing indexed partitions. Hearken to a secret: The Methods Editor's "sanctum" is as imaginary as the equatorial line, but like the latter, it marks a reality. A photograph of the "sanctum" would reveal a portable typewriter with a 12 x 18 letter file beside it; a neat file of denominational missionary magazines and, of course, several volumes of THE REVIEW. From sources all the way from current magazines to personal correspondence comes the provender for the hungry file. Run your eye down the indices and read: Administrative Plans; Benevolences; Budget-raising; Stewardship; Devotionals; Exercises; Dramatics; Mission Study, and so on through the alphabet to XYZ, in whose hinterland are the catalogues and year books. *Pause right here until you secure this invaluable helper.* Then keep it in neighborly proximity to a complete file of THE REVIEW in whose *Efficient Ways of Working* columns you will surely find a storehouse of suggestions worth preserving. See whether you ever thought of the way of having your committee plan a year's programs, or of the devices for activating them, that will be reported in our July issue.

VALUES OF JUNE BRIDES

Delightful variety is afforded by announcing a Bridal Meeting,

the invitations to which may be post cards with pictures of brides or bridal bouquets pasted on them. Have the devotional service on "Broinery Work," as befits thoughts of hope chests and new homes. Then introduce costumed brides from Japan, China, India, etc., each impersonator telling her own story. As a climax serve a bride's cake made like a huge Jack Horner Pie—an imitation pie in a deep pan with a brown paper over the top for a crust, strings, protruding through slits in this crust, being pulled simultaneously, releasing slips of paper tied on their inner ends, each slip bearing a suitable fact to be read by its recipient. These facts may well bear on the ministrations of Christian missionaries to the ignorance and suffering of women in non-Christian lands. At the close serve appropriate refreshments—orangeade and bits of cake tied up in white paper with narrow ribbon.*

Mrs. D. G. Dunkin, of the Baptist Church at Warsaw, Indiana, writes:

Several of our members represented brides from other countries and told of marriage customs, in some cases describing their own weddings. The devotional, based on the parable of the Ten Virgins, was entitled "Prepared Wedding Guests." The roll call response consisted of verses of Scripture concerning love, the Church the Bride of Christ, husbands loving their wives as Christ has loved the Church, etc. Following the program an imitation wedding cake was passed around from which were drawn pink ribbon bows to whose ends were tied slips of paper containing facts about the lot of women in less favored lands. The unusual attendance at this meeting was due in a large measure to the poster displayed in the vestibule two weeks previously—a sheet of pink and white mottled cardboard bordered with roses cut from flower catalogues, the announcement in the center reading: "June Brides from Other Lands Will Greet You"—Followed by announcement of time and place.

HOW TO MAKE THE COSTUMES

Inexpensive bridal costumes may be improvised, bearing in mind that instead of a single standardized style in a given country, there may be considerable variation due to caste or station, and also that American features are rapidly being adopted in all coun-

tries, especially in the matter of the bridal veil.

Philippines: All-American costume as likely as not. Otherwise, a long, slightly flared skirt not over a yard wide, tapered in at hips; long, square-cut train looped up and tucked into waistband at one side; a gauzy, wiry-cloth jacket (over embroidered undergarment) with low neck and elbow sleeves; diaphanous neckerchief folded three-cornered, brought loosely around shoulders and crossed over bust. Dainty colors with elaborate embroidery (which may be cut-out flowers, etc., applied on swiss or cheesecloth). Always a veil.

Chinese: Narrow red skirt (sometimes loose trousers instead); red, richly-embroidered jacket; either modern veil on head or more ancient head-dress consisting of wire frame shaped somewhat like a crown and strung with pearls, dangling ornaments of same over face. Sandals or slippers.

Assamese: Straight cloth skirt about two yards wide, not gathered at waist but folded over at middle of front and pinned securely. Over this is wound a long mekla or scarf, brought first rather snugly around the abdomen, then up around the bust, the end thrown gracefully over the shoulder. Shawl about four yards long brought loosely around head so as to fall together over face when necessary, then allowed to fall down and be caught up gracefully over arms, right end thrown over opposite shoulder. All cloth of gay colors with elaborate embroidery on margin (may be gimp basted on). Foundation undergarment worn by Christians. Sandals or bare feet.

India: Bright, embroidered, loose jacket coming below bust or to waist; long sari or sash (wide strip of beautiful cloth) brought around body to form skirt, with upper margins tied together in front and cloth bunched at center of front and back to afford fullness; then wound loosely around bust and up over head so as to drop over face when desired; end thrown over shoulder. Underskirt worn by Christians, and veil likely to replace head-folds of sari.

Japan: Elaborate head-dress—silver hair-pins at temples, tortoise-shell elsewhere; pieces of gold, silver, red and white paper used conspicuously to decorate hair; thin, pinkish silk cloth over forehead as "horn-concealer," symbolizing meek, docile disposition. Foundation undergarment of white, over that one of crimson, and over all voluminous, kimono-type drapery of beautifully embroidered crimson silk. Heavy-fabric, white girdle with gilt cord around it, silver vanity case dangling from girdle. The bridal robe is patterned with waves (typifying peace) and storks or tortoises standing for serenity and repose. Fan with lacquered frame and crimson tassel.

* Adapted from *The Star in the East*.

THE FLORIDA CHAIN

During the past winter a Chain of Missionary Assemblies was stretched across Florida. One who attended them called these assemblies the most remarkable series of meetings he had ever known. Dr. Robert E. Speer suggests that the plan might well be followed in other states. We have therefore asked Mrs. Henry W. Peabody, the Advisory Chairman, to describe how the Assemblies were planned for and promoted, in order that others may carry out similar plans elsewhere.

The Florida Chain of Missionary Assemblies was suggested by the fact that two Schools of Missions were meeting in the state, one having been started in DeLand seventeen years ago and another in St. Petersburg twelve years ago. It seemed a pity not to extend the blessing of such schools throughout the state and the nation, since people from thirty or forty states were registered at the two schools. Speakers from the north and from the mission fields who came to bring the great missionary message were easily persuaded to extend their services to other centers.

Florida, with winter visitors from every section of the country, offers a great field for this experiment, but many have inquired whether it might not be tried in other sections. In Florida, local committees are organized in eight centers, and visitors with leisure welcome relief from idleness and sports and register for the popular Assemblies.

It seemed important to reach out to the uninformed and those who might be prejudiced against foreign missions. A great majority readily acknowledge the need and value of home missions, and this branch of the work has not been neglected in the Assemblies. Strong presentations have been made of the work in the mountains and among our American Indians, through vital speakers.

It was especially important to find someone who could undertake the planning and direction of these Assemblies; also an Advisory Committee on which would be outstanding missionary leaders. A State Chairman was secured to carry on the lines of work essential to efficient organization of local centers; the rapid tour from city to city; the careful attention to finances; the program and publicity. Florida was fortunate in having exactly the right leader for this in Miss B. Louise Woodford, of St. Petersburg, Florida.

From the first session the Assemblies have been a success; all expenses were met; exceptional programs were presented with lectures on the study books for the year. The program also included Bible study, prayer services, and, this year, a "spiritual clinic." Great missionary addresses have reached over 150,000 people. The registration card admitted to all sessions; evening and Sunday sessions were free and offerings were taken. The small registration fee of fifty cents and a dollar, according to the length of the Assembly (from two to six days) covered expenses. No appeals were made for funds. The general appeal was to build up the work of Christ through the great mission boards, which are suffering in these days of depression.

It was difficult to find churches large enough to accommodate the crowds. It was said that the working of the Holy Spirit was plainly manifest "on the Florida Road" during these days of intensive prayer and study. In several of the places it was suggested that if the team could remain for another week the evangelistic fires would begin to burn as of old. The objectives of the Assemblies reveal their reliance upon the Source of Power. These may be stated briefly:

1. To set against gross materialism and paganism in this land the simplicity and spirituality of the message of our Lord Jesus Christ.

2. To strengthen the church for a fresh start on the old road heavenward "according to the Scriptures."

3. To present the international program called "Foreign Missions" which originated in the heart of God, for all nations which are "without God and without hope."

4. To declare again His full message and to show results which prove the truth and power of the Cross of Christ today; to change the hearts and desires of men.

In addition to the general Assemblies there were also missionary addresses at the high schools, colleges, out-of-door forums, men's clubs of various kinds, women's clubs, Chambers of Commerce and other groups that do not often listen to addresses on such subjects.

The local daily papers gave remarkable attention to the Assemblies, often featuring announcements, addresses and pictures on the front page.

An idea of the character and worth of the programs may be gained by a mention of a few of the program features. Dr. Robert E. Speer, who had never before visited Florida, was welcomed in every center by great audiences eager to hear his marvellous message. Mrs. F. I. Johnson taught the book on China with an effectiveness born of her recent trip around the world. Missionaries who brought vivid pictures from their fields at home and abroad reached the hearts of their hearers through their own experiences in proof of the power of the Gospel.

Great groups of young people gathered in every center to listen to these speakers. Lunches were given; homes were opened; men on the street and in the press spoke of the value of this international Christian demonstration.

Not least in spiritual potentialities were the "spiritual clinics" held each day in connection with the Assemblies, which brought together for prayer and discussion larger groups than were found at the morning prayer services. Here all took part in prayer and discussion concerning the maladies which affect the work of the Church

today:—pernicious anemia that can be cured only by blood transfusion; contagious diseases of youth contracted through dangerous germs in literature and moving pictures; heart failures, sleeping sickness and partial blindness.

The question was often asked in the Assemblies, "Why cannot this be done in other states?" While Florida, with its large group of winter visitors, offers a maximum opportunity, we believe a great work might be accomplished in groups of states organized along similar lines. For instance, a call has come from Ohio, Kentucky and Tennessee, which might extend to West Virginia, Virginia and Georgia. If the boards will send their best missionary speakers, as they have done for Florida, to make a comprehensive world program, there will be a demonstration of "the Church on the March" which will go far toward solving the perplexing problems of the world today.

PLANS FOR JUNIORS

By LELIA B. TAYLOR

Bureau Secretary for the Methodist Woman's Home Missionary Society

There is something friendly about an invitation. Let the children make invitations at the close of a meeting, or have several of them make invitations at home. Give each child three invitations to deliver, as they get to know each other better through the visit. There are good devices for holiday, church day, study text or regular monthly invitations. If using the study text as a basis, be sure to plan all at the same time, for serial value, though the plans are to be activated later. Umbrellas are good for April, blossoms for May, etc. A card cut in the shape of your particular state or county furnishes a good device for fixation in the junior's mind. If you are studying race groups,

a cut-out invitation, crayoned like the homes that group lives in may be made from brown paper.

If a poster is used, make sure it is complete with details of time, place, purpose, attractive design, etc., as well as "You are invited."

When supplies are to be contributed, instead of each child bringing one small gift, have a box made to represent the article of larger gift—say a clock for school or mission. Then each child may place a coin in the box. If for Christmas gifts, a summer tree on the lawn may be decorated and gifts tied on, the accompanying meeting being held out doors near this tree. Have the children write personal notes to go with all the articles in boxes for mission centers.

Let the children whose birthdays fall in a month be responsible for the program of that month. If there should be too many for one month, let them choose the month on which they prefer to help. And be sure the juniors care for the treat—very simple but suggestive of the particular month.

Have children make a scrap book for each year's study, and teach them to have missionary eyes as they look through magazines. If you get too much material, make two books, sending one to the mission under consideration. Make villages suitable for the group you are studying, asking the children to help at each meeting, so they will be furnished with activity and participation.

Have the juniors take care of the meetings. They should serve in offices and on committees; but all must submit their plans to the adult leader before the meeting.

Act the parts of the missionary stories to make them real.

Make sure each child has at least one part on the program in each year. A governed playtime at the close of a meeting, nationality games and some new

game for every meeting help to keep the sessions interesting. If a group is too large to have all its members playing the same game, appoint several children as sub-leaders for a variety of games.

Above everything, don't lose sight of your missionary goal, nor allow anything to take the place of your missionary instruction.

A TEMPERANCE PAGEANT

Requests have come at different times from a number of people for dramatic material through which women's missionary societies and laymen's organizations within the church may present temperance as a part of the world-wide missionary task. Two prominent leaders have specifically asked for the publication of a splendid pageant by Mrs. Middlebrook, Civics Chairman of the Woman's Baptist Mission Society in Southern California.

In this presentation, the part of the minister is taken by an impersonator of Columbia; of the groom by "Patriotic Citizen"; of the bride by "Miss Eighteenth Amendment"; the flower girl by "Young America"; the ring or ballot bearer, "My Vote"; the policeman, "Law Enforcement"; the uninvited guest, "John Barleycorn," etc., there being also the parents of the bride, and, as guests, Church, School, Labor, Capital, Home, Next Generation, Army, Navy, Color-Bearer, Legislation and Nineteenth Amendment. The pageant is forceful, highly devotional and truly dramatic. Those who have seen it declare it one of the best missionary-temperance presentations which has yet appeared, and one more likely to attract the attention of the luke-warm or uninterested than would sermon or address.

The pageant, called "The Patriotic Wedding," with full directions for its staging, may be obtained from L. R. Middlebrook, 2744 Columbia Street, San Diego, California. Price 30 cents per single copy.

Women's Home and Foreign Bulletin

ANNE SEESHOLTZ, 105 EAST TWENTY-SECOND 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

CHRISTIANITY AND EDUCATION IN CHINA

CAN THE CRISIS BE MET?

Can the alleged conflict between science and religion be demonstrated as unwarranted by the facts? Can we prove that the modern sciences can be thoroughly taught, students trained to do their own thinking in scientific fashion, research advanced, the fact-finding attitude of mind developed in brilliant young Chinese men and women—and all this by Christian teachers in a Christian environment and so as to result in justifying and strengthening the religious spirit in the youth of China?

This done, the tremendous influence upon the direction of China's future development cannot be over-estimated. This not done, the sequel will be calamitous.

YENCHING UNIVERSITY IS TO BE THE TEST

The natural sciences are more highly developed at Yenching University than at any other Christian institution in China. It has an able faculty in this group of subjects and a splendid body of students, many of these being post-graduates. The test of the adequate teaching of science and scientific research in a Christian environment is proceeding at Yenching to the satisfaction of all who believe that the spiritual life can embrace all aspects of life—including scientific study and research.

But a catastrophe threatens this experiment.

As so often happens, the catastrophe threatens solely from the side of financial support.

THE IMPERATIVE OF THE MOMENT

The teaching of the natural and physical sciences at Yenching is dependent upon the income from a very small endowment fund and annual grants from two trust funds. One of these grants expires June 30, 1932. If the University can secure before that time \$500,000, as a partial endowment of the physical sciences, an additional \$500,000 is offered to match this gift. The income from the \$1,000,000 is absolutely essential to enable the University to meet the budget of the physical sciences. Without this income the whole division of the sciences will be without the means of support and must collapse.

More than a year has passed since this conditional offer was made. Adverse financial conditions in America have prevented the University from meeting the condition. It must be met in full by June 30, 1932. The decision between a completely victorious demonstration—the teaching of the physical sciences within the encompassing spiritual ideals of a great Christian University on the one hand—and the failure of such a demonstration, with the resulting apparent defeat of the Christian ideal and all the consequences of such a defeat in present-day China, rests upon the question whether friends will provide it with \$250,000 before June 30, 1932, and another \$250,000 shortly thereafter.

But pledges must be secured in the next few months. Assurances must be given to teachers and students that the University will not fail them after the session 1931-32. Otherwise unrest and uneasiness

disturbs the whole life of the institution. Some of its ablest teachers will feel obliged to accept tempting offers they have hitherto refused. The situation demands prompt action.

We have emphasized above, as central in all our thinking about Yenching, the bearing of this problem upon the cause of Christianity. Need we emphasize other vital aspects of the question? Yenching, for instance, is training young men and women in the pre-medical sciences. It is one of the principal centers where those are trained, who, after later thorough medical education, are to become the leaders in the medical profession and in meeting the problems of public health for China. From a purely humanitarian point of view it would be disastrous to permit a failure in the division of the physical sciences of the University. But from another point of view, also, this would be a human disaster. Scientists must be trained to be the vanguard in the economic rehabilitation of China. Modern industry depends fundamentally upon scientific research and technique. Nowhere else are men and women being trained with equal thoroughness within a Christian environment to constitute this scientific vanguard in the industrial revival of China.

This is a challenge to every Christian man and woman of means who believes in the world-wide compass of the Christian view of life and in the supreme importance of having this Christian view demonstrated in China.

Will you consider yourself one of those prepared to aid in meeting this challenge?

MIGRANTS "IN OYSTERS"

Adapted from Report by
Helen Hunter

Darkness had begun to settle over the little oyster community at Shell Pile—so named because of great piles of oyster shells saved for planting in oyster beds later in the season. All the oysters were shucked for that day and soon the revival services would start. As we stopped in front of the church, just a few feet from the rows of shacks, we could hear strains of music in the distance. They drew nearer and nearer and then out of the darkness emerged a great "praying band"—men, women and children—swinging up the road toward the church, and as they drew nearer their chanting grew louder and louder—

What are they doing in Heaven today
Where sin and sorrow are all passed
away

And joy flows like a river they say
Oh, what are they doing today?
Just a little while to stay here,
Just a little while to wait,
Just a little while to labor
Sweeping through the pearly gates.

A primitive group of folk were those migrants we found "in oysters," not only in their form of worship but in their whole manner of living. There was the same picture of undernourished, uncared-for little children in cluttered, crowded, unclean shelters, typical of migrant camps. Some 1,000 Negro migrants had settled for the oyster season in these two and three-room shacks built on posts in the marshy lands that the water might not soak through the poorly-laid floors. Seldom was a shack the home of

only the immediate family, but always there were aunts, uncles and cousins who lived there too.

In this little community the migrants operated four pool-rooms, four barber shops, two restaurants and two tailor shops. We learned that all the migrants are from Maryland, the largest group from Crisfield, others from Cambridge, Marion Station and Fairmont. Some of the families had been at our center at Houston, Delaware. About two-thirds claimed to live in Port Norris the year around; they pick crabs, do domestic work, berry picking and farming. The others work at their homes for a season and then "follow the crops" elsewhere.

During oyster season many of the men "go up the bay" for clams, crabs and oysters and the remaining number, with the women, work in the shucking houses. They were paid thirty cents per gallon, ten quarts equalling one gallon. The first gallon each week was given to the employer for payment of carrier. When an order was received, employees had to work night and day until it was complete. A good shucker could make six dollars and above daily. There were six oyster houses, one "across the river," one on the "Peak of the Moon," one at "Bival," and three on Shell Pile. All were independent companies.

We registered fifty-six children under the age of six years. Later we discovered three more. Of one hundred and thirty-nine school-age children only seventy-four were registered in the two-room public school for the migrants and twelve in the local junior and senior high school. Many reasons were given. The two-room school was crowded; parents were not co-operative; and because the migrant is not a taxpayer, until recently he was obliged to pay small tuition fees monthly for each child attending school and so many were kept at home "to mind" younger brothers and sisters, while parents worked.

THE PRAYER OF EARTH TODAY

Thou God of Nations:

Hear the prayer of earth today and

Even as we bow, do Thou in wisdom answer, Lord.

Disarmament is on our lips,

Is in our hearts, yea, burneth in the soul of man:

Send to us Gabriel—send Thou the hosts of heaven

Among mankind . . . Yea, come Thyself and dwell with us.

Right Thou the wrongs that men have failed to right . . .

Might hath so many seasons been enthroned,

And arrogance hath ridden on the winds

More subtle to embroil than might . . .

Each humankind a brotherhood could know, and

Nations oft in kindliness conferring

Today could bring the reign of "Peace on Earth" foretold.

Conquer, O Lord, our evil with Thy good . . .

O'erwhelm earth's bedlam with Thy "Peace be still,"

Nor spare the chastening rod of Thine afflictions,

Formed for erring sons of earth. Yet, as we humbly pray,
forgive,

Endow with noblest Wisdom earthly courts,

Right then shall rule supreme with Mercy guiding . . .

Enlighten, even as Thou spreadest light o'er all the earth . . .

Now, here, among Thine oft-offending creatures, O Thou great

Creator of the Universe, exalted uppermost in human hearts,

Enthroned the Prince of Peace, to reign supreme for evermore!

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Some three years ago this group of Negro migrants near Bivalve and Port Norris, New Jersey was discovered. At that time men on the oyster ships, when asked who did the shucking and where they came from, replied, "Oh, when tomatoes are done in Delaware and Maryland, we send our trucks down there and bring 'em up here for oysters." Never had we forgotten this but when budgets were made year by year there never was money to make a beginning in this field. Then last January a young Negro woman, Miss Helen Hunter, who has worked so effectively at the migrant center in Houston, Delaware, chanced to stop in the Council office. She needed a job. At once this field among the oyster migrants flashed across our minds. But there was no money. Then we remembered a special unemployment fund. Could this fund serve a double purpose, provide a job and start a migrant project? Those administering the fund saw the great possibilities and the first week of February the worker arrived at Shell Pile. A survey of the situation was our plan at first but deep down in her heart Miss Hunter had hoped to make the beginnings of a center. Soon Mr. Johns, the pastor of the Negro Methodist Episcopal Church, Shell Pile, grasped the situation and he said, "Oh, I visited the center at Hurlock and we must have a center like that for these children 'in oysters'." With him we visited the families in the shacks and were heartily welcomed as friends of Mr. Johns; then to his church, and plans for the center were under way. There were several rooms on the second floor of his church which he said could be converted into a center. The cooperation of the African Methodist Episcopal, Methodist Episcopal and Baptist groups in Port Norris, Bridgeton, Vineland and neighboring towns brought opportunities for presenting the needs of this field at local and district meetings.

Special offerings were taken; all kinds of supplies were promised. Babies' baskets, cups and bowls, spoons, babies' bottles and the like were transferred from the cranberry center at Whitesbog, New Jersey to Shell Pile for the oyster season. Still children's chairs were needed. The ingenious Mr. Johns made a few out of orange crates but more chairs were necessary and a good friend in Vineland heard of the need and offered a number of children's chairs and tables which had been rescued from a church fire. The cook stove which had lost its two front legs and leaned on a tree trunk was a warm friend on those blustery days when the little building literally swayed and rocked with the winds. So wild were the winds and so strong was the rocking that the children played they were on board a boat.

Groups and individuals in Bridgeton, New Jersey, collected various supplies. In Port Norris, the Board of Health cooperated through the County Nurse; the Baptist and Methodist churches helped materially. Along with all the cooperation there was an attitude of indifference and hopelessness toward these migrant folk. They were considered a hopelessly bad, blood-thirsty, drunken and lawless group, but the perseverance, faith and vision of Miss Hunter, Mr. Johns and Mr. Smith, the African Methodist Episcopal pastor, conquered. From a small and difficult beginning the center developed. At the close of the first day Miss Hunter knew her family would soon grow for Theodore, just four, announced, "We is going to stay all night with you." More and more children came. The attitude toward the migrants began to change. One storekeeper was amazed at the difference in the manners of the children when they came to buy. Miss Hunter writes:

So very many, many events of interest, I wish I could tell you all. A big day among others when a pretty white bunny came to visit us. We put him in a baby basket and put netting

over him. Helen fed him cabbage leaves; Lemuel gave him water to drink; Mary gave him an apple. He hopped around the floor and seemed very happy, though at first a little frightened. We put him in another room while we played games. As we sat in a circle and sang songs, Mary suggested that we bring in Bunny so he could hear us when we got on our knees and said, "Thank you, Heavenly Father, for our bunny."

We learned to play without fighting and cheating, and to share our toys with one another.

We hated to have our nursery school close and said we hoped it would open in September and never close again.

A TRIP TO VELLORE

By a Recent Visitor

It had been from the first the goal of our world tour. We had seen many interesting sights on the way. We had been proud of Uncle Sam when on the Steamer President Hoover, the largest passenger ship ever built in the United States, we sailed through the Panama Canal, the biggest canal ever built anywhere. We had seen with delight the beauty of the mountain places in Japan. We had seen with sympathy the tragedy and the misery of the flooded district in China. We had seen over and over with joy the ministry of mission stations of many churches—Congregational, Presbyterian, Methodist, Baptist, Reformed. But this in Vellore was what we came especially to see. We looked on the memorial there of one dear to us; we saw that memorial bed ministering to a heroic Indian mother with a baby in a wicker basket at its foot; we heard how that young mother had walked in the very throes of travail, mile after mile, hour after hour, to the hospital where the birth, which could not come naturally, might be received by instrumental treatment. The beauty of the informal welcoming service given by the pupils of the Medical and Nursing Schools, the garlands hung on our necks, the brightness and smiles and laughter that surrounded us were for her sake, but came to us all.

We spent a morning examining carefully the splendid equipment of the enlarged Medical College just outside the city, which is already so far finished that its outer appearance is very nearly what it will be in full completion, and its internal arrangements are also made clear. The magnificent site, at the base of two great hills, looks for miles over coconut groves and rice fields far into the rich valleys and on to the impressive mountains of southern India spreading before us in a beauty and grandeur that will stir the hearts of generations of future students.

We were taken by Dr. Ida S. Scudder herself with other American and Indian physicians and nurses into the very heart of the present ministry of Vellore to the misery, poverty and disease which so abound in the crowded, muddled Indian villages. This work has developed into a combination of ambulance and dispensary service with personal and Gospel ministry. There are five different routes into the country district in which this work is carried on. It requires a carefully coordinated and administered organization.

Our caravan set out in three sections. At 6:30 A.M. a young American doctor with an Indian nurse started for the farthest outpost station some twenty miles away. Here the greatest aggregation of patients must be prescribed for and prepared for the ambulance. At 7:30 the ambulance started with an Indian doctor and a member of the senior class of the college and a Bible woman, prepared to stop at previously designated stations along the way for such patients as might have gathered there. With the ambulance was a full supply of ordinary drugs and two compounders trained in the College School of Pharmacy. At 9 o'clock Dr. Scudder and our party started, planning to overtake the ambulance at some of its stops along the way. This we did at the first small village, where we

found the bus surrounded by forty or fifty patients, the doctor examining each one carefully, giving prescriptions to be filled by the druggists, or instructing relatives in cases of severe illness to have the patient at the roadside and ready to be taken to the hospital that evening on the return of the ambulance. It was a goodly sight to see the pretty, alert, young Tamil doctor, with a yellow flower in her black hair, examining, prescribing, counseling; to see the Bible woman talking to the company who were waiting their turn with the doctor; to see the readiness of the car with its let-down operating table, its mats and pillows, its packed drugged shelves, prepared either for regular work or for emergency operation. We left it still serving as we went on to the dispensary out-station.

This we reached about 10:30 and found a multitude waiting, 500 to 600 people then and others coming, so that at the end of the day 983 had been cared for, perhaps 600 of them being lepers craving the injection of the oil which soothes, stays and sometimes cures the terrible disease. They came from fifteen, twenty, and even thirty miles away. Some had started the day before and spent the night on the road or sleeping on the ground at the station. Throngs came from the little grass huts of the village itself. Bullocks and bullock carts mingled promiscuously with the crowd there gathered. They brought men, women and children with terrible sores or diseased eyes or serious sickness. The pressure for attention was such that a two-room cabin had been prepared. At one window the prescribing physician sat while the throngs clamored and crowded upon it. At the other, the helper gave injections to the lepers as fast as the need of such was indicated by the prescribing doctor. Here, too, during the long tedious waiting a Bible woman and the local missionary went through the crowds greet-

ing, advising, comforting or preaching to little companies who were glad enough to have some distraction. It was a day never to be forgotten.

It was an heroic ordeal of labor, patience and weariness for the doctors and nurses. How gently they examined, one by one, all kinds of physical misery that passed before them, did various operations, instructed parents in the care of children; and all the time facing through the grating, while the oil and instruments and disinfectants were being prepared, this struggling, clamoring army of lepers stretched out their arms, shouted and pushed to be given a place at the operating window. The stoic calm with which these lepers bore the painful thrust of the finger-long injection needle, the suppressed groan if it hurt too much, the women and little children among them, are sights and sounds never to be forgotten.

It seemed like a direct transplanting of the Spirit and Power of Christ in its exact repetition as these scarred, disfigured multitudes reached out their arms in petition, and the good physician touched them freely, fearlessly as Christ did, and said, "Be thou clean," and they were clean, or began to be so. It was a day long to be remembered.

AIDS TO STUDY

Those groups studying the American Indian during this year will be glad to know that programs and leaflets are available from the office of the Council of Women for Home Missions. These pertain to the interests and problems of the Indian boys and girls in the non-reservation Government Indian Boarding Schools and how they are being met by the Religious Work Directors who are placed in these schools by home mission boards through the Home Missions Council and Council of Women for Home Missions.

Photographs and snapshots depicting young Indians in the schools and on the reservations will be loaned upon request.

CONFERENCES AND SCHOOLS of MISSIONS

These interdenominational conferences and schools of missions which will be held in various parts of the country during the summer and fall months of 1932 are places of opportunity to those who would equip themselves for leadership in local church groups, and are, as well, sources of inspiration and Christian fellowship.

JUNE-JULY

- Minneapolis-St. Paul, Minn.*—June 1-5.
Mrs. J. R. Leavitt, 1693 Ashland Ave., St. Paul, Minn.
- Winona Lake, Ind.*—June 22-28.
Mrs. Frank Jensen, 1114 W. 81st St., Chicago, Ill.
- Boulder, Colo.*—June 24-31.
Mrs. J. Roy Smith, 1045 S. University Boulevard, Denver, Colo.
- Lake Geneva, Wis.*—June 27-July 4.
Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill.
- Wilson College, Chambersburg, Pa.*
June 28-July 6.
Miss Martha C. Hartman, 400 S. 45th St., W., Philadelphia, Pa.
- ¹*Blue Ridge, N. C.*—June 28-July 6.
Dr. W. Knighton Bloom, 933 Woodward Bldg., Washington, D. C.
- ¹*Silver Bay, Lake George, N. Y.*—June 28-July 8.
Rev. Walter Getty, 150 Fifth Ave., New York, N. Y.
- Mt. Hermon, Calif.*—July 2-9.
Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, Cal.
- Northfield, Mass. (home)*—July 5-12.
Mrs. Virgil B. Sease, Parlin, N. J.
- ¹*Asilomar, Calif.*—July 5-15.
Mrs. R. W. Blosser, 222 Moncada Way, San Francisco, Calif.
- Bethesda, Ohio*—July 11-15.
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
- Northfield, Mass. (foreign)*—July 12-20.
Dr. Emily J. Werner, 235 E. 49th St., New York, N. Y.
- ¹*Seabeck, Wash.*—July 26-August 5.
Rev. Fred Grey, 6 and University, Seattle, Wash.
- ### AUGUST
- Mountain Lake Park, Md.*—July 30 to August 5.
Mrs. Richard Hall, 420 Walnut Ave., Fairmont, W. Va.
- Kerrville, Texas*—August 10-17.
Mrs. George A. Sprague, 319 E. 12th St., Dallas, Texas.
- ²*Chautauqua, N. Y. (home)*—August 14-19.
Mrs. Orrin R. Judd, 105 E. 22nd St., New York, N. Y.

³*Chautauqua, N. Y. (foreign)*—August 21-27.
Mrs. Randall Widrig, Chautauqua, N. Y.

SEPTEMBER-OCTOBER

- Dallas, Texas*—September 25-October 3.
Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.
- Dallas, Texas (Negro)*—October 2-October 7.
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
- Houston, Texas*—October 12-16.
Mrs. W. E. Ferguson, 1519 Hawthorne, Houston, Texas.
- Washington, D. C.*—October 26-27.
Mrs. William L. Darby, 123 The Ontario, Washington, D. C.
- Baltimore, Md.*—October 27-28.
Mrs. C. Newton Kidd, 3231 Vickers Rd., Baltimore, Md.

NOVEMBER

- Warren, Ohio*—November 3-4.
Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

The dates and chairmen for the Florida Chain of Missionary Assemblies to be held in the winter of 1933 will appear in a later issue.

QUALIFICATIONS OF A MISSIONARY

An ideal missionary is a man of God and a man of humanity. He has that personal contact with reality which gives an inalienable sense of security and power and that affectionate regard for his fellows that leads him to sense their needs and pour himself out to meet them.

His mind is not static, for it constantly receives the progressive revelation of the Spirit. "Status quo" to him is as abhorrent as it is to nature. He realizes that the door to the Kingdom of God is not so low that he must decapitate himself to enter it, and that it is as important to grow intellectually as to grow spiritually.

He keeps himself sensitive to the spirit of the age that he may interpret to it the Spirit of Eternity. His hatred of sham and his passion for righteousness are tempered by his tolerant Christian love.

¹Conducted by Missionary Education Movement.

²Conducted by Council of Women for Home Missions.

³Conducted by Federation of Woman's Boards of Foreign Missions.

He goes not forth to proclaim a theory or creed, but to share a divine quest. He would be no man's conscience but the companion of every man who has the upward look.

He carries the cross of the world's sin and need which Christ laid upon him, and he budgets himself against it. His body, his mind, his inner life, his heart of love, as well as his money, are all coordinated for efficient and abundant living. He will spend no more on himself than is necessary for health and efficiency and he will spend no less, unless limited by his resources, than is essential to his greatest service. His recreation and his culture, mental and spiritual, are all budgeted toward the coming of the Kingdom of God on earth.

Every follower of Christ is, by definition, a missionary.

HARRY MIDKIFF.

Spread the Light! Spread the Light!
Till earth's remotest bound has heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide for ever to the light.
Spread the Light!

—JOHN OXENHAM.

LET US HAVE PEACE

The earth is weary of our foolish wars;
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings
Beneath the astonished stars.
April by April laden with beauty comes,
Autumn by Autumn turns our toil to gain,
But, hand at sword-hilt, still we start and strain
To catch the beat of drums.
With life so fair and all too short a lease
Upon our special star! Nay, love and trust,
Not blood and thunder, shall redeem our dust.
Let us have peace!

—NANCY BYRD TURNER.

Our World-wide Outlook

A Missionary Newspaper of Current Events

AFRICA

Moslem Opposition in Egypt

As the result of a young Moslem being brought to Christ and baptized, strong opposition to missionary work in Egypt has been shown in the native newspapers. In an appeal to "Brother Moslems" in one newspaper the Rector of Al-Azhar University declares that he received "many complaints against the acts of certain missionaries who attack Islam in Egypt, the crown of Moslem countries, whose official religion is Islam." *Al Siyassan* and other publications called upon the Government to prohibit students from attending Christian schools, and appealed to Egyptian parents to keep their children away from foreign schools of every kind. The claim was made that the young man was converted under hypnotic influence. The question is raised as to what measures are to be taken "to prevent missionaries inducing young Moslem men to abandon their religion."

The New Generation in Egypt

The best students do not, as a rule, come from the homes of rich pashas and beys in Egypt. But these young men are bound to occupy places of influence. From this point of view, it is worthwhile for them to receive their training under Christian influences, even though they may not become Christians.

A young former student of the American University of Cairo, whose name is Mohammed Jesus, was a Moslem who left the University several years ago. He was a good fellow but was most unsuccessful from the scholastic standpoint. Today, he and his brother are in charge of a large estate in the Delta and are responsible not only for running the estate, but for the welfare of

the entire family—14 sisters, several brothers, and in cousin relations, 350 children under 7 years of age.

Last May, Mohammed was married to a graduate of the American Girls' College in Cairo.

In Spite of Cuts

Most departments of the Presbyterian Missions in the Congo have suffered a 50% cut in appropriations. Private contributions of missionaries, largely out of their own salaries, and the generosity of some native friends have averted much of the injury. One native young man wrote to a Luebo missionary, saying: "I have heard that your funds have been greatly cut. My salary this month was 1400 francs (\$56). I am sending you 1000 francs and reserve 400 for my living expenses." While this is an exceptional case, the spirit has been remarkably good. The general plea is "Cut out things, but not people." Since a union of mission institutions might make it possible to maintain a centralized work, an effort has been made to combine Bulape Bible School with the Morrison Bible School at Mutoto, and eight students volunteered to go with their families to Mutoto. Others have followed, and the students from Bakuba at the Morrison Bible School are among the outstanding men. This school continues to overflow with students, and the crowded housing conditions are not yet relieved. There are 250 men enrolled in the regular Bible training department, with 234 women, most of them wives of these men, receiving training in the Women's Department.

Church Attendance Grows

More people are going to church in West Africa than ever before, according to the annual

report of the West Africa Presbyterian Mission. Average Sunday morning attendance at the fifty-four organized churches totals 112,000. Of these, 91,485 are professing Christians. Twenty-five churches are entirely self-supporting. A new brick church is under construction at Elat to seat a congregation of 3,000. Forty chiefs in the Yao-unde district are ready to build houses and chapels for teachers as soon as more missionaries are available.

Methodist Leper Work

The new leper colony, near Minga Station, in the Methodist Episcopal Congo Mission, has been in operation about a year. Improvement is reported in all cases, and several apparent cures are under the special observation of the doctor. Daily sunrise prayer meetings are held in the neat church built by the lepers themselves, and fifteen are ready for baptism and to be received into the church. The "kapita," or head man, of the colony is Senga Paula, who was found to have leprosy while studying to be an evangelist, and thereupon became evangelist to the lepers. Sunday School children of Belgium support several of the Congo lepers, while one leper is supported by a Methodist woman of Poland, who wishes to be simply known as Madam X.

Treatment for Yaws

Bush Negroes are said to be nearly 50% infected with yaws, a loathsome skin disease. Of the remaining 50%, about 15% have leprosy, while other tropical diseases are so common that few of the natives are healthy.

Injections of salvarsan have proved effective in the treatment of yaws. Patients, after five or six weeks, are able to resume

their work, and both women and men who had become misshapen look normal. But funds to supply the salvarsan are lacking in the Moravian Mission. Sleeping sickness is still a deadly disease, from which 100,000 Africans are said to die every year.

"Hitting the Same Spot"

Mrs. Dan Crawford writes from Luanza Mission, Congo Belge:

In our little Bible schools we give a Luban Bible to all who learn to read it quickly; while all are taught to memorize the Scriptures. It would astonish you to hear little tots repeating whole chapters without a mistake.

God has given our Africans wonderful memories, and we are striving to store them with His very own words. Our precious Luban Bible in the hands of a reading population is the best antidote to Rome's teaching. But we have need of much patience; and sometimes our natives, sensing this, remind us of a quaint proverb of theirs. Even a wily old chief quoted it to me, when he guessed I was thinking that my visits to him and his people were useless, because fruitless. With an encouraging grin on his scarred face, he said: "Weary not in your journeys hither. Ever remember the saying, 'Keep hitting on the same spot—sooner or later you'll raise a lump!'"

A Great African Church

It was a gala day for Elisabethville, Belgian Congo, when the Wallace Memorial Church was opened for dedication and 2,000 Africans poured through its big doors in a few minutes.

The bell, the gift of Professor and Mrs. William B. Hill of Vassar College, told the worshipers that the eventful day had arrived. The Rev. V. D. Longfield, who designed the building and erected it with African labor, opened the doors to the waiting throng.

The building was designed for 1,100 persons, but 2,000, either "sitting, squatting or standing," occupied all the floor space. Dr. J. M. Springer, of the Methodist Mission, spoke from the text, "Sir, we would see Jesus."

The building is of steel and masonry, wood being eliminated because of the white ants. None of the natives had ever done any work of this kind but the building, with its steel ceiling, was completed without a casualty.

Successful Negro Missionaries

Ten years ago, the Rev. Henry C. McDowell and Samuel B. Coles, American Negro Congregationalists, began work at Galengue, Angola, twenty-five miles from the nearest government post and a hundred and fifty miles from the Dondi station of the American Board. Their supporters, the 30,000 Negro Congregationalists, allowed them an expense budget of \$1,100 a year. After eight years we note some of the results:

Thirty buildings in brick and cement, a boarding school with three hundred boys and girls, and dormitories equipped with uniform beds, lockers, tables and chairs all locally made. A medical work cared for by the missionaries; a power mill grinds maize into flour by the ton; there is a blacksmith shop, a seed-testing service, brick-yards and tile yards. Two hundred and fifty acres have been cleared and put into cultivation. The native oxen have been trained and the natives trained to drive them. Fifteen miles of blind ditching have brought into cultivation extensive lowlands that the natives thought never could produce crops. Eighty acres of woodland have been enclosed with hog-tight fences of native materials, furnishing pasture to numerous pigs, sheep and goats. Elsewhere herds of cattle are being raised for beef and dairy products to supply an impoverished Negro community.

Ten out-stations have been established, every one with a church, school teachers' residences, and Christian village. There are two or three trained Christian leaders at each of the out-stations, which are also headquarters for farm demonstrators, trained at Galengue in the rudiments of scientific farming. The total Christian community in the Galengue field is estimated at a thousand.

WESTERN ASIA

Moslem Girls Turn Toward Christ

At the American Presbyterian School for Girls in Beirut

one of the older Moslem pupils recently asked permission from her family to attend church service on Sundays. At the beginning of the year she had not been interested. Her brother wrote that he would prefer that she did not attend, but she could do as she wished. Now she attends the Christian service by her own desire. Another Moslem girl has requested the same privilege. There is an increased interest in Bible study among the older girls, especially in the teachings of Jesus Christ. This is not confined to any one group, but is marked among Christians, Jews and Moslems alike.

Campaign Against Moslems

The Soviet regime in East Turkestan is causing an exodus of Moslems. Many are coming into the Panjab and Delhi. The *Statesman*, published in Calcutta, says:

Religious restrictions began with the banning of all religious teaching in schools and all missionary efforts, and, as Moscow's influence grew, spread until the Koran and other religious books were seized. In order to prevent attendance at mosques, the authorities imposed high taxes on all worshipers, while preachers and leaders who rebelled against these measures were imprisoned, shot, or sent to Moscow and never heard of again. Religious schools were closed and Moslem children compelled to attend schools where atheism was preached, and they were taught to despise the faith of their parents. Passports were refused to those who wished to go on pilgrimages, and fasting for religious reasons was made a punishable offense.

Mt. Carmel Bible School

The first report of Mt. Carmel Bible School to be issued since the death of the Rev. S. B. Rohold, superintendent, has recently appeared. The work has been carried on by the Rev. Dr. Christie and Mrs. Rohold, assisted by a consecrated band of helpers. It is gratifying to read of the steady favor the Bible School is winning with many of the Jewish people in the Holy Land. In ministering to the spirit, mind and body the School is doing a unique piece of service. Men, women and

children of many nationalities and speaking diverse tongues, come for healing of the body, or for teaching, and all hear the Gospel so that many are led into the knowledge of the truth as it is in Jesus Christ.

Vacation Bible School at Kokkinia

In Kokkinia, the largest refugee camp in the suburbs of Athens, many Armenians are in need of economic, intellectual and spiritual help. Because of the encouragement of American friends, Kokkinia camp youth were again privileged last year to have a Daily Vacation Bible School, with 330 students from four different Armenian recognized schools. Armenian Evangelical, Zavarian, Armenian Catholic, Mkhitarian, and Armenian Nationals were enrolled.

The Armenian Evangelical Church of Kokkinia loaned the use of their building for the school activities.

Progress of Persian Women

A woman's branch of the Red Lion and Sun (the Persian equivalent of the Red Cross) has been organized under the leadership of a graduate of the Presbyterian Mission School for Girls in Teheran, the daughter of a Minister of the Court, second only to the Shah in power. Another group gave an art exhibit at which all the exhibitors were Persian women. The veil is rapidly being discarded by women not only in the capital but even in such formerly fanatical cities as Tabriz and Meshed. At the last commencement in the girls' school no veiled girls were among the graduates. A group of Moslem families in Meshed are said to be working for complete freedom for women.

Christian converts from Islam are among the first to seize the opportunities for unveiling. While the government has never issued orders prohibiting the veil, it has instructed officials to see that unveiled women should not be molested. The Christian magazine for women, *The World of Women*, is publishing articles

on the freedom of women, unveiling, etc., without any restrictions.

Christian missionary work has suffered because of a misunderstanding of an order by the Minister of Education forbidding propaganda by foreigners, but this decree was aimed against Communists and was misinterpreted by local officials who completed itinerating missionaries to cease their activities.

The courses of study in Mission schools have conformed to the government program, with the exception of teaching the Koran and Moslem law. Ethics has been taught instead and includes the teaching of Bible characters and the principles of Christianity. This seems to arouse no opposition from the Minister of Education.

INDIA, BURMA, CEYLON

A Mission of Fellowship

The churches in India are planning to send such a mission to the churches in Great Britain and Ireland. The members expect to reach England about mid-September, and meetings are being arranged with local clergy, theological and other students, laymen and women and teachers. The aim is intensive rather than extensive, and several days are to be spent in each place.

The Bishop of Dornakal is to lead the mission, and it is expected that the Rev. A. Ralla Ram, Secretary of the Student Christian Association in India, and Mr. A. M. Varki, Principal of the Alwaye College, Travancore, will accompany him, together with a Burmese woman.

The preparatory leaflet states:

This is the initial effort of the kind, and the progress of the mission will be followed in other lands with intense interest. If undertaken and carried out in the right spirit it may mark a new day in the life of the world-wide Church of Christ. To the younger churches of the East it will be an opportunity of Christian fellowship and witness that has hitherto been denied to them, while to the churches in the West it may bring a

new understanding of the power of the Crucified and Risen Saviour, and a wider vision of His Kingdom.

The National Missionary Society

This is the only interdenominational Indian Christian missionary society. It was founded twenty-five years ago, and is supported, directed and manned entirely by Indians. The president is Bishop Abraham Mar Thoma of the Evangelical Syrian Church and the first general secretary was V. S. Azariah, now Bishop of Dornakal. The aim of the society is to preach the Gospel in unoccupied parts of India and to develop a missionary spirit and activity in the Indian Church. It started without funds, sending one missionary to the Panjab, with no guarantee of support. The society now has work in eight provinces, in ten language areas, supports 116 workers in forty-eight centers. The income has increased from 382 rupees to about 90,000 rupees. It maintains, besides evangelistic work, one hospital, three dispensaries, one child welfare and maternity center, one high school and hostel, 33 primary schools, one printing press publishing Christian periodicals in four languages. *The Ashram* idea has been adopted with remarkable success at Tirupattur in South India. Woman's work has also been largely developed.

The Revolt of Women

In the land where the code of ethics for the Hindu woman is "There is no god for woman but her husband," it meant revolt when 500 delegates to the Indian Women's Congress adopted the following resolutions:

1. That the custom of sanctioning polygamy should be prohibited by legislation.
2. That all interference with the remarriage of widows should be vigorously prosecuted by the laws.
3. That public opinion should be mobilized against continuation of the purdah, the dowry, and other obnoxious social systems.
4. That a single standard of morality should be applied to regulate the social life of both men and women.
5. That the recent Sarda Act, which prohibits the marriage of chil-

dren under the age of 14, should be strictly enforced.

6. That legislation should be enacted granting daughters the right of equal inheritance with sons.

7. That women should be allowed to compete with men in spheres of science, art, and commerce.

A Social Upheaval Coming

Rev. William Paton, writing in the *International Review of Missions*, predicts a social upheaval in India. He says:

"I believe that we are at the beginning of a social movement—it may well become an upheaval—which may render the type of political discussion largely obsolete. . . . An official in London, speaking with a wealthy high-caste member of the Round Table Conference, asked whether there might not be the possibility of the out-caste population rising against their caste masters, who had so long kept them in subjection. The Brahman replied: 'You speak of possibility, I should say a certainty.' An Indian economist, qualified by reason of the office he holds to speak with authority on the economic trends in India, reminded me that the French Revolution took place, not when the French serfs had touched their lowest point, but when they had begun, through education, to know how low they had been. With the development of literacy, which is now being pressed by provincial and local authorities as never before, and the consequent recognition by the poor of the villages how low their condition is, there must be an irresistible movement on their part which will amount to anarchy."

For a Dry India

Over fifty different organizations in India are working for temperance. The majority are entirely Indian, by and for non-Christians. With the help of missionaries and sympathetic English officers these organizations have secured three "dry areas" in different parts of India. One of the earliest forces at work was the W. C. T. U., and this organization now has

150 unions and some 60,000 members. They hold enthusiastic conventions in their vernaculars, which shows how largely the work is shared by Indian women. Literature and scientific instruction for the young are stressed, with picture leaflets, charts, slides, dramas, public meetings and pledge signing. The Nationalists are all for prohibition.

Almost all the depressed classes and aboriginal tribes testify that prohibition is the only solution for many of their economic ills. A committee appointed by the Bombay Government to inquire into the condition of these classes reports: "The question of the use of intoxicants affects the social and economic condition of all backward classes to a great extent. Large masses of these people, when asked why they do not voluntarily abstain from drink, reply 'But why don't you get the Government to close the drink shops?' When drinkshops are reduced in number or the quantity rationed to them in a Taluka or District, the total consumption goes down and the people concerned are benefited morally and materially."

Retrenchment in India

Ever since the establishment of the British Government in India, the clergymen and bishops of the Anglican Church who serve the British civilian and military population in India have been supported from the public revenue. When the Anglican Church in India became independent of the Church of England, provision was made for support from other than government funds. Chaplains attached to the British army in India are paid from Indian revenue.

The Government of India at present incurs expenditure on the ecclesiastical department to the extent of Rs. 3,200,000 per year. Their recommendation is that this amount should not be charged to the Indian revenues. With the Government of India passing more and more into the

hands of Indian non-Christians, money spent from public revenues on maintaining the Anglican Church is bound to vanish.

—P. O. Philip, *The Christian Century*.

Christian Students in Burma

The Karen Theological Seminary, Insein, reports an unusually large enrollment, "the largest and best qualified that I have known in my ten years here," according to Dr. H. I. Marshall. He reports on the spiritual life of the Seminary: "Never before has the life of the student body been so warm. The prayer room, opened last year, is often occupied both day and night. There are more than a dozen prayer bands which meet to share their experiences and intercession for definite objects. Not the least is the prayer for the Burma for Christ Movement. Many students have had their lives radically changed within the past few months by the quiet working of the Holy Spirit. The results have been truly wonderful, and for this we are humbly grateful."

Golden Opportunities

The consecrated sowing of seed begun by Adoniram Judson in Burma culminated in a Jubilee Convention in Bhamo when 7,000 Kachins came from the hills, former wild tribes, to meet in song and prayer, and plan to extend their blessings to others still in darkness. In the Myitkyina field the past few years four thousand slaves in the "Triangle" were released. These are knocking at the door. A little group of believers 250 miles north of Myitkyina have for months been expecting their missionary to come and assist them in dedicating their chapel; and recently a worker reported a movement towards Christianity just over the border in China adjoining his field where 160 families of Kachins have broken down demon altars, and in their primitive way are calling upon God.

—Burma News.

CHINA

The Unfinished Tasks

What burdens the soul, whitens the hair and wears on the constitution of the missionary is the vivid realization of the work that should be done and being able to accomplish so little.

Yesterday I passed near two hundred villages which I have seen but have never yet had the time to enter with the message of salvation. A month ago I took a rapid eight day trip visiting thirty chapels and I passed within sight of fifteen hundred (estimated) villages that never had a chance.

Many parents in desperation over the plight of their children have offered them to me, but we have never had an orphanage nor any prospect of establishing one. I have ridden by babies left lying and crying in the middle of the high road, knowing that I had no way to raise them and hoping that some kind Chinese would appropriate the child before some dog dragged it away. Unoccupied areas? Unfinished tasks? We are up against raw heathenism, not an academic theory.

—REV. C. H. PATTERSON, Sutsien, China, in *The Christian Observer*.

Prayer of a Chinese Christian

The Christian people of China, Korea and Japan appointed a day of prayer in connection with the present situation and a prayer was prepared by Mr. S. C. Leung, a Chinese Christian, as a suggestion of the kind of prayer to be offered. It is admirable in substance and spirit:

O God our Father, teach us to pray at this time for our countries, China, Korea and Japan, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of these national exasperations our search for truth may be more earnest than our desire to guard our rights or to establish our national prestige. Give unto us a great reverence for facts and a greater horror of lies and misleading propaganda; and so stir up in us the

spirit of our Saviour that each may see clearly in his neighbor and enemy what it is which maketh thy love to abound towards him. We confess our sins as a nation and as a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but, rather, would have all things added unto us now; and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be true to thee and thy laws as we would be faithful to our dear country. Grant unto us peace in our time, not the peace of cunning politicians who have lied their way to an empty success, not the peace of slaves who have lost their souls, but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build thy Kingdom of love and righteousness with labor and sacrifice and brotherly cooperation between men and states. And this we pray through Jesus Christ our Lord.

This prayer, published in *The Chinese Recorder*, is a wonderful prayer, born of the hearts of the Christians of those countries and shines like a new star of hope in the Far East.

Trouble Around Amoy

Communist armies, under General Sun Lien-Chung, have been advancing in Fukien province and threatened to capture Amoy. The Sino-Japanese conflict and the unrest in Kwangtung, Kiangsi and other provinces have made it difficult for the Nanking Government to send relief.

Changchow, one of the cities of Fukien, and a station of the London Missionary Society and of the Reformed Church in America, has been occupied and looted by the Communist army which is reported to have raided the missionary homes, churches and schools, as well as other foreign property. Apprehension is felt for Sio-khe. At Amoy there are over one hundred Americans. Here the English Presbyterians, the London Missionary Society, the Reformed Church in America, the Seventh-Day Adventists and the Y. M. C. A. are at work.

"This message," says Dr. W. I. Chamberlain, "is disturbing both as to the effect of the

Communist army moving toward Amoy upon the work and property of our inland stations, Changchow and Tong-an, and the personal losses suffered by missionaries. Missionaries from Changchow and Tong-an are reported safe at Kulangsu, an island in the harbor of Amoy, while there is anxiety regarding those who are in Sio-khe.

Communism in China

The present extent of communism in China may be learned from the following figures: It has five generals in command of four armies totaling 60,000 men. They have occupied five provinces, a territory of 50,000 square miles and are being assisted by Russia financially and have won the sympathy of millions of peasants and workers. Whenever they are attacked by government troops, large contingents of the latter desert to them. In the course of two years they have called forth 28 mutinies in the government army and 128 strikes in Shanghai alone. T. T. Lew reports that of 600 books which were printed in China in the first half of 1930, at least two-thirds treat of social problems and four hundred are either printed by communists or are of communistic tendency. The leaders are well trained, many having studied in Moscow and other European cities.

Don't Be Discouraged

"The impression given in a Philadelphia paper," writes a Chenchow missionary, "was that conditions in China were far more hopeless than we regard them out here. One of the statements was that Hunan, Kiangsi, and Hupeh were so overrun with bandits that the work was being stopped, and missionaries having to withdraw. It is true that there has been a great deal of banditry, but Kiangsi is the one province which has been hardest hit, while almost all our work is open, and has been kept open, since August, 1930, and women and children have been

back in the stations since the beginning of this year.

At the Language School in Peiping at least thirteen missionaries are preparing to enter Hunan province this fall for work; and the various mission boards would not be sending them into these stations unless the missionaries already there felt that it was safe and the opportunities for expanding the work great. It seems that there has never before been such an earnest seeking to know at least what Christianity has to offer, or what any other "ism" may have to offer, and there is a tremendous opportunity now to make the love of God in Christ Jesus, and his salvation and power known throughout this country.

Hopo Mission Celebration

A placard outside the main entrance to the American Baptist Hopo Mission Chapel, South China, read "Thirtieth Anniversary of Christian Work on the Hopo Field—Give God the Glory"; and this was the central thought in the celebration held last January. Through the years certain objectives have been kept in view: that after the church work was established, including a missionary located, there should be provision for Christian education for boys and girls from Christian families, and adequate medical care for the central station and out-stations; in short, that a well-rounded work should be developed, leading ultimately to self-support, self-government, and self-propagation. During the years about 500 have been baptized on this field. A cooperative hospital was launched twelve years after the Mission's beginning, erected by the Chinese themselves and equipped by Edward Canby of Dayton, Ohio. On the last Sunday of 1931 there were sixteen baptisms, making a total of thirty-one for 1931. On the first Sunday of 1932 there were six more, or thirty-seven in less than thirteen months.

Norwegian Lutheran Mission

For a long time this society hoped to extend its work in the Hupeh and Honan provinces, but after exploration in northern Manchuria decided to begin work in that region. This new undertaking will be close to the work of the Danish Mission Society and thus these two continental groups will be able to work with a united outlook.

Forward in Western Szechwan

An evangelistic tent campaign in Western Szechwan produced widespread interest, and real results. An open door for evangelism is found both in the city of Chihshiu and in the vast unreached territory east and south. Kulin is the center of a large unreached district.

In Western Szechwan there are vast tracts of unevangelized territory, comprising over 125,000 square miles, truly virgin soil. Two or three journeys have been made to the border with encouraging results. A similar call comes from the wild regions of Kinchuan to the north and the Tibetan grasslands to the west.

JAPAN—CHOSEN

All-Japan Christian Conference

The present year is the last of the three for which definite plans of work were laid in 1929 for the Kingdom of God Movement. The National Christian Council has decided to convene an all-Japan Christian conference in the autumn, at which plans for 1933 and succeeding years will be determined. It is proposed to consider the whole question of the place of the Church in the life of Japan today. This is forced upon Christians both by the recent launching of an anti-religious movement, and by the situation which exists between Japan and China.

The National Christian Council is contemplating two new fields for evangelism, namely, among Japanese emigrants abroad (especially in South

America) and among Japanese prisoners at home. At the last annual meeting of the Council it was voted to organize a Japan Foreign Missionary Association, looking to work among Japanese and other races over-seas. Christian work is not in general permitted in prisons but with tact a beginning may be made in prison evangelism.

Religion in Japanese Diet

The National Christian Council of Japan announces that in the newly elected diet there are eleven Christians: five Congregationalists, two Baptists, two Unitarians, one Methodist, and one Presbyterian. This is perhaps as large a number as ever before, but in relation thereto it is significant to observe that the proletarian and liberal element has steadily declined from a maximum of ninety-two in 1919 to but fifteen in the present diet.

Hardships of Japanese Clergy

In the matter of salary reduction the case of the Japanese clergyman is vastly different from that of the American resident missionary. The Japanese is paid in yen. A clergyman with a family may be paid ¥1500 a year. Throughout the greater part of last year his salary was costing at the rate of about \$750. With the sudden fluctuation in exchanges over the year-end, that salary would now cost a little less than \$500—a saving of 34 per cent. When his salary is reduced 10% (¥150), there is a further dollar saving of 6%.

However, the native clergyman does not suffer a net loss in purchasing power of 40%, since Japanese domestic prices are not quickly sensitive to fluctuations in exchange. But his loss is fully 20% or more, where the home church intends a 10% reduction and where his American colleague in the field is receiving a substantial increase. The following table may help to make the matter clear:

	Nom. Sal. Feb. '31	Nom. Sal. Feb. '32	Increase Decrease	Per- centage
American married missionary...	\$250— cY502	\$225— cY701	(Inc) Y200	Increase about 15%
Japanese clergyman...	c\$63— Y125	c\$37½— Y112½	(Dec.) Y12.50	Decrease about 20%

—*The Living Church.*

Forty Years on the Road

A year ago Rev. Senzo Sato retired from active service in the Reformed Church Mission. For forty years this evangelist walked the roads of Japan with the message of Jesus Christ. On his shoulder he carried a flag bearing in red a figure of the Cross and these words:

THE STORY OF CHRISTIANITY

Death Upon a Cross,
Resurrection—Salvation,
Now the Day of Grace,
Now the Day of Salvation.

In one hand was a bell of the type street peddlers use to proclaim their wares. Hanging on his left wrist was a bag containing the things he distributed free—Bibles, picture cards and verses for the children, and various tracts and Christian literature for the older ones. He also carried on four outside Sunday schools and preaching places, beside his regular Sunday school and church work in the town where he lived. Now that he has retired he has moved his family to Tokyo so that his daughter could the more easily attend some Bible school and thus prepare herself for the same kind of work in which her father was engaged.

—*Christian Intelligencer.*

Barber Shop Evangelism

One interesting feature of the Shinseikai (New Life Association) work at Wakayama has been the use made of the weekly Christian paper published by the Kingdom of God Movement. Early last fall twenty of the leading doctors and dentists of the city asked for permission to put the paper in their waiting rooms and hospitals. This was granted; and the papers were put on neat but strong card-

board binders on the inner flap of which the rules and regulations of the Shinseikai had been printed, together with an invitation to write or call. In addition to the above twenty places, the Kingdom of God Weekly is placed in the Wakayama Public Library and four of the leading barber shops of the city. Every week Mr. Buchanan makes the round of all these places and puts a new Kingdom of God paper in the binder. This gives him many opportunities to speak and distribute tracts to those in the waiting rooms, hospitals and barber shops.

Church on Wheels

W. J. Callahan writes in the *Missionary Voice* of the Tent Evangelistic Band, an attempt to win rural Japan for Christ:

The test used is large enough for any probable audiences in country towns and villages, say with a capacity of from 250 to 400 people. There are tent sleeping accommodations for a considerable portion of the staff. We take along a cook tent, with a portable gasoline stove and equipment for feeding fifteen or twenty, or even more, of our regular staff.

We remain on one location eight days, putting on a double program of educational and evangelistic work. The former is for the children from local government schools, is held in the afternoon, and follows the organization of the Daily Vacation Bible School. The evangelistic program is carried on in the evening and is for adults only. Our activities are confined to the rural districts, small towns and the open country, where sixty per cent of Japan's agricultural population lives.

The more than 70 years of missionary effort in Japan has been among the 40% of her people who live in urban sections.

Koreans in Japan

Christian work among the 400,000 or more Koreans who live in Japan was begun in 1909 when a Korean pastor was sent over to make a survey. He organized a church for Korean students in Tokyo, which, until 1922, was the only one for Koreans, although there were outstations at Yokohama and in villages around Tokyo. Prac-

tically all this Korean population is more or less migratory, so that self-supporting, well established churches can hardly be hoped for. Today, there are 42 meeting places for Christian service. Every corner of Japan has been touched, so that the whole task is blocked out.

—*Korea Mission Field.*

Three Year Program

After much discussion and prayer, a Three Year Evangelistic Program was adopted last year by Korean churches.

First Year. United effort on Bible study, especially on the reading of the Bible throughout the Church, as the basis for a real revival in the Church.

Second Year. United effort to give the Gospel, especially the printed Gospel, to all Korea.

Third Year. United effort to increase the production and reading of Christian literature.

Special stress was laid on Bible Study Classes and Correspondence courses. A concerted effort was made to reclaim backsliders and to reach non-Christians.

—*Korea Mission Field.*

Out of the Fold

In the Syenchun field, where 5 per cent of the people are Christians, most of the rural population is within reach of the 243 churches and preaching places. Very few regions can now be found in which people cannot get to church service on Sunday if they wish, and in which Christians cannot get to unevangelized villages to preach. The fact that new churches are being established every year shows a healthy spread of the work. More emphasis should be upon our unfinished task and far less upon our past achievement. More men and more funds are needed if each missionary is to spend adequate time in preaching the Gospel to non-Christians—not the "ninety and nine" in the fold, but the ninety and eight out of every hundred in Chosen who as yet have not heard the Christ call.

AUSTRALIA AND THE PACIFIC

Revival in Australia

British papers tell of a marked revival of church life throughout Australia, and of revived interest in the Church on the part of outsiders. Letters and newspapers from Australia are quoted regarding the fact and fervor of the movement. At Sydney, for example, business men have been holding a prayer meeting, including politicians, newspaper and professional men.

Progress in New Zealand

Ten years ago the New Zealand Methodist Church assumed responsibility for the missionary work in the Solomon Islands previously carried on by the Methodist Missionary Society of Australasia. Within this time the number of European and native workers has been more than doubled. Medical work has been developed by the appointment of trained medical workers, both doctors and nurses. The work of boats and launches has expanded. Comparative figures tell the story of progress:

	1922	1932
European workers	8	18
Catechists and native teachers	74	174
Native local preachers..	67	140
Native class leaders....	58	112
Day schools	65	142
Day school teachers....	90	169
Native members	3,406	6,134
Attendants at public worship	7,870	11,810

—*The Open Door.*

Youth Conferences in Philippines

Six young people's institutes have recently been held in various parts of the Philippines—one at Cebu in the southern islands, and five in Luzon. In all these youth meetings a definite attempt was made for the first time to drop denominational lines. All were one in spirit and purpose, all seeking more truth, inspiration and fellowship with God and with one another. It was the first time that many of these young Filipinos had faced the problems of war and peace.

At each institute many signed a disarmament petition to be sent to the Geneva World Disarmament Conference. In addition steps were taken in at least two institutes to mobilize public opinion against compulsory military training in high schools and in the university.

—*Christian Century.*

On the Isle of Bali

The year 1931 saw the first modern missionary effort in Bali, widely known as a tourist resort, directly east of Java. Its million and a half people are mostly Hindus. Missionary work had been strictly forbidden by the Dutch Government, but eventually a Chinese worker was permitted among the Chinese of Bali and this proved an entering wedge. The first converts won were Chinese, then two young men whose fathers were Chinese, their mothers Balinese. They soon brought their Balinese relatives to the Gospel services. Now thirty in all have been baptized, twenty-six being pure Balinese. Gospel tracts have been printed in this language and it is hoped that government permission to install more workers may be granted.

NORTH AMERICA

Youth and Prohibition

The Allied Forces for Prohibition, headed by Dr. Daniel A. Poling, are conducting special meetings for young people, and local councils of Allied Youth have already been formed in more than 200 cities, including representation in every state in the Union. More than 150,000 boys and girls have enrolled as active participants in this new movement. Young people are becoming a vital force in promoting support for government enforcement.

Headquarters are at 419 Fourth Ave., New York.

Helping Unfortunates in Cincinnati

When the Rev. Richard E. Scully went along the railroad looking for his Methodist mission house, he found a one-story

building so dilapidated that the cornices were falling down and the rain came pouring in through the roof. The new missionary began with religious services, but preaching alone was inadequate in a community inhabited by so many persons handicapped by age, unemployment, and countless other misfortunes.

Knowing of the history of the Morgan Memorial Goodwill Industries in Boston, Mr. Scully began to adapt the Goodwill plan to his own particular situation. He placed burlap sacks in the homes of the well-to-do people of Cincinnati and took his entire savings to purchase an automobile to gather in bags full of clothing, shoes and papers.

He went to a rich resident of Cincinnati and prevailed upon him to make the first payment on a larger building. Then the Cincinnati Goodwill Industries began in earnest. Soon there were all sorts of activities, work-rooms, a day nursery, children's settlement clubs, a church, and daily religious services.

Today the Cincinnati Industries occupies an entire city block, and the property is valued at \$225,000. Six Goodwill stores located in different sections of the city supply the poor with articles of clothing, furniture, etc., at small prices. A beautiful day nursery cares for children whose mothers work during the day. On another floor are rooms where boys and girls are kept out of mischief after school and are taught various handicrafts. In the community building recreation programs are conducted. On Sundays people of the community, and beneficiaries of the Industries and the settlement, gather in the little Gothic church to worship.

—*World Service News.*

Missionary Homes at Ventnor

In a residence section of Atlantic City, a "White Compound" is operating as a home for foreign missionaries of all denominations while on furlough. These homes are the gift of Mrs. George W. Doane, and

are provided rent free to missionaries.

The centenary of the birth of Dr. William Howard Doane, February 3, 1932, was celebrated by the dedication of "Sunny Side," fifth unit of these Houses of Fellowship. The new building contains, among other features, a children's play room, a work room for those who enjoy craftsmanship and a library which can be enlarged to an auditorium holding 150 people.

The Churches Without Color Line

The Congregational churches organized the American Missionary Association eighty years ago to combat slavery and bring Christian education to the Negro. Fisk University, Talladega, Straight, and Tougaloo are some of the colleges that grew out of the enterprise. In these schools white and Negro teachers work on an equality. Oberlin, a Congregational church school, admitted Negroes on equal terms with whites early in the 40's.

All Saints' Protestant Episcopal Church, a venerable edifice in the heart of the lower east side of New York, has a congregation that is 50 per cent colored. In the effort to bring new life into a very old work, the policy is that the doors stand open in welcome to all the people of the neighborhood, including a nearby colony of Negro people. The confirmation class of 1930 included 10 of them and 10 white people; last year there were 7 Negroes and 15 whites, including a Hebrew, a Chinese and an American Indian. Into the congregation of Poles, Russians, Italians and peoples of other lands come the colored race.

A Church of the Air

Rev. William Payne, of Trinitarian Episcopal Church in Madera, Cal., has a plan for a "Rural Church of the Air." He suggests the forming of neighborhood groups, in sections where the nearest church is miles away, these groups to form units of the Church of the Air. From headquarters,

programs could be sent out in advance, giving the hymn numbers, the responsive reading and the Scripture lesson. When the group assembles, a leader would give the call to worship. They would sing and pray, and read responsively. A broadcasting church could be designated for the purpose and sermons prepared with these rural groups in mind. A home study correspondence course would supplement this work to excellent advantage.

Spiritual Emphasis

The Presbyterian General Assembly's Committee on Spiritual Emphasis last autumn conducted Spiritual Emphasis Conferences for ministers in five centers — Baltimore, Rochester, Columbus, Indianapolis and Kansas City. It reported a hearty response in every section so that eight synods and 144 presbyteries held retreats on Spiritual Emphasis for their members. The members of the General Council entered into a solemn covenant to a league of intercessory prayer for God's guidance; that church members be called upon to definite self-denial to the end that Christ and His Cross may be made more personal and real; that through carefully prepared messages an effort be made to unite the ministry of the church in a campaign for Scriptural preaching.

Protestant Teachers and the Bible

On December 8, 1916, forty public school teachers in New York City met and organized the Protestant Teachers' Association. Since the Bible could not be taught in the public schools, and no time could be taken from the regular curriculum for its exposition, these Christian men and women planned after-school religious instruction for those who would come. The association has grown to a membership of 7,000, supported largely through the annual dues of one dollar. These teachers are determined not to let boys and girls without church privileges

grow up as heathen. At present there are 27 centers where a session of one and a half hours is held on some week day, after school hours. The teachers are largely volunteers from the public school teacher membership of the association.

College Students in Churches

Statistics for the school year 1929-30 show that 87 per cent of the students at publicly controlled colleges and universities belong to some church.

Causes of Crime

Haphazard employment, blind alley jobs and long periods of idleness between jobs were important contributing factors to crime and delinquency in 1931, according to the Year Book of the National Probation Association which has just been published.

The National Probation Association is an association made up of juvenile court judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime in the United States.

The five causes listed in the Year Book are:

First, lack of a sufficient regular family income to insure health and at least a minimum of decency and comfort.

Second, inefficient and dishonest standards of government.

Third, lack of vocational guidance and clinical facilities in the schools.

Fourth, the lack of proper recreation facilities.

Fifth, the inability of the Church to hold the young people of today.

The majority of these offenders have drifted away from the influence of the Church for a variety of reasons.

A Distant Outpost

An example of how isolated some missionaries are, even in this day of airplanes, fast ships and railroads, was reported in *The Northern Tribune*, a Canadian paper. The Rev. George Morrow, a missionary at Rupert House, Quebec, about 100 miles east of Moose Factory, a village in northern Canada, is almost completely isolated. Newspapers reach Rupert House only once a

year; the mail leaves and arrives at irregular intervals, requiring as long as two months to go one way. Measured by the time required to reach even near settlements, Rupert House is probably as isolated as many spots in the African jungle. Its temperature also keeps it dependent for many of its necessities on the help of the outside world. This help is often difficult to get, especially after the annual freeze-up. In the beginning of 1929 Mr. Morrow suffered a compound fracture of his hip while building a toboggan slide for his Indian charges. A dog team carried him slowly over the snow to Moose Factory, from whence a call was sent out for medical assistance. A doctor came by airplane from Cochrane, a distance of 150 miles, and the injured man was taken there for hospital treatment.

Rupert House is situated on the Quebec side of James Bay, an extension on the southeastern part of Hudson Bay. It is reported to be the oldest established post of the Hudson Bay Company. In the summer about 250 to 300 Indians gather in the town. Their greatest problem is poverty. Funds to purchase a radio for community use may soon be raised by outside aid and it is hoped that the Federal Government of Canada will fit an airplane for medical work in the remote settlements on the shores of James and Hudson Bays. The extension of the railroad line to Moose Factory is also hoped for by residents of Rupert House.

Magazine for the Blind

The John Milton Foundation is perfecting arrangements for issuing a religious magazine for the blind in Braille. This is an effort on behalf of the Protestant forces to do for Protestant blind what the Roman Catholics, Hebrews and others are doing for those of their faiths.

The magazine will be for adults; will contain Bible or Sunday-school lessons; general religious articles, some original, but chiefly reprints or conden-

sations of choice articles from leading religious publications; and general religious news. The purpose is to make the best in print available for the blind, and to supply it free, funds being asked from various Boards of Publication and of Home Missions Boards.

Negro Progress

Since the Civil War the Negroes in America have made remarkable progress. This does not mean that they are exceptionally industrious or capable of advancement in culture and material improvement but considering the fact that most of the American Negroes were then slaves and have always been seriously handicapped on account of their color and previous condition, they deserve great credit. There was a time when many white Americans thought it worse than useless to attempt to educate the Negro. Here are some evidences of progress reported by the 1931 "Negro Year Book":

	1866	1930
Negroes in America	4,000,000	12,000,000
Homes owned by Negroes	12,000	750,000
Business enterprises	2,100	70,000
Farms operated	20,000	1,000,000
Wealth accumulated	\$20,000,000	\$2,600,000,000
Schools for higher education	15	800
Percentage of literacy	10%	83.7%
Negro teachers	600	56,000
Expenditure for education	\$700,000	\$61,700,000
Contributed by Negroes	\$80,000	\$3,500,000
Negro churches	700	42,000
Negro church members	600,000	5,200,000
Negro Sunday Schools	1,000	36,000
Sunday School pupils	50,000	2,150,000
Negro church property	\$1,500,000	\$200,000,000

LATIN AMERICA

Undying Religion in Mexico

At Cansahcab, Mexico, several persons were threatened with expulsion from their homes because they held religious services after having received permission from the town authorities to do so. The men went to see the governor, but found him out of town. However, they are continuing their religious services.

"When anything goes wrong, Protestant Christians are sus-

pected, and sometimes accused and arrested," writes Mrs. John T. Molloy, Presbyterian missionary at Merida, Mexico. "In one place the work of the church was prospering until a drought came. The Protestants were accused of being the cause of it."

Continent-Wide Evangelism

A comprehensive evangelization campaign for all Latin America is proposed by Mr. Harry Strachan. This is to have a consecrated native evangelist and his wife carrying on an intensive crusade of evangelism in every one of the twenty republics at the same time. While putting all the emphasis on evangelism, these twenty couples would cooperate with the various evangelical organizations on the field, and thus help to extend and consolidate such work. Later additional evangelists would be required for some of the larger republics. As soon as possible it is hoped to place twenty efficient missionary couples to coordinate and complete this ministry.

Through the Bible Institute, the only one of its kind in Latin America, a considerable number of native young men and women have been trained with a view to evangelizing their own people. All those graduated are doing faithful work, and this year sees the largest number in training the school has had.

Reaching the Indians

Under the Presbyterian Church in Mexico, three well-trained men have taken up work among the 227,000 Maya Indians. A mission has also been opened for 517,000 Mexican Indians, the second largest Indian tribe in the three Americas. The Latin American Prayer Fellowship is making contacts with the large tribe of Othomi Indians, which adjoins the great Mexicano tribe. Last year an opening was made to reach between 750,000 and 1,000,000 Indians, a far larger number than in any previous year.

Guatemala's President and the Bible

Some months ago a copy of the first translation of the New Testament in Cakchiquel was presented to Guatemala's president by a missionary and a representative of the American Bible Society. The following definite result is noted. An Indian Evangelist had gone to the town of Comalapa to hold a service. At the close, an Indian man said that he wanted to accept the Lord as his Saviour. Afterward the worker inquired how he became interested in the Gospel. He then told the following incident:

The Indians in his town had some kind of protest to make, so they appointed this man to see the president. The president told him that the Indians in Comalapa were bound by too many old customs that were holding them back and keeping them poor. The thing they needed was progress, and taking out of his pocket his Cakchiquel New Testament, he handed it to the Indian and told him that in that Book he would learn true progress. The man read some from the Testament there before the president, and after he returned he hunted up some of the believers to learn more. The result was his public testimony for the Lord.

Bible Institute of Costa Rica

The strategic task of the present is to train young Latin-Americans for work among their own people.

The Bible Institute of Costa Rica was founded for this purpose, and as a corollary to the Latin-America Evangelization Campaign. Since the inception of the Institute, thirty-seven graduated students have gone back to their own republics, practically all in missionary service. Some are outstanding men; others of lesser gifts are doing valuable work. Seven non-graduates are engaged in missionary service.

The enrollment for 1932 is forty-three men and women.

The countries represented in the student body are Bolivia, Peru, Colombia, Panama, Cuba, Puerto Rico, Guatemala, Honduras, Nicaragua and Costa Rica. Nearly all the denominations are represented.

—*Latin American Evangelist.*

In Southern Peru

In the country south of Lima in Peru, there are only twenty-five evangelical missionaries, which means that each has a parish of 112,600. Cuzco, with an area of 55,000 square miles and a population of 700,000, has nineteen foreign and four national workers. South of it is Apurimac, with an area of 8,200 miles, a population of 280,000 and two foreign workers. Arequipa, with an area of 21,000 sq. miles, a population of 360,000 has four foreign and three national workers, all belonging to the E.U.S.A. Two more of the ten southern departments are occupied by Seventh Day Adventists—Ayacucho with a population of 320,000 having two foreign workers, and Puno with twenty-nine among a population of 700,000. The remaining five, containing a total population of 455,000, have no Protestant workers at all.

—*South America.*

EUROPE

"Going into All the World"

The English Baptist Missionary Society tells a story that sounds like a romance. Several years ago a candidate for missionary service presented himself, but was rejected because of health considerations. He thereupon went into business at home, with the sacred resolve that all the profits he might make should go to "fill his place" on the foreign field. Regularly, year after year, he has sent in his remittance accordingly. Every year the amount has been larger, until the amount just received reached £3,500, equal at normal rates of exchange to more than \$17,000 in American money.

Thus it comes about that the man who, for physical reasons, could not go to the foreign field, and who therefore might well have considered himself exempt from the missionary obligations, is paying the cost of supporting ten missionaries on the field, that is, by his money he is multiplying himself tenfold.

Protestantism in France

French Protestants in France number about 750,000, while the number of pastors is proportionately larger than in such Protestant countries as Norway, Finland or Switzerland. The largest group is the historic Reformed Church of France, one of the oldest Presbyterian Churches. There is also the Central Evangelical Society of France, the Free Evangelical Church of France, and the Reformed Church in Alsace—together 694 parishes holding the Presbyterian system.

Religious Conditions in Europe

Dr. J. Ross Stevenson, President of Princeton Theological Seminary, reporting on conditions in Europe, thus briefly reviews Protestant churches in various European countries.

In Russia. A special committee on relief has been formed under the auspices of the Central Bureau, on which representatives of the British, German, Baltic, Swiss and Orthodox churches are represented. Millions of Christians are in distress.

Protestant benevolent institutions in Germany are fighting for their very existence. Everywhere expenses have been curtailed far below the level of efficiency, to the great satisfaction of radical labor parties. European Protestantism's strongest bulwark is Germany; from here must come the power to resist further encroachments of militant atheism from Russia.

Institutions for Protestant welfare work in Poland are in a grave situation. Four hundred people are sheltered at the Stanislas homes and there is

great anxiety as to the food supply for the first five or six months of 1932. Both Lutheran and Reformed churches in Transylvania are facing the ruin of schools and works of benevolence.

Evangelical hospitals, deaconesses' homes and training schools in Hungary are in distress.

In Syria 95 per cent of the population is out of work. Pastors are unpaid and congregations are in danger of losing manse and parish houses.

The Belgian missionary church is sinking under a debt, and poverty hinders the extension of evangelical religion in Czechoslovakia.

In one instance only the news is better than last year. A new working basis has been formed which seems to assure harmonious relationship between the Reformed and the Lutheran groups in the Ukraine.

The Athens School of Religion to Close

It is to be regretted that, after ten years of successful operation, the American Board has decided to close the School of Religion at Athens. This is due chiefly to financial difficulties. The enterprise is to be combined, so far as is possible, with the Presbyterian School of Religious Workers in Beirut. Professor Levonian and some of the other teachers at Athens will go to Beirut to continue their service but the loss to Greece will be great. Professors and students have been able to work with the refugees in Athens and there was hope that opportunities would grow for evangelical contacts with the Orthodox churches, students also spent vacation time in evangelistic work among Moslems in Crete and in colportage work in Macedonia.

In the past ten years, ninety-two students have been registered at the school. These include a German, Turk, Russian, Chinese, Hungarian, Syrian, in addition to Bulgarians, Greeks and Armenians. Thirty-eight have been graduated — eleven

women and twenty-seven men. They are today working for the Kingdom of God in many places in the Near East.

GENERAL

Life in Eastern Orthodoxy

International movements among the churches and the publication of a book by the World Student Christian Movement have tended to revise impressions as to the decay of the Eastern Orthodox Church. Adherents of this Church number between 146,000,000 and 150,000,000. They are found in eastern Europe, and in parts of Asia and Africa. They are distributed, geographically or nationally, throughout twenty autonomous patriarchates and archbishoprics, the Russian patriarchate being the largest, nominally with 120,000,000 souls.

Prof. Kefan Zancov of the University of Sophia is author of the book mentioned in which stress is laid not upon creed or ritual, but upon religious experience. He believes that good is coming to his Church through its present troubles. "The separation of church and State, the Soviet Government's persecution and the complete nationalization of church property, the practical collapse of the church organization, its purification through trial by fire and martyrdom may be the occasion of a new, mighty upthrust of its inner, creative powers."

Baptist World Alliance

The Baptist World Alliance was organized twenty-six years ago, for the purpose of bringing Baptist groups into closer cooperation. It has no legislative authority, but is a forum for the discussion of academic, theological and missionary problems. At the Fourth Congress in Toronto, Baptist delegates from more than sixty different countries were present. There are Baptist churches in every country in Europe except Turkey and Albania. A Baptist church with nearly a hundred members was recently organ-

ized in Athens. In Roumania Baptists have increased during the past ten years from ten thousand to forty-five thousand. Strong groups are found in Germany, with sixty-five thousand, and in Sweden with about the same number. A large majority of the 12,000,000 Baptists are in North America.

Protestant Medical Missions

Some interesting figures relating to medical mission work have recently appeared in "A Record of Christian Work of Protestant Missions." From these we learn that there are at present 858 hospitals containing 31,264 beds. In these institutions during 1930, 389,712 in-patients were treated and 198,844 operations performed. There are, in addition, 1,686 dispensaries, at which no fewer than 10,411,539 attendances were recorded in 1930, and 137,152 visits paid to homes of patients. There are 513 indigenous medical men, and 99 medical women serving in these hospitals; also 1,055 trained nurses. Men medical assistants number 2,597, and women assistants number 2,861. For every 25 missionaries there is one medical missionary.

Religious Census of the World

The organized religions of the world are approximately as follows, based upon recent statistics:

Roman Catholics..	310,000,000
Orthodox Catholics	120,000,000
Protestants	200,000,000
<hr/>	
Total Christians	630,000,000
Jews	15,000,000
Mohammedans ...	240,000,000
Buddhists	130,000,000
Hindus	230,000,000
Confucianists and	
Taoists	350,000,000
Shintoists	35,000,000
Animists	135,000,000
Miscellaneous	60,000,000
<hr/>	
Total non-Christians ...	1,103,000,000

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Course of Christian Missions: A History and an Interpretation. By William Owen Carver. 320 pp. \$3.00. Fleming H. Revell Co. New York. 1932.

There are a number of histories of the missionary enterprise in the English language, but nothing quite so elaborate and scholarly as the series almost completed by Dr. Julius Richter of Berlin. The present volume is not only a brief history but an interpretation. The author is Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky, and his earlier books on Missions were received favorably. An enormous amount of fact is crowded into the twenty-three chapters of over 300 pages of the present volume, closely printed and without footnotes. We admire the standpoint of the writer who says:

Christian missions are rooted in the Christian concept of God. They are continued and perpetuated by reason of the Christian experience of God. It is not possible to hold steadily the true Christian idea of God and not to undertake to share that idea with all other men. Christianity has from the beginning been a missionary religion. It has not been uniformly and consistently missionary. Its missionary history, with its variations, lapses and revivals, has run parallel to the history of the adherence of the professed followers of Jesus to His interpretation of God in His character and in His relation to the human race. Whenever and in what measure the Church of Christ has been Christian, it has been missionary.

After sketching the foundations of Christian Missions, in four chapters, we have an account of Sporadic Missions in the Middle Ages until the Evangelical Revival in five chapters. Carey and the New

Epoch are dealt with in a separate chapter and then follow chapters on India, China, Japan, the Near East, Africa, and other mission fields. This geographical division of the material has its disadvantages, but is perhaps unavoidable. Missions to the Jews receive scant attention, in scarcely five pages. The bibliography is inadequate and there are too many misprints and other inaccuracies, e.g. Homach for Harnack. Altogether this succinct and comprehensive record is well adapted for its purpose.

S. M. Z.

The Spirit of World Politics: With Special Studies of the Near East. By William Ernest Hocking. 571 pp. \$5. Macmillan. New York.

Believing that the relations among nations are determined less by principles or by self-interest than by a spirit which constantly gropes for principles, Professor Hocking of Harvard University analyzes the situations under which nations are thought of as "backward." This idea gives a measure of warrant to the stronger nations which are ready to exploit weaker ones. There has come to be a very debatable conviction that "the world's resources are to belong to those who can best use them." If one nation has natural resources which it is not prepared to use, it is assumed in wide circles that other nations who are prepared to use them may properly seek them, even by force, on the theory that in the long run this will be good for the weaker nation. This theory does not work in reference to private property in the nations themselves; it is only between nations that it

applies. This, with some other principles, opens the way to a study of Egypt, Syria, Palestine and other mandated areas, and these studies have missionary interest. They open the question of the right and ability of weaker nations to govern themselves.

The chapter entitled, "Is There a Moral Code for States?" develops three theses—that states may be subjects of right, that the fundamental principle of right is the same for states as for individuals, and that the same principle applied to different cases gives different results. This leaves the decision of international relations on the same basis as are personal relations—sometimes sun-clear, sometimes difficult to determine and liable to be influenced by conflicting motives. Professor Hocking has given us a thoughtful discussion, worthy of the attention of students of missions. His treatment of the question of Islam and its continuance will not meet universal Christian acceptance, but it brings to light some facts little realized by most students of world movements.

CLELAND B. MCAFEE.

The World's Danger Zone. By Sherwood Eddy. 119 pp. \$1.00. Farrar and Rinehart. New York. 1932.

This book comes with a rather lurid wrapper and its contents are in harmony with the cover. Dr. Eddy usually writes in vigorous language and never hesitates to "point with alarm." He has certainly had many opportunities for observation for he has spent much of the last thirty-four years in Asia. His addresses have been heard by myriads of people and

his fourteen books have been widely read. He deems Manchuria "the world's danger zone." He was in the Far East when the Japanese military movement began, and he vividly describes conditions in China and Japan that are involved in it. He believes that "Japan would have had a strong case if she had published a list of grievances and set a time limit for settlement." (page 44); but that if she persists in her present course "Japan must face the terrible responsibility of being the cause or occasion of the break-up of China and the forming of a large Communist state in the heart of the Far East, a war with Russia followed by internal revolution in Japan, and a world war which may again draw into its seething vortex all the principal nations of the world." (page 51) Let us hope not.

A. J. B.

Story of Alaska. By C. L. Andrews. 12 mo. \$3.50. Lowman & Hanford Co. Seattle. 1931.

The need of a reliable history of the territory of Alaska has long been felt. Bancroft's history was given to the world in 1885, and since its publication much has happened in our northern territory. Mr. Andrews brings the story up to date and is a boon which writers and students will appreciate. The author is peculiarly qualified for his work since he has lived in Alaska for more than forty years and has first-hand knowledge of every part of the territory. As newspaper writer, photographer and government agent his opportunities for gleaning information have been unusual, but in addition to this he has acquired a mastery of the Russian tongue and possesses one of the two most valuable collections of Russian privately owned source material in the United States. His work is fair to all, comprehensive and carefully documented. There is no question that it will be the authoritative history of Alaska for many years to come.

Mr. Andrews' treatment of the missionary history of Alaska is exceedingly satisfactory. He relates the story of the establishment of the various missions fairly and at the same time shows the important place which early missionaries occupied in the Territorial development. His attitude toward the missions is sympathetic and this fact alone makes his book more valuable as a reference for those who are interested in things pertaining to that Territory.

A. J. MONTGOMERY.

Chaka—An Historical Romance. By Thomas Mofolo. Translated from Sesuto by F. H. Dutton and W. R. Moule. 12 mo. 198 pp. 7s. 6d. Oxford University Press. London. 1931.

Few books from Central African writers have thus far been translated into English. This is especially true of fiction. A wealth of native folk tales and bits of African philosophy have been gathered by missionaries and others but the purely African literature is yet in its infancy.

The author of this African romance is from Basutoland and was born in 1875, the son of a Christian Masuto. In his youth he lived in the beautiful and fertile mountains, tended oxen, joined in the hunt for game and attended a native Christian school founded by the Paris Evangelical Missionary Society. Later he entered a normal school and studied theology at Morija. For a time he taught school, later became a clerk and proof reader and began to write. He now is a storekeeper and an influential member of the Progressive Association.

Thomas Mofolo has written several novels describing native life. His present historical romance takes us back a century ago before the Christian missionaries had begun to influence Basutoland. He describes primitive life and reveals the customs and thoughts of his people. While the influence of Christianity is not directly

shown, the author reveals his acquaintance with Bible narratives which filled a large part of his education and helped to color his thought and forms of speech. The story gives large place to African belief in magic and in witch doctors and African character and habits are clearly depicted. Chaka reveals the man who puts ambition first and shows the ruin of human instincts by the rule of force. The book is a tragedy artistically developed and with a lesson, not only for Africans but for those of other lands.

Under Seven Congo Kings. By R. H. Carson. Graham. Illus. Maps. 8 vo. 293 pp. 6s. Carey Press. London. 1931.

The author was a companion and successor of the well known missionaries Comber, Wicks and Grenfell and was himself a British Baptist missionary in the Portuguese Congo for thirty-seven years (1888-1925). He therefore speaks with clear knowledge of the country, the people and their history. One characteristic custom of the country has been that succession does not pass from father to son but to the son of the chief's eldest sister. The people were formerly cannibals and one of the kings was known to have eaten a piece of the heart of a Portuguese and was said to have converted the skull into a drinking cup.

Christian progress around San Salvador, from 1887 to 1929, is graphically described. The New Testament has been translated and numerous churches and schools established. Among the duties of church membership are: (1) Attendance at every service; (2) meekness in receiving reproof; (3) readiness to warn others; (4) witnessing to the Gospel; (5) habits of prayer and giving. The church, thus instructed, has continued to grow in strength and supports its own evangelistic work.

The stories of hardship, heroism and victory contained in this history are full of interest. They describe how witchcraft

was combatted, how superstition was overcome, how vices put down. Mr. Graham says: "We must not suppose that any part of aministic religion is a groping after God. . . . It is really demon worship." Any object may be made into a fetish or charm and most of them are grotesque, ugly or obscene.

The author graphically describes the early fierce opposition to the Gospel, followed by striking conversions, and faithful examples of Christian life, testimony and service. The Portuguese have put some hindrances in the way by decreeing the use of the Portuguese language in books and in schools so that books in the native language have been burned and two hundred schools have had to be closed. The Roman Catholics have also hindered the work by their opposition.

The history has no index but is supplemented with six valuable appendices on dates, secret societies, government decrees, growth of the church and a full bibliography.

Religion Follows the Frontier. By W. E. Garrison. 317 pp. \$2.50. Harpers. New York. 1931.

This is one of those rare volumes that has as its immediate concern a single communion of the Church universal but makes universal appeal to every Christian of whatsoever communion. It is the history of the development of the Disciples of Christ, but the treatment is on such general bases that its deductions are applicable in large measure to all Christian groups. It is written so impartially and with such evident fairness that it can not be regarded as special pleading. It is a history—not an apology.

Dr. Garrison's unique contribution to American church history is the psychology of a people who had their origin on the frontier life of a new nation and followed the course of the empire westward. The sense of freedom and enthusiasm inherent in that atmosphere is found in this religious movement. The process to the pioneer was sim-

ple: to take "the Bible as the rule of faith and practice" seemed to solve all problems.

With candor and discernment Dr. Garrison follows this movement through its more than a century of frontier experience. His treatment of the potential values and weaknesses of this communion, so distinctly American, is of great value to any student of Western Christianity.

FINIS S. IDLEMAN.

How to Master the Bible: The Method, the Power, the Joy of Bible Study. By Martin Anstey, 240 pp. 2s. 6d. Pickering & Inglis, London.

Those who would master the

English Bible will find this an easily understood and instructive manual. It shows how to understand, enjoy, authenticate, study, wield, enthrone and defend the Bible. The chapter on "How to Study the Bible," which occupies more than one-half of this comprehensive and refreshing book, presents the synthetic, parallel, topical, typical, cyclopaedic, microscopic and explanatory methods. Ministers, Bible teachers and theological students will find the book suggestive, informative and quickening to faith.

D. O. SHELTON.

(Continued on 3rd Cover)

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Our Missionary Bookshelf

(Continued from page 384)

Christ Down East. By R. G. Burnett. 8 vo. 160 pp. \$1.25. Revell. 1931.

The slums of East London still furnish stories of romance, adventure and miracle. There hell is sometimes exchanged for Heaven and the wiles of the devil are overcome by the Grace of God. The editor of *The East-end Star* gives first hand glimpses of fallen women, drunken seamen, street Arabs and criminals, many of whom were reclaimed in the East End Mission. He shows that the power of Christ to work miracles is as great in London today as it was in Judea in the first century. These stirring narratives strengthen faith and furnish wonderful illustrations of the worthwhileness of slum work.

Obituary Notes

(Continued from 2d Cover)

was devoted to Moslems; his knowledge of Islamic literature was wide and profound and he wrote many helpful treatises on the subject. Among the best known are "The Faith of Islam," "Life of Muhammad," "Outlines of Islam," and "Studies in Islam."

* * *

Mrs. Carrie Louise McMillan Buck, the widow of Dr. Philo M. Buck of India, and the mother of Professor Oscar M. Buck of Drew University, died in Cawnpore, India, on April 10th. Mrs. Buck went to India in 1871 and had spent 54 years in active missionary service under the Methodist Episcopal Church. She was born in Gettysburg, Pa., October 23, 1844, and sat on the speakers' platform when she heard Abraham Lincoln deliver his famous Gettysburg Address. Mrs. Buck was especially active in India in work for women and saw the work grow until the Methodist Church in that land included over 500,000 members.

* * *

Miss Mary Elizabeth Talmage, for fifty-seven years a missionary in China under the Reformed Church in America, died in Amoy on April 6th at 77 years of age. Miss Talmage, the daughter of Dr. John Van Nest Talmage, who went to China in 1847, was born in Amoy in 1855 and was a pioneer in the education of Chinese girls and women. She was a niece of the Rev. Dr. T. deWitt Talmage of Brooklyn. Her sister, Miss Katherine Talmage is still active in the work at Amoy.

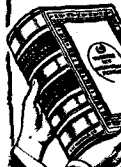


A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capere* "a he-goat," "capra" "a she-goat." There are thousands of such stories about the origins of English words in

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G. & C. MERRIAM COMPANY
Springfield, Mass.

New Books

Modern South America. C. W. Domville Fife. 320 pp. 21s. Seeley, Service. London.

Fiji and Fijians, 1835-56. G. C. Henderson. Illus. 333 pp. 25s. Australian Book Co. London.

Russia and the Soviet Union in the Far East. Victor A. Yakhontoff. 454 pp. \$5. Coward-McCann. New York.

The Challenge of the East. Sherwood Eddy. 265 pp. \$2.50. Farrar & Rinehart. New York.

International Survey of the Young Men's and Young Women's Christian Associations. 425 pp. \$2. Y. M. C. A. and Y. W. C. A. New York.

The African Child. An Account of the International Conference on African Children. Geneva. 125 pp. 2s 6d. Longmans, Green. London.

Manchuria Year Book, 1931. 347 pp. East Asiatic Economic Investigation Bureau. Tokyo.

South and East African Year Book and Guide, 1932. A. Samler Brown and G. C. Brown. 921 pp. 2s 6d. Union Castle Mail S. S. Co. London.

Religious Education in the Chinese Church. Report of a Deputation. 296 pp. \$1. World's S. S. Assn. New York.

The Village Teacher's Guide. A Book of Guidance for African Teachers. Edited by J. W. C. Dougall. 135 pp. Also *The Visiting Teacher*, supplement to the above, 32 pp. 2s 6d. Sheldon Press. London.

Religious Education in the Philippines. Archie L. Ryan. Illus. 205 pp. Methodist Pub. House. Manila.

Jainism in North India. 800 B. C.-A. D. 526. Chimanlal J. Shah. Illus. 251 pp. Re 1.4 and Re 1.12. Longmans, Green. London.

The Religion of Tibet. Sir Charles Bell. Illus. 235 pp. 18s. Oxford University Press. London.

The Legacy of Islam. Edited by the late Sir Thomas Arnold and Alfred Guillaume. Illus. 416 pp. 10s. Oxford University Press. London.

As a Jew Sees Jesus. E. R. Trattner. 232 pp. \$2.75. Scribner. New York.

Modern Civilization on Trial. C. Delisle Burns. 324 pp. \$2.50. Macmillan. New York.

Dangerous Drugs. The World Fight Against Illicit Traffic in Narcotics. Arthur Woods. 123 pp. \$2. Yale University Press. New Haven.

The Course of Christian Missions. William Owen Carver. 320 pp. \$3. Revell. New York.

The Foreign Missionary. (Revised Edition). Arthur Judson Brown. 412 pp. \$2. Revell. New York.

The Interwoven Testaments. H. C. Moore. 50 cents. Southern Baptist Convention. Nashville.

The Imperishable Message. Report of the Board of Foreign Missions, Methodist Episcopal Church. 192 pp. 25 cents. New York.

Korea. The Hermit Nation and Its Response to Christianity. T. Stanley Soltan. 123 pp. 3s 6d. World Dominion Press. London.

Lyra Mystica. An Anthology of Mystical Verse. Charles Carroll Albertson. 496 pp. \$3. MacMillan. New York.

The Partiality of Jesus. E. C. Comfort. 154 pp. \$1.25. Reformed Press. Grand Rapids.

The Spirit of World Politics. William Ernest Hocking. 571 pp. \$5. Macmillan. New York.

Seeing Ourselves Through Russia. Henry T. Hodgkin. 110 pp. \$1.25. Long & Smith. New York.

Three Arrows. E. Ryerson Young. 182 pp. \$1 cloth, 75 cents paper. Friendship Press. New York.

A Young Revolutionist. Pearl Buck. 182 pp. \$1.50 cloth, 75 cents paper. Missionary Education Movement. New York.

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