

# THE MISSIONARY REVIEW the WORLD

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## AFRICA NUMBER

Progress and Challenge in Africa *Alexander McLeish*

An African View of Indigenous African Religions  
*Donald G. S. M'Timkulu*

The Gospel Among Primitive Peoples *John S. Hall*

Revival in Central Africa *Andrew MacBeath*

The Gospel and the Women of West Africa *Jewel H. Schwab*

The Church of Christ in Uganda *J. J. Willis*

Material Progress and the Africans *John M. Springer*

The Printed Word Among the Bantu *Robert H. W. Shepherd*

A Medical Missionary on Tour *Albert D. Helser*

The Unoccupied Fields *John Steytler*

Africans on the Witness Stand *Various Authors*

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## Dates to Remember

October 12-18—International Convention of the Disciples of Christ. Kansas City, Mo.

October 14-15—Annual Meeting, American Mission to Lepers, New York City.

October 21-24—National Council of Young Men's Christian Associations, Cincinnati, Ohio.

November 17-19—National Conference on the Rural Church, Ames, Iowa.

November 23-24—United Stewardship Council Meeting, Dayton, Ohio.

### CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

Houston, Texas—September 28-October 2.

Dean—Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Warren, Ohio—October 6-7.

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

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

## Personal Items

Dr. C. T. Wang, former Foreign Minister, has been named Ambassador to Washington to succeed Dr. Sao-Ke Alfred Sze. Mr. Wang is a graduate of Yale, and was at one time a Y. M. C. A. secretary. He is now a member of the ruling Kuomintang party's central executive committee. He is fifty-four years old.

Mr. John H. Reisner is spending eight months in Africa under the auspices of the Agricultural Missions Foundation and the Rural Missions Cooperating Committee. His itinerary includes Gold Coast, Nigeria, French Cameroons, Belgian Congo, Angola, Northern Rhodesia, Southern Rhodesia, Nyasaland, Portuguese East Africa, Union of South Africa, Kenya and Uganda. He expects to reach New York about January first.

The Rev. W. Y. Chen has been appointed General Secretary of the National Christian Council of China, succeeding Dr. Cheng Ching-yl, who resigned in 1934 to become General Secretary of the Church of Christ in China.

The Rev. Leonard M. Outerbridge, formerly a missionary of the American Board in North China and recently Associate Secretary of the American Board, has been appointed

executive secretary of promotion. He will serve as chairman of the joint staff of the missions council and promotional units of the American Board and the Home Boards in the Congregational Church.

The Rev. Grant K. Lewis, Secretary of the Home Department of the United Christian Missionary Society of the Disciples Church, has resigned.

Dr. G. Orissa Taylor, born in India, has been appointed deputation traveling secretary of the Zenana Bible and Medical Mission. Dr. Taylor worked at Chittagong Hill, India, as a B. M. S. medical missionary, was invalided home, and for twenty years was superintendent of the Islington Medical Mission. Then, five years ago, he and Mrs. Taylor went back to India again to work with the Nilgiri Medical Mission.

Dr. Harold A. Moody, of London, a Jamaican Negro, took office last month as president of the British Christian Endeavor Union. Dr. Moody is a practicing physician and founder and president of the League for Colored People of England.

## Obituary Notes

Fred B. Smith, author and former moderator of the National Council of Congregational Churches, died at his home in White Plains, New York, on September 3d, at the age of seventy years. He was born in Lone Tree, Iowa, and spent one year at the State University of Iowa. After his conversion at the age of twenty-five he entered Y. M. C. A. work. He was chairman of the World Alliance for International Friendship and chairman of the religious committee of the Y. M. C. A. during the World War. He is survived by his wife, two sons and three daughters.

(Continued on page 449.)

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DELANVAN L. PIERSON, *Editor*

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## Editorial Chat

We would express our sincere gratitude to Mr. Robert M. Kurtz for kindly undertaking to put through the last of the September number and for his effective editorial work on the present issue of THE REVIEW. This is especially important as it is the mission study number on Africa and will be widely used in mission study circles. Already our extra edition of the June American Negro Number has been entirely sold out. It will be well for those who desire extra copies of the October REVIEW to send in their orders immediately so that they will not be disappointed.

\* \* \*

Owing to limited space and to the failure of some promised articles to reach us on time, a number of articles planned for the October number must be held over until later. Some of these are very important and we expect to print them in November and December. They include the following:

Roman Catholic Activity in Pagan Africa, by Kenneth G. Grubb.

Hindrances to Christianity in Africa, by C. S. Jenkins.

The Influence of White Men in Africa, by Oscar Emil Emanuelson.

The Progress of Islam in Africa, by Samuel M. Zwemer.

Missionary Work as Seen by an African, by John L. Dube.

Achievements in West Africa, by R. S. Roseberry.

Some Results in Central Africa, by Virginia M. Clarke.

Missions in the Congo Belge, by Thomas Moody.

How African Evangelists are Trained, by L. Paul Moore, Jr.  
What Christ Has Done for Africans, by Bernard Molaba.

Pioneering for Christ in Africa, by Herbert Smith.

The Greatest Need of Africa Today, by S. S. Tema.

We deeply appreciate the general cooperation of missionaries and other friends of Africa in the preparation of this special number. Busy workers have freely given of their valuable time to record the progress and problems of missions in Africa as they have seen them. They throw much light on the Africans themselves, both Christian and non-Christian and describe the methods and difficulties met in the work. We are especially glad to have a large number of African Christians contribute articles on what Christ has done for them and for Africa. This is a most fascinating field, immense and varied in its extent but very fruitful in the results that have followed the faithful witnessing for Christ.

## Obituary Notes

(Continued from second cover.)

Mrs. Calvin Mateer, who, fifty-seven years ago, as Miss Haven, volunteered for missionary service in China, died in Peiping on August first. She was born in Brookline, Mass., in 1850, and later married Dr. Calvin Mateer, a missionary of the Presbyterian Board of Foreign Missions. Mrs. Mateer taught in mission high schools, prepared textbooks, and translated a number of volumes into Chinese. Later she taught in the Women's Bible Training School in Peiping, and after her honorary retirement in 1924 continued teaching and writing.

\* \* \*

Missionary Muller, of the Hermannsburg Mission in Gallaland, West Abyssinia, lost his life at the hands of rioters and robbers who infested that section. He thus becomes the first martyr of this mission in that area, which, because of its remoteness from the capital, has not yet been placed under military law.

\* \* \*

Miss Grace Stephens, Anglo-Indian missionary, who began work among the women and girls of India fifty years ago, passed away May 30, in the Ellen Thoburn Cowen Hospital, Kolar, India, at the age of eighty-five. At one of her zenana parties in 1892, where four hundred women had gathered and were seated about on the floor, she stealthily sent for Bishop Thoburn. When he appeared, many of them, purdah women and Brahmans, looked askance, but after a time more than a dozen women pushed through the crowd at Miss Stephens' invitation and shook hands with the bishop. It was a considered a great triumph and no unhappy results followed.

(Concluded on page 512.)

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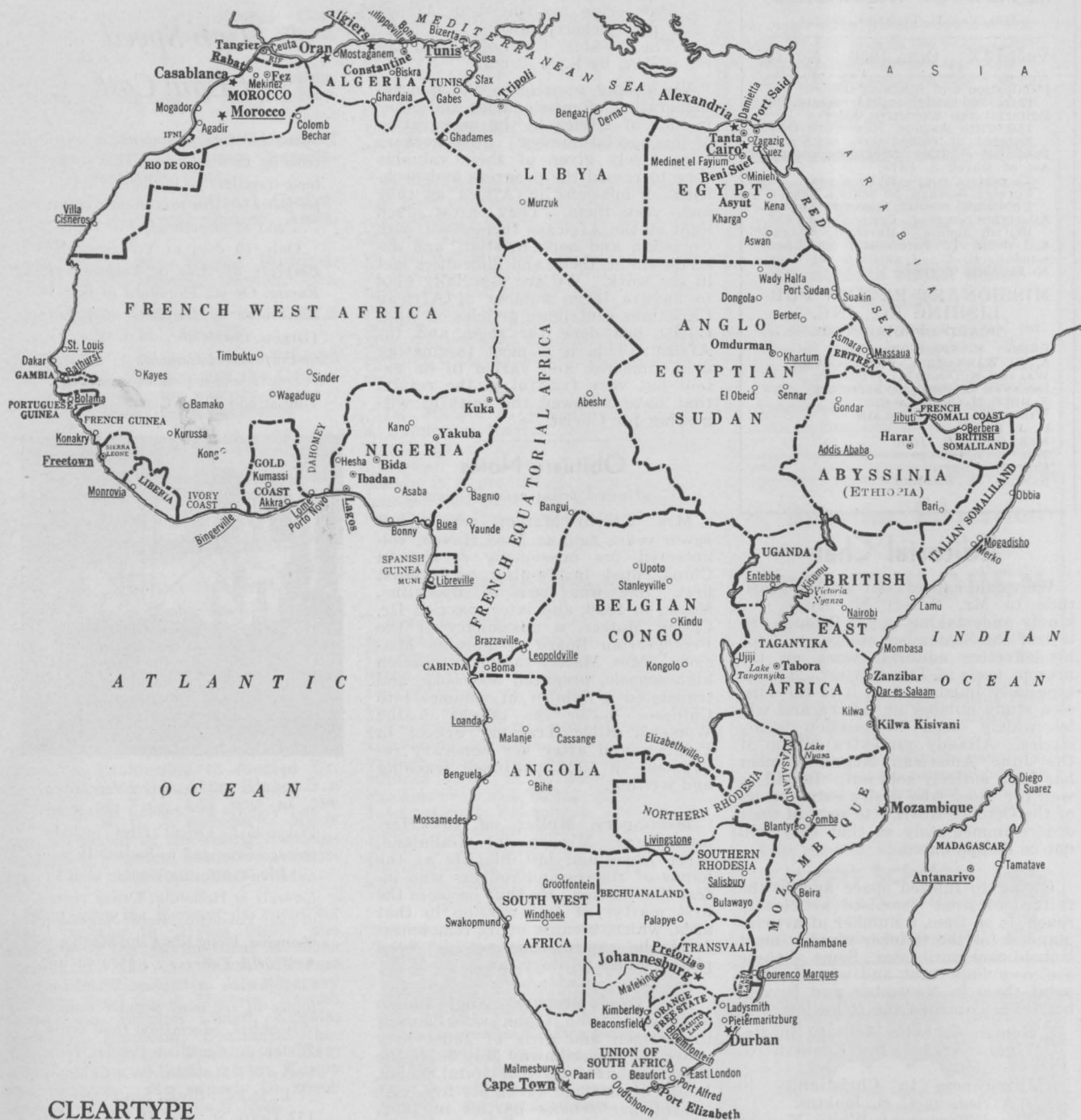
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# THE MISSIONARY REVIEW OF THE WORLD

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## Topics of the Times

### WHY STUDY AFRICA

There appears to be a special opportunity and duty before the Christian Church to study Africa.

In a sense, not true of any other great world unit, human or geographical, there is no one, anywhere, effectively to think and plan for Africa as a whole. Africans cannot do it yet. Eight hundred languages, as many tribes, a millennium of almost complete tribal isolations prevent. The six European powers governing in Africa, and the one striving to return there, will not do it. One need only name them—Britain, France, Italy, Portugal, Spain, Belgium, Germany—to make clear the improbability of their presently agreeing on anything, much less on the future of the Africa which is so rich in raw materials and human power as nearly to have precipitated another great war this past year, when the world was crying out against all war.

No, there is no prospect of unity of thinking about Africa—unless it be that the Church shall do it. Therein lies a great challenge and opportunity, not only for performing a beneficent service for Africa and the world, but for exercising and strengthening within the Church those qualities of spiritual and moral leadership which remain so often latent and are yet so sorely needed in the world.

Many American Christians may feel that it is gratuitous, even impossible for the Church, of which they are a part, to project its thinking and ideals concerning a future Africa into those quarters within and without Africa where that future will be determined.

How can a church, some will ask, which has not yet achieved a common front on such "domestic" fields as race relations, cooperatives, public ownership, economic security, armaments, class exploitations, hope to attain such on a "foreign" field?

One answer, or rectification rather, to that question is that no great human agency is any longer justified in attempting to maintain boundaries between "home" and "foreign" needs. What is done about American race relations will profoundly affect Africa. What is done about African economic questions will continue greatly to influence American living. And so throughout the earth.

But the basic reply to that question is that the problems in many of their aspects are universal, and that Christianity has the answers to them wherever they occur. They are by no means confined to America or to Africa and those nations which have given themselves burdens in Africa. They are universal. And the Church, by its very claim to universality, or better, by its very universality, finds itself sharing those burdens.

The "gratuitousness" of the Church's continued and increased intervention in African affairs is thus also answered, with the added observation that, in practical human relations, mere political control of a territory has seldom operated to prevent ideas and pressures from nations other than the one in authority entering and influencing the country, sometimes very deeply indeed.

In the case of Africa, for example, where the United States has not a mile of territory and but relatively small financial investment, American education, American philanthropy, American medicine and methods of public sanitation, American agricultural experience, American transportation material, American accounting devices, American mineralogical engineering, American—the list could be continued in a well-nigh exhaustive enumeration of human experience—have already affected fundamentally nearly every part of Africa. The precedent is abundantly fixed for American participation in African matters. As for the Christian Church, probably no single in-

fluence has thus far been greater in transforming the internal life of Africa.

What is now needed, besides the continuance of that internal transformation, and what is posted as a great challenge to the Christian international, is the forming and directing of world policy concerning Africa, and in Africa, so as best to aid Africa and the African to develop in both internal and external relationships. World policy is certainly not so directed now. Correctly speaking, there is no world policy regarding Africa, unless indeed it be expressed as universal white domination.

In some respects it would be ruinous for Africa, and in other respects it might well prove disastrous in world relationships, for the sum of present policies toward Africa to continue.

Within Africa, they have already set up in many places such strains, racially, economically, socially and in some cases religiously, that the structure being creakingly reared threatens even now to fall.

Outside Africa, the world's attitude and actions touching Africa have on at least four occasions between 1897 and 1935 nearly resulted in armed European clash, plus the tragic African events of 1936 which appear to have resulted in the postponement and increased preparation for war, rather than in averting it—just as in 1911 the Agadir crisis was adjourned to 1914. . . .

There is in all this need the possibility of an unique and inestimable service to be rendered by the Christian Church to Africa and the world. To render that service, or even intelligently to argue against the possibility of its being rendered, the Church *must study Africa*.

In America not without reason is Africa thought of, more than any other continent, as "mysterious," "darkest," "remotest," "unknown." It is unknown in many of its elements. We are generally quite unaware of how profoundly Africa already affects our life. Still less are we conscious of the inevitability with which it will continue and increase its influence in the whole range of human affairs. How widely is it realized, for example, that in certain important and real senses, Africa is the richest continent, the most productive continent, the coming continent?

Let us study this continent, not only during the months just ahead of what we call mission study, but in the days beyond that when Africa and its needs will continue to grow and its influence continue to mount, voluntarily and involuntarily, for good or for evil in world relationships.

If we study, and are convinced, and act, the "African problem" can be solved, and with it will be solved many other problems, now fearfully confronting individuals, nations and the world. Our own Christianity can thus be expanded and

strengthened. And, beyond the slightest doubt, the animistic Africa of today can be transformed into the Christian Africa of tomorrow.

EMORY ROSS.

## THE GODLESS MOVEMENT

In this country until lately many remembered the atheist as one of the local "characters" of their home town. He might make a professed convert now and then, but he seldom greatly disturbed the religious life of the community. But now atheism, like all sorts of propaganda, has become an organized and aggressive force, not only national, but international, in scope, another of the world's great evil forces that challenge the right of the Church of Christ to live. One wonders at the singular mentality that can become so hostile to the preaching of the Gospel—which no one is obliged to accept or even to consider—as to make of him a monomaniac. Indeed, whether one believes in a personal devil or not, when he examines the activities and sacrifices of organized anti-Christianity and hears or reads its blasphemous utterances, it seems as if the idea of Satanic leadership is the simplest and most logical explanation of these manifestations. *The Presbyterian* has republished this item, credited to I. C. P. I. S., Geneva, which gives some idea of the zeal that is going into international atheistic work:

The periodical, *Antireligiosnik*, published in the U. S. S. R. by the Central Council of the League of the Fighting Godless, includes in a recent issue an article on the then impending international congress held in Prague. In this article, the task of the Free Thinkers' International is put forward as that of fighting for democratic rights and freedom of conscience, for economic and cultural progress against clerical reaction, and for the co-ordination of the godless all over the world. The article further states that in regard to the collaboration of the various Free Thinkers' Associations with the Godless Movement, and in relation to the struggle against Fascism, war and clericalism, fundamental agreement has already been reached. Similar views have been expressed by the League of the Fighting Godless, in the April issue (page 2) of *Besbeschnik*, published by the Soviet Union. In the meantime, the fusion of the Brussels Free Thinkers' International with the Proletarian Free Thinkers' International has taken place, thanks, not least (according to "International Correspondence" of May), to the active collaboration of the Soviet delegation, which was composed of Professor Lutaschewsky, representing the League of the Fighting Godless in the U. S. S. R., and Professor Savadowsky, President of the Ukrainian Godless League. The reports of these members of the congress "made an essential contribution to the clarifying of the basic questions of the Free Thinkers' Movement." Professor Savadowsky, it is further stated, declared in his address that "it is only today that it is possible, with the union of the two Internationals of Free Thinkers, to estimate the whole value of the assistance rendered by the liberated science of the U. S. S. R., to the ideological struggle of the Free Thinkers against Fascism and clericalism." The merging of the two Internationals of Free Thinkers is not to be regarded as an aim in itself, but as a means of coordinat-

ing "the best forces of progress and of science in the struggle for Socialism."  
R. M. K.

### MILLIONS OF SHEPHERDLESS SHEEP

The anxious demand for economic security is at the bottom of the prevailing social unrest. This social conflict differs notably from the age-old struggle for political freedom. The latter was the concern of citizens within a nation. In one country they might enjoy a high degree of political liberty, while those of a neighboring state were greatly oppressed. But now the world has been so brought into communication that the strife over social and economic theories has overflowed boundaries between nations, and great international groups are beginning to overshadow the old national parties. When the masses come to think, and act, internationally the world has reached a critical point in its history, and one which the Church cannot ignore.

But the Christian Church will not meet its opportunity and accomplish its appointed work by entering any heated secular debate. It can fulfill its Great Commission only by bringing men to realize that they live not by bread alone. It is quite evident, from the present emphasis upon the "social gospel," that the central Christian message of redemption through the Cross is not very popular, but that is no reason for neglecting to press it upon men's attention. Rev. Dr. D. E. Hart-Davies, of Edinburgh, Scotland, in a sermon recently delivered in New York, put the situation in these words:

The world of humanity may be likened to a vast Oriental wilderness upon which millions of shepherdless sheep are grazing.

I never go into a big city like London, Glasgow, Birmingham, Chicago or New York without feeling my own helplessness as I look upon the masses of the people close up. Though their aims are manifold, there is an intensive passion for leadership. Meanwhile, the Son of God has appeared and made the great claim of the ages, "I am the light of the world. He that followeth me shall not walk in the darkness but shall have the light of life."

Your eternal salvation and mine depend ultimately upon this one simple thing: the personal appropriation of the Son of God as the shepherd of the soul.  
R. M. K.

### OVEREMPHASIS ON ECONOMIC STANDARDS

One who visits a country at intervals of years has unusual opportunities to observe and appreciate various changes. They are presented to him with a vividness that the citizen who has seen the gradual progress of things fails to sense. Such an observer is Bishop Edwin F. Lee, of the Methodist Episcopal Church, who has charge of its work in Malaysia and the Philippines. In a sermon delivered in New York last August he said,

after commenting on harvest conditions as he had noticed them when crossing the country:

May I remind you of another kind of harvest which seems to have been shunted into the background? I am speaking to you as a fellow American who during the last two decades has spent most of his time outside the borders of our country on duty in Europe and the Far East. Each return to America reveals marked changes not only in the physical appearance of the country but in the mental and moral climate which show now and again a spiritual drought of wide areas of American life.

I find myself especially impressed by the fact that you and others, who are my countrymen, are placing undue emphasis upon the lifting of the standards of economic life. We are being told on every hand that we need to seek economic security and that when that is achieved all will be well. I find myself definitely calling in question that conclusion.

We have lifted the standard of economic security very much in the last few decades, but we definitely lack that something which can bring peace, prosperity and happiness. There is need for much further planting of spiritual seed in the hearts of men so that along with the harvest in the fields there may be likewise the harvest of cultural and spiritual gifts and graces. This, and this only, will lead the people of America into that quest of real life, liberty, and the pursuit of happiness.  
R. M. K.

### THE CHURCH AND THE YOUTH MOVEMENT

One of the phenomena—perhaps, rather, one of the symptoms—of our times is the prominence of youth, to the extent of almost making them a distinct social class. This is very naturally leading youth to take itself with exceptional seriousness, so that in its mass expression it is inclined to put in "a very large order." An instance is this statement from a declaration of rights adopted at the third American Youth Congress, held last July in Cleveland:

"Our generation is rightfully entitled to a useful, creative, and happy life, the guarantees of which are full educational opportunities, steady employment at adequate wages, security in time of need, civil rights, and peace."

Excepting infants, people of any age are rightfully entitled to much the same things. The sad thing about this rather complacent claim upon life is, that it is stained with the blood and tears of many generations of men who have demanded of life just such benefits, only to find that, taken together, these boons spell Utopia, the undiscovered country. What life really gives is discipline, now more severe, now less, but discipline always. Because youth is proverbially hopeful and the depression has so blighted youthful hopes and thwarted youthful ambition they need all the sympathy and help that their elders can offer. However, that does not mean that sound judgment should give way to an emotional attitude that may mislead considerable numbers of young people into thinking that somehow the working of eco-

conomic laws can be modified to suit their very real needs. Of course, this is a weakness not confined to the young, but marks people of all ages who have never become mature enough mentally to save themselves from social and political dreamers and false prophets. The truth is, that unnumbered thousands of youth, unknown and unsung, have always had to face such difficulties in their individual lives as trouble millions today who find a bond in their common sorrows and their united efforts for betterment.

The problems of these millions will be met much as those of the thousands before them have been. Faith in God, patience, perseverance and the other virtues can win comfort and peace—though some hopes will fade. But unsound theories, radical mass movements and ill-advised revolutions are not going to change human nature or the underlying principles of things. Of course, we must recognize the evidence of a changing social order, apparent at home and abroad. To natures that are well-balanced this means a time for caution and careful study. But it also means the great opportunity for the social and political extremist, who finds valuable allies in discontent, discouragement, and despair.

But another serious factor is beginning to be noticed among the more than six million unemployed Americans under twenty-five years of age, and that is a disposition to refuse the responsibility for improving things. More than this, much radical propaganda that appeals powerfully to young people of unfavorable background, does not seriously seek real improvement of the economic order. Instead, it proposes the appropriation of the best material advantages in the present order for the less fortunate. Hence the demands for the confiscation and redistribution of wealth. These disturbing tendencies are becoming more and more evident in America, but they are present the world over wherever youth finds its way blocked by general conditions.

The Church cannot settle the economic problems the times present for youth. But it can and must boldly urge the high moral claims of Christianity which include the cultivation of that very sense of responsibility just referred to. It was intended in the moral economy of God that men should regard themselves as their brothers' keepers. It is this moral responsibility that is to be laid upon the hearts of youth. But the particular political or social systems or methods or schemes by which this obligation is to manifest itself is not the burden of the Church.

Now, since we are finding that such anti-Christian agencies as communism are invading even the great mission field of Africa, where, as

everywhere else, it will seek to win the youth, we have an added incentive to bring young people the world over, as well as at home, to know their Lord and to see human life in all its interest as He would have them see it.

R. M. K.

### NO MERE ACADEMIC MATTER

There is a disheartening amount of adverse criticism of the present condition of the Church, even from within, and it is to be feared that much of it is well founded. How can things be made right? They say that one of the best ways to learn is to teach, and that one of the best ways to keep one's body in trim is to engage in active work. Teach and work. So, then, how can the Church renew her life and power in any better ways than by teaching—and so relearning—the basic truths of her faith, and by energetically working to put them within reach of all men everywhere who have never heard them?

In our generation there is an appalling lack of knowledge, or else only the vaguest knowledge, of the meaning of such mighty terms as "incarnation, atonement, redemption, regeneration and Kingdom of God." But knowledge of these things will never come by sermons and study courses and programs that deal with everything save the Church's supreme concerns. If the Church has any great service to render to the world it is to deliver to all men everywhere the good news the Lord has given her for them. What is more necessary for the Church than to be made to realize her responsibility for obeying Him in this matter? How men can be lifted out of the selfishness that is threatening civilization is shown by contributions to this issue of *THE REVIEW*.

But the Church's lessened vitality, serious though it be, does not reveal how critical the situation really is. We are not experiencing merely an ecclesiastical depression; the Church is approaching a great religious crisis, of profound importance to civilization itself. Dr. Samuel Henry Prince, Professor of Sociology at King University, Halifax, N. S., while preaching in this country last summer, observed that religion had "contributed mightily to the survival of the individual and the human race, and a failing Christianity will presage a decline of the West." And he continued: "The decline of the West is no longer a matter of mere academic consideration, of interest to the followers of a Spengler. It raises the whole question of the factor of religion in social continuity. Whether Christianity shall be allowed to collapse or shall reconquer the Western mind and redeem it of its secularism, megalomania and self-complacency is a greater issue than an American labor schism or a Spanish civil war." R. M. K.

# Progress and Challenge in Africa

By REV. ALEXANDER McLEISH, London, England

*Survey Editor, World Dominion Movement*

THE hope of the Church in Africa lies in its becoming a truly indigenous African Church. Let us glance at the Protestant occupation of Africa in its main geographical divisions.

|                               | Population  | Mission-<br>aries | Christians             | Christians<br>Per<br>Million |
|-------------------------------|-------------|-------------------|------------------------|------------------------------|
| North Africa ..               | 31,503,298  | 676               | 48,150                 | 1,528                        |
| East Africa ...               | 25,935,548  | 824               | 172,302                | 6,643                        |
| West Africa ...               | 44,463,884  | 1,140             | 1,130,529 <sup>1</sup> | 25,425                       |
| Central or Equatorial Africa. | 24,439,048  | 1,479             | 739,379                | 30,254                       |
| South Africa ..               | 20,460,759  | 3,473             | 4,000,000 <sup>1</sup> | 173,408                      |
|                               | 146,802,537 | 7,592             | 6,090,361 <sup>2</sup> | 38,448                       |

The slow progress in Moslem North Africa is at once apparent, and becomes more striking when it is remembered the Christians are drawn mainly from the Copts of Egypt.

If this occupation be distributed under the various governments it appears as follows:

|                  | Population  | Mission-<br>aries | Christians             | Christians<br>Per<br>Million |
|------------------|-------------|-------------------|------------------------|------------------------------|
| British .....    | 56,225,671  | 4,820             | 4,564,602 <sup>1</sup> | 73,347                       |
| French .....     | 38,351,128  | 720               | 933,930                | 24,359                       |
| Portuguese ....  | 8,561,545   | 342               | 285,000                | 33,290                       |
| Belgian .....    | 13,328,601  | 1,012             | 221,000                | 16,582                       |
| Spanish .....    | 1,678,846   | 22                | 1,399                  | 834                          |
| Italian .....    | 2,534,814   | 33                | 3,110                  | 1,226                        |
| International .. | 51,000      | 16                | 20                     | 392                          |
| Independent ...  | 26,070,932  | 627               | 81,300                 | 3,310                        |
|                  | 146,802,537 | 7,592             | 6,090,361 <sup>2</sup> | 38,448                       |

The impact of the European powers has had tremendous repercussions in Africa. The recent centenary (1933) of the abolition of slavery in the British dominions is a reminder of a hundred years of steady transformation. Native opinion in the south has been profoundly stirred over the color bar legislation. In other parts of the continent the years since the War have seen an increasing sense of trusteeship among foreign governments, which, however, has received a severe blow in recent days. Governments have dealt more adequately with educational and social problems. Four-fifths, however, of the education of the African is still in the hands of missions. In social

and medical work missions have also pioneered the way for governments which are rapidly taking over these responsibilities. Evangelistic work carried on for more than fifty years has resulted in the creation of the largest Christian community in any mission land, now numbering, according to the latest computation, 7,904,514.<sup>3</sup>

The Moslem infiltration from the north continues, but has been held up by the Coptic Church of Abyssinia, by the great progress of missions in Uganda, and by the chain of mission stations stretching across the Sudan. Along the old slave route in Tanganyika, however, Islam is extending its influence again as well as along the coast as far south as Lourenco Marques.

Roman Catholicism has launched a new and vigorous campaign for the conquest of Equatorial Africa. The ambition of Cardinal Lavigerie has been largely realized and one of the greatest consolidated spheres of Catholic missions has been built up, stretching south from Anglo-Egyptian Sudan to Northern Rhodesia, and west from Tanganyika through the Belgian Congo to French West Africa. Rome claims over four million Catholics in Africa, more than half of whom are in Equatorial Africa.

Africa, however, has proved the most responsive to Protestant missions of the great world fields. David Livingstone, dying upon his knees, is forever the symbol of a church sustained in many an hour of persecution and difficulty by divine power. Madagascar, Nigeria, Uganda and South Africa show the most remarkable progress.

The tragedy of North Africa is its vanished Church. That Church was without an equal in Christendom from the second century to the fifth. Even in the fifth century, though already in decline, it still numbered over 500 dioceses. Its decay was due to three significant things: The Scriptures were never given to the great Berber nation in their own tongue, the missionary spirit gradually faded away, and the Church itself ceased to be truly indigenous and became dominated by Greek and Latin theologians. Therefore it declined, and the Moslem invasion of the seventh century completely destroyed it. The Coptic

<sup>1</sup> The British (and the Dutch) have been the only Protestant colonizing powers in the continent, and it may be seen how predominantly the Protestant Church is established in those territories where they have held or still hold sway. Comment is needless.

<sup>2</sup> This number (1936) is now 7,904,514.

<sup>3</sup> This does not include the Coptic Church of Abyssinia and Egypt or European Christians scattered over Africa.

Church of Egypt, however, which had given the people the Bible, survives to this day.

Throughout the Dark Ages and until today the Moslem has been the religious dictator of North Africa. The Crusades did not shake him, and almost the only missionary was the lonely but undaunted Raymond Lull, martyred in Algeria in 1315, and who ever was true to his own motto, "He who loves not, lives not." The millions of these regions still unevangelized remain a perpetual challenge to the Christian Church. If to this be added the other Moslem populations of Africa, we are faced with almost half the total population for the most part still unreached by the Evangel.

The partition of North Africa<sup>4</sup> began in 1830, when Algiers fell to the French, who today govern Tunis and the Protectorate of Morocco also. Spanish Morocco is relatively small. Italian Tripoli and Cyrenaica are vast, but sparsely populated. French administration has been enlightened and thorough, but it has not helped to solve the religious problem. Illiteracy throughout North Africa amounts to about ninety per cent among the men, and is almost universal among the women.

Roman Catholic Christianity in North Africa does not really assist the Moslem to accept Christ; its ceremonies and images are foreign to him. Protestant missions, most of which are interdenominational, were started about fifty years ago. Their work is threefold: that among the Jews, of whom in Tunis and Algiers alone there are over 200,000; that among the European colonists, French, Spanish and Italian, in some cases also numerous; and, finally, that among Moslems.

Work among Moslems has been, and is extraordinarily difficult. The number of missionaries considerably outnumber the number of converts. In Morocco, for example, out of six and one-half million persons, five and one-quarter million live outside the centers of missionary occupation. Evangelization does not really depend upon more foreign missionaries, but upon the sacrificial prayer of Christians everywhere and the emergence of Spirit-filled indigenous evangelists. The work must be largely that of men, but at present women workers predominate. Of the total workers in Morocco, three-quarters are women. For those who know the constitution of Moslem society this needs no comment.

The occupation of the field, too, is unequal. In all Tripoli and Cyrenaica there is only one medical missionary—in Tripoli city. The Italian government had put severe restrictions on religious liberty. Two very small groups of Italian believers have been organized. On such small threads

does the evangelization of the land of Simon of Cyrene hang!

A few years ago, out of the population of thirteen million in Egypt there were nearly a million Coptic Christians, 66,000 Protestants, and 117,000 Roman Catholic and Uniat Christians. The Christian population chiefly resides in upper Egypt. Between Cairo and the Mediterranean, among six million people, there are only one-quarter of the Protestant Christians. The Coptic Church is one of the ancient Christian churches, very similar to the Greek Orthodox. Since the British occupation of Egypt (1914) the Copts have mingled much more freely with the Moslems, and not a few have gone over to Islam. The Coptic Church does not view with favor the work of Protestant missionaries. The Moslems number ninety-one per cent of the population of Egypt.

There are about 440 missionaries and 20 missionary societies in the country. Forty per cent of the missionary force is in Cairo, and there are 33 other missionary residential centers. Much evangelism has been carried on among the Copts since 1859, and a very large part of the Protestant Church has been built up from among them. Progress among Moslems has been exceedingly slow, but the present situation is viewed hopefully. Many social and educational reforms are being carried out in the country today, but there are powerful elements which view with apprehension any weakening of the traditional Moslem position and prestige.

Turning to East Africa,<sup>5</sup> let us consider the situation in the Anglo-Egyptian Sudan.<sup>6</sup> The River Nile is the unifying highway of the Sudan. The tribes have no affinity, either racially or temperamentally, with the peoples of Egypt. The country is today experiencing a new development. The future, in the material sense, would seem promising for the Sudanese. As for the Christian Church, there are about 100 missionaries and several thousand communicants. Six provinces with a population of over 1,200,000 are practically untouched. There has recently been considerable progress in numbers and influence, and in Bible translation, and in the pagan parts of the south many have been pressing into the Kingdom. Considerably more than half the population is pagan, and only the few mission stations oppose the onward march of Islam. The southern Sudan may well be one of the desperate battlegrounds of the future between Christianity and Islam.

Abyssinia, or Ethiopia, has a population of from eight to ten millions, of which probably one-half are pagan and the remainder equally divided be-

<sup>4</sup> *Modern Populations*: Tangier, 51,000; Spanish Morocco, 720,273; French Morocco, 4,500,000; Algeria, 6,553,451; Tunis, 2,410,692; Lybia, 719,663; Egypt, 14,217,864.

<sup>5</sup> Anglo-Egyptian Sudan, Abyssinia, Somaliland, Eritrea, Kenya, Tanganyika (area, 2,267,708 square miles; population, 25,727,684; density, 11.3).

<sup>6</sup> Area, 1,008,100 square miles; population, 5,728,551.

tween Islam and the Abyssinian Church. The last few years saw a great advance in the work of Protestant missions. A new spirit among the priesthood, a general readiness to hear the Gospel, and the printing and publishing of the New Testament by the government press were outstanding facts. This progress has been arrested meanwhile, and it is not known what the future of Protestant missions will be. Missionary work dates from 1830, and before the recent war there were eight societies, with a staff of about 200 missionaries.

This will remain for long a very needy area and must be included in the unevangelized area of Africa. Missions may be able to continue their work in cooperation with the Waldensian Protestant Church of Italy, which views with sympathy and concern the condition of the Evangelical Christian communities in Ethiopia today.

Eritrea (Italian) and the Somalilands (British, French, and Italian) are grouped around Abyssinia in the "horn" of Africa. The population, which is Moslem, is small.<sup>7</sup> Moslem bigotry presents special difficulties in the way of missionary work. Only in Italian territory has evangelism actually been carried on by the National Evangelical Missionary Society of Sweden. This work has now been suspended.

Kenya<sup>8</sup> is a young country. Thirty years ago Nairobi, the capital, was an experiment in tin shacks; today it is an up-to-date city. Its highlands are suitable for white settlers. The difficulties between them and the natives have been greatly exaggerated, and even the trouble with the natives over the discovery of gold in 1932-33 has been satisfactorily settled. There are eleven missionary societies in the colony, and much progress has been made. The territory is fairly divided between these bodies, and the unoccupied fields are to be found mainly in the north where, however, the population is not dense. Work has recently been begun in these regions. The unhealthy regions of the coast have still many neglected groups. In the west the influence of the great work that has been done among the tribes of Uganda has been strongly felt.

Since 1920 Tanganyika Territory<sup>9</sup> has been administered by Great Britain under a mandate of the League. The administrative reconstruction of the region has been carried out with special reference to the welfare of the native peoples, and seeks to stimulate native authority. A living issue in the religious field is the progress of Islam. Zanzibar and the East African coast are almost completely Islamized. The last census records

over two million Moslems, but many think that the number of real disciples is not more than 300,000. What is certain, however, is the rapid superficial increase. Roman Catholicism is represented by about 700 workers and 200,000 Catholics. It is pursuing an active and aggressive policy, greatly hampering the work of Protestant missions.

There are 13 Protestant missions and a Christian community of 125,826. The German missions, excluded in the Great War, were permitted to return in 1925. Probably the areas of least progress are in the Eastern and Western provinces. The former borders the Indian Ocean, and among its half million people there are under 1,500 Protestant Christians. The latter lies along Lake Tanganyika. The Lake Province, the most populous, contains a large number of unevangelized tribes. It is important to note that no definite steps have yet been taken for the evangelization of the Moslem populations.

The history of West Africa<sup>10</sup> has been marred by slavery. Slavery is still said to survive in Liberia. Missions and governments are now devoting all their energies to native interests. Islam has made great inroads from the North. In many villages, formerly pagan, the call of the muezzin floats from the minaret. Yet the Church has made much progress, particularly in British territory. In British West African colonies there are some 252,000 Christians, and in Nigeria nearly a million. All this ground has been won at great sacrifice, in the loss of missionaries by sickness and in the sufferings and persecutions of the native Christians in the past.

The task of Africa's evangelization is not only that of the foreign missionary. The Church has not been without its own leaders, and in more recent times "prophets" have arisen here and there. Some of these have been men of little worth, but one deserves more than a passing reference. The "prophet" Harris was a Liberian of the Grebo tribe. As a young man of twenty-one he felt the call of the Holy Spirit. Of his early years of ministry little is known; but in 1913, when he was about sixty, he came to the Ivory Coast, and God began then to use him in a remarkable way. His message was simple, his life apostolic, and he was undoubtedly taught of God. A Bible and a bamboo cross were the insignia of his mission. His converts on the Ivory Coast are variously reckoned up to a 100,000. Persecution fell on the Christians, but the majority refused to compromise. Harris himself was deported in 1915 to Liberia, where he later died.

Nothing was known of this to the missionaries at this time. Strange stories came to them of a

<sup>7</sup> Eritrea, 621,776; Somalilands: British, 344,700; French, 68,965; Italian, 1,010,815; Island of Socotra (British), 12,000.

<sup>8</sup> Area, 224,960 square miles; population, 3,091,064; density, 13.5.

<sup>9</sup> Area, 366,632 square miles; population, 5,022,640; density, 13.7.

<sup>10</sup> French, British (including Nigeria), Spanish and Portuguese territory and Liberia: Area, 2,458,745 square miles; population, 42,432,017; density, 17.3.



work in the interior which passed human analysis, of fetishes destroyed by thousands, of churches which had never seen a missionary. When inquiry was made it became clear "that right along the Ivory Coast, and up into the interior, there had been such a mass movement as had never been heard of in the history of modern missions." With all its inadequacies—and they were many—here was a stirring in the African soul which came from God. In recent years the Methodist Missionary Society has taken over the care of large numbers of the "Harris Christians."

A few figures must suffice to describe the situation in West Africa today. Let us take British territory first.<sup>11</sup> Nigeria ranks third in population in the Empire, after India and Great Britain. Of the 899,000<sup>12</sup> Christians of Nigeria, 188,000 are Roman Catholics. The enormous majority of the Christian community is in the Southern provinces, nearly 700,000 coming from the Ibo, Yoruba, and Ibibio groups alone. The north is less occupied, and here Islam is strong. Christian schools in the south enroll 176,886 scholars and in the north, 5,969. Moslem school enrollment in the north is 183,374, and in the south nil.

The Northern provinces are of great interest. Roughly seven and one-half millions are Moslems and about four millions pagans. Up to 1901 there was only one mission station established; now ten societies are at work, reaching over 160 tribes, totaling some 3,000,000 souls. What is needed is not so much the advent of new bodies, but the extension of existing work. The unreached population is mostly in the Mohammedan emirates. For a long time, evangelization was prohibited in these areas by the government, but this prohibition is now removed. On the whole the outlook is encouraging; in 1932 the whole Bible was published in Hausa, one of the most widely spoken languages of West Africa.

As for other British territories: In Gambia there are some 2,000 Christians; in Sierra Leone, about 40,000; in the Gold Coast, 200,000; and in British Togoland, about 10,000. The hinterlands of all these territories are still largely unoccupied by missions.

French West Africa<sup>13</sup> is an immense territory, equal in area to India. Of the 60,000 Christians, 45,000 are in the Ivory Coast, the fruits of the long unknown labors of the "prophet" Harris. Nearly all the remainder are in the coastal territory of French Togoland and Dahomey. In Mauretania there is no work, and in Senegal there

are only one or two stations. Most of the missionary effort in the vast stretches of the interior is very recent. The Christian and Missionary Alliance has taken a considerable share in pioneering, but the six societies in this large region today have only 30 stations. French West Africa is, to a large extent, still spiritually destitute.

Of the population of the interior fully forty per cent are Moslems. The most important tribes are probably the Fulani and the Mosai, numbering about two million. In the past the Fulani influence has been the stronger, and they were the chief bearers of Islamic culture. On the great bend of the Niger stands Timbuktu, long since shorn of her former glories. West and north in the desert live the Veiled Folk, the Tuaregs, once perhaps a Christian people. Wide indeed is the field here and vast the task to be undertaken!

In Spanish<sup>14</sup> and Portuguese<sup>15</sup> territory in West Africa there is a small work on the Cape Verde Islands and a station is projected in Portuguese Guinea.

The independent state of Liberia is about the size of England, and is a member of the League of Nations. It was founded in 1822 by liberated slaves from the United States, who were assisted by American philanthropists. Today there are about 10,000 Americo-Liberians, 60,000 others who are civilized and also use English, and about 200,000 who are partly civilized. The remainder of the estimated population of a million are illiterate. Many missions, mostly American, have worked in the republic, and the Christian community is over 30,000. This is practically confined to the English-speaking population. Very little is being done to reach the population of the interior, and the state of many of the existing churches is very low. One authority writes: "There is no vision, no discipline, no authority in the churches." Four stations have recently been opened in the hinterland, and the churches are being encouraged to support themselves and to evangelize their fellow countrymen.

The Union of South Africa presents many problems. In the provisional census of 1936 there were over 6,529,784 Bantu, 755,282 "colored," and 215,529 Asiatics. Europeans numbered 1,979,390. The native population has increased by thirty-nine per cent since 1921. Afrikaans has become the common language.

The Bantu are unquestionably a people with a great future, and today they are combining with the "colored" folk in defense of their rights. About 2,000,000 are still living the tribal life. The present land policy, as seen in the allocation of reserves to the natives, has not given very satisfac-

<sup>11</sup> Nigeria, 91,928,171; Gambia, 200,000; Sierra Leone, 1,768,479; Gold Coast, 3,040,446; Togoland, 293,714.

<sup>12</sup> Census, 1931.

<sup>13</sup> Population: Mauretania, 323,819; Senegal, 1,584,273; French Sudan, 2,853,655; Upper Volta, 3,000,243; Niger Territory, 1,542,714; French Guinea, 2,236,968; Ivory Coast, 1,866,316; Togoland, 750,065; Dahomey, 1,112,000.

<sup>14</sup> Rio de Oro and Adrar, 495,000; Inni, 20,000.

<sup>15</sup> Portuguese Guinea, 364,929; Cape Verde Islands, 153,700.

tory results. Of the acute race problem and the color bar legislation all that can be said here is, that nothing would so much contribute to its solution as a deep and widespread revival movement.

The leading church among the whites is the Dutch Reformed, with nearly a million adherents. A very large number of denominations and missions work among the Bantu and colored peoples; and this "fragmentation" from abroad is outdone by native enthusiasm. "Separatist" movements are many and frequent. In Johannesburg alone there are said to be 121 denominations among African Christians, and in 1932 Professor Brookes compiled a list of 326 native sects. Notwithstanding this, there has been much real progress. About 2,500,000 Bantus are Christians, and there are some 40,000 Bantu workers. In some churches Bantus have a large share in church government.<sup>16</sup>

|                      | Area in<br>Sq. Miles | Popula-<br>tion | Density | Protes-<br>tants |
|----------------------|----------------------|-----------------|---------|------------------|
| Basutoland . . . . . | 11,716               | 571,600         | 48.8    | 140,000          |
| Bechuanaland . . . . | 275,000              | 160,000         | 0.5     | 16,000           |
| Swaziland . . . . .  | 6,704                | 123,320         | 18.3    | 27,000           |

Basutoland and Swaziland are, relatively speaking, the most occupied regions of Africa, while substantial progress has been made in Bechuanaland.

Southwest Africa<sup>17</sup> is administered by the Union under a mandate of the League of Nations. Of vast size, but very sparsely populated, it is one of the most fully occupied mission fields of Africa. Christians number 85,000, of whom about 10,000 are Roman Catholics. There are 381 missionaries per million people, or 910 when Roman Catholics are included.

Rhodesia<sup>18</sup> is a vast territory, as yet thinly populated. The pacification and evangelization of the natives, together with the colonization of the country, forms one of the romances of African development. Today the administration faces questions of land, color, and industrialization, but it has the experiences of South Africa from which to learn. The number of African Christians in Southern Rhodesia is only 86,000, of whom nearly 30,000 are Roman Catholics. In Northern Rhodesia the total is 142,000, and of these somewhat more than half adhere to the Roman communion. As there are 14 missionary societies in the North and 15 in the South, there is no call for additional organizations. The evangelization of the country awaits the extension of the existing work and the growth of the missionary spirit among the African Christians.

The land around Lake Nyasa<sup>19</sup> was first explored by David Livingstone. The establishment

of missions followed, and today there is a Protestant Christian community of over 120,000. The Presbyterian work has grown steadily and has resulted in the formation of a Central African Native Presbyterian Synod. It is interesting to note that, in contrast with Rhodesia, Islam has spread widely in Nyasaland, the Moslem population being reckoned at 73,000.

Portuguese East Africa<sup>20</sup> lies adjacent to Nyasaland and South Africa. There are large stretches of entirely unoccupied territory in the North, for the missions are almost all in the South. Special conditions attend missionary work in these Portuguese colonies which need careful study before new work is begun. There are about 20,000 Protestant Christians in the colony.

In the history of African missions few stories are so stirring as that of Madagascar. The London Missionary Society founded a station there in 1818, and the witness rapidly spread. By 1834 there were 30,000 pupils in its schools. Then terrible persecutions fell upon the Christians. Missionaries were driven out. Men and women were slain by the spear, hurled over precipices, sawn asunder, burned in the fire, or sold to slavery. And yet persecution stimulated the growth in numbers, so that by 1861, on the death of the cruel queen, the Christians had increased tenfold. At last in that year freedom was proclaimed.

The reconstruction began in 1861, and the work has continued ever since. Difficulties have been many, but the triumphs have been an abundant reward. Widespread and rapid church building has been a keynote of the work. In one period of ten years since the war over a thousand new churches were organized. Today there are some 720,000 Protestant Christians.<sup>21</sup> More than one-third of the total number of churches in Africa are found in this island.

Any reference to Central Africa may well begin with Uganda.<sup>22</sup> A long line of remarkable names marks the progress of the Gospel there. H. M. Stanley, the explorer; Alexander Mackay, the pioneer; Hannington, the martyred bishop; Pilkington, the brilliant linguist; and many others are among them. When King M'tesa heard from the first Church Missionary Society missionaries the name of Jesus, of whom Stanley had previously spoken to him, he caused a salute to be fired

<sup>20</sup> Portuguese East Africa: Area, 297,657 square miles; population, 3,995,831.

<sup>21</sup> Roman Catholic adherents number 460,000. It is worth noting that the Comoro Islands (population, 130,253), adjacent to Madagascar, are unoccupied.

Réunion (French): Population, 197,933. The population is Roman Catholic. There is no Protestant work.

Seychelles (British): Population, 27,786. Two missions are at work.

Mauritius (British): Population, 400,904. Christians number 122,836, of whom only 5,345 are Protestant.

<sup>22</sup> Uganda: Area, 94,204 square miles; population, 3,584,758.

<sup>16</sup> Basutoland, Bechuanaland and Swaziland are native protectorates.

<sup>17</sup> Area, 322,394 square miles; population, 273,876; density, 0.8.

<sup>18</sup> Northern and Southern Rhodesia: Area, 438,744 square miles; population, 2,502,340; density, 5.6.

<sup>19</sup> Nyasaland: Area, 37,596 square miles; population, 1,609,915.

for joy. Under M'wanga, his son, the Church was baptized with fire, but stood firm. The threat of Islam and the strife with Roman Catholicism were challenges she was called on increasingly to meet. But today the Church of Uganda is a mighty Church. There are well over half a million Christians today, and, although there is some discrepancy in statistics from different sources, they seem to be about equally divided between Evangelicals and Roman Catholics.

Belgian Congo<sup>23</sup> is a vast territory, nearly eighty times the area of the home country, but with a relatively small population. Its past has been melancholy, but today roads traverse its territory, mines penetrate its ground, and the government is making increasing provision for the welfare of its native peoples. The jubilee of Protestant missions in the Congo was celebrated in 1928, and the picture was a very different one from that of the days when George Grenfell constructed his little steamer, the *Peace*, with his own hands, the two Scotch engineers having died before reaching Kinshasa. Today there are some 43 societies with about 900 missionaries in this field, and between 1920 and 1930 church members increased from 55,000 to over 200,000. Many unevangelized regions still remain, but they constitute a challenge to existing bodies rather than a call for new missions. Catholics are variously estimated from half a million to two million, and the sudden growth and influence of Catholic missions is seriously embarrassing the evangelization of the colony.

Ruanda Urundi,<sup>24</sup> with its small area and dense population, became a mandated territory of Belgium after the War. A Belgian mission has taken up part of the former work of the German missions, and the Church Missionary Society has been extending its work southwards from Uganda. With the addition of two or three small Protestant missions this is the extent of Protestant effort in one of the least occupied areas of Africa. The Roman Catholic missions are making great progress and aim to capture the whole area.

French Equatorial Africa and Cameroon<sup>25</sup> together comprise an enormous area of over a million square miles with a scattered population. It stretches from the Anglo-Egyptian Sudan to Lake Chad, from Libya to the Belgian Congo. Only in the south (Gabon and Cameroon) are missions at all well established, and even there much remains to be done. For the rest a few lonely pioneer stations appear on the map as oases in the

spiritual desert, and around them a thirsty land where many tribes know nothing of the Light.<sup>26</sup>

Remarkable progress has been made in Angola<sup>27</sup> (Portuguese West Africa) in the face of many difficulties. One mission alone witnessed 900 church members increase to 9,000 between 1921 and 1931, and there are today eleven missions with 240 missionaries at work in 51 centers. Catholics in the same decade increased from 77,000 to nearly 300,000. Yet both in the North-east and South of the colony there are populous tribes and large areas still untouched. The Protestant Christian community numbers 240,000, of whom nearly 3,000 are Christian workers.

The whole situation today in Africa may be summed up briefly. The Roman Catholic population of Africa amounts to about 4,304,222, in the proportion of 4 to North Africa, 22 to Central and West, 8 to East, and 9 to South. The Protestant population is 5,638,252, in the proportion of 0.5 to the North, 18 to Central and West, 2.5 to East, and 35 to South Africa. From this it will be seen that the Catholics are strongest in the Central, East and West, and the Protestants in the South. The Christians number 10,000,000 or about 7 per cent of the total population. This is 1 to every 14 people, which may be compared with China proper, where there is 1 to 500 people, or India, where there is 1 to every 56 people. There are over three times as many missionaries to every million people in Africa as compared with India, but, owing to its large area, only one-seventh the number to each 1,000 square miles. Out of Africa's 65 territories, 42 are inadequately occupied, 23 are adequately occupied, but 15 of these are excessively occupied if 1 missionary to 20,000 people per 1,000 square miles be taken as the standard.

Whereas there are 15 missionaries to the million people north of 10° N., there are 148 south of 10° S., and between 10° N. and 10° S. there are 50. The missionary occupation is, therefore, very unequal, being three times more in the South than in Equatorial Africa, about 10 times more in the South than in the North.

The same is true of the distribution of the Christians, who are in the proportion of 146 in the South to 28 in equatorial regions and 1 in North Africa.

These facts reveal at a glance the regions of greatest need, and should determine all plans for the evangelization of Africa.

<sup>23</sup> Rio Muni and Fernando Po are Spanish colonies.

Rio Muni: Area, 10,036 square miles; population, 140,000; density, 13.9.

Fernando Po: Area, 795 square miles; population, 23,846; density, 29.9.

The Methodist mission works in Fernando Po and a live developing work exists in Rio Muni under the American Presbyterians.

<sup>27</sup> Angola: Area, 323,295 square miles; population, 4,141,730.

<sup>23</sup> Belgian Congo: Area, 918,000 square miles; population, 9,485,091.

<sup>24</sup> Ruanda Urundi: Area, 20,550 square miles; population, 3,500,000.

<sup>25</sup> Area, 1,078,538 square miles; population, 5,477,236.

South Africa is fully occupied, and for our purpose has ceased to be a foreign mission field. The activities of its 3,547,892 Christians should cover the unreached sections of the population, which should be regarded as their home mission field.

Basutoland and Swaziland, which fall within this area, are excessively occupied as mission fields. The first has 67 missionaries to 571,600 people, of whom 136,332 are Christians; the second has 80 missionaries to 123,320, of whom 25,818 are Christians. Southwest Africa is in much the same position with 105 missionaries to 267,905 people, of whom 73,412 are Christians. Bechuanaland, with 17 missionaries to 160,000, and 15,200 Christians is too well provided for.

A move northwards of a large number of the foreign missionaries to the unoccupied regions of Portuguese territory, East and West, to Ruanda Urundi seems called for. The Rhodesias, Madagascar, and Nyasaland are probably as well occupied as the situation calls for. On the East, Tanganyika, Abyssinia, and the Anglo-Egyptian

Sudan call for reinforcements, and on the West, Belgian Congo and French West Africa, owing to their large areas, are still very needy.

The great Moslem countries of North Africa must still be considered as the most needy part of Africa.

British territory, owing to greater facilities available, is now probably adequately occupied, and attention should increasingly be given to the territories of the French, Portuguese and Belgian colonies till these also are evangelized.

This in a word is a bird's-eye view of that great continent which only sixty years ago was indeed the Dark Continent, but which today is well on its way to becoming the most enlightened of all. The great cleavage at the heart of the enterprise between Roman Catholics and Protestants casts a dark shadow over the landscape, but the virility of African Christianity and its power to organize itself along its own indigenous lines promises well for the future when Africa shall have become, as it certainly will, a Christian continent.



ST. PAUL'S CATHEDRAL, MENG0, UGANDA, LOOKING EAST (See page 478)

# An African View of Indigenous African Religions

By DONALD G. S. M'TIMKULU \*  
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TO THE ordinary man who has heard about Africa the phrase, "African religions," conjures up a confused mass of superstitions and curious beliefs which seem to him very childish, if not entirely foolish. To some it might even seem like straining the connotation of the term unduly to call this hotchpotch religion. It is not necessary here to prove that such opinions are the results of generalizations based on very inadequate data. Those who have tried to understand the Africans and to see life as they see it have found that they possess not only well developed religious systems, but a religion which enters far more into their day by day conduct than is the case among the peoples of the West.

In spite of the vast expanse of Africa and the variation in cultural features presented by its peoples, it is still possible to speak of the country as a whole, on account of a number of fundamental principles which underlie the social structure of the whole of tribal Africa. This is particularly true of the Bantu tribes, and it is with the religion of these peoples that I mean to concern myself in this paper.

A great part of the religious life of the African centers round the worship of ancestors, but such a statement needs some elucidation. To understand truly what the cult of ancestors means to the African we must probe deeper into his social background. The social and economic unit in Africa is the individual family. To bind the families together in a larger social unit, the intimate and binding family ties are extended outside the immediate family. For instance, my father's brothers are my fathers; I call them so, and I behave to them in the same general way that I do to my own father. Similarly, my mother's sisters are my mothers, and their children are my sisters and brothers; I behave to them in exactly the

same way as I would behave to my own brothers and sisters. In this way the family circle is exceedingly increased, and the kindred are bound together in a very close and intimate way. In most African societies, however, preference is given to one set of kin at the expense of another; i. e., either to the mother's people or to the father's people. This is the basis of the clan, or *sib*, which is a strong group of people claiming to be intimately related either on the mother's side or on the father's side.

The clan is not only the most important group in the African kinship system, but also the primary religious group. Since all members of the clan are linked together through their ancestors, the ancestors come to take a most important place in the life of the group. They founded the clan, gave it life and made it what it is. The present generation, therefore, owes all that it has to those who have gone beyond. The ancestors are thus as much a part of the clan as the living; they are as interested in its welfare as those who still walk this earth. For, according to African belief, "the dead are not lost to society, they are merely initiated into another part of the society, the spiritual unseen part." Thus the clan with its beginnings far in the dim past can only make secure provision for the future by consulting and working in harmony with those whose wisdom is undoubted, and who now can tap sources of power which are not available to mortal man. The essence of ancestor worship lies in the effort on the part of the living, by various acts of remembrance, to maintain friendly relations with those who are now of the spirit world, and thus to secure their help and guidance.

True enough, fear enters into the worship of ancestors, the fear of consequences that will follow any failure on the part of the living to perform their pious duties. But we would be greatly in error if we assumed that the religious motive in ancestor worship is all summed up in the word fear. The African really puts his trust in the ancestors, and his faith is a living everyday faith.

The African also believes in a great spiritual power, a Supreme Being, more or less personified,

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who made the world and created all living things, but has since had no direct dealings with man. Now and again one may hear his angry mutterings in the roar of the thunderstorm, as he hurls forth his thunderbolts at some individual who has angered him.

Among some of the southeastern tribes, however, he is regarded as a great chief of the spirit world, Unkulunkulu (the greatest of the great), who is so great that ordinary men cannot approach him for any favors. Amongst these tribes the ancestral spirits have come to be regarded as mediators at the court of the Great Chief. Those who were great in this life, the chiefs, are much more likely to be in the inner circles of the Great One, and thus can do more for the people by pleading with the Great One in the traditional manner that marks the successful and polished councillor. In times of calamity, therefore, the spirits of the greatest chiefs of the tribe are invoked to help their children and save them from disaster. These ceremonies are always conducted by the paramount chief of the tribe, in whom, by reason of his birth, is concentrated the highest spiritual power man can have, and who is the recognized intermediary between the people and their most powerful spirits. The power of the chief, therefore, is based ultimately on religious sanctions. He is not merely the political head but the high priest of the tribe, and thus the dependence of the African on his chief is a very real one.

Apart, however, from this belief in a first cause, the Africans believe in a Potence, an Energy, that is imminent in all things, intangible and yet all-pervasive. While drawing itself into a focus in certain objects, it is, at the same time, sensitive to human conduct, so that irregularities in the world of men react immediately on the world of nature. In African societies, as Mrs. Hoernlé says, "events in the world of nature are interpreted entirely from the point of view of their influence on the life of the society; the world of nature and the world of man are one, changes in the world of man are inevitably accompanied by changes in the world of nature, and vice versa, and the laws governing the one world are conceived of as being the same in the other." If, for instance, the harvest is poor, it is because the proper rites have not been performed, or because someone has sinned or done wrong, and his wrong actions are somehow preventing things from taking their proper course.

Because of this firm belief the African can hardly conceive of anything happening naturally, i. e., uninfluenced by the actions of men, either living or dead. If a man gets sick, for instance, his sickness is either the result of his neglect of some customary ritual or some duty to the ancestors, or else some evilly disposed person has caused the

illness by manipulating the all pervasive "Potence" against him. For the African believes that some people are able by long training to make use of this spiritual power in the universe either for good or for evil. This is the basis of the African's belief in witchcraft and the efficacy of charms. For to protect myself against the machinations of the wizard, I must have some object in which is concentrated a stronger power than that which the wizard can direct against me. Without this I am at the mercy of my enemies. Thus the African has ever haunting him this fear of unseen powers working around him, and perhaps against him; for this reason he clings tenaciously to his witch doctor, who is the only man who can give him sufficient protection to make life worth living.

Let us next consider how far these beliefs and practices are influencing the lives of native Christians in Africa. While it is no doubt true that the form that the Christian Church in Africa will ultimately take depends, in the last analysis, on what the Africans themselves make of it, it is none the less also true that Christian Africans must accept the fundamentals of Christianity undiluted, as it were, if they are going to live Christ-like lives. As Archbishop Temple says, it is futile to consider whether the message of the Gospel suits the African or not. If the Gospel is true, then it is true for all men, be they black or white. If one, however, is thinking of Christianity merely as a drug for the curing of social diseases, then one might well ask if it suits the African. If, on the other hand, Christianity is a Way of Life for all men, then we must recognize the fact that there are certain fundamental beliefs and points of view in African religion which are incompatible with the Christian spirit. These must be shed, if Christianity is to mean anything for the African.

While thousands of true and fervent Christians are to be found in most parts of Africa, it is nevertheless a fact that for many other thousands Christianity is no more than a veneer, a top dressing, which peels off just when it is most needed. In the real crises of life they turn to their beloved ancestors in whom they still have the utmost faith, although outwardly adopting the forms of the Christian religion. Many a Christian family when in trouble will secretly sacrifice a beast to appease the injured spirits, so that they may remove the curse and establish friendly relations once more between the dead and the living.

There are other Christians, however, who have definitely set their faces against the old tribal rites and ceremonies; but this is about all they have done. In these lives Christianity has only replaced one set of taboos by another. This attitude has not been a little encouraged by the numerous "don'ts" which have formed the greater part of the "Christian message" of some missionaries.



The Christian in Africa has thus become a man who does not do a great number of things. The African can understand such a religion, for it is just his old religion with the dire consequences made a little less immediate.

But the real persistent evil in the African Christian Church is that old belief in the powerful mystic forces of the universe which are ever ready to do men harm at every turn. Accusations of witchcraft and sorcery are not uncommon even in our oldest mission stations. Venerable old preachers or deacons will tell you of one of their number who keeps a baboon on which he rides out every night to do his nefarious work. Many a fond mother, for instance, will not dare to bring her child to church for baptism, unless he has been thoroughly "doctored," lest the influence of some other child who has been "doctored" cause a fissure in her child's skull which inevitably brings about his death.

The old beliefs in witchcraft, therefore, are not only still with us, but the practice of witchcraft is thriving under new forms showing an excellent adaptability to new conditions. Witch doctors are doing a better trade today in the towns than they ever did before. The old technique of trying to pooh-pooh these ideas and laugh them out of court is futile. These beliefs are deep rooted in the African, and now he not only feels he has Biblical authority to support him, but also a fund of anecdotes in which Christian ministers have been worsted in the fight against the wizard. The missionary, therefore, must concentrate on changing the African's unscientific view of the world. "Nothing less will do than the gradual revelation of the complexity of the universe. Let the African once realize that the universe runs its course by immutable laws which he cannot alter, and he will be relieved of an incalculable burden of the spirit." Without this changed outlook the Christian missionary will be building his house on sand.

There is a new threat to the life of the Christian Church in Africa, to which we now turn. In those parts of Africa where the natives come into very close contact with the whites there is growing up, among some of the leaders of the people, a spirit of revolt against the Church. These men feel that the Church is not living up to the spirit of Christ's teaching in its attitude towards the race question. They declare that color bars are rigidly enforced even within the very precincts of God's house; in many churches the African clergy are merely the "boys" of their fellow white clergymen; some of the white men who stand high in the Church are in no way different in their treatment of Africans than any other white man. In these and in many other ways, they declare, the Church has shown that even within its fold there is no brotherhood for the black man. It is merely part of

the machinery of Western civilization, whose exponents are out to get as much as they can from the dark races.

On this account they have dubbed Christianity "the white man's religion," and they will have none of it. This conviction is not lessened by the fact that many white missionaries identify their strait-laced Christianity with Western civilization. The African is continually being told how lovely and beautiful everything is in the white man's garden, and how weedy and ugly his own is in comparison. The disillusionment that follows, of course, is not very pleasant either for the missionary or the African.

The criticism of the unbrotherly attitude of the white Christian gains more point when it is levelled against the missionary himself. It is no doubt true that the spirit of Christian brotherhood which characterized the life of the early missionaries is slowly dying out. Social snobbery and a certain irritating aloofness is not uncommon among modern missionaries. In traveling round the mission stations one hears such significant remarks as this from the old people: "Oh, we do not knock at the front door of the mission house now, we have to go to the kitchen door." One hears also of missionary teachers who fail to recognize their fellow African teachers as soon as they are outside the bounds of the mission station.

These may seem like trivial considerations, but they are just full of meaning for the African—they are the straws in the wind. Is it any surprise, then, to find that the African in the older missionary fields is gradually losing his confidence in the white missionary?

And yet all thinking Africans deplore this tendency; first, because it does not take into account the great contribution that missionaries have made and are making to African welfare. Second, and perhaps more important, is the fact that there is a danger that, with this loss of confidence in the white missionary, the African may also lose his hold on Christianity. For, as we have sought to show, Christianity is still very much of an exotic plant in Africa.

The present tendency, therefore, among some missions to root Christianity in true native soil has great possibilities for the future. For, it seems to me, the very highest ideal that missions can hold for the future of Christianity in Africa is the creation of a truly native church, "whose motivation will be emotional rather than mainly intellectual, which will take cognizance of native psychic and mystic experience, whose forms and functions will be rooted in native life, background and environment, and whose leaders will be true natives, integrally a part of the community and not mere preachers cut in the image of white missionaries."



# The Gospel Among Primitive Peoples

By REV. JOHN S. HALL,  
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THE country of the 40,000 Tangale-speaking people is in Nigeria, West Africa, inland one thousand miles northeast of Lagos, chief seaport of Nigeria, which is an important Protectorate of Great Britain and boasts a population of twenty millions. The Tangales had their first sight of the white man only thirty years ago, and their first contact with the Christian missionary ten years later. The white ruler's advent ended a strange age-long cycle of seven years of intertribal war alternating with seven years of peace, and ensured the gradual extirpation of cannibalism. Cloth was rare. Leaves sufficed for covering for the women, while the men used little covering beyond occasionally wearing tanned hides of animals hung by forelegs from the neck.

Their story is interesting, especially regarding Christian missions, and the fact that the conditions obtaining among them are typical of those among all primitive peoples. Illiteracy prevailed, with the absence of books and the arts of reading and writing. Their difficult and wonderful language had only oral use. The world for them did not exist beyond the extremities of a fifty-mile line, where heaven met earth and was upborne by strange, conveniently dwarfed beings around the meeting line, holding sky-supporting sticks aloft. With limited horizons of knowledge, the tribe moved as one man in a narrow orbit, unprogressive, static.

There was that in their "moral" codes which, without elevating or quickening the tribe, preserved it as a unity, with a sturdy sense of identity and independence. Marriage by uniform purchase was recognized and was made honorable by laws of legitimacy and inheritance. Laws applying to consanguinity and incest assisted in upholding marriage and maintaining purity of tribal stock. Over against these helpful things lay many antisocial habits. The bonds of marriage were uncertain, owing to the polygamous tendencies of men and women, and from easy temporary unions and prevalent promiscuity. Illuminating is the prayer always made when the large goat from the bride-price payment was being eaten by the men of the maiden's hamlet in the sacred grove: "We have just begun to eat her [i. e., the woman was an occasion of feasting]. Incline her soon to run

to another man, that we may feast upon another goat." Farthest reaching of baneful practices was that of the parents, who threw the children of both sexes together for immoral purposes, all with a view to enlisting the boys for labor on the farms of the girls' parents.

A corresponding situation was to be found in the religious sphere. The Tangales' spiritual heritage is cumbrous. Recognition is made of the Supreme Being, Yamba, but no worship offered to him. All shrines and altars are dedicated to other spiritual beings—demons, ancestors and haunting human spirits. The primitives may not be so lacking in many things as superficial observers say, claiming that they are without this, that and the other, but omitting to observe that they have powers that with us are dormant or dead. They are, however, without the most satisfying and ennobling of human wants. For they have no hope and are "without God in the world." With no books, they have not the Book, with its Messianic light and life in prophecy and history. They are without the dynamic of the preaching of the cross and of the Spirit. The emotional reactions to the spiritual environment are those of uncertainty and dread.

Sent by the Sudan Interior Mission, C. G. Beacham and the writer settled among the Tangales in February, 1917, and began to learn their language. Three years later the Gospel of Luke in Tangale was in print, published by the British and Foreign Bible Society. Successively, till 1930, ten more books of the Old and New Testaments were translated and in use in print, together with the complete New Testament in Tangale in manuscript. The British and Foreign Bible Society undertook the cost of an edition of 2,000, so that the complete printed New Testament in Tangale was in circulation in 1932. To date half of the edition has been sold, and as only readers, professing Christians, buy the book the reading public in that once totally illiterate tribe amounts to a thousand, and the Lord's following reaches the same number.

School work, simply the teaching of reading and writing in the vernacular and of the Scriptures, was begun only after two years. The enrollment for a year thereafter was two. The next

year it increased to three, and the following year to eight. The enrollment now is 2,000. The first seven years passed before any girls of the tribe came to school. Now the enrolled women and girls nearly in number equal the men and boys. Of necessity at the first the teachers were the missionaries. Now the teaching of reading and writing is left to the Christian natives, of whom one hundred are under regular appointment to supervise, in thirty-eight "schools," without remuneration. With a speeded-up farming schedule and a great saving of time formerly given to growing much grain for beer, they follow their accustomed farming, devote certain time to systematic Bible study and, with regulated substituting arrangements, see to the manning of these teaching posts. To evangelize farther outposts, ten married couples in fellowship standing in the churches gave up home and farm and went where taking root afresh would be slow and toilsome, where privation would sometimes be their lot, and where their only, but most glorious, reward would be souls won for Christ.

R. J. Campbell, in his *Life of David Livingstone*, mentions the attraction his lantern lecture was to the Africans, and adds that that was the only Christian propaganda Livingstone was ever asked to repeat. The Tangales have not yet seen lantern views. God's Word has been put into their hands, and they have built two Bible schools where they gather to study the Scriptures. When we saw these buildings rise and asked, "What time will you give to the study?" the whole reading, godly community of men and women enrolled for regular attendance through nine months of the year, every Monday and Tuesday mornings from 9 to 11, with daily sessions through a period of four weeks twice a year.

This spring we had the third of these four-week periods in the two Bible schools, the average daily attendance being 525. The Epistle to the Hebrews was taught, with analytical outline, careful exegesis and application. Blackboard and notebooks were used, and examinations given. The enthusiasm and the mental and spiritual growth accompanying that daily work within the cool, spacious grass-roofed buildings, with the high sun's heat outside, cannot be computed or verbally conveyed. Under what a spell the mystical Melchizedek held these black students until, as they gave earnest heed to argument, warning and entreaty, he to their view dissolved into the Divine Prophet-Priest and they were strengthened and rejoiced to follow Him! "The Word to us is mother's nurse," they cried. "Give us more; you stop too soon! Hurry back!"

I have already alluded to the moral situation created by parents in their handling of youth and

by the young people themselves, who follow them. The Gospel was made for that kind of situation, where it can be trusted to be God's power unto salvation. Moreover, the Africans can be trusted, having "received Christ Jesus the Lord, to walk in him, rooted and built up in him, and established in the faith, as . . . taught." To withhold from them that confidence or to make concessions to supposed weakness or peculiar wants injures and slanders them and dishonors Christ and His Gospel. The privilege and duty rather are, to uphold the New Testament demand and standard as regards purity and spirituality, together with an intensive New Testament indoctrination. It is a senseless, heartless procedure to ask monogamy or one-until-death unions from people whose codes never included these conceptions, unless New Testament doctrine and dynamic are intensively imparted and fully conveyed. Hence the Bible schools, with their whole-church enrollment and systematic opening of the Scriptures. Hence the magnifying of the church, the local assembly, as the school, the home of the saved community as a community, the sphere of mighty movings of God and the birthplace of saving outward movements of wide reach. Hence, too, the simple and exclusive character of the mission's principles respecting "education," with a nonsecular program and curriculum best fitting and generally strengthening the believers for every spiritual and secular contact.

To an extent not always realized social pressure and safeguarding rules assist straight living anywhere. In Tangale teaching is shaped and rules framed to induce the right social pressure in the Christian society. Some of these rules are, that boys may not meet with girls anywhere at night or in enclosed places, as huts, through the day; and that every Christian is responsible for rebuking and reporting breaches of that rule and will be held by the church as culpable as the offenders if he does not meet this duty. Sense of personal and mutual responsibility and keenness of personal and social conscience are developed in this way.

In Tangale, as has been mentioned, the girls did not come to services or school until the seventh year of the work. The young men who came, besides adjuring the practice of early sexual relations, were taught to wait for domestic partners until they and the partners-to-be were baptized. Some did not wait; others did, and gave a noble lead. One of these first ones waited seven years from his first confessing Christ to gain a girl baptized one week before their marriage. Another, a big muscular fellow who had waited five years from his first testimony, was similarly united then to a baptized Christian maiden. These

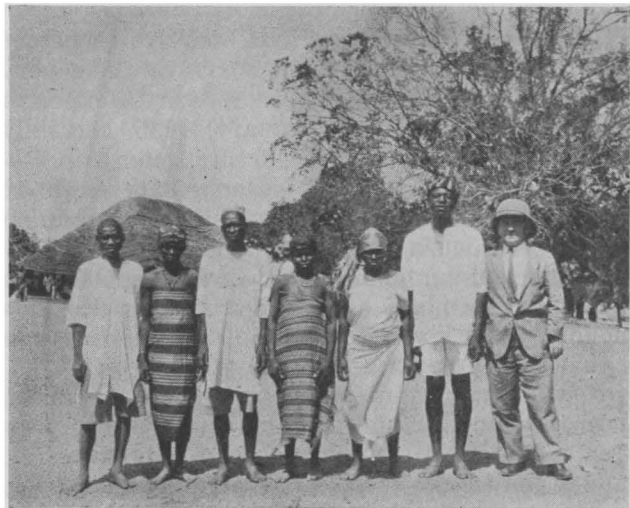
weddings had profound effects; as from that time the marrying age among believers advanced considerably, and the stability, security and satisfaction of marriages of baptized to baptized became manifest.

The case of one Shombo is interesting. He had two wives. They all heard the Gospel from an early convert. Shombo and his second wife, whom he liked the better, came under conviction and began to confess Christ. They rightly reasoned Shombo should have just one wife, and she the one first wedded, no matter that she seemed the least attractive and had no heart for Christ. It took a struggle, but they parted, and the young woman, Layungdung, went to live with her "problem" and her testimony at her brother's. After some days, finding her brother's wife vexatious, she quarrelled with her, and she, her brother and sister-in-law came together to us with their trouble. We were from 7 p. m. till 1 a. m. smoothing it out. We counselled forbearance and forgiveness, which Layungdung thought too hard, but at 12:45 a. m. we knelt together and praised God for victorious grace. Layungdung returned and lived with her brother and sister-in-law, till she saw them confessing Christ and, with herself, baptized. Pagan men, who could not endure seeing a young woman unattached, pestered her for marriage, until all attempts ceased because it was publicly known that they had failed. She was waiting God's time and for a baptized companion. God's time—though after two years—came, and also the companion, a young widower faithful in witness. And these two are one of the couples who, with their family, have sacrificially migrated with the Gospel to an outpost.

Shombo himself now loves his first little wife, who has received salvation and baptism. Both his mother, a former spiritist medium, and his influential seventy-five-year-old father are baptized and in the Church, as is also his younger brother. His children, also, two dear girls, are readers of the Word and happy confessors of Jesus. And in Shombo and his wife we have another couple who have given up all and have gone to an outpost, 20 miles distant, to serve souls with their Chris-

tian lives and their own Heaven-blessed home.

Then there is Shebu, who was living with an unmarried woman and had a child by her. Both began to confess Christ through the testimony of a volunteer teacher. We said they should separate and prove Christ singly, looking forward to their Christian marriage duly. They stayed apart twenty months, were instructed and grew in grace and knowledge of Christ, then were baptized and came together through a Christian marriage.



THREE COUPLES IN CHRISTIAN MARRIAGE ON THEIR WEDDING DAY. LAYUNGDUNG AND HER HUSBAND AT LEFT

Glorious results followed in the domestic sphere. Shebu's mother, sister, two brothers, an aunt and a cousin all sought the Lord and were baptized. The cousin and the sister have married Christian men; the two brothers remain unmarried until they can be suited with baptized wives; Shebu's boy, happily named Paul, is choosing wisdom's ways; a considerable group in Shebu's hamlet, old and young, and among them an old blind woman, have been baptized. And Shebu and his wife also serve Christ freely now in a needy outpost.

Christ's Gospel has given to a multitude in Tangale newness of life, a new orientation of mind, soul, spirit and social life and habit.

### A NATIVE EVANGELIST'S APPRECIATION

"There are many things that tempt a servant of the Lord," said a native evangelist one Sunday in his preaching to the other evangelists. "For us black people the spirit of pride is a great danger. However, when I look at the white missionaries, then I can't help but thank God for them. They may have two or three coats to put on and more than one pair of shoes. Sometimes they have both a sun hat and an ordinary hat. They

have good chairs to sit on, not just boxes. As a rule they have good looking wives and children. Often they have a horse or a bicycle, too, and yet with all this you cannot find any pride among them on this account. They are just as pleasant and friendly. Yes, I have noticed that the more they have of such things, the more kind they are to share with us black natives."—*Reported by L. A. Tweiten, in The Missionary Broadcaster.*

# Revival in Central Africa

By REV. ANDREW MacBEATH, B.D.  
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THEY say that the darkest hour is just before the dawn. When things are at their very worst we have the more reason to expect a change for the better. January, 1935, certainly was a dreary, almost a desperate, month in Bolobo, Belgian Congo. Our deacons had sought to resign in a body, and the monthly communion service was suspended until some better understanding and confidence was established between the church members and their missionaries. Suspicion and bitter criticism were rife. How was it that things had reached this point of strain?

For several years our hearts were burdened with the low spiritual level of our church fellowship. There were twelve hundred communicants, but we felt that very little of sterling quality could be claimed for their Christian faith. Every month a saddening list of names was read out, the names of church members being suspended from fellowship because of some serious moral lapse. The white missionary who sought to know the inner side of village life came to feel that there was an impenetrable wall of secrecy which deacons and deaconesses made it their business to maintain in front of their white missionaries. At last, in October, 1934, a conference with native church leaders was arranged. It was hoped that the frank interchange of opinion about the existing state of things in the church would arouse them to a sense of their responsibility and further the cause of cooperation. From the very beginning of that conference, the indigenous leaders met their missionaries in a spirit of antagonism. A questionnaire had been prepared to stimulate their reflection on some of the unsatisfactory elements in our church life, elements of evil which quite paralyzed the effectiveness of our witness among the heathen. Instead of giving calm or prayerful thought to the questions at issue, church leaders and church members turned round and told their missionaries some of *their* outstanding failings.

After that conference three more months passed, the road winding "uphill all the way." Then in January came the ultimatum of resignation from the deacons in a body. And in the end of January our district was invaded by hordes of

locusts. We turned once again to the Book of Joel and read of the locust hordes, and our reading took us on to the promise of the outpoured Spirit. Little did we realize how near the fulfillment of the latter promise was. The floodtide of blessing began to come in February.

A young carpenter in mission employ read a little booklet, in the middle of 1934, which told of Sammy Morris, a Kru boy from Liberia, who traveled to America with a hungry, overmastering desire to taste the full life that God offers in the Holy Spirit. The story of that boy's hunger for the living God, and the brief but glorious course he ran as a fervent evangelist to others, fired our young carpenter's heart. He saw that God does not need to wait for worldly advantages of breeding, wealth or education. Wherever He finds a man ready to concentrate on God and give Him a highway through his life, God has His chance. Our young carpenter brooded over giving God such a chance in his life.

At Christmas a missionary pageant was prepared by the school children, showing the condition of children in many lands. The lads from the Pastoral Training School represented scenes from the life of William Carey, showing his passion to take the Gospel to India. The theme song around which the action was grouped was the missionary hymn, "Far, far away, in heathen darkness dwelling." The effect of this missionary pageant on the soul of the young artisan dreaming dreams of serving God with all his powers was to bring him to the point of crisis. During the weeks of January an intense inward conflict developed. He dreamed of making Christ known to the far-off heathen, but God told him first to be reconciled to his own father. The struggle robbed him of sleep, but he could get no peace until, down on his face with tears he promised to buy his father a blanket as a reconciliation present as soon as daylight came. The flood of joy that burst over the young man's heart, once he had given up his controversy with God, knew no bounds.

Meanwhile the situation in the church had been growing almost desperate. To make confusion worse confounded, swarms of locusts were all around us, wearing us out with the effort to keep

them from alighting on our gardens. And then the young carpenter asked permission to speak in public. He was given permission, but the experience of which he tried to tell was too great for him. He could not articulate the story. At his second telling of it, he began an exposure of the secret sins that were destroying the church's life and sapping the vitality of the community.

A few young men gathered round him in private to learn more of what had happened to him. Older men were skeptical and superior. They derided him, especially because his new walk with God made it necessary for him to do his daily work conscientiously. Many declared that his brain was decaying or that sleeping sickness had him in its grip. Long ingrained habits of secrecy and deceit made our people construe as madness any willingness to admit a fault and confess it. One deacon thought he had effectively vanquished the young man's crusade when he showed, as a stalwart Protestant, that confession of sin was a peculiarly Roman error!

But the ferment had been thrown into Bolobo's life. The unheard of began to happen. People were disturbed in their dreams or kept from sleep by the accusing voices of their sins. Young men, gathering round our splendid native pastor, were looking up in the New Testament what God had to say about their sins, and the way of release that He offers. On February 24, the church was packed when the morning service began, and we noticed that the native pastor had arranged some forms behind him on the platform. These forms remained vacant during the service, and we realized that they were not placed there simply for use in case of overcrowding. We had never dared to try an upstanding appeal amid an African audience, nor had they ever seen a penitent form. Yet the pastor's inner ear had been prepared to hear, and he had come to preach that morning sure of results. Had he himself not come through the Holy Spirit's searching scrutiny, and found how He burns up all our refuges of lies? Never did anyone wield more effectively the rapier of the Spirit than he did that day. It pierced to the dividing asunder of joints and marrow. It discerned the thoughts and intents of many hearts.

Showing in one hand a rust-corroded knife and in the other a shining knife of stainless make, the pastor asked his audience what kind of Christians they wanted to be. Bringing out an ax head from under his table, he asked the woodcutters present if, when they felled giants of the forest, they went at their work merely clutching the iron ax head between their hands. "Hasn't God in His Holy Spirit offered us a helve for our ax head which will put force into all our labor in the tangled forest of sin that we are to clear away?"

The preacher, exhibiting the dinner knives and later showing the absurdity of toiling away with a mere ax head in the hands, showing too the long wooden handle inserted in the ax head that ensures swift and powerful strokes, was that morning convincing the reason and firing the imagination of his audience. They saw the truth. And the climax came when he used a pictorial phrase which put his closing appeal in a nutshell. "God gave each of us two legs," he said, "but we have been stupid enough to suppose that with two legs we could travel at the same time on two roads. We church members have had one leg on the way Heavenward, and with the other leg we have been traveling the world's way."

One could almost hear the strokes of a scythe that was gathering in golden sheaves for God's granary. There were over thirty young people who went forward at the close to occupy these empty forms on the platform, to signify that they were out for the consecrated life that has given up half-measures and hypocrisy.

From that moment we knew that harvest time had come. We had heard the sound of a going in the tops of the mulberry trees, and we knew to bestir ourselves. When the men gathered in large numbers in their afternoon service, the appeal was made to the older men and deacons to range themselves alongside the eager young men who were pressing forward, and the question was put in this form: "Shall the Isaacs offer themselves willingly and go up the Moriah road, but shall Abraham hold back?" The older men explain that the putting of that question roused them from sleep. At first it puzzled them. What more remained for them to do? Were they not church members? Had they not been baptized?

They remained to an aftermeeting, and after that the group went to the preacher's house, requesting that it be made plain to them what further gift God was offering them and what further claim He was making on them. At last hearts were open and ready to take in the truth. God's gift of fulness of life in the Holy Spirit was set forth. From that time onward never a day passed but souls were coming through crises and conflict to freedom and fulness of joy. Their faces told the story before they reached the missionary's presence. Going to the hospital that night, one heard the sound of weeping in the doctor's private room. One of the native male nurses had come to confess that he had pilfered medicines from the dispensary, and he had brought 25 francs in payment. People who had been living in enmity were humbling themselves in seeking reconciliation and forgiveness. Stolen articles began to come back in a stream.

A testimony meeting was held Monday evening,

and there the thoughts of many hearts were revealed. The truth was out, told by black people themselves. Their sins were finding them out. Meanwhile prayer and supplication became a mighty stream. All who had realized the ending of life's discord began to pour out their hearts in intercession for their friends. One knew at last what God-inspired prayer is, and how irresistible in its sweep. Two missionaries had met with the native pastor every morning for two years to pray for revival, but they were amazed to see how, when revival came, they themselves were carried along as on a mighty stream of prayer.

The evangelistic and missionary passion of the young carpenter's heart was communicated to all who tasted the Heavenly gift, and folks in the villages of the hinterland became aware that something had happened because, as they themselves put it, young fellows who had formerly been chiefly interested in swaggering about town on a Sunday afternoon in showy clothes and were quite incapacitated for life by their own conceit, suddenly seemed to feel concern for other people and took the trouble to walk through the forest to other villages to proclaim the good tidings. The impression was immediate and widespread. There was a common impulse to relieve the burdened conscience and the uneasy mind by public confession, and the crowds frequenting the services made it necessary everywhere to enlarge the village chapels.

One of the most wonderful events of all has just had its sequel, a year later. Once the church members cleared their lives of deceit and sham, the heathen became uneasy and stirred in their sleep, and awoke. The old people, the people most steeped in heathenism, began to "ask the way to Zion with their faces thitherward." Once they had seen fellow villagers who had been reputed to be Christians really making a clean break with witchcraft by bringing out and casting away their secret fetishes, the heathen opened their eyes and opened their hearts. The story of their awakening is a constant source of wonder to us. It was marvelous to see great-grandfathers and great-grandmothers in inquirers' classes where the story of Jesus was told to them "simply as to a little child."

On Sunday, March 1, the first of these aged folks from the town of Bolobo itself were baptized and received into the fellowship of the Church. They numbered twenty. A great crowd gathered on the beach when they were baptized, for it was a wonder of wonders to the natives. To see the women who had been most prominent at all heathen funerals and the most adept in all mourning orgies and dances, and well acquainted with palm wine or sugar cane beer drinking,

transformed by the love of Christ and sitting before His table to partake of their first communion, was to feel that Heaven had come down to earth, and that grace had swallowed up sin and death in victory. One could not but think of the aged Simeon and his satisfied request for removal; he could depart in peace, for his eyes had seen God's salvation. With a score of such new-born souls before us, we realized anew what it means to "depart in peace." For them Jesus has robbed death of its darkness and robbed it of its sting.

Much more remains to be told. Other missionaries would learn much if one told of the problems and difficulties that the revival created, as well as of the marvelous doors it opened and the opportunities it brought. Yet mention must be made of one result which will prove of far-reaching importance. The revival brought out the centrality of the cross as the core of our message. It made prayer and Bible study the very breath and daily nourishment of Christians. It brought the promise of the Holy Spirit out of the dim and hazy background of truth right into the center of life as a throbbing reality. And, quite decisively, it made the triumph of the Resurrection stand out as the corner stone of a Christian message that is to win Africa.

In the early days of the revival a Christian died, and the way in which the Christians made that funeral a triumph will never be effaced from memory. The problem had hitherto been to persuade church members to cut adrift the old heathen mourning customs, and we had failed. Wailing and noise and confusion seemed inevitable, till on one glorious day the Christians rose as one man and said, "Never again." That triumphant funeral of a believer has set its seal on the community's life. Now the women gather in their brightest clothes, sit in rows around the house and sing hymns. Some stay to uphold the chief mourner when the corpse is removed, and all the others follow to the place of burial singing hymns. Who told them to do this? "They shall be all taught of God." Things we had labored to instill into public opinion by preaching and teaching became a public possession overnight. We who had formerly felt so conscious of labor and sorrow, who had called ourselves workers for God, realized that we were but spectators. "What hath God wrought!"

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Into Africa went the Christ twenty centuries ago, when his own folk sought to slay him.

Out of Africa came the Christ, sheltered and safe, to live his mission and die his death, that the world might be saved.

Into Africa may he go again, proclaimed by eager and impelling disciples.

Out of Africa—may Christ come, with a continent following after.

EMORY ROSS.



# Africans on the Witness Stand

## WHAT CHRIST HAS DONE FOR ME

BY REV. JAMES J. R. JOLOBE, B.A.,

*Presbyterian Church of South Africa*

PERHAPS to one born in a Christian home it may be a little difficult to appreciate fully what Christ has done for one; but the life from which the Christian religion has helped us to emerge may help one to realize in some measure the gains brought to Africans by embracing the Gospel. In the primitive stage of our existence, neutralizing the good things which were a blessing and should be preserved, were attendant evils ingrained in the social system which, though in a way supporting it, threatened to undermine the vitality of the race mentally and morally.

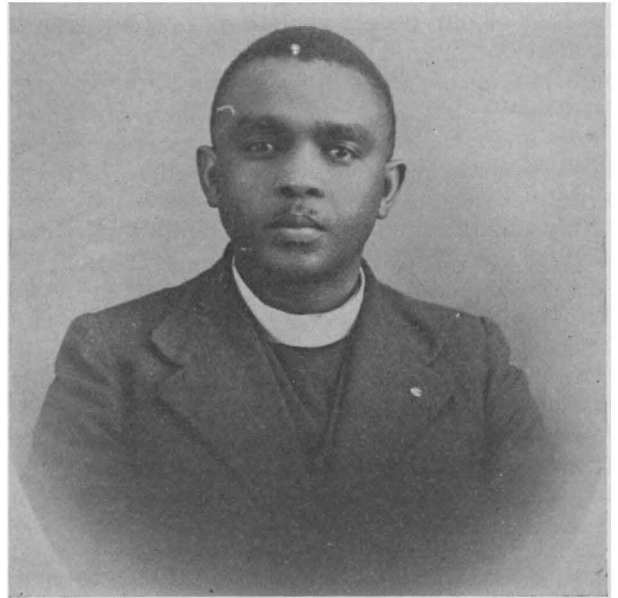
Among these was superstition. It is only when one actually comes into contact with those enthralled by this evil that he can appreciate fully what Christ has done and is doing for our people in connection with superstition. The constant fear of imaginary harm, the suspicion engendered against innocent people, and the unwarranted hate against supposed agents of witchcraft—these and many others were the things which were not conducive to the growth of personality. Christ has liberated us from this bondage and set Africa free to develop to the highest degree within her reach.

Again, Christianity has enhanced the value of human personality. On the whole, among our people life was sacred and the individual had a certain amount of value as a member of a tribe, but this new religion intensified and widened this conception. In a practical way this was achieved by denouncing polygamy and proclaiming in no uncertain voice that a man should have only one wife. With us, in some cases, several women were permitted to one man. This new teaching not only raised the status of woman, but it was also a blessing to a people who were soon to be launched into a whirl of economic conditions under which a man with a very large family, as in polygamous society, would succumb.

Africans are human, and being so have their full quota of the frailties which bring guilt to the soul, which guilt can only be removed by the forgiveness offered man by God, in giving His Son to be a propitiation for our sins. Christ has met the supreme need of Africa—a Saviour. By the cross many are being raised from a low life and

are set forth on a new path of righteousness and devotion to higher things.

A survey of the influence of Christ in Africa cannot, however, be complete without mentioning education. We owe a debt of gratitude to the missionary enterprise for the enlightenment which is rapidly helping us adjust ourselves to modern conditions and to civilized standards of living. It is true there are some who would have us develop along our own lines. If this means preserving all that is good in our past we welcome it. But if it means that we should be content with the old primitive life, in other words to be misfits in an advancing world, inefficient in an efficient



REV. JAMES J. R. JOLOBE, B.A.

society—if it means this, we emphatically refuse to accept the idea of developing on our own lines. We feel we have benefited by the assistance of Christianity, which has helped us, through education, to emerge from primitive ideas to a civilized outlook. We are told, and we see it for ourselves, that it is the fittest that survive under modern conditions, and to be fit our race must avail itself of all the best, materially, mentally and morally, which mankind has gained down the ages. Education is doing this for the African, and we thank the missionaries upon whom this duty devolved for many years past. Even if the idea of developing in our own lines were taken in its best sense, we claim that we have a right to know first the universal standards in order that



even what is distinctly African may be governed by them in order to be recognized by the world.

I believe the summary of the influence of Christ in Africa is after all a summary of individual experiences. If there is an indigenous church growing up in Africa it is because individual souls have been touched by the healing hand of Christ. May I give this witness? I recognize Christ as my Saviour. He has given me a purpose in life and strength to struggle towards the attainment of that purpose. Moreover, I am of that class of our people which is in the transition stage. These people have inevitably severed their connection with many of the old customs and traditions and consequently have lost the salutary restraints derived from these, because they were upheld by unconvincing sanctions. It was therefore opportune that, when these restraints were beginning to be shaken, Christ came and furnished us with restraints supported by higher and better sanctions. This saved us from drifting aimlessly. The best of our people realize more than ever today that our only salvation as a race and our only condition of progress lies in accepting the new restraint—Christ. In one word, therefore, Christ is my anchor, and not only that, but also my haven, and the wind to help me sail toward that haven.

But when we have mentioned all that Christ has done for Africa, we find that a great deal still remains to be done. It is true that in Africa Christianity has produced some men of sterling Christian character and women of outstanding witness, but the gains registered must be multiplied throughout the whole race. Vast numbers of our people live and die without Christ, and this points to the need of more extensive evangelization. As the result of missionary activities indigenous churches are rising up in Africa, but the work still to be done is greater than these bodies can accomplish without outside assistance. I believe there is still room for the mother churches to work among us by guiding the infant churches and by continuing financial help to maintain full-time workers in heathen areas. It is just here that our indigenous churches fail. Their funds are sufficient only to keep going what has already been done, and that with difficulty. They lack the surplus funds for launching aggressive campaigns of evangelization. Whatever work of this nature is done by them is only on the fringes of their pastoral charges.

However, even with sufficient funds, I believe that the task of evangelizing Africa is beyond a divided church. The need for union is urgent in this country. Europe has rendered us great service by bringing us the Gospel, and we are thankful for this; but with this she has bequeathed to us a bitter legacy in the form of religious differ-

ences, and most unfortunately Africa has improved upon the original. This has resulted in arresting the real work of evangelization, while a great deal of energy is being wasted in petty campaigns of mutual proselyting. Church loyalties are taking the place of loyalty to the Founder of the Church. A united church would, I believe, eliminate this, and besides would have greater power and prestige in the eyes of the still non-Christian Africa. Moreover, by pooling its resources it would be better able to meet the extension of the rule of Christ.

But, great as is the need for extensive work, I think the need is greatest for intensive cultivation in church work. The victories won must be solidified. It grieves one to find that sometimes in old mission stations, after the second or third generation of Christians, a reaction to the old life sets in. This seems to point to the need of more intensive work. To gain this end I think Sunday school facilities must be exploited to the full in Africa. The preparation of candidates for the full membership of the Church must be long and thorough, and in the services the preaching must be more instructive in tone. When people have been converted their question naturally is, "What must we do?" The preaching in the churches must seek to answer these questions intelligently and convincingly. From this we can see that, though it is true that Africa must be evangelized by Africans, she needs a fully trained and well educated ministry.

In closing may I say that the period we are passing through as a people is a difficult one, and it will take a strong and efficient church to tide us over it. Our people are rapidly leaving behind the old primitive life. Christianity, education, and contact with civilized races are responsible for this change, and we welcome it. We, however, regret that with the old order go also the restraints which were furnished by old customs and traditions. Under these circumstances, therefore, our hope lies with the Church of Christ. The task is big, but we believe that if she addresses herself to it with faith, courage and intelligence she can cope with it. Christ, the Redeemer of the world, is equal to any situation, in any race, and in any age, as He is the same yesterday, today and forever.

## WHAT CHRIST MEANS TO ME

BY BOKARI SABA,

*Sangha pres Bandiagara, French Sudan,  
French West Africa*

I AM a fisherman. For years I walked in darkness, offering sacrifices to the Water God and praying Mohammedan prayers, but that did not help me to get rid of my load of sin. One day

I heard the Word of God—one cannot accept God's Word until he hears. I believed that Jesus Christ was my Saviour. My load of sin fell off, and I entered into light. During the first year, however, I did not have much strength and still continued to fight with people. Because of this I fasted and prayed. God filled me with the Holy Spirit and gave me power in my life.

I returned to my father's house, and my people wanted me to join in sacrificing a black goat to the Water God as is their custom. I told them that Jesus gave His life for the world and we should not offer sacrifices any more. They said I would not gain any fish. I replied that I knew that He whom I follow would help me. However, my heart was burdened as I had been away from my country for some time and was no longer skilled in spearing fish and drawing in the net. We began to fish. I fell into the water three times, and they all laughed. I prayed to God and asked Him to give me sense. I did not fall into the water again, and before morning my boat was full of fish. Everybody was astonished, as I had gained more than they all.

My arm became swollen, and everybody said it was because I had not made a sacrifice. I said, "Jesus, Thou art my doctor. Here is my arm." It healed quickly and did not hinder me from working at all. Thus God strengthened my faith in Him.

One day I received a letter requesting me to go to the San district to tell others about Jesus. I prayed for three days and God showed me that He had work for me there. With my wife, Pali, and two children I went to San, about 250 miles from my home. There my little boy, Mousa, became very ill. I prayed and said, "Lord, let Thy will be done, not mine." We took the child to the doctor and he treated him, but the third day the child died. The tears flowed, but God lifted the burden so that I could say, "Thank God, Thou who has given hast taken away. *Bernde am woyi konno bernde am dyalli.*" (My heart cried, but my heart laughed). I knew that my Lord had given His life for me. My heart was sweet for I knew God was the rewarder. To this day the Lord is blessing mightily in that district, and scores of souls have found Christ as their Saviour. I know it was not by my power or thought, but by the power of the Holy Spirit. Before I left this place God had given me another child.

Later I was sent to the Dedougou Circle to testify. Here Satan caused two men to tell lies about me to the French commander. One Sunday while I was preaching a guard came and seized me. I did not know what I had done and was deeply burdened, but I was conscious that Jesus was with me. The commander asked me what I was teaching, and I said: "Jesus is the Lord, the

Saviour of the world. Whosoever believeth in Him shall not be destroyed, but whosoever does not believe Him the wrath of God abideth upon him."

The commander asked me who was my witness. I did not have anyone with me, so I replied, "Commander, I am doing the will of God. I have no witness here, but God is my witness. He sees my work." The commander bowed his head for a time and then replied: "I do not see any lie in you, but I cannot let you go as you have two witnesses against you. I will give you five days in prison." I prayed to God that He might give me wisdom to look to Jesus, and He helped me in a wonderful way. Good food was sent in for me, and He caused the guard to trust me, putting me over several other men during the working hours. But best of all I was able to preach to the other prisoners, and two accepted Christ. I was released after five days, but returned once more to the prison to further testify about Jesus to those who had accepted Him.

I went back to my father's house during the rice harvesting season, and while there received a letter asking me to come to Sangha. From the beginning of my life I had always been near the water and now I was asked to go away from the river, to the rocks of Sangha. I said, "God, let Thy will be done," but Satan tempted me, saying, "How will you, a fisherman, live if you do not get any fresh fish." When I prayed, God said to me, "Look at the cross of Jesus, how He died for you." At that time I worshiped God for thus showing me the love of Jesus, and my heart was at rest. Here at Sangha I do not get any fresh fish, but joy is in my heart always. God has blessed me among the rocks and in the plains. In numbers of villages there are those who have now heard the message of salvation and have repented, burning their Mohammedan and fetish charms. I thank God that He helped me, in the Name of the Lord Jesus.

At Sangha, too, we have had our testings, but God has given deliverance time after time. One day a Mohammedan teacher from Mecca, and greatly revered, passed by our house. When he saw that my wife was pregnant he said, "Take out a sacrifice and give it to me or your wife will die." I replied, "I will never take out a sacrifice again, for the Lord Jesus is my sacrifice." Another Mohammedan teacher came, and in my absence gave a charm and holy water to Pali. When I came home she showed them to me and I said, "This is Satan's work." I tore the writing and broke the bottle. I prayed to God to give me power over Satan. I called the Mohammedan and talked with him, and the next day he left the country. One Sunday morning while I was preaching I asked the people to pray for Pali. Before the

service closed a Christian woman came with the news, "Praise God, Pali is delivered." All were surprised, saying, "Even before we finished speaking God worked." All the town who knew about the prophecy of the big Mohammedan teacher marveled and came to greet Pali. Thank God, I know that His blessing is with me at Sangha, and this increased our faith in Him.

The Habbe people of Sangha as a tribe are fetish worshipers, and they too tempt us. Last month, as their big yearly celebration drew near, their representative, Antando, met me on the path. He said, "Bokari Saba, I have come to ask you something hard, but something easy."

I said, "Is it peace?"

He replied: "Peace. We have inquired from the sacred fox, and he says that a fisherman is to open our celebration this year. If you will kill the chicken as a sacrifice and walk around our idol three times we will give you grain and chickens."

I said: "Antando, if I could I would break down your idol to say nothing of worshiping it. Do not talk to me again about this matter. I am a fisherman, you a Habbe. We are sister tribes. Anything in my house that you want you can come and take, but do not speak to me about honoring your idol. If I have my way, I will destroy it."

Praise God, I will not approach a fetish again with a sacrifice, for I know that Jesus Christ, whom I love, is my sacrifice. I need chickens and grain, but God gave me strength to refuse them when offered in this manner.

Pray much for me that I may not look at the things of the world. I do not have any strength of myself, but I know God will give it to me as I pray to Him. He has given me His promise that whatsoever I ask in the Name of the Lord Jesus I shall gain. The promise stands true. God has given me the witness in my heart. Praise God because of the blood of Jesus, for the blood of Jesus took off the old garment of sin from my neck and gave me a new garment of righteousness. I want to go forward doing His will till He come. Amen.

## WHY I ACCEPTED CHRIST

BY JEAN KEITA,

*Siguiri, French West Africa*

THE first thing I saw in Jesus was a revelation of myself. I saw that Jesus is the light, myself a sinner. The works of darkness filled my heart; I did not know that I was so wicked until Jesus showed me myself. After I saw His love and goodness I earnestly desired Him, but I could not have Him until I forsook my own will and the love of the world.

At the time of my birth my father and mother were in the Catholic religion. I was also baptized in that faith and received the name Augustine. When I grew up and saw their works I perceived that they had very many objects of worship, Jesus, Mary, Peter and many like them. They do not give God's Word to men. And also, I was taught that one can give money to "the father," who is able to grant him a period of time in which he may commit any sin he likes and he will pray for him. A religion like that does not save one. I forsook that forever.

After that I entered Mohammedanism and remained in it for seven years. I saw in that also that one could commit any sin he liked, just as long as he was faithful in doing the salaams five times a day, facing the East. Why? Because there is a stone in Mecca which is the big Mohammedan object of worship, and Mohammed's grave. They give one a charm called *lisimoun*, to put on for a protection. When I heard the Word of Light and took account of my ways, I saw that we worshiped nothing less than Satan and idols, and burdened ourselves with much we could not carry. Mohammedan teachers also say that we must not observe their works, but believe the word of the Koran only. Why? Because their works are evil. There is no end to secret matters with them in such a religion of deception. I forsook that forever. It does not save one.

I saw truth and love in Jesus, which are not in any other road. What is God's will? "And this is the will of my Father, that every one that beareth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day" (John 6: 40). I also saw that trouble and persecution were with Jesus on earth. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world" (John 16: 20-21).

I saw another thing on the Jesus road which is not in any other road. If a person says to you, "Throw away your coat," but does not give you a new one, will you not take the old one again? But if he gives you a new one, you will have no use for the old one. Praise the Lord because He gives His own a new spirit and helps him to conquer himself, Satan and the world, and enables him to walk with God. Otherwise none of us could walk God's road. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Romans 8: 9).



Courtesy of The Missionary Herald.

SOME TYPES OF WEST AFRICAN WOMEN

# The Gospel and the Women of West Africa

By JEWEL H. SCHWAB

*Presbyterian Mission, Cameroun, West Africa*

IN ORDER to appreciate the changes the Gospel has wrought in the lives of the women of that part of West Africa with which we are familiar, a brief survey of their state before the "Words of God" came to them is essential.

Significant are these words spoken by the attendants when a girl child is born, *U tañ u tôra, ba koba we u hêmle*, which translated means, "Deny, deceive, but if they catch you in the act, confess." A woman must always be on the defensive, and so as one of her weapons she is advised by her sex from birth to admit nothing unless actually found out. Fear of what might follow a confession of being the host of a witch, thus unwittingly causing the sickness or death of husband, relative or child; fear of consequences, such as wounds inflicted, being hung over the fire by the thumbs, if angering her husband; fear of being killed or buried alive if her husband died;

fear of malignant spirits always hovering about at the stream or in the forest at sundown, or at midnight in the hamlet, waiting to seize her or her children; fear of childlessness, that she be without anyone to care for her in her advancing years—fear might be said to have been the *leit motif* of their lives. Also significant is the sobriquet applied to a girl child in contrast to that of a boy. The latter is known *kek li njok*, the molar tooth of an elephant—a prized possession; a girl, *kôp ba sem*—a fowl to be sold or sacrificed.

Thus was bred in Basa womankind an inferiority complex, a secretiveness and a suspicion making for a conservatism that has in the past acted as a barrier to their acceptance of the Gospel. It was youth, their sons, those prized possessions who attended mission schools, who first successfully broke down the barriers and won them to the hearing of the Gospel and later the surrender-

ing of their hearts. A Basa boy's best friend is his mother; as the Basa proverb has it, "A son does not exchange his mother for the most beautiful girl," and so he wishes to share his "pearl of great price" with her particularly. As the "Good News of the Words of God" became more widely known and accepted, women of their own volition began to follow the "path of God," making their choice deliberately, confessing their sins openly and fearlessly that they might begin their journey with a clean heart, putting their trust in God that He would sustain them.

One such woman was cruelly beaten by her husband. "Are you sorry you confessed?" she was asked. She replied, "My body is sorry because it is full of pain, but my heart is glad because for the first time I have found peace." Her husband continued for a month or more to beat her each time she returned from attending service in the little chapel built on the outskirts of their village.



AFRICAN WOMEN ON THEIR WAY TO MARKET

Daily he picked up the earthen pot containing tidbits she had prepared for him and smashed it to bits on the floor. He expected her to become angry, to refuse to bring him his daily food, but she was silent and respectful always, each day bringing another pot or dish of well cooked food for him. Finally he succumbed. If her Christ was able to inspire such endurance and love in His disciples He must be worth knowing. Today this man may be seen coming out from under the overhanging eaves of his little brown hut, when the call drum's clipped tones break the hushed silence of grey dawn, together with his wife and children, to join the line of worshipers filing along the path on their way to morning prayers. Woman is not only becoming emancipated from her fears and developing a will and ideas of her own, but in this new freedom that is hers the heart of the Christian woman, bathed in the warm sunshine of Divine love, is slowly unfolding, developing into a sweet scented flower of wondrous beauty.

Ngo Tjômp had a dream. She and her husband were walking along a lovely level, grassy clearing in the forest when suddenly an arm appeared, out-

stretched, preventing them from going on. Her husband said to the apparition, "Are you blocking the path because of my sins? If so, then let my wife pass; her heart is cleaner." She went on, and the beauty of that better life was unfolded to her and the time when she would inherit it was revealed. Some time later Ngo Tjômp's husband died and was given a Christian burial, but the fact that both she and her husband had been Christians for many years did not prevent some of his relatives and friends from taunting her.

A friend came to sit with her one day, as is custom during the nine-day period immediately following death, but instead of speaking words of comfort she accused Ngo Tjômp of desiring the death of her husband, and even of being the cause of it. Ngo Tjômp sat with bowed head, silent under the abuse, missing her husband, who always had been her helpmeet on the farm, and shared the burden of carrying firewood and food over the long narrow path back to their hamlet. Months passed; then late one afternoon Ngo Tjômp appeared, her face radiating a new-found peace. "O mother," she said, addressing her missionary friend, "Christ says, 'Bless those who persecute you'; He has given me strength to follow this teaching. Ngo Ngaga [the one who had taunted her] has an ulcer on her foot. She cannot leave her house. I gave her a copper to buy medicine for it and prayed with her that God would bless and heal her."

Tjéga stood tall beside his buxom little wife at the altar, each with a child in arm, a boy and a girl, to consecrate the twins to the Lord. "We have named the boy Moses," beamed the mother, "for we are giving him to God that he may lead his people on the path that goes to our Father's town." Eight years previously Ngo Mbôt had mothered another little lad, not her own, but a weazened six-month-old starveling that had been nourished on palm wine since the death of its mother. When he was brought to the mission station a wet nurse was sought for the child in vain. No one was willing to risk illness or death for herself or children, which is believed to be meted out to the foster mother by the angered spirit of the dead mother. Finally Ngo Mbôt was approached. She replied, "I am in the Lord's hands. I do not fear. With His help I will care for the child as my own," and she took the child. A few months after this she became quite ill. Her neighbors predicted her death, and it was suggested that she return the child or refuse to nurse it. To all this advice she merely said with unshaken faith, "God has put this child in my care. He will take care of all of us." And He did.

"I am going down to my son's town to die," as she hobbled along the forest path under giant trees, meaning she would stay for the rest of her



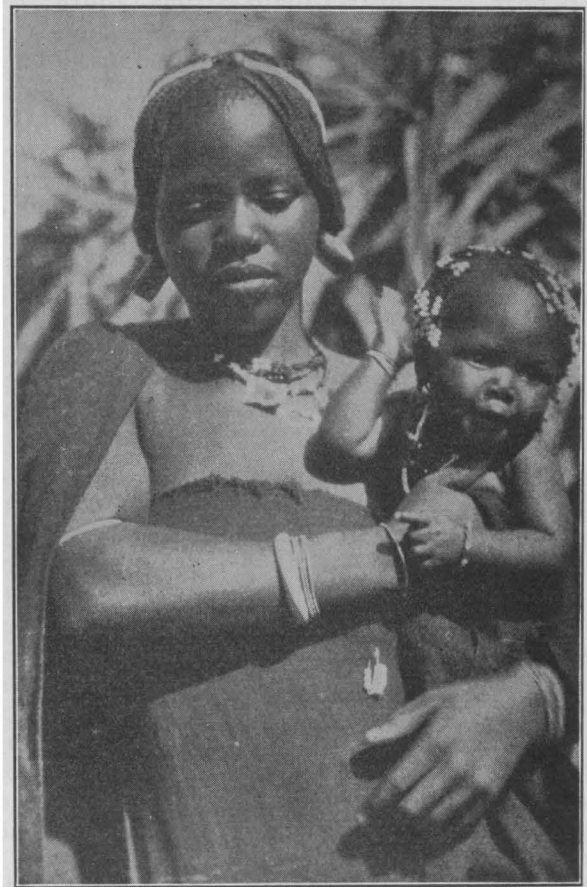
life. Her only child, a boy, she had left many years ago in the town to which she was now so eagerly hastening, when she ran off with another man to his hamlet. So many years had rolled by since then that she had forgotten her misdeed and thought only of the fact that she had a son, flesh of her flesh and bone of her bone, who would care for her in her last years. How her heart sang as she thought of the greeting awaiting her after this long separation! In anticipation she was warming her stiffening joints at the comfortable fire under the roof of her boy's home. How she strained her eyes as she neared the town for a possible glimpse of him! At last she saw him in the court of his hamlet. "O my heart, my son, my son, your mother has come! Your own mother who bore you, she has come! Myself, it is she!" Her son, grown to manhood, made sure he had heard aright and then turned his back on the approaching woman and entered his palaver house. She had deserted him when he needed her, now let her suffer.

Heartbroken, she threw her old wrinkled body on the ground and sobbed forth her disappointment and humiliation. Soon a crowd gathered. The son forbade anyone to take her home to care for her, threatening them with a heavy fine if they did so. The Christian women in the community tried to intercede for her. He was deaf to all entreaties. Finally they told him that, if he refused to care for her, they as Christians could not let her suffer. Suiting action to word they built a little house for her, carried firewood and food to her daily, succeeding at length in lighting the fires of another love, a greater love, in this African woman's heart.

Economically there have also been great changes. Laws governing marriage and divorce, the opening up of roads giving free communication and the establishing of courts with the final appeal to the European officer, who tries to decide cases justly, has made for a measure of freedom for womankind. But this freedom, unless controlled by inner promptings of the heart, is not entirely beneficial, as is indicated by the flocking of girls and young women to trade centers to become "company women"—prostitutes now licensed and inspected by the government. The young woman running away from home and husband, who greeted Miss Mackenize on the path one day with, "Mornin' Matches, I am flee!" was one of the many who are turning this freedom into license—freedom to flee from home and responsibilities. As women must pay a government tax as well as men, those whose husbands do not provide for them—and they are many—must earn money to pay it, as well as buy the clothes necessary for themselves and sometimes for their children. To do this the women and

girls sell food they have raised and prepare and carry palm oil and palm kernels to trading centers.

This new found freedom for women is a blessing only in so far as it is a controlled freedom, consecrated to the Lord. Only those whose lives have been given direction and an ideal for which to strive are going to be benefited by it. A girl from one of our Eastern colleges remarked that she would like to go to Africa to do welfare work among the women and girls, but it must be solely welfare work entirely divorced from religion. There has been a tendency to consider social serv-



*Courtesy of The Missionary Herald.*

ice as sufficient to raise a people to a higher level of living; but it has been our experience, and the experience of others who have lived and worked with African women, that it is the woman who has been won for Christ first who is susceptible to suggestions and willing to improve her living conditions. Without the stimulation which comes from a changed and purified inner spiritual life she is not willing to defy age old customs and habits, be they ever so unhygienic. The African woman must first be led to the feet of the Master, who alone can set all captives free, before she can help to win Africa for Christ.

# The Church of Christ in Uganda

By RT. REV. J. J. WILLIS

*Recently Bishop of Uganda; Assistant Bishop of Leicester*

THE story of Christian missions in Uganda is one of the best known of all the romances of the mission field. Few missions have, in their early days, come nearer to disastrous failure; few have, in so short a time, achieved a more conspicuous success; few have exhibited on so large a scale the perils of an easy triumph; and none, perhaps, have shown more clearly the hand of God Himself guiding, preserving, and out of weakness making strong.

To Krapf and the pioneer German missionaries in East Africa, in the early half of last century, must be traced the impetus which led to the discovery of the Victoria Nyanza, and, on its north-western shores, the kingdom of Buganda. The first European traveler to enter Buganda was Speke, in 1861. He was followed in 1875 by H. M. Stanley. Both men were impressed with the outstanding qualities of the people of Buganda and the possibilities of their country. Brave, intelligent, highly organized and disciplined, they had long since passed from the patriarchal stage to the monarchical. Clothed from head to foot, clean, and with perfect manners, they presented a striking contrast to the surrounding tribes. Speke saw at once the possibilities of such a people from the point of view of civilization; but Stanley realized the possibilities of this dominant race, led by a progressive and all-powerful king, from the point of view of the Kingdom of God. Such a people, brought under the obedience of Christ, would, he saw, be an incalculable influence throughout central Africa.

Buganda, or in its Anglicized form, Uganda, was at heart pagan. But at the time of Stanley's visit a thin veneer of Mohammedanism had been laid over the country. Arab traders had influenced the King, or *Kabaka*, Mutesa, and under his orders chiefs and people had hastened to declare themselves Moslem. But all was as yet superficial; Uganda was still malleable, and had not yet hardened into the bigoted hostility of a Moslem state; but had Stanley come later, or had he been a man of a different type, the whole future of the country would have been strangely different. Stanley arrived at the right psychological moment, and, by sheer personal influence turned the tide and set it in the direction of Christianity.

It was through the influence of Stanley that Mutesa's famous appeal to Christian England came to be written. The appeal, published in the *Daily Telegraph* in 1876, led to the sending out by the Church Missionary Society, in 1877, of the first missionary party, to be followed two years later by the first representatives of the Roman Catholic White Fathers' Mission.

The early effort came perilously near to disaster. Of the eight men who formed the original party at one time only one was left in Uganda. Under pressure from the Arab traders and his own pagan and Moslem chiefs, Mutesa again and again wavered in his loyalty to the mission which had come to the country on his invitation and as his guests; he remained on the whole friendly, but never himself joined the Christian Church. When he died, and his son, Mwanga, reversed his father's policy, and turned savagely on the defenseless infant Church, when the missionaries were expelled from the country, and the Christians scattered and in hiding, it looked as if the Christian effort were doomed to failure. If the hand of God may be seen in the discovery of Uganda and in the visit, at the critical moment of Stanley, it is seen even more clearly in the survival of the Church, when, without European leaders, and with nothing more than a single Gospel, St. Matthew, to inspire, it passed through the fires of persecution, and emerged a larger and a stronger Church than at the beginning. "The bush burned with fire, and the bush was not consumed," because God Himself was in it.

Since those early days of persecution the Church in Uganda has passed through many varied experiences. Three religions have struggled, as in so many parts of Africa, for supremacy, and the victory of Christianity over its rivals has, to all appearances, been complete. In Buganda today paganism is almost out of sight, and Mohammedans are a small minority. Christianity has been divided as a house against itself; Protestants and Roman Catholics have fought one another in a war which was at least as much political as religious. Again the "French" party, the Roman Catholics, have combined with the "English" party, the Protestants, in common hostility to the Mohammedan and pagan parties. At one time a



Moslem king, at another a pagan and at another a Christian, has sat on the throne.

But steadily and increasingly Christianity has won its way, and no one could question the dominant position it now occupies in the thought and life of the people, not only of Buganda but of all the surrounding tribes, for a radius of hundreds of miles. The first two bishops of Eastern Equatorial Africa died before reaching Uganda. Bishop Hannington was murdered, in the time of the persecution, in 1885, within sight of Uganda; Bishop Parker died of fever on his way to the country. When the third bishop, Tucker, reached Uganda, in 1890, the adherents of the Church Missionary Society mission numbered a bare 200; when he retired in 1911 they numbered 70,000.

For years the work was confined to the immediate vicinity of the capital, Mengo (or Kampala); today the furthest occupied stations lie 600 miles away, in Belgian Ruanda and Urundi, and the whole intervening country is covered with a network of churches, schools, hospitals, dispensaries and welfare centers. Great cathedrals, Anglican and Roman Catholic, crown the hill tops in the capital; Christian teaching permeates the thousands of schools which have brought education within the reach of practically every child in the country; Christian homes are beginning to make their influence felt in the new world which has been created. It is difficult to realize that Christianity is still such a new thing in Uganda and that men and women are still living who themselves passed through the furnace of persecution in the days of Mwangi.

It is worth while considering what it is to which, under God, this very remarkable change is due, for to Uganda has been given a success outward and visible not ordinarily given to missions.

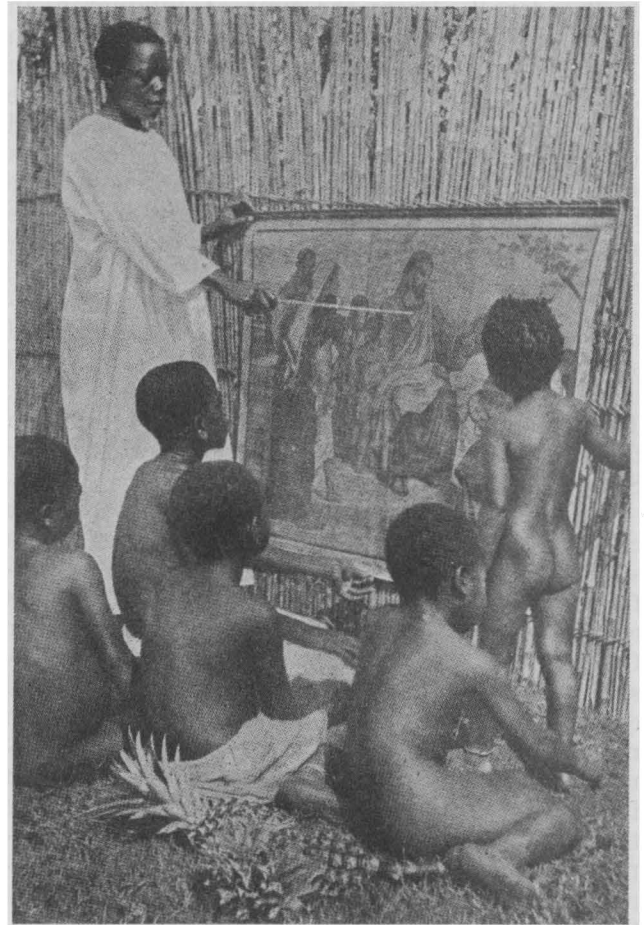
1. The Kingdom of Uganda occupies a strategic position in Africa. Its people are a people of outstanding natural intelligence, a dominant race. The seed was sown on fertile ground.

2. Christianity in Uganda was first in the field. Western civilization, with its more materialistic outlook, followed later. European and African first met on the higher spiritual plane, a fact which has colored all their subsequent relationships.

3. The Christian appeal was first made, as in England, to the king and chiefs. Missions entered Uganda on the invitation of Mutesa, and the missionaries were there as his guests. Christian chiefs have been from the first the acknowledged leaders and whole-hearted supporters of the Church in Uganda. Their influence among their people has been a decisive factor in evangelization, in education and in medical development.

4. Uganda has been kept from those difficult problems which arise when a variety of different

missions are working independently over the same ground. There are three strong Roman Catholic missions, a French mission, an English mission, and an Italian mission. These divide up the country between them; but the native Anglican Church organization covers the whole area, and the Synod of the Church is representative of every part of the Protectorate.



TEACHING CHILDREN IN AFRICA

5. British rule, again, has created conditions almost ideally favorable to missionary work. Doubtless Christians missions would have survived and in the end would have won their way, but it would have been impossible for the Gospel to advance with anything like the same rapidity had there been no British administration in the country. Law and order, communications with the outside world by railway, internal communications by road, active cooperation in education, the sympathetic attitude of officials, general prosperity and industrial development have all contributed towards the progress of the Gospel. What the Roman government meant to Christianity in the first century, as it swept along the highways of commerce and captured the strategic centers of civi-

lization, that, and much more, has British administration meant to the Church in Uganda.

6. The Bible has from the first held a pre-eminent place in the life of the native Church. It was Stanley who first brought before Mutesa the Book on which his own faith rested. Mutesa's first question to the first missionary party to arrive was, "Have you brought the Book?" Christian converts have always been known in Uganda as "readers." From the time of Pilkington, in 1897, the Baganda have had the whole Bible in their own vernacular. It has been translated in whole or in part into at least ten languages in the Protectorate. No adult convert may be baptized (unless manifestly too old to learn) unless he is able to read the Gospels in his own language. The Bible, read in the homes and taught in all the schools, is molding the character of the rising generation. The voluntary abolition of slavery, the social uplift of the women, the eager evangelization of hitherto hostile tribes, the devotion and self-sacrifice shown in medical service, have all been inspired directly by the study of the Book. The place given to the Bible goes far to explain the decisive influence of the Church Missionary Society in Uganda.

7. The Church in Uganda is essentially a native church. Very early in its history, when it was still in its infancy, European leadership was perforce withdrawn, and all through the dark days of persecution the Church had to depend, under God, on itself. Church councils have played a conspicuous part all through its history—parochial councils, diocesan councils, synods, in all of which natives form an overwhelming majority. The already existing native political organization, with its system of native courts and native chiefs, made the organization of a self-governing church a comparatively easy matter; and Bishop Tucker's supreme contribution was the organization of a Church which was entrusted with real responsibility and was, to a marked degree, "self-supporting, self-governing, and self-extending."

8. The Uganda Mission has been blessed with a succession of missionary leaders whose names have become household words; Bishop Hannington, the martyr bishop, who by his tragic death on the threshold of his life work accomplished more perhaps than might have been effected in a long life; Alexander Mackay, the Scottish missionary, who was the life and inspiration of the Church in the days of its martyrdom, who worked for fourteen years without once returning home and died at his post; George Pilkington, who in seven short years gave the Baganda the Bible in their own language, and when his life work was done was killed in his thirty-third year; and many another lesser known man and woman whose personalities inspired and molded the growing life

of the Church. Indeed the whole history of that Church might be written around the names of its leaders, some of them men of outstanding ability, some men of no obvious importance, yet made great by the Spirit who dwelt in and inspired them. And in that succession of leaders not the least have been those saints and humble men of God, as Apolo Kivebulaya, of the Pygmy Forest, whose simple faith and utter devotion have been the very life blood of the Church.

The natural advantages of the country, the conditions created by a strong and sympathetic government, the personality of the leaders, the policy adopted, all these have had their place in the progress of the Gospel in Uganda, but above all there has been the hand of God Himself, and few missions in the world have called forth more interest and sympathy and prayer than has Uganda; to that prayer is due whatever of the seeming success proves to be real and permanent.

But rapid success carries with it inevitably its own dangers. An East African Bishop, visiting Uganda, summed up his impressions in the words of the Queen of Sheba: "The half was not told me"; the best and the worst exceed all that I had heard." It is fatally easy, in our appreciation of the success, to lose sight of the other side of the account. But when Christianity has become popular, when a mass movement, led by Christian chiefs, is sweeping over the country like a prairie fire, when a Christian name is almost necessary to any social status; and Christian education is the highway to promotion, it would be strange indeed if Christianity kept pure. Like weeds, springing up with the first rains, old superstitions and old immoral practices that had seemed dead spring again to life. Converts who have endured without flinching the ordeal of persecution fail and disappoint under the harder test of popularity and prosperity. Familiarity with holy things may easily breed contempt, and a generation arises which is Christian not by conviction but by birth.

The further the boundaries of the Church are extended the more difficult becomes the task of effective shepherding. And, with the introduction of Western civilization, counter attractions multiply, and temptations become inevitably greater. A church in its adolescent stage needs perhaps not less, but more, care than a church in its early childhood; it is less interesting, but its position is more dangerous.

A great work has been done in Uganda. The Gospel has proved its power in the face of bitter opposition; it is left to us, in our day and generation, to see that the ground so hardly won is not lost, and that the Church in Uganda is so trained and equipped that it may fulfill in Africa the great task that now lies before it, that the purpose of God in it and through it may be realized.

# Material Progress and the Africans

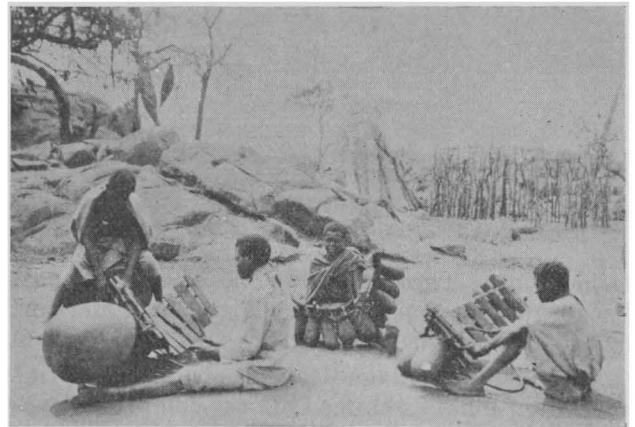
By REV. JOHN M. SPRINGER, D.D.  
*Bishop for Africa of the Methodist Episcopal Church*

**I**S MODERN material progress a bane or a blessing to the African? Like so many other questions, the answer cannot be a mere unqualified yes or no. Losses of one sort are balanced by gains of another, and gains are balanced by losses. A brief consideration of the typical village and economic life of the African is necessary in order to come to a right judgment of the question.

The African maintained a fairly uniform and unchanged status of existence for undetermined generations. His was a self-contained economic order; he needed no intercontinental or international commerce to supply his few necessities; they were obtained locally. The neighboring tribe in most cases was as far as he needed to go to barter for things he required. If no trader from outside his own community came his way, it usually did not matter much. His necessary tools were few, a hoe, an axe, a knife, the latter lengthened to a spear. His ancestors had come to a continent where iron ore is found in nearly all parts and in high and low grades. If some tribe chanced to settle where not even the low grade iron was to be found, necessity for tools would drive them to a tribe more fortunately situated. Or members of that more fortunate tribe or else professional traders would be stirred by the commercial instinct to wander afield with their wares. In the village spaces or at the recognized market centers or by the wayside there would be dickering and bargaining, and the trader in due time would depart with a few goats or chickens, or with mats, pots, and so on, made by local artisans. But to affect this exchange it was necessary as a rule to contact only a neighboring tribe.

Africa is widely and, as a whole, abundantly supplied with raw materials, thus constituting a rich prize that Europe covets, has sought for and is still haggling over. The African, though more or less belated in industrial development, has the rudiments of all the arts and industries in his elementary life. With his primitive tools, hoe, axe and knife, he has gotten his food from the ground—not forgetting that in Africa it is the woman with the hoe—his meat from the veldt, his honey from the hollow tree; he constructed his home, prepared grass and other fibers and wove them

into cloth, and molded clay into pots for cooking and for containers. The more skilful blacksmiths attained the making of razors, needles and other fine tools. Cotton was quite widely found and was spun into thread, and here and there looms were fashioned to make cotton cloth. Many different musical instruments were made to express the innate melody of African souls to while away the tedium of the journey or of idle hours and to give rhythm to the dance. But, nevertheless, the life of the African was simple in the extreme. He sat on the ground, he slept on the ground, he ate from the ground. His cattle, when he had any, were of little or no industrial use. They supplied meat for



NATIVE MUSICAL INSTRUMENTS  
Three primitive "pianos" — marimbas with wooden keys and gourds of various sizes

his feasts and constituted units of value for marriage portions, to pay fines or to purchase articles.

Was the African content with his mode of existence? To many a passing visitor who saw him in his casual, lighter moods and chanting in his moonlight dances he has seemed to be happy. But to those that have penetrated below the surface and have seen his response to a fuller life, it has been revealed that deep down there was a great restlessness and discontent. As a result, with the early trader who penetrated Africa, bearing articles of trade—cloth, blankets, beads for ornament, mirrors, soaps, scents, modern hoes and guns of wonderful power—there came to the villagers an urge to possess these things that started

a procession of youths out from the villages. This change has come to be so widespread that it is the rare village that has not contributed its quota to the modern army of industrial workers in Africa. And it was not merely to secure these new articles that Africans left the old life. In the cases of very many there was an attraction and a holding power in the employment he found with the European, in kitchen, on trek, on farm, in shop, that held him through years of service. The dull and nonprogressive round of village life had no further fascination for him.

Has the new day brought with it more of bane or of blessing? We need to consider this subject as it concerns not only the stay-at-home villager and the village life, but also the natives, including the women, that join the urban mining and indus-



OLD POTTERY, WITH THE EXCEPTION OF THE BASIN,  
IN WHICH THE DAMP POT RESTS

trial group. The two cannot be wholly separated because of the constant movement back and forth of the individuals and of groups.

Consider the village life first of all. The articles of daily use have changed almost completely within a generation. Europe not only wants raw materials for the factories manned by her teeming populations, but she wants markets, and she seeks these markets keenly. To have these markets disturbed and lost brings consternation, and sometimes decisive action. For decades Italy supplied the larger portion of the fabrics purchased by Abyssinians. A few years ago Japan invaded that market and largely captured it, as she has done in other parts of Africa, to go no farther afield. Who will say to what extent the loss of this market may have been a factor leading to Italy's recent decision and policy and the course she pursued? Think of a market such as Africa offers, a hundred million and more people scantily clothed at best, many not clothed at all, but all wanting clothing and blankets, and a goodly supply of all, and preferring to purchase the imported article as against the homemade fabric of coarse

grass or harsh bark cloth, and wanting clothing, not only for comfort and utility, but for ornament as well. The supporters of the second thesis of the old time debate as to whether man first wore clothing for utility or for ornament would in Africa find much to sustain his contention that the vanity of man has more than a little to do with determining his attire.

So there has been an enlarging number and variety of articles of foreign manufacture demanded by the African, and notably by his wife, until today they are customers, not only in the "Kaffir Store," the store for natives, but also in the stores kept primarily for Europeans, and the range, quality and extent of their purchases of articles of world production are limited only by the amount of cash in hand or by the credit they can obtain. As to tools, from using almost exclusively crude homemade ones, today in many villages it is hard to find any homemade tools, and the substitution of imported ones is extending across the continent.

The sons of the Lomani blacksmiths who used to win their iron from bog deposits, transform it into steel in their crude furnaces and turn out from their very simply equipped smithies well wrought tools and implements are mainly the ones who are tending the blast furnaces at Lubumbashi and Panda. They are skilled in handling daily hundreds of tons of ore, instead of making the few simple articles that rewarded their labor of many days as they toiled with their fathers. The clay cooking pot has given way to the aluminum one, the earthen water jar is superseded by the enamel bucket or pitcher, the grass basket is being replaced by the wide enamel basin. And so has disappeared the demand for one native article after another. A missionary living close to the people and who was keenly alive to what was happening in village life stated that one art and industry after another was rapidly being dropped and disappearing entirely from the life of the people.

Dame Fashion also steps in and holds sway in Africa as among all other humans. When one woman in a village becomes possessed of one of these new and more desirable articles, a spirit of envy is at once awakened in that community and continues until everyone has the same article. Blue beads of a certain sort once ruled the day. There was a change of style, and we not only found our stock useless for barter, but the dames and damsels of those interior villages, so remote that they were "back of beyond," disdained to do more than glance at them and refused to accept them even as gifts.

Not only in the industrial realm has life changed, but also in the tribal and social. The old primitive life was not wholly bad by a good



deal. It is the rare tribe that has not had some good traditions and customs which were definitely taught to the youth, male and female. There was an initiation which took place usually no later than during the age of puberty. Some features of it were good, some decidedly bad. During recent decades it has been the rare youth who was in his village during this period, so, on his return from industrial centers, he has been in no small sense a stranger, unrelated to the community life and interests. So he has often made light of the old ways and customs and displayed his knowledge of the new ways of the town to advertise his own self-importance. In the old life there were restraints generated by the fear of evil spirits, it is true. With those fears lessened or eliminated by new associations the individuals violated old customs and codes. So was lost, in measure, respect for elders, devotion to tribal affairs and interest in tradition. Formerly thieving from strangers was approved, particularly if done so cleverly that the thief was not caught; but fear of known charms of alleged potency used by neighbors and the desire to live at peace in the home village largely worked for the protection of property in the community.

As regards material blessings of this new age of industrial penetration of Africa, until the depression took away so largely, at least for a time, the markets for labor and for produce, the Africans were moving steadily toward a more abundant life. The people, even the children, were being clothed quite generally, some of them elaborately. There was developed a sense of ability to do things, as the rawest villagers became within a few years chauffeurs and machinists, clerks and telegraphers, engineers and medical assistants. That Divine discontent that drives men on to better and greater things has taken hold on Africa. There is a growing and intense desire for education, and, on the part of many, for the highest. The educational value of work, of learning to do skilled and more highly paid work, is seen to be a stimulus to general education.

The dead level of native life is being broken up and individuals no longer need fear to go ahead, to emerge above the crowd. The intermingling, through industrial life and wider travel, of the different cultures developed in the various tribes is producing new standards. Evil, too, travels and spreads as well as good and creates new problems. While lessening the old tribal control, the total process is gradually cementing the different tribes into a new oneness and into a consciousness of being a common African people.

What will eliminate the gripping fear that controls so generally in native life? The scientific factor alone, as represented by the greater knowl-

edge and by the experiential mastery of forces and causes, will not do it. The instance is known of a native who, unchanged as many are from their old animistic beliefs, but skilled in detecting faults and frictions in very complicated machinery and used to applying scientific tests all day to locate the trouble, returned to his hut one night to find his wife ill. What was causing her sickness? Not having accepted the Christian faith he was still gripped by the old idea of spirit possession and, disregarding the medical service provided by his company, he sought out a witch doctor, practicing secretly now, to smell out the witch that was causing the trouble. That is but a typical case.

The native woman joining the industrial group is placed in particular temptation through the transition from an economic order, in which she



OLD STAMPING MORTARS AND BASKETS. NOTE BICYCLE AND MODERN CLOTHES

was the main tiller of the soil, needing to grow food for herself, for her children, and more or less for her husband according to the number of wives he had, to the conditions obtaining in the European centers. Here, if married, she needs only to cook the meal, meat and other food rationed out for her husband and his family. The firewood, formerly gathered mostly by herself, is generally provided. Water is piped to near-by faucets, and she has a minimum of general work to do. "Satan still finds mischief for idle hands to do." And mischief aplenty abounds in these centers. As for the unmarried girl or woman, tired of the monotony of village life, especially with so many of the men gone, and attracted to the garish centers, where she becomes the concubine of a white man, with usually every want supplied, or plies her trade among men of her own color, she is a sad object, at best, especially after a few short years when her charms are gone and venereal diseases have left their marks on her body. The natural heart of the African man, and woman, as of un-

regenerated man generally, is desperately wicked, whether in the isolated village of the backwoods or in the pulsing industrial centers. Changes of geography do not effect changes of heart and life in Africa any more than elsewhere.

What modern industry does to the African depends not a little on what sort of African is involved, whether he is still gripped by the fears that have ruled society there for generations, or whether, having been delivered from that thrall-dom by the new birth, he has now gained a knowledge of the Great Good Spirit that made the world as being love, a faith in Jesus Christ and a heart so filled with love that fear has been cast out. If he has had this new spiritual experience he faces the world and life with confidence and with a keener outreach for increased knowledge. Industry in and of itself is not a spiritually transforming agency. It never was the Divine intent that it should operate alone. It is but one of the three major factors of religion, government and industry found in every group of people the world around. Conducted alone, modern industry may be and undoubtedly would be more a bane than a blessing to the African. Carried on under the

control of enlightened, well disposed government, as in most parts of Africa today, and accompanied by a presentation of the Gospel of God's love and salvation from sin, it can be and actually is a great benefit to the African.

But it is not a case now whether modern industry shall invade Africa. That decision, whether for good or for bad, was taken decades ago, and such a development was inevitable in a rapidly shrinking world. The entire continent of Africa is in the process of industrial transformation. Governmental activities control well nigh the full one hundred per cent of the peoples of the continent, all but the one million people of Liberia being under European governments. Industry directly or indirectly reaches on toward approximating the same percentage. The Christian Church has enrolled approximately five per cent only of the population and constantly or occasionally contacts perhaps up to twenty-five per cent. When we shall discharge our obligation in reaching effectively anywhere near the total group we believe that the modern industrial penetration of Africa, instead of being a bane, may and will be a real blessing to the Africans.

## The Printed Word Among the Bantu

By ROBERT H. W. SHEPHERD

*Director of Publications, Lovedale, South Africa*

JUST over one hundred years ago the eastern portion of Cape Colony in South Africa was in a ferment. The Bantu tribes had pushed down from Central Africa, had ousted the original inhabitants of the south, the Bushmen and Hottentots, and had advanced as far as the southern seaboard of the continent on its eastern side. Being stopped by the sea they turned to go west, but soon found their progress blocked by the advance guard of European civilization spreading over from the Cape. War succeeded war. It is interesting now to note that the two races faced each other in territory which includes the land on which the Lovedale Missionary Institution now stands.

### Early Missionaries

Toward the close of the eighteenth century Dr. John Vanderkemp, a Hollander, acting as a missionary of the London Missionary Society, came as the first bearer of the Gospel to the Bantu. So unsettled were the tribes, however, that he felt

nothing could be done, and after a stay of a little more than a year he withdrew. Some fifteen years later there arrived, as Vanderkemp's successor, Joseph Williams, who is notable as the first man to give his life for the evangelization of the native peoples of South Africa. Following two brief years of labor Williams died through ill-health and disheartenment. When, however, some five years after, the first converts among the Bantu were baptized it was found that they had been won for God through the instrumentality of Williams. Few pieces of Bantu literature existing today are more noteworthy than a hymn composed by one of Williams' converts. It is perhaps the noblest of all Xosa (Kaffir) hymns and has been sung for more than a century by Bantu congregations. A translation may be of interest:

He is the great God in heaven.  
Thou alone art the Shield of truth.  
Thou alone art the Refuge of truth.  
Thou alone art the Hiding-place of truth.  
Thou alone dwellest in the highest.





THE BOOK STORE, LOVEDALE INSTITUTION

He is the Creator of life, He created above.  
 This is the Creator Who created, He created the Heaven.  
 This is the Maker of the stars and of the Pleiades.  
 The star shot forth. It spoke to us.  
 This is the Maker of the blind also; He did it of purpose.  
 The trumpet spoke, it summoned us.  
 He is the Hunter, hunting for souls.  
 He gathers together the flocks that do not agree.  
 He is the Leader; He led us.  
 He is the great robe which covers us.  
 Thy hands are wounded.  
 Thy feet are wounded.  
 Why didst Thy blood gush out?  
 Thy blood wast shed for us.  
 This great price have we called for it?  
 This village here have we summoned it?

### The First Printing Press

In the early twenties of last century the London Missionary Society, the English Methodist Church, and the Glasgow Missionary Society of Scotland almost simultaneously placed missionaries in the field. The coming of the third of the Scottish band is one of the romances of modern missionary work on the literary side. The Rev. John Ross brought with him a printing press which, after the voyage of 6,000 miles by sea, he conveyed by ox wagon a journey of 600 miles more from Cape Town to Gwali, ten miles from the present site of Lovedale. John Bennie, a catechist, who had arrived two years before, wrote a

few days after Ross' arrival, December 16, 1823, "On the 17th we got our press together; on the 18th the alphabet was set up; and yesterday (19th) we threw off fifty copies." It was inevitable that the missionaries should begin with the alphabet, for the Amaxosa tribe of the Bantu, among whom they had settled, although speaking a wonderfully flexible and expressive language, had absolutely no knowledge of writing.

This early determination to provide the printed Word has been a marked feature of South African history. Soon after the setting up of the press at Gwali, later known as the Lovedale Press, the Methodists were operating a press at Mount Coke, about fifty miles to the east. The Paris Evangelical Society, which entered Basutoland in 1833, has made a special feature of its publication work. Other societies, such as the American Board, have shown similar diligence. Dr. Westermann has declared that the literature of many African tribes can be carried in a lady's pocket handkerchief! The charge cannot be levelled at South African missions. In the valuable "Bibliography of Christian African Literature," published in 1923, with its supplement of 1927, something like one hundred publications each are listed in the Xosa, Zulu and Suto languages, and about fifty in Chuana. These are the principal languages of the southern end of the continent.

### The Bible Translated

The aim of the pioneers was not merely to provide as soon as possible some printed word, but *the* printed Word. Rev. J. W. Appleyard, a Methodist minister, early translated the Bible single-handed into Xosa, and his translation is popular even today. A board composed chiefly of Scottish and German missionaries produced a scholarly version in the same language. As to the other South African languages a similar story can be told. The work of the American and British Bible Societies deserves hearty acknowledgment. Largely because of this determination to put first things first the Bible remains the best seller in the various South African vernacular tongues.

It is also the best evangelist, for it carries within its covers the very Gospel message and brings Christ to men and men to Christ. The British and Foreign Bible Society and the Scottish National Bible Society have in recent years made it possible for a book caravan to itinerate throughout the district which was formerly the scene of the wars between the Bantu and colonists. The driver-colporteur is not content merely to sell books, but conducts services in three languages. The Scripture Gift Mission of London and the Lovedale Press have also been publishing tracts in South African vernaculars, solely in the words of Scripture.

### Religious Classics

As in many other parts of Africa, Bunyan's "Pilgrim's Progress" was early translated, and the spiritual life of multitudes of Bantu Christians has been nourished on this book. The Xosa version was admirably rendered by the Rev. Tiyo Soga, the first ordained minister among the Bantu, whose history has more than usual interest. In 1846 war once more broke out between the Bantu and the colonists. The missions lost heavily in property, and Lovedale Institution, which had been opened five years before, was turned into a fort. Among the Christian refugees at another fort was a godly native woman named Nosutu, who came with her son, Tiyo Soga, a pupil at Lovedale when the war broke out. In the dreary surroundings of the fort the lad contrived to pursue his studies. Since he had no means of purchasing even a taper his mother daily collected sneezewood splinters to burn so that her boy might see to read his books during the long winter nights.

Later it was proposed to Nosutu that Tiyo accompany Rev. Williams Govan, the first principal of Lovedale, to Scotland and there complete his education. To this the mother replied, "My son is the property of God; wherever he goes God goes with him. He is the property of God's serv-

ants; wherever they lead he must follow. If my son is willing to go, I make no objection, for no harm can befall him even across the sea; he is as much in God's keeping there as near to me." Tiyo Soga, one of thirty-nine children of a polygamist headman, afterwards became the earliest ordained missionary to his own race and did magnificent work. His translation of the first part of "Pilgrim's Progress" is acknowledged to be a masterpiece of Xosa prose. The second part of the same book was translated into Xosa a few years ago by one of Tiyo Soga's sons, who has followed in his father's footsteps by devoting a large part of his missionary service to the production of literature for the Bantu.

### The Position Today

Today the tide of literacy is rising among the Bantu, and with it have come increased opportunities for the ministry of the printed page. Unfortunately literacy is bringing also increased opportunities for appeals of a different kind, so that the situation is becoming critical. For example, to the writer's desk there comes every month the magazine of the Communist party directed to the educated classes among the Bantu, a publication altogether true to type. While the Christian agencies are teaching vast numbers to read, it is our duty also to see that it is not left to the non-Christian and even anti-Christian elements to supply the reading matter. We must supply more and better books.

Thousands of Christians would find their faith deepened, love increased, and service made more effective if wholesome reading became part of their daily life. And beyond these stand hundreds of thousands still unwon. The day has dawned for a forward movement in good literature throughout southern Africa. The situation calls for action and not merely resolutions. The Jerusalem meeting of 1928 said of the production, publication and circulation of Christian literature: "It is generally recognized and admitted that this is the most neglected part of the missionary enterprise. There is possibly no other missionary subject on which so many resolutions have been passed and so few put into effect." The production and distribution of books must have an increasing place in the thought and work of the missionary forces, especially in view of the rising tide of education and the anti-Christian propaganda being directed towards the Bantu.

This fact has been realized in recent years and some steps taken to meet the new situation. Those leading in the movement have been greatly heartened by the visit of Dr. John R. Mott, under whose leadership the subject received considerable attention. A South African Christian Council is

being brought into being, one of the secretaries of which will have this matter as his special charge. Missionary societies, American, British and Continental, will be urged to cooperate and to make arrangements to assure the production of the best literary work. Meantime several presses are seeking to cope with the situation. One mission press last year published and sold 70,000 copies of vernacular books, besides innumerable pamphlets and books in English.

### Pressing Needs

Some of the most pressing needs of today are vernacular commentaries, Bible dictionaries, daily readings, and other helps to the study of the Scriptures, including helps for preachers, Sunday school teachers and other Christian workers, attractive Biblical literature for the young, tracts and pamphlets for evangelistic work, translations of religious classics, the wider use of newspaper evangelism, good recreational literature, such as inspiring stories, high class pictures, literature suitable for youth movements and a Christian newspaper.

One of the encouraging present-day features is that many Africans are offering manuscripts for publication. These deserve encouragement, and advantage should be taken of their efforts to provide facilities whereby they may influence their fellow Africans for God.

### The Supreme Need

But in all efforts to carry out a more masterly and united plan we must never lose sight of the fact that our dependence is on the Holy Spirit working in the individual heart. The Saviour's hope for a redeemed world is through individual men and women. A printing office becomes transfigured only when we see its products owned and used by the Spirit of God. One Lord's Day morning the writer went to declare the Word of God at an outstation in a remote part of Tembuland. Sometimes it was difficult to prevail on two or three to enter the little church building in that district. On the morning in question a man, clad only in a blanket, the badge of heathenism, was lying at the church door waiting for it to be opened. As the service proceeded no listener could have been more eager than this man on whose countenance was stamped generations of paganism. Within a few weeks he confessed a desire to follow Christ, and thereafter every Sunday morning, and on many week days, he could be seen coming down the valley and entering the little church that he might, sometimes all alone, converse with God.

So complete a break with the customs of a grossly heathen district could not pass unnoticed. Persecution sprang up as if out of the ground,

and in the day of his extremity this man was forsaken by kindred and friends. By means of a trick he was finally cast into prison, but through all his faith remained undimmed and his determination unshaken. Today, some ten years later, he remains a flaming evangelist among his people, adorning the doctrine of God, his Saviour, by his daily life. The significant fact is, that when enquiry was made as to what led him to be at the church door on that first Sabbath morning it was learned that it was the Book. At school a brother had been presented with a Bible as a prize. The reading aloud of the sacred page in the dark, mud-walled hut at home became for the elder brother a life-giving ministry of the Word.

In the press we have one of the most powerful of Christian agencies; and as education spreads that agency will become mightier. The missionary as a personal factor, the living voice, must always be a dominant influence, but the printed word has its peculiar power and function. As Dr. J. H. Ritson has declared: "It can be read and reread and pondered over; it can reach a vastly greater congregation than is to be found within the sanctuary; it can accompany the hospital patient to his home; . . . it can travel forth as the pioneer where the climate is deadly and the population is sparse and conditions are unfriendly and hostile. The printed page alone is the ubiquitous missionary."

### A BLACK FISHER OF MEN

In one of our conferences a young man stood up to testify to the saving grace of God, saying, "I am not as well educated as some of the rest of you, but I can read that Jesus Christ died for my sins. I can also read that Jesus said, 'If you follow me, I will make you fishers of men.' By God's grace I will be a fisher of men."

One March evening in 1927, I stood before a group of people with this young man by my side. The spokesman for the group said, "We believe the words you have spoken to us, but where shall we find Christ? Show us the way and we will follow."

Turning to the fisher of men I said, "This is to be your work. Can you lead these people to Christ?"

"By God's grace I can try," was the simple reply.

Five years later, March, 1932, I was back in this same village and with me again was this same black son of God. He had called me to dedicate their first church, only a thatched roof mud-building, but nevertheless a house built for God by those that he had led to Christ.—*Clarence E. Carlson, in Gems of Cheer.*

# A Medical Missionary Tour

By REV. ALBERT D. HELSER, Ph.D.  
Kano, Nigeria, British West Africa,  
*Missionary in West Africa Since 1922*

WE ARE just back from a medical preaching tour, on which Mrs. Helser and David, aged four, accompanied me. We went by Ford, horseback and on foot. A man named Dankandi had invited us to visit him and to sleep in his house. The way was longer than we had thought, and it was dark when we reached the home of this seeker after God. We had never seen him, but the Eternal Spirit had been working in his heart and he wanted to be in his house with God's messenger. Before the camp beds and our few belongings were put away, he whispered to his new friend, "Come with me into the stable, I have something to tell you." At first I was tempted to say that we could talk the next day, but when I thought of the great first work of the Church and saw Dankandi's eager face, I went with him. We saluted one another, and then ever so tenderly this bearded African told me of his love for Jesus, his Saviour. All he knew was that Jesus died for him, and his face was aglow even in that dark stable as he pressed closer to me and told of how a great peace had surged through him every day since he surrendered his all to Christ. This simple black man was not only himself at the gate of Heaven, but he took me with him.

As I sat on the seat provided for the chief's guest in Gun Dutse, a child's voice kept calling, "Let me in, let me in." Friends were being greeted and medicines were being prepared for various ailments, and no one had time to pay any attention to the slip of a girl though she was sick unto death. Then as she was being ordered to be quiet and to hide herself, I caught these words, "Will he not help me?" My first thought was, another beggar or another insane child, but Christ's love would not let it rest at that. The least of these need Him most. I left the important men about me and went out and found a little girl about eleven who needed loving care for her broken body, and especially as a great ulcer was rotting away her left ankle. She trembled as I examined her, and my mind went to our own little girl, who is now eleven, and I loved this helpless one all the more. Her eyes kept asking, Will God's messenger help me? The mother said, "She is as good as dead." When I began to pull away the

rotting flesh and dead bone she groaned and called on God to help her bear the pain. Several men who had followed me urged me to leave her and said repeatedly, "Save us from the curse of a living death." As I told of Christ's love for her and of His power to help, a smile softened her tight mouth and she said, "Will He not help me?" As I was on my knees dressing the foot the mother knelt by me and said, "If you will be patient and help my child, I will give her to you that where you go she may go so that she may be like you." Each week I go to this area some twenty miles away and as the great open sore heals her little heart thrills to the story of Christ's love for helpless children.

We would like to enlist prayer helpers in the battle for souls here in North Central Africa. Hundreds of men, women and young people are dying every day who have never had a chance to hear the glorious message of redeeming love. They have never had a chance to hear how God's own Son went to Calvary's cruel tree in their stead. Somehow more and more we feel that God would have more prayer power brought to bear on sinners who have no consciousness of sin. We need prayer helpers who will pray that a consciousness of sin may come into these pagan hearts and make them cry out for mercy. We need some friends who know what Christ has done for them to give themselves to prayer.

Kussari is a young man about seventeen. He was desperately sick some weeks ago. Nobody knew what was wrong with him. Some said that he had an evil spirit. Others said one thing and another. We went to our knees for Kussari. As I prayed a pagan nearby cursed and scoffed. Just as surely as God brought down fire on Carmel He heard our prayer, and those wild eyes became steady, and that twitching body found rest and peace under God's mighty power. Praise God with us for Kussari.

Take the case of a leper family. The father's hands are both off at the wrists, and his feet off at the ankles. Leprosy has actually eaten them away. The mother's hands and feet are partly gone already. The little girl, about seven years old, seems well, but two leper spots show already.



Courtesy of Missions

A BELGIAN CONGO BABY CLINIC AT LEOPOLDVILLE

When she was born she was perfect, for leprosy is not inherited, but by living with her leprous parents she has contracted this awful disease. A little girl about two and a half, with pearly teeth, is almost sure, unless we can do something soon, to get this same disease. Pray that some way may be found to heal the father's painful, open sores, and not only help him to find Christ but also render him noninfectious. Pray that some way may be found to save what the mother has left of her hands and feet before they slough off. (I can hardly bear to see those filthy hands taking up that precious child.) Pray that some way may be found to treat the seven-year-old girl, who somehow tells me by her eager eyes that she expects us to save her from the fate of her parents, who have given way to despair. Pray that some way may be found to rear the tiny tot for Jesus and away from the danger of contamination.

Our hearts overflow as we write. A policeman by the name of Ali, who gladly testified both in public and private and was baptized some time ago, has since been dismissed from the service because of his stand for Christ. He goes on rejoicing. He laughs and says: "Christ is enough for me. Since He has taken possession of me I lack nothing. He is my all in all."

During a recent village preaching campaign we held fifty-four services in fifteen days. God honored your prayers by saving twenty-seven souls. We lived in their midst and preached morning,

noon and night. The Spirit of God moved on the people of Shapa. A man named Audu was saved, and the miracle God wrought on his body brought others to their Saviour. Audu was left to die; his body was swollen and his eyes would not close even when he seemed to sleep. The first four to confess Christ, and other interested friends, went with me to his lone hut. All other friends had deserted him. As we prayed and administered medicine we felt Heaven's power in answer to our prayer-helpers' earnest intercession on our behalf. A prayer-helper had provided for the medicine and had backed each tablet and each drop of medicine with prayer. Each morning we went to the sick one for prayer, and many times during the day medicines were sent. Some of the believers made chicken soup for the forsaken one. He said on the fourth day, after declaring each day that he could not live another day, that *he had found a new world with new people in it*. What a change Christ makes when He saves a lost sinner. When we left Shapa he came to say good-bye. Several villagers said, "Under the power of Christ and His servants' medicine the hopeless are given new hope, new bodies, new minds and new souls." "Born again" is what Christ says about such as these. God has now given us a new post in Kano, in the midst of 3,000,000 souls. Less than a hundred natives have accepted Christ. What a parish? By His grace and your help many of these shall experience the power of the blood.



# The Unoccupied Fields

By JOHN STEYTLER\*

HISTORY tells us that the Christian Church, established in North Africa during the first century, flourished until the sixth century, when disaster overtook it, and it was destroyed by Islam. These North African churches have lost their vitality, some think, because they were more concerned with theological discussions than evangelizing the pagans. Whatever the reason may have been, the natural expansion of Christianity, radiating from its source, Palestine, through North Africa southward, was cut short before it penetrated far inland.

Afterward nothing was done for evangelizing Africa till the time of Henry the Navigator, when the early Portuguese explorers began to feel their way south along the African coasts. They carried with them the cross, the emblem of Christianity, and planted it at various points on Africa's inhospitable shores, but no attempt at mission work was made. The Dutch colonists were the first to try to introduce the Gospel to the natives of southern Africa (1665). They were followed by the Moravians (1737) and the London Missionary Society (1789). In central Africa the Roman Catholics opened a mission near Tete on the Zambesi River (1750), but for the rest the indigenous peoples of equatorial and southern Africa remained untouched by Christian influence.

With the opening years of the nineteenth century there was a great awakening of missionary zeal in European countries, many mission societies were established, and pioneer missionaries were sent in increasing numbers to all parts of the globe, including Africa, but for half a century little beyond the coastline on the west and south was reached. The unexplored hinterland, tribal wars, the gloomy forests, the malarial swamps and the sun-scorched plains discouraged attempts at occupation.

In 1852 the intrepid explorer, David Livingstone, braved the dangers of Africa and laid bare the wounds of the Dark Continent. What he saw filled him with profound pity, especially the terrible suffering and iniquity caused by the slave

trade and the practices of the witch doctors. He was followed later by Stanley, who also opened up fresh trails to the interior. Missionaries responded to their appeal and followed them. Pioneer missionaries moved into Nyasaland, Uganda, Congo, Kenya and Rhodesia. Gradually the mission movement gained momentum, and numerous other mission stations were opened in the interior. These missions can be compared to shafts of light penetrating far into the domain of darkness, superstition and fear as they penetrated deeper and deeper, ever expanding and spreading their influence over wider and wider areas, building churches, schools, hospitals and trying to bind up the terrible wounds of Africa. Today it is estimated that there are nearly 11,000 organized Protestant churches and about 2,000,000 professing Christians. The achievement has been immense, considering the time in which it has been accomplished; and on the face of it, it would seem as if Africa has been occupied.

But if achievement be appraised, from the standpoint of the numbers of professing Christians, it is very insignificant, for the Christian communicants only form two per cent of the total population of the whole continent. It would therefore appear that missions are only in their youth, and have taken only a step, the first step. Though millions live in the areas that can be considered virtually occupied, there are still millions that are as yet untouched by the Christian message. If Christian missions and their spheres of influence could be thought of as points of light, then viewing the map of Africa, it would resemble the pattern of light and shade, which a leafy tree, standing in bright sunshine, might throw on the ground. The darker areas would represent those areas where populations are still held in the thrall of witchcraft and superstition, where disease is rampant and Jesus Christ is not known.

Even in the areas which are considered occupied, the Christian influence is often very limited. In the northern parts of Nigeria there is one Christian to 20,000 people; in the southern districts of the same country, one Christian to 31,000 people; in French West Africa there are less than a thousand Christians to 14,000,000 people; in the Province of Khartoum there are less than twenty missionaries to 1,000,000 inhabitants; in

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Tripoli one missionary to 1,000,000 people. These were the estimates in 1926, but the position would be more or less the same today.

Leaving out of account these areas where there is definitely some Christian work being carried on, however inadequate, there are others where nothing is done at all. Mr. W. J. W. Roome, that indefatigable traveler, who has on behalf of the British and Foreign Bible Society traveled tens of thousands of miles in Africa, gives a list of these fields in his book, "Can Africa Be Won?" From this I select the largest areas mentioned:

1. Abyssinia, which is largely an unreached land with eight to ten millions of people.
2. Tanganyika, west of longitude 32 east to the shores of Lake Tanganyika, a distance of about 300 miles.
3. A very large area confined between the following boundaries: From the River Tana in Kenya to the Abyssinian border, west to Mount Eglon and then north as far as the Sobat River, a tributary of the White Nile, the field lying between Abyssinia and the Nile.
4. West of Uganda between Lake Albert and Lake Edward and stretching 400 miles into the Congo.
5. Another is to be found from the point where the three countries, French Congo, Belgian Congo and Anglo-Sudan meet, northwards into the Umbangi Province in French territory. This area lies between 20° and 25° east longitude and approximately 5° to 10° north latitude. This part is aptly called the "heart of Africa." Its situation justifies the title.
6. The middle part of eastern Congo between 20° and 24° east longitude and 1° to 4° south latitude.
7. From the Lualaba River in the southeast corner of Belgian Congo northward and west of Lake Mweru to the shores of Lake Tanganyika.
8. Portuguese West Africa, especially the southern and northeastern regions.
9. All Portuguese East Africa excepting near the coast.
10. The Cameroons, all east of 12° longitude.
11. The northern territories of the Gold Coast, Togoland, Dahomey, including the bend of the Niger River.
12. The northern section of Liberia, Portuguese Guinea and all the French territories of the Ivory Coast, French Guinea, Senegal and south of that river and the Niger.

Within these areas there are 30,000,000 people absolutely beyond the reach of the effort of existing mission societies. The question arises, Why have these areas not yet been occupied? There are to my mind four main reasons:

1. Governments often restrain missions from entering certain fields. In northern Nigeria, for instance, missions have not been allowed to enter the emirates of Kano and Sokoto on the ground that the Mohammedan emirs were told that, when their countries were brought under administration, there would be no interference with their religion by the government. Such restrictions, probably for political reasons, apply with added force to the Portuguese territories. The writer has personal knowledge of the extreme and unreasonable lengths to which such restrictions have been pushed in Portuguese East Africa. The following bit of history will serve to illustrate this.

In the Tete district of Portuguese East Africa which adjoins Nyasaland, till 1907 no Christian work was done among the 150,000 people living in that area. There was one Roman Catholic mission, which had been established on the Zambesi River about 300 years ago, but it did not try to extend its work beyond the borders of the mission station. The Dutch Reformed Church, which had a mission in Nyasaland, just across the border, was repeatedly asked by the natives to extend its work among them too, and attempts were made to secure the permission of the Portuguese officials. Permission was consistently refused for several years, but constant dropping can wear away even the stony hardness of a Portuguese official, and permission was eventually given. While these negotiations were proceeding, the government urged the Roman Catholics to forestall the Dutch mission, and survey parties were sent out to choose a site for a mission in the area where the Dutch mission intended going. The latter managed to secure from the Roman missionaries a written agreement as to the boundaries of the spheres of influence, and for a time all went well.

Then suddenly, like a bolt from the blue, all the teacher-evangelists of the Dutch mission, totaling sixty-five, were arrested by the authorities on the grounds that they did not know Portuguese. Of these teachers seventeen were already in possession of Portuguese certificates, and all the others were studying the language. Protests were of no avail, and all were deported to Mozambique and were forced to work on sugar plantations. Some managed to escape, others died of hardship, it is said, and a few were deported to the Portuguese islands of Panjim and Timor in the West Indies. After many years some returned to their waiting families, but in 1925 four were still missing, and in 1934 one returned from Panjim Island.

It seemed as if the promising work was ruined because churches, schools and dwelling houses were left to fall into ruins, but the natives who had accepted Christianity during the short time the mission operated, carried on the work of Christianizing their fellow tribesmen in secret. Meetings were held, and are still being held, in secret in the leaders' huts at night, or during the day in the bush. One leader was discovered, arrested and jailed. His Bible and hymn book were destroyed and he was threatened with more severe punishment if he continued his work as Christian teacher. This has had the effect of stimulating Christian endeavor, as is evidenced by the fact that every few months scores of Portuguese natives who have been taught as described above, come across the border into Nyasaland to be examined and taken up into the churches there.

A more or less similar experience has been the

lot of the mission of the Church of Scotland working among the Lomwe tribe in the Quelimane district further north. Since the European missionary has been made to suffer all manner of hardships and indignities and his work has been hampered as much as was possible within the law, the mission has been withdrawn temporarily. There are other missions working near the coast, and they seem to be less harried, but always they are confronted with a hostile government. The result of all this has been that Portuguese Africa is today still a virtually unoccupied field. The population is about 3,500,000.

2. Another reason why fields are often unoccupied is malarial climate or the prevalence of sleeping sickness. The European missionary is not as resistant to these diseases as the native African. Thousands of graves remind us of men and women who have, in spite of the danger to which they exposed themselves, consistently put service before self and have given their lives for the Cause. This difficulty is being gradually overcome by the enormous advances made by medical science. The medical missionary more than anybody else has opened up Africa and has made it possible for the white man to live where it would have been impossible twenty to twenty-five years ago.

3. Opposition from the natives themselves has until recently kept missions from certain areas. This opposition is still active where Mohammedan influence is predominant. But this, too, is breaking down. Missionaries from all territories testify that the doors are open wider today than they have ever been before.

4. Lack of funds is increasingly becoming the main reason why missions cannot extend their influence in the areas where they already exist and over the borders into the unoccupied fields. The serious reduction in the budgets of the home boards is endangering the mission enterprise in field after field. One wonders what the reason for this may be. To the writer it seems like an act of Providence for bringing the missions to the situation where they will be forced to look more to Africa than to Europe and America for help. The time has not yet come when the Africans can carry on the work alone, and they will need the help and advice of the white missionary for many many years. Yet the center of gravity must gradually shift to the indigenous church, and missions will increasingly have to follow the policy of devolution.

An encouraging beginning has been made by the Presbytery of Mkhoma, Nyasaland, where the indigenous church has begun its own foreign mission, which is organized, controlled and financed by the Africans, with the help and advice of the white missionaries. A "home" board has been

formed which holds regular meetings, and plans are being discussed for the occupation of Portuguese East Africa through African evangelists. Two Africans who have offered themselves for "foreign" service are at present studying Portuguese at Lourenco Marques. One of them, Paulo Miloto, is a chief in Portuguese East Africa, and he has voluntarily given up his chieftianship and is going to devote his life to the evangelization of his fellow tribesmen in the present unoccupied field of the Tete District.

The writer does not know whether or not this has already been done in other parts of Africa. He, however, feels convinced that that is the eventual solution of the problem of spreading the Gospel of Christ into areas which are today out of reach of existing societies. If the history of the Church in Africa has a lesson to teach, it is that the church that has no missionary zeal is doomed to infertility and eventual stagnation. The churches in the home lands have to be on their guard against this danger, so have the indigenous churches in Africa. The ideal of all the churches of Christ, in America, Europe and in Africa, is to spend themselves for the cause of making Christ known and regnant in the hearts, not only of civilized peoples, but also of the millions of Africa in the occupied as well as the unoccupied fields.

## CHANGING RACE DIRECTIONS

Once the missionary to Africa faced chiefly pure native problems—superstition, sin, disease, ignorance. The coming of modern industry is so changing great regions that he faces a different race, struggling with the old adverse influences still and many new and complicated ones. Rose Henderson, writing upon the subject, "Modern Industry Changes Africa," in *The Southern Workman*, gives this glimpse of new conditions in the great copper mining region:

Lying 2,300 miles north of the Cape of Good Hope and at about equal distance between the Atlantic and Pacific Oceans, the copper mines employ some 35,000 native workmen and supply a third of the world's copper. Here in the midst of the bush jungle which, two or three decades ago, was hardly inhabited, millions of dollars have been expended by white capitalists and thousands of Negroes have stepped from primitive jungle huts to modern mines and machinery. Native villages have sprung up, along with hospitals, schools and recreation centers of the mine owners. Black men from ninety different tribes, speaking ninety different languages and representing as many different cultures have been brought together in the employ of white capitalists. The result of this industrial development, as complete as any of its kind in Europe or America, is a realignment of peoples, a transformation of the continent. The balance of native life has been upset. The direction of human races has been changed. Roads and villages have shifted, customs and beliefs have been uprooted, ancient cultures and ideals are being destroyed.



THE CALL DRUM

# The Drums of Congo and the Gospel

By VIRGINIA M. CLARKE, Bolenge, Africa

**A**MONG the Bantu people living in the equatorial forest of the Belgian Congo the signal drum is now being used as an aid to the spread of the Gospel. In a land where it is impossible to see for long distances the only way to send a message without a messenger is by sound. Formerly the chief purpose of the drum was to call people together for fighting. What a triumph for Christ is this new, peaceful use of the drum!

When a missionary is itinerating through the tropical forest his heart is gladdened as he wearily approaches a village to meet a band of villagers singing Christian hymns. They come joyfully to greet him and to make him welcome. Usually the evangelist is in the lead, followed by the Christians and inquirers seeking baptism. On asking the evangelist how he knew of his coming, the missionary is told that the drum in the village which he visited the preceding night had boomed through several miles of jungle and swamp to apprise them of the arrival of the "man of God." While the missionary is resting before his hut the evangelist is beating out the call to all the Christians to gather for the evening service.

In many mission stations a special house has been erected to hold a number of these drums which are used regularly to call the people to the Sunday school, the church services, elders' meetings and mission school classes. Often it is the special pride and joy of the young boys in the boys' boarding schools to beat the message on the big drums which will start old and young hurrying along the village paths leading to God's house.

Among the Bankundo, who are found along the equator where the Congo River crosses it for the second time, a particular group of phrases is used to call people to a Protestant church service. In their language (Lonkundo) it is: "*Ikongo ifonge kukola baseka enganbe ea njambola, lotakana, lotakana. Tokende bonteke bolosambo bole nda ikongo ifonge kukola.*" Translated rather freely this means: "Protestants, come together, come together. Let us go to the church service which is where the white man is found."

Perhaps in the near future the Christian leaders of Congo will find new ways to use their wonderful drum language in telling the story of Christ's love for all men.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## A CLIMBING RACE

Slow moves the pageant of a climbing race;  
Their footsteps drag far, far below the height,  
And, unprevailing by their utmost might,  
Seem faltering downward from each hard won place.  
No strange, swift-sprung exception we; we trace  
A devious way thro' dim, uncertain light.  
Our hope through the long vistaed years, a sight  
Of that our Captain's soul sees face to face.  
Who, faithless, faltering that the road is steep,  
Now raiseth up his drear, insistent cry?  
Who stoppeth here to spend awhile in sleep  
Or curseth that the storm obscures the sky?  
Heed not the darkness round you, dull and deep;  
The clouds grow thickest when the summit's nigh.

—Paul Laurence Dunbar.

The current year's study of "the climbing race," particularly in its foreign aspects, affords an unusual opportunity to attract the uninterested and enlist the indifferent. The subject matter is rarely colorful with its appeal to the exploring impulse; the universal use of the narrative form which is indigenous to the African whether in argument, description or instruction—the story is always dominant; the vivid settings and background material; the warm human interest; the profound problems pertaining to development of primitive minds and native leadership, the raising of standards; and most of all the adjustment of races in a perfect maze of conflicting interests, temperaments and political manipulations. Every wideawake church has its paramount chance to use Africa as a lure into the realm

of missionary interest and endeavor.

Toward this end your Department Editor has striven earnestly to assemble worthful material from many sources to supply leaders of the several group interests with plans and suggestions for shaping up programs, studies, discussions and projects. Space will admit of little more than citations for these; but it may be taken for granted that although a number of different denominations are involved, nothing is mentioned herein which is specifically denominational. Such details as do appear in a few may easily be eliminated or replaced with the desired data. As classification according to type of subject matter is most efficient and saves space, please note that (B) stands for Baptist, (C) for United Christian, (L) for Lutheran, (LE) for Miss Leavis, who is literature secretary for the Central Committee on the study of Foreign Missions, (M) for Methodist Episcopal, (P) for Presbyterian, and (M.E.M) for Missionary Education Movement, all of whose headquarters addresses appear at the close of this article. Nearly all publications from nondenominational sources may be obtained from your denominational literature headquarters, as the "tools in type" are in reciprocal, neighborly use.

## THE STUDY BOOKS

It will not be necessary to take space to enumerate these, as they have been mentioned many times in this and other missionary magazines, and free catalogues inclusive of descriptive material are available at de-

nominal headquarters. The value of united, sequential study need hardly be dwelt upon, with the abundance of helps and suggestions available in magazines in correlation with the themes. If the world is ever to be won for Christ it will be by united, synchronized effort, not random, individualistic attempts to obey the Great Commission.

## INFORMATIVE MATERIAL

The volume of this is almost unlimited. Your Department Editor can mention only such helps as have been sent in for her personal inspection, as follows:

"A Course on Africa for Young People" (P), 25c.

"West Africa Mission" (P), 10c.

"The Road to God's Town" (P), 10c.

"Africa Journey" (P), 10c.

"To Africa! To Africa" (for children) (P), 10c.

"The Pageant of a Climbing Race" (C)—yearbook of Home and Foreign Programs, 5c; packet of activating material, 50c for either, or 75c for set. Not ready until January. The studies for young people alone have been changed to include only the foreign theme. Packets cover not only informative material but dramatizations, poetry, discussions, etc.

"Missionary Facts on Africa" (B)—story material for use in opening and closing exercises of S. S., 15c. Ready in December.

Booklet of Leader's Helps accompanying each textbook, 15c.

"Africa View"—book by Julian Huxley, \$2.50.

"Education of Primitive People," by Albert D. Helser, \$3.00.

"The Remaking of Man in Africa," by J. H. Oldham and B. D. Gibson, \$1.25.

Other auxiliary material will be listed later.

## PROGRAMS

"African Palavers"—a program plan book (M), 20c. For young people but easily adaptable for women's organizations. A complete year's outlines beginning with "The Assembling

of the Tribes" in September, continuing through chapter-by-chapter studies of Margaret Wrong's "The Land and Life of Africa" and including "The Tribute Festival"—a special thank offering program, "Jungle Jamboree" for a missionary party, rally or banquet, a special "June Palaver," an "International Program" in July and an "Outdoor Safari" (expedition and mealie roast) for August. The colorful programs are replete with native nomenclature and stories, costumes, rituals in African fashion, official titles such as "keepers of the fires," "story tellers," etc., use of utilities such as the call drum, games, demonstrations, dramatizations etc. Has the true African atmosphere.

"Six Missionary Programs and Eight Teaching Outlines" (Anna Canada Swain) (B), 15c. Based on "Omwa? Are You Awake?" Programs excellently adapted for both younger and older folk and cover the worship period, abundant informational matter, visualizations and other entertaining features, native music, discussion topics, poetry etc. Topics are: "A Treasure Hunt," "Listening Ears," "Bridges," "Call a Doctor," "Builders," and "Studies in Black and White." The study outlines are for local church groups using the textbook. They analyze the subject matter comprehensively.

Six Programs on "Congo Crosses," by the same author (B), 15c. For women's missionary societies, business and professional women's groups and senior young women's societies. Titles: "Stop, Look, Listen"; "Always Problems—Even in Primitive Congo"; "Do You Care?"; "Here Comes the Bride"; "Fact Finders of 1937"; "On Their Knees." The discussion topics are particularly suggestive and heart-searching.

"Lights Aglow in Congo"—outline for young people's programs (ready in January) (C). Titles: "Allo, Congo!"—showing the importance, position and potentialities of Africa in the world today; "Paths in the Dark"—presenting problems created by the industrial conquest of Africa and the need for education; "Sinister Shadows"—social problems which grow out of impact of Western civilization upon age-old customs; shows that there must be a give-and-take or sharing as a new world is built; "Lamplighters"—picture of missionary work in Congo, showing that the African has all the possibilities of other human beings as well as a passion for developing them; "Around the Camp Fire"—intended to create a bond of fellowship between young people here and in Africa who have had like experiences through summer conferences and "akitelos," and to impress others as to what that experience can mean to them; "Lights Aglow"—to help the young people see their responsibility in industrial and social relationships with their own and other races and countries; to cast out greed and prejudice and to pattern their actions after Christ's.

"Consider Africa" (M.E.M.), 25c. A course on Africa by Mrs. Margaret Holly Tuck.

"The Story of the American Negro" (M.E.M.), 25c. Young People's course by Ina C. Brown.

"A Preface to Racial Understanding" (B), 15c. Programs by Mrs. Augusta Comstock.

Other program series, as sent into this Department, will be mentioned in later numbers.

### DRAMATICS

"Africa Gives Thanks" (L), 10c. Pageant for thank offering meeting or study class; 11 characters; simple setting and costumes; symbolic.

"Robert and Mary" (M.E.M.), 25c. Thirteen characters; true story of Moffats; one hour.

"Through the Dark" (M.E.M.), 15c. One-act play; 4 characters; medical mission setting.

"Ordered South" (M.E.M.), 15c. Project for enlistment for African mission work; 3 scenes; 6 adults—4 men and 2 women.

"Kanjunda" (M.E.M.), 25c. Shows waning of witch doctor's power; 15 characters; one hour.

"Livingstone Hero Plays" (M.E.M.), 15c. Four dramatizations of Livingstone stories which may be used separately or consecutively; for juniors; 40-50 minutes.

"Alexander Mackay's Hands" (M.E.M.), 10c.

"In Our Land It Is Very Dark" (L), 2c.

"Anna Inspires a Missionary Circle" (Powell and White, 528 Walnut St., Cincinnati, Ohio), 15c.

"In Congo Land" (B), 15c.

"Livingstone and Stanley Meet and Part," 15c.

"Robert Moffat Returns with Africaner," 10c.

"The Teeth That Did Not Drop Out" (L), 2c.

"Our Husband" (C), 25c.

"An African Village Trial" (P), 5c. Sketch presenting the African Christian Church and the problems of its young members. Six principals and 10 or 15 secondary characters.

### STORIES

"Peter, the Chief's Son"; "A Lion Hunt"; "Captain John's Mother"; "Malinda"; "The Lamp in the Desert"; "Just Like Women"; "The Boy Who Won a Town"; "The House of Their Hands"; "The Verses That Made Livingstone Brave" (L)—2c each.

"Even Unto Death" (P), free.

"The Congo Woman's Way" (B), 2c.

A wealth of other narrative material may be obtained from denominational literature headquarters, some of which will be listed in our later issues.

### VISUALIZATIONS AND PROJECTS

Picture Sheet of Africa, for use in scrap books, posters, and to paste on maps of Africa (M.E.M.), 25c.

"How to Make an African Village"—patterns and directions for making and setting up; to be used by leaders of boys' and girls' groups (M.E.M.), 25c.

"Pattern Sheets"—African wood carvings; flags of African protectorates; map of Africa for enlarging; African call drum sketch; nut or candy holders like African huts; wooden articles received from Africa; elephant; hibiscus; dance drum, etc. (M) 10c.

"The Healer"—colored poster, 21 x 28, showing doctor working with some native Africans with a shadowy picture of Christ standing in the background. Very beautiful and impressive. (St. Philip's Society, 1664 Glenmount Ave., Akron, Ohio), 85c, but a work of art.

Very special set of 10 English posters of African life in choice, natural colors, size 15 x 20. These remarkable pictures are used in the schools in the Congo and were seen by Miss Margaret Wong, who had them printed in quantity in England. An explanation written by Dr. Catherine Mabie (missionary) will accompany the set. Entire set, \$1.00, or 5 (not selected but taken by rote) for 50c. Counting postage, this is actual cost, as all orders requiring more than 15c postage will be sent at a loss. (LE)

Attention is called again to the long list of African program materials and novelties given in this Department in the July issue of THE REVIEW and obtainable from LE. In addition to those mentioned previously, Miss Leavis adds a choice leaflet, "The Glowing Ember of Prayer," by Jean Kenyon Mackenzie, priced at 2c. This is a wonderful devotional reading.

Maps and charts, particularly the picture maps of Africa with sheets of cut-outs to be pasted on progressively as different features and regions are studied, may be purchased at practically all the denominational headquarters. The usual price is 50c for the map and 10c for the separate pictures.

Don't try to teach with words only. Visualizations and project work are particularly fitted to elucidate African studies.

### ADDRESSES FOR MATERIALS

Baptist: Baptist Board of Education, 152 Madison Ave., New York.

Lutheran: Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia, Pa.

Methodist Episcopal: Women's Foreign Missionary Society, 420 Plum St., Cincinnati, Ohio.

Christian: The United Christian Missionary Society, Missions Bldg., Indianapolis, Ind.

Missionary Education Movement: 150 Fifth Ave., New York City.

Miss M. H. Leavis (designated previously as LE): 186 Massachusetts Ave., Boston, Mass.

Presbyterian: Board of Foreign Missions of the Presbyterian Church, 156 Fifth Ave., New York.

## Gleanings from the Editor's Notebook

Spending the entire summer at Lakeside, Ohio, with its wealth of summer conferences, the Department Editor's notebook overflowed with suggestions for making current studies attractive and forcible. These will be doled out from issue to issue during the year, but a few items of miscellaneous but helpful character may be given herewith. Look these over, for you may find just the methods "gadget" that you need.

*Mrs. Kellersberger*, author of "Congo Crosses," is giving her entire honorarium to the Protestant Mission Council with headquarters at Leopoldville, Africa, for work among the women and children. She keeps not a single cent for herself. Isn't this an object lesson in devotion?

*Incidents easy to dramatize* are found in abundance in the study books, "Consider Africa," "Christ in the Great Forest," "We Sing America," and other Friendship Press books on current studies. You may get help in making your dramatizations in "Meet Your United States," by Mary Jennes (cloth, \$1.00; paper, 60c); and in "Informal Dramatization in Missionary Education," by Elizabeth Miller Lobingier (paper, 10c)—both from the Friendship Press. Scribner's have a more ambitious work entitled "Ventures in Dramatization," by Hulda Neibuhr (\$1.75).

Bear in mind a few pointers in presenting Negro dramatizations, however.

Rigidly avoid caricature in costume, manner or "blacking up." Negroes may be brown, their impersonations being taken by brunettes, or the skin may be left white rather than to elicit the merriment caused by the "black-face."

Is it fair to show only the illiterate, superstitious, ignorant types, the "savages," as representative of African population when picturing communities that have educational and intelligent industrial types also?

While Negro spirituals are invaluable for atmosphere both with American and African Negro studies, should they not be sung with true devotional spirit, as they were originally sung, rather than to create laughter by "acting up"?

An attempt at Negro dialect may lead to the same serious error. Never betray your programs into the hands of the "Amos and Andy" type of performers. If you do you will lose all missionary effect.

*Dramatic Helps*: Reasonable brown skin effects may be obtained from Steain's Preparation for Theatrical Work available at drug stores or in mail order houses.

"Costumes—How to Make and Wear Them" is a cover-all pamphlet inclusive of detail from many foreign fields, obtainable at the Baptist Board of Education at 25c.

This board also handles a "Catalog of Plays and Pageants," which is a selected, classified list according to country and subject, with names of authors and publishers. Its 24 pages cover more than 400 plays and pageants, 10c.

The play listed previously as "An African Village Trial" illustrates the way in which an ordinary Sunday school class may change itself in a moment into an African village by shift of furnishings and play of imagination, with no properties or costuming.

*Poetry and Music*: Both are invaluable in presenting essential Negro character both in our land and Africa. While more expensive song books may not be practical for the average group, "Southland Spirituals," arranged by the Rodeheaver Co., and sold by all denominational literature headquarters at 25c will serve the purpose admirably. An abundance of Negro poetry—mostly concerning the American Negro but true to the universal type—may be found in, Calverton's "Anthology of American Negro Literature," 95c; "Singers in the Dawn," compiled by R. E. Eleazor, and sold at the Conference on Education and Race Relations, Atlanta, Ga., for 10c; James Weldon Johnson's "Book of American Negro Poetry," \$2.00; and "Caroling Dusk," edited by Countee Cullen and sold at \$2.50. Your own publishing company will usually secure for you standard books like the expensive ones above cited.

*Manner and Motivation of Negro Presentations*: A leaflet by the M.E.M. of the United States and Canada says:

A program on the Negro should be what any program should be. It should tell something that is worth passing on; something that one group wants other people to know; something that makes them think and feel the way they wish them to feel. If the members of any group have drawn inspiration from Negro poetry and music, and have come to respect and admire Negroes as a race and as individuals, then it will be easy to pass on those facts and inspirations and attitudes. . . . You may decide that Negroes will fill Negro rôles more effectively than white persons made up. And you will be right about this. . . . If your group has no Negro members but has Negro friends who would like to help out, it would be wise to invite them to do so. But do not ask any Negro to participate unless you are sure that he will be treated with courtesy and respect not only by the members of the group but also by the audience.

## A New Educational Program

Rev. Theodore L. Conklin,  
High Counsellor for Eastern

New York, has been experimenting with a new program which has some most attractive features. It is designed for chapters who wish to meet weekly instead of monthly. It extends the Hero Courses into projects and is built on a Four Point Project basis. The following example using Livingstone as a subject is illustrative:

*1st week* (Skill Meeting): Map-making project.

*2d week* (Study Meeting): Hero Program—Life story of one whose success depended on ability in map-making.

*3d week* (Service Meeting): Making map of Paul's journeys, of missionary fields, of local community, etc.

*4th week* (Inspirational Meeting): Ceremony of Maps, using Livingstone and Africa; Paul and the Inland Sea; Christianity and world map.

With each missionary hero a different project is introduced. For example: *Chalmers*—Project in swimming and life-saving. (He was a swimmer and saved boys from drowning); *Grenfell*—Boating and shipbuilding. (He was a builder); *Ian Keith Falconer*—Cycling. *Paton*—Farming. *Whitman*—First aid. *Morrison*—Woodworking.

—*Missions Magazine*.

## A Circulating Library

For a number of years the Women's Department of the Baptist State Convention has operated a circulating library. The work of circulating the books has been under the direct supervision of the State Reading Contest Secretary. A definite amount is allowed each year for the purchase of new books and postage incurred in mailing them to the various churches. The rule is that the church using the books should pay return postage. There is no time limit for keeping the books, as it has been found by experience that it is better to allow each church the privilege of keeping the books as long as they are being read. When no longer in circulation they are returned to the State Secretary.

—*Missions Magazine*.



# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

## "WHERE MY POOR LIVE"

"Once, a long, long time ago, God feelin' tired, went to sleep an' had a nice wee nap on His throne. His head was in His han's an' a wee white cloud came down and covered Him up. Purty soon He wakes up an' says He:

"Where's Michael?"

"Here I am, Father!" said Michael.

"Michael, me boy," says God, 'I want a chariot and a charioteer!'

"Right ye are!" says he, and up comes the purtiest chariot in the city of Heaven an' the finest charioteer.

"Me boy," says God, 'take a million tons of th' choicest seeds of th' flowers of Heaven an' take a trip around th' world wi' them. Scatter them,' says He, 'be th' roadsides an' th' wild places of th' earth where my poor live.'

"Aye," says the charioteer, 'that's just like ye, Father. It's th' purtiest job of m' afther life an' I'll do it finely.'

"It's just come t' me in a dream," says th' Father, 'that th' rich have all th' flowers down there and th' poor have none at all. If a million tons isn't enough, take a billion tons!'

At this point I got in some questions about God's language and the kind of flowers.

"Well, dear," she said, "He spakes Irish t' Irish people. . . .

"Th' flowers," she said, "were primroses, buttercups an' daisies, . . . an' from that day to this there's been flowers a-plenty for us all everywhere."

Thus, "My Lady of the Chimney Corner" told her ninth child, Alexander Irvine, of the creation of the flowers.



By courtesy of Art Extension Press, Inc., Westport, Conn.

CREATION OF FLOWERS — DRAWN BY AN AUSTRIAN CHILD

## Prayer for Slum Clearance\*

Father of all mankind, who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic of the streets, deprived of the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

By our hope of Thy mercy as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the measure of our longing for a happy home for our dear ones, with space for gracious living, free from

the special strains and irritations, and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live, and play, and grow in stature and in favor with God and man.

By the anguish of our prayers for our own children, that they may be saved from sin and may grow in grace and goodness, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. O God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives.

Grant us grace at this time to gird ourselves for action. May our city and the nation put their hand to the clearance of the slums and to the building of homes more fit for the children of God. Vouchsafe to us in this task of Thy kingdom a special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee. For Jesus' sake, Amen.

\* From "Prayers for Self and Society," by James Myers; Association Press, N. Y.; 15c.

## ARE YOU PRAYING?

For the observance of the World Day of Prayer on the first Friday in Lent, February 12, 1937, the program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi, Kawamba, Northern Rhodesia, Africa.

In accepting the invitation to prepare the world program, Miss Shaw wrote, "You will be interested to hear that Mbereshi 'kept' the Day of Prayer this year. There was prayer in the school chapel, unceasing from dawn till set of sun. The girls were there in small groups; even the little children took their part. At sunset there was a gathering of all the Christian women in the village church."

When it is ten o'clock, morning, in New York, the time of day in Northern Rhodesia is five o'clock in the afternoon.

## A CALL TO PRAYER

*Together let us*

Thank God and praise Him for the manifestation of Himself in Jesus Christ, and in the abundant life;  
Thank God and praise Him for followers of Jesus Christ who have made Him known;  
Thank God and praise Him for the world fellowship of prayer—and let each seek a new consecration to Jesus Christ.

*Together let us pray*

That the church be strong and courageous;  
That the missionary zeal of Christians be purified and spread through all the world;  
That the community in which we live be recreated through the consecrated service of God's children;  
That our nation measure all activities by Christ's law of love and universal brotherhood;  
That the whole earth be filled even in this our day with the knowledge of the living God, and of His Son, Jesus Christ.

The World Day of Prayer is sponsored by the Council of Women for Home Missions, 105 East Twenty-second St., New York, and the Foreign Missions Conference, 156 Fifth Ave., New York. The Day is observed in more than fifty countries.

The program material for February 12, 1937, is ready.

## "A LIFE TO GIVE"

In "God's Candlelights," written by Miss Mabel Shaw, and available for one dollar in cloth, Friendship Press, New York, the author relates:

One clear evening I went down to the leper camp at the end of our village. There were very few of them there. It was not a pleasant place. . . . And yet they gave me a glad welcome. They had many needs to make known: not enough firewood, no salt had been given with last week's rations, they were naked, could I not see? . . .

They told me a lion had been about. . . .

At last I rose to go. I gave a last word and greeting, promised I'd remember all their needs, and was just about to mount my bicycle, when out of one of the little houses came the old leper head-man. He held a spear between the stumps that once were hands, and he went hobbling along the path in front of me. I called to him, and he stopped and looked round.

"Where are you going?"

"I am going to escort you to Mbereshi Village, you can't go alone with lions about."

I smiled at him. "But on my bicycle I'll be there in a minute."

He would not have it, it was not fitting for me to go alone. I looked at him, a feeble old man, handless, feet half-eaten, his whole body covered with marks of disease, and his face most pitiful.

I said to him half-banteringly, and with a smile, "Now what could you do if a lion came?"

He drew himself up, and with a quiet dignity said, "Have I not a life to give?"

I was silent, seeing a Cross. I followed him to the village, thanked him and came home, having met with God face to face. . . .

## ARE YOU STUDYING?

Good reading, as well as educational in content, are the new books published by the Missionary Education Movement and the Council of Women for Home

Missions, on the theme, "The Negro in America." Even the catalogue is good reading.

"Glimpses of Negro Americans" is a 24-page illustrated booklet giving in concise form facts about eight areas of Negro life today: Where Are They? Who Are They? Where Do They Live? How Do They Support Themselves? Where Do They Get Their Education? What About Their Health? Do They Go to Church? Are They Citizens? The booklet closes with a section asking, "Where Do You and I Come In?" in which the interracial movement is described and the opportunity before the churches is pointed out. *6 cents a copy; \$4.00 a hundred.*

The Department of Race Relations, Federal Council of Churches, has collected pamphlets from various sources. There are two packets. Packet No. 1 contains the pamphlet described above, "America's Tenth Man," and "School Money in Black and White." *15 cents a single packet.*

Packet No. 2 is supplementary material for leaders of groups; for example, a 43-page booklet on cotton-growing communities in rural America. *30 cents a single packet.*



J. R. Scotford

DORCHESTER ACADEMY SCHOOLGIRL,  
MCINTOSH, GEORGIA

# Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

## AFRICA

### One By One Work in Egypt

Missionaries in Egypt deplore the lack of desire to win "other sheep," even on the part of born-again Christians. Words flow easily, but there is little definite praying for the conversion of souls. A few years ago a counterpart of the English "One By One Band" was started, and the call to individual work was presented. It was urged that it would be a help to be definite in prayer if answers were recorded in the little book "Throne of Grace"; many have now joined the Band and some have had answers to prayer for individuals.

A little group of Egyptian "One by One" members now exists at almost all the stations of the Egypt General Mission, composed of teachers, Biblewomen and a few Christian women in the districts. At a testimony meeting of members among the women in Zeitoun last October, one told how she had long prayed for a brother who had been terribly opposed to even the mention of Christ or religion, and how her prayer had been answered by the brother's conversion.

—*Egypt General Mission News.*

### Missionaries May Remain in Ethiopia

Dr. T. A. Lambie, Director of the Sudan Interior Mission in Addis Ababa, writes that he has obtained permission from General Graziani, the Viceroy, for the missionaries of the Society to remain and carry on their work. As a result of this news, Mr. Eric Horn, a New Zealander, and his wife and three-year-old son, who were held up in London last April on their way

back to Ethiopia after furlough in America, have been able to continue their interrupted journey. —*The Life of Faith.*

### Christian Police Association

About a thousand new members joined the International Christian Police Association in South Africa last year. About ninety police stations and depots at different places in the Union were visited by the Traveling Secretary, and the most encouraging feature is that so many men have accepted Christ as their Saviour.

The membership of the I. C. P. A. in South Africa is now about 3,800. During the year 1,000 New Testaments have been circulated, besides thousands of tracts and leaflets, and many letters of thanks have been received from those who have received blessing through these. The strength of the European force of the South African police is between 7,000 and 8,000, plus the native police, which is between 3,000 and 4,000.

—*The Life of Faith.*

### The C. M. S. in Uganda

Dr. J. E. Church of the C. M. S. tells how one and another of the Christians in Uganda and Ruanda have been led during the past six years into a new and deeper knowledge of Christ, and have a keen desire to bring others to Him. "Those who had this new experience returned to their homes or to visit friends at other stations, and caused a stir by their obvious joy and enthusiasm. Following a convention at Kabale last year a movement of individual conviction and repentance began, and in the 250 out-schools this became in some places a mass move-

ment. Twice follow-up meetings have been held with the result that hundreds of the rather wild mountain Bakiga are flocking to the churches. Large bands are going out teaching. One outcome has been that native church collections increased by about half during the last three months of the year. It is expected that the Diamond Jubilee may be celebrated in 1937.

—*C. M. S. Outlook.*

### The March of Progress

A significant evidence of change in West Africa is seen in the attendance of the native King of Oyo at the reunion of old students of St. Andrew's College, Oyo. In all the years of the college's history it has never been visited by a king. He is regarded as too sacred to be looked upon by the common people, and always when giving audience his face would be hidden by a veil of coral beads suspended from his crown or coral headgear. But even the most strongly entrenched customs of the old days are giving way before the march of progress. Today the theory is gaining ground that as a king is supported from the taxes paid by his people, the people should both see and know the man whom they support as their ruler.

—*C. M. S. Outlook.*

### Open Doors in Nigeria

The Northern Provinces of Nigeria—Kano, Sokoto, Katsina and Bornu, with some other Mohammedan sections—have been strictly closed against the missionary and his message. Efforts have been made to secure religious toleration, and in 1933 and 1934 sites were given the Sudan Interior Mission in Kano and at Garko, thirty-six miles

from Kano City. This year the Mission has been granted further openings into the once closed areas, and sites are promised in each of the provinces above named. One site has been selected at Roni, seventy miles northwest of Kano City.

Recently, one of Northern Nigeria's leading Emirs said: "I would welcome missionaries anywhere in my territory, even in this town where I live, and any of my people who wish to become followers of your faith will not be hindered in so doing." Negotiations are under way for missions to take over the provincial leper camps, now under government supervision, which will mean a further opening of the Moslem areas to missions. Nearly 7,000,000 people are now brought within the possible hearing of the Gospel.

—*The Christian.*

### Sleeping Sickness Problem

The Nlong River with its branches is literally the valley of the shadow of death because it is thickly infested with the tsetse fly—carrier of trypanosomiasis, or sleeping sickness. Before treatment by Europeans began, every infected person succumbed. The French medical service has many doctors in the field giving their whole time to diagnosis and treatment of this disease; they have healed many.

There are three large centers where the principle part of their work is to care for and treat the patients. In some of the camps as many as 500 patients take a three months course of treatment. Several remedies are used, nearly all forms of arsenic, which seems to be most effective. These are injected at intervals of from five to ten days. The treatment sometimes causes blindness, but it is either blindness or death, for without treatment there is only one outcome. Evangelists throughout this region live with, and minister to the people. Missions have a share in combatting the disease, but government forces are well organized, so that no place is uncared for.

—*The Drum Call.*

### Cameroun Churches

There has been a gain of about 1,000 in the communicant membership of Presbyterian churches in the Cameroun, bringing the number to 37,935, with a gain of nearly 2,000 in the number of catechumens, who number 52,782. The average Sunday attendance for the sixty-four churches with their 1,230 outposts is 115,000. Christian work is harder than in earlier days, due partly to the contact with a civilization shot through with evil, the deplorable fact that second generation Christians are in general less dependable than first and the large number who make a start then leave the Christian way.

But over against this is the splendid force of native Christian assistants, many of whom are as earnest and as loyal to the cause as the missionaries themselves. These native workers are not confined to the evangelistic force, but are in the educational, the medical, the industrial, and all lines of missionary work, while throughout the churches are many men and women giving much time and effort to Christian work. Missionary societies organized by the Africans themselves send catechists to unoccupied fields, carry on their support, and in some cases have built chapels to care for the groups thus collected.

### Medical Work in Tripoli

The medical mission in Tripoli, of the North Africa Mission, which has been running for nearly fifty years, was in danger of being closed by the Italian authorities. Dr. James Liley, who is in charge, has, however, been duly recognized and registered in Rome, which carries permission to practice in Italian colonies. A hampering regulation is one which does not permit a doctor to compound medicines even for his own patients. This must be done by a chemist, and consequently adds to the cost of treating the crowds of indigent sufferers who come for help.

—*World Survey Service.*

### WESTERN ASIA

#### Keith-Falconer Mission Jubilee

The Keith-Falconer Mission in South Arabia completed 50 years of service in 1935. Today, the mission station at Sheikh Othman is many times the size of the small grass hut in which Ion Keith-Falconer started his work; but it has approximately the same site. The medical staff comprises two male doctors and one woman doctor, two nursing sisters, and an Arab staff of sixteen. The boys' school has fifty boys and four teachers; and there is a small girls' school. The influence of the mission is felt throughout the Aden Protectorate and beyond; patients come by the hundred for treatment from the mountainous and fertile Yemen. They carry back to their homes the example of Christian service and the seeds of Christian truth. There are at least three small dispensaries staffed by mission-trained boys.

Literacy is rare in South Arabia, so that as yet Gospel distribution cannot be a hopeful way of Christ's entry. The simplest possible primary schools are a crying need.

#### Arabia Goes Modern

Arabia, in company with all Near East countries, is being rapidly modernized, and hardship is resulting to many who have not yet reacted to the change. Usages of almost sacrosanct significance are being put aside. In the sacred sanctuary electric light has been installed, and the men who tended the hundreds of olive oil lamps are no longer needed. Motor cars now carry the pilgrims to the holy cities of Mecca and Medina, and the thousands of camels and their attendant army of camelmen, formerly employed, are not now required. The Hejaz Government is reported to have 300 cars in use, and King Ibn Saoud's own procession of cars may be anything up to 150.

Diminution of the number of pilgrims is so great that the thousands of Arabs in sacred cities who lived by serving them are now destitute. Medina

which before the War may have had a population of 80,000 is now estimated to have 8,000. Such is the effect of electricity and motor cars.

—*The Indian Witness.*

### Situation in Palestine

There appears to be no appreciable improvement in the situation in Palestine. More troops have been brought in and thus far authorities have been unable to establish order. The fear continues among Jews that Britain may yield to the Arab demand for the setting aside of the Balfour declaration which promises to facilitate "the establishment in Palestine of a National Home for the Jewish People" (this being followed by the words, "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine"). The Arabs declare that they will die rather than give up the battle. The Government recently decided to appoint a royal commission for the study of the whole situation in Palestine as soon as order is established. The Arabs declare that they have already had enough of commissions and will do nothing to cooperate in suspending the "strike" in order that the proposed commission may look into things. Widespread anti-Semitism partly explains the deadlock.

Bishop Freeman, of the American Episcopal Church, and others have petitioned the British Government to stand firm in its policy respecting Palestine and the Jews. Christian Arabs, with a representation of Roman Catholics, have sent a protest urging more accurate acquaintance with Arab grievances.—*United Presbyterian.*

### INDIA-BURMA

#### The Ezhavas Look Toward Christ

"We are dissatisfied with Hinduism; we admire Jesus Christ; we appreciate the lives of the Christian missionaries; we admire the Christian philanthrop-

ic institutions, such as schools and hospitals." Such in brief is the summary of a significant statement made to Bishop Moore of the C. M. S., by some of the leaders of the Ezhavas, a community numbering well over two million who reside in Travancore and the surrounding districts. They are described as a virile people, with a strong communal consciousness, and a determination to rise. Many have education, good houses and lands; and there have been among them lawyers, poets, doctors and religious leaders.

Early in the year their executives, by a vote of twenty-six out of thirty resolved on the Ezhavas embracing Christianity. A referendum reveals that in most localities from 60 to 90 per cent favor the proposal.

If the decisive step of adopting Christianity is taken, the task of imparting adequate instruction to multitudes of converts will tax to the uttermost the resources of the missions which are carrying on work there. The Christian congregations in those parts are small and weak, and not well fitted to cope with such a situation. Happily some help is available from the stronger Christian community in the Tamil country farther south; and parties of voluntary workers, such as school teachers on holiday, have been already coming at their own expense to render assistance for a short period in this great work.—*Original Secession Magazine.*

### Rural Reconstruction

In 1917 American Baptist missionaries took to farming and acquired five acres of land for demonstration. The venture prospered and in 1922 the government leased 180 acres to the Mission, enabling them to open a school which has proved a happy instance of cooperation. In the *Baptist Missionary Review*, J. Z. Hodge describes a weekly rural pilgrimage in which he joined.

"We started early, and in state. A trailer attached to the car contained the school brass band, distributed among various

agricultural implements and other rural accessories. Mr. Case led the group in prayer and the cavalcade moved on. The band came early into action and we dashed through the town to the unexpected but inspiring strains of 'Marching Through Georgia.' Citizens said: 'There goes Padre Case to build a new Burma.' When the band tired playing, it took to singing, 'Counting Its Blessings' and 'Gathering at the River,' in hopeful mood. Arriving at the village the group resolved itself into Boy Scouts, Sunday school teachers, Passion players and friends of everybody. Games were organized and the village children entered in shoals. Mr. Case busied himself visiting school gardens, where some amazing triumphs of agricultural ingenuity were on view, inspecting his 'Christian pigs,' giving a blessing here and a warning there. The day ended with a religious play, very well done by the members of the band, in which the foes of rural progress and the way to overcome them were depicted in ways familiar alike to the resident peasant and the wandering secretary."

### Significant Event

The *Watchman-Examiner* reports an event of extraordinary significance for India. A young Brahman, a graduate of Madras Christian College, was stationed at Janumpet as the new postmaster. After watching and talking with the Christians of that section he came forward for baptism. This was administered by one of the pastors, a Mr. Paul who is an outcaste. Then this young man became interested in Mr. Sunkiah's daughter, a young widow living with her parents. The marriage ceremony was performed by Mr. Paul:—a convert from the highest caste baptized by a convert from the outcastes and married to an outcaste, and a widow!

### Argument for Unity

Recent events in India have brought into sharp relief the fact that the attractiveness of



Christ and His Gospel depend very largely upon the conduct and character of the Christian Church. When, eight months ago, Dr. Ambedkar called upon the 60,000,000 untouchables of India to give up Hinduism and embrace some other religion that will give them opportunities for a fuller life, a leader of the depressed classes said that his people hesitated to adopt the Christian religion, because, whereas they were one solid, united community under Hinduism, they feared they would be divided and scattered among numerous sects when they became Christians. The force of this argument must be admitted when one sees the Christian Church split into 163 units in India, in America 250 or more, some serious rivals, others claiming exclusive possession of the truth.

—*The Living Church.*

### Gandhi's Son Embraces Islam

Mahatma Gandhi seems to sense no religious conviction behind his son Harilal's conversion to Islam, and says that "those responsible for his acceptance of Islam did not take the most ordinary precautions as to the genuineness of his profession. Surely conversion is a matter between man and his Maker who alone knows His creatures' hearts; and conversion without a clean heart is, in my opinion, a denial of God and religion." He asks his Moslem friends to examine Harilal in the light of his immediate past, and if they find that his conversion is a soulless matter, to tell him so plainly and disown him, and if they discover sincerity in him, to see that he is protected against temptations so that his sincerity results in his becoming a God-fearing member of society. For many years the son has led a profligate, dissipated life.

—*Dnyanodaya.*

### Women Prisoners in Assam

A group of Bible women have been going regularly to the Gauhati jail in Assam to carry the Christian message to women prisoners, numbering from five to eight, some of whom are serv-

ing murder sentences. The one who at first was chief objector to Christian teaching is now the most diligent learner. She can repeat from memory the fifteenth Psalm, the Lord's Prayer and other Bible verses given her. In addition, she has assumed the responsibility of teaching the other women who cannot read. When one of the prisoners was released, she took with her copies of hymns, verses, and tracts, promising to carry the light to others.

—*Watchman-Examiner.*

### Siamese Church Progresses

The two years' history of the Church of Christ in Siam is proving it capable of self-government and self-support. In most of the ten stations, new fields have been opened, or new church buildings erected to care for growing congregations. In Kiulungkang Station, Dr. Curtis Galt lists himself as "straw boss," with the work of the hospital and the responsibility for the local church on the shoulders of his associate, Dr. Kateya, and Siamese-trained colleagues. The dedication of the new Cantonese Church in Bangkok took place during the winter, and Chiangmai reports four new chapels dedicated and four others under construction. Most of these are permanent buildings. The Petchaburi Churches collaborated with the government in holding an agricultural fair which drew some 20,000 people. In only one town has there been any definite persecution of Christians. In six of the stations there are either groups of lepers, or separate leper churches. In Sritamarat, fully half of the lepers are not Siamese, but Mohammedan Malays, who have a vigorous prejudice against Christianity; or Chinese who do not understand Siamese, so that opportunities for evangelism are limited, though persistently used.

—*Foreign Missions.*

## CHINA

### Broadcasts from Foochow

Broadcasting is a comparatively recent innovation in Foo-

chow, for up to about three years ago it was forbidden by the Government. Today there is an up-to-date broadcasting station in Foochow itself, and practically every other house in this crowded city has its own wireless. The programs include educational lectures, topical talks, Chinese music, the weather and news. Mission schools are asked from time to time to put on a musical program, and no objection to sacred music is raised. Last Christmas a sermon was put on.

—*C. M. S. Outlook.*

### Poverty Increases Opium Consumption

The secretary for Chinese affairs in Straits Settlements in reporting on the opium situation to the International Labor Office at Geneva, maintains that the harder and more killing the labor, and the more beastly the conditions in which the laborer lives, the greater the temptation to become an addict. A similar report was made for workmen throughout the Far East. "There can indeed be little doubt that the opium problem would lose much of its intensity," the committee declared, "if the conditions of work and life of the workers affected were improved by such means as the adjustment of hours of work to the normal physical possibilities of human labor, a medical organization capable of insuring adequate treatment of illness, the adjustment of wages to a level sufficient to allow a standard of living consistent with normal health and comfort, the establishment of facilities for laborers to be accompanied by their wives and families when employment involves protracted absence from their homes, the settlement wherever possible of such laborers on land in which they would cultivate food supplies, and the provision of increased facilities for the utilization of spare time."

—*Christian Advocate.*

### Rural Projects

In a letter from the field to *World Call* is reported some of



the work being done by Mr. Wang Chi-tien who was sent to Hofei to undertake a work of reconstruction from the Christian point of view. He has selected one village near enough to Luchowfu to make possible the use of the various institutional resources and specialists of the city, and some of the steps already taken are:

1. An improved school for the boys and girls of the village has been started with a Christian teacher in charge. The school is practically self-supporting.
2. For the many poor children who cannot pay even the small fees of this school, two hour classes are taught by the pupils of the regular classes, thus making education possible for even the poorest child in the village.
3. Medical service, medicine and health education are provided at a cost within the reach of all at the clinic established by the Luchowfu Christian Hospital.
4. The young men of the village are organized into a class in the evening.
5. Women's classes are held twice each week to teach better home-making.
6. Means are provided for economic improvement through the service of the government reconstruction unit. Improved seed and improved stock may be obtained by the simple means of exchanging their poor seed for the improved, and breeding their own stock to the improved stock without cost. Many hundreds of new trees are made available for the village, and will be planted at Arbor Day festivities.

### Sequel to "Children's Year"

"Children's Year" began in August, 1935, but political unrest and illiteracy have hampered the movement. Never before has such a campaign been launched. The government, in giving its support to this physical, intellectual and moral uplift movement, enumerates some essential points:

#### To Parents:

The influence of home and environment is stronger than that of education.

Hygienic and healthy surroundings aid the growth of sound minds as well as strong bodies.

Control of a child's will and guidance in the formation of his moral conceptions are among a parent's first duties.

A child's personal observation of his parents' words and conduct influences his sense of moral values more than any amount of teaching can do.

#### To Teachers:

The disciplinary influence of a teacher is great, but seldom of value if exerted through corporal punishment. Sympathetic guidance will do far more to mold a child's character than force can ever hope to do.

Tactful cultivation of good habits will greatly strengthen a developing character.

Children whose mentality is below normal need special understanding and sympathy. Every effort should be made to develop in them the will to study and persevere.

A good teacher's pride is in the mental development of his pupils rather than in their scholastic success.

#### To Social Workers:

The social worker's first aim should be to provide for children who are homeless or whose homes do not offer the necessities for their moral and physical development.

There is ample scope for the establishment of welfare centers, children's refuges and hospitals, healthy playground and recreation centers, etc.

In many places effective measures are not yet in force for prevention of the ill-treatment or neglect, kidnapping or selling of children.

The task of caring for and educating the thousands of underprivileged children in this country, training them to loyal and useful citizenship, is a tremendous one, but on it depends the future strength and vitality of China.

—China Bookman.

### Radiating Knowledge

One of China's outstanding educationalists, T'ao Hsing Chih, started the idea of pupils in school teaching other people. As a teacher your success he thinks, is measured not by what you have taught your pupil but by what he has taught another and what that second has taught a third and what the third has taught the fourth; in short by the number of generations of pupils that you have to your credit. Five years ago Old Grandfather Yang helped his daughter to teach a class of thirty-five in their own front room, till fifteen had finished the advanced course. They had paid no fees, the teacher received no salary. Then these fifteen were ready to be teachers for others.

When Religious Education Training Institutes were held in Changli, Grandfather Yang hitched up the family donkey and brought these teacher-girls along with his daughter to the institute. One of them started a class in her home village and two

of the pupils were such little girls that the Religious Education secretary said: "How can these children get anything? This is a class to train leaders, not a children's meeting!" But there they were, apparently absorbing very little. Later, a school was asked for by the people in Wang Family Village and the "too little" girls scrubbed and made ready a room. They began by having a daily Bible class, to learn how to be Christ-like.

—Woman's Missionary Friend.

### Baptist Centennial

Canton extends a special welcome Oct. 13-18, 1936, to all visitors for the Centennial program, commemorating the first hundred years of American, British and Swedish Baptist Mission work. In Canton one may see the fruits of the labors of I. J. Roberts of Tennessee, who was the first foreigner to live outside of the restricted area. One of the strongest churches in Canton, the beginnings of the printing of Christian literature and indigenous medical work eventually developed from his labors.

—Watchman-Examiner.

### Opium Slaves Set Free

The Salvation Army maintains a refuge for opium addicts in China. Since last September twenty-four men have passed through the refuge, and twelve have been perfectly cured. *The War Cry* tells of one who had traveled many miles to take the cure. Returning entirely free from the curse he showed his friends the copy of the Scriptures which had been given him, and had become well marked through use. This was his testimony: "On arriving home, my friends and neighbors all remarked about the great change, commenting on my healthy color and fat face. They were asking what had happened to me, as not only was my appearance changed, but my nature and disposition—in fact I appeared a new man. Then I told them that it was Jesus who had wrought the change."

## JAPAN-CHOSEN

### Christian Prospects

Dr. E. E. Helms gives this estimate of the prospects Christianity has in the Sunrise Kingdom:

Because there are but 350,000 Christians in Japan out of a population of 65,000,000, many count the work of Christianity in the Empire a failure. One of Japan's leading dailies recently said editorially: "The question is moral rather than numerical. Christianity is giving to the nation a new conscience." A high official said Christianity has rendered a service far out of proportion to the number of its adherents.

In 1873 there were signs on the roads running out of Tokio, "Death to All Christians," "Death to Christ Himself If He Comes This Way." Now Christianity, by Imperial edict, is one of the three official religions of Japan—Shintoism, Buddhism and Christianity. Last year a Christian daily was launched at Tokio, named,

*The Christ Religion Newspaper.*

The Christmas story is told each Christmas Eve over a national hook-up, and last year this was climaxed by the singing of the "Hallelujah Chorus" by a trained choir of 1,000. The Mikado is a total abstainer, and each of his personal bodyguard of 300 picked soldiers must take a total abstinence pledge. Thomas Carlyle said: "Christianity cannot be counted, it must be weighed." This is the leaven that will leaven the whole Japanese lump.

—*Evangelical-Messenger.*

### Proposed Union Christian University

Last April the presidents and representatives of the various Christian schools of higher education in Japan met at Atami for a two days' conference under the auspices of the Executive of the Christian Educational Association of Japan. Considerable time was devoted to the often discussed question of the need to form a Union Christian University. A proposal was made for the establishment of a Scholastic Center for the whole Christian Movement in Japan, to be devoted to the investigation and study of subjects pertaining to man's spiritual, moral and social welfare. The plans for the development of such a scheme would include the institution in Japan's capital city of a one department University of Literature and graduate

courses in literature, philosophy theology, pedagogy and other subjects, according to need and circumstances.

—*International Christian Press.*

### Nation-Wide Evangelistic Movement

Practically all denominations have decided to participate in the nation-wide evangelistic movement and to provide the funds tentatively apportioned among them for financing it.

The committee planning the movement has issued a statement to the nation, which, after sketching the present situation in Japan, states:

"In this crisis we firmly believe that only the Gospel of Christ can be the safe guiding star for the people's thinking and bring eternal welfare to the fatherland.

"Zealously therefore we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this Gospel to our fellow-nationals. In so doing we would correct the present perilous thought-currents and provide a basis for fostering a devout and unalloyed sentiment among the people."

The movement opened on April 28 with a mass evangelistic meeting in Tokyo.

In connection with the movement, a conference for educators was held in May in Osaka, to consider the place of religion in the training of youth, and the means of inculcating religious truth and developing the religious life in schools and colleges. In June a special conference for factory owners and managers was held, to study the question of evangelism among factory workers. A union Christian training conference is planned for October and a union service of worship for November.

*The Kingdom of God Weekly* is still sponsored by a committee chosen by the National Christian Council, the Kyo Bun Kwan and the Kagawa Group. In order, however, to cut down overhead expenses and avoid deficits, the National Christian Council office has assumed the entire work of publication.

The Overseas Evangelistic Association, an indigenous society working among Japanese emigrants, has fixed a budget of Y4300 for its work in 1936.

—*International Review of Missions.*

### Nationalism, or Loyalty to God?

St. Paul's University, Tokyo, is the most recent target for the Nationalist marksmen. It is reported that the dean of the university read the imperial rescript on education with something less than the decorum desired by certain reactionary students and alumni, and a protest strike from classrooms was the result. That the strike came just before the term examinations and that the students in addition to asking the dean's resignation are expecting to be excused from the exams until autumn indicates that patriotism may not be the only element in the situation. It definitely shows also the levels to which nationalism will stoop to win its point. A compromise will probably be effected to save face all around, but this will only postpone the head-on collision between loyalty to God and duty to national policy which Christians are anticipating and which will probably occur first in the Christian and private schools of the land.

—*The Christian Century.*

### Islam in Favor

A writer in *The Indian Review* thinks that the conquest of China is not the only goal that Japan has in mind. He says:

"One of the things that struck me when I was in Japan at the beginning of this year was the great interest that the Japanese were taking in Mohammedanism and building mosques in different parts of their Empire. In pre-war days when I was there I came across hardly any Japanese Moslems, but this time I met quite a good number of them. A fine Moslem seminary has been established in Tokyo, under the guidance of Imam Khurbangali, who enjoys the

confidence of both the Moslem and non-Moslem Japanese officials. From this center Islamic literature is circulated all over the world. In pre-war days it was difficult to come across any Japanese who knew Arabic, Persian or Turkish, and there were hardly any chairs for these Islamic languages in Japanese universities. But now one meets quite a number of Japanese who are intimate with those languages, and chairs for them have been founded in a great many Japanese universities. Why?"

### "Dry" Experiments

The number of "bone dry" villages has reached twenty. Tomi Oka village in Miyagi prefecture put the scheme to test for one year. So good were the results that the villagers voted to go dry for five years. Nagoya village in Saga completed its first period of three years and has voted to extend the dry régime for another three years. This is a fishing village, and in spite of great poverty used to spend *yen* 20,000 a year on alcohol. Miho village in Nagano has completed three years of a dry experiment and has extended the period for another five years.

—*The Chronicle*.

### Spread of Christian Literature

General prosperity has caused a rise in the sales of Christian literature. During 1935, the Christian Literature Society published 1,046,100 books and periodicals. Over 12,500,000 pages of Christian literature went out. Magazines carry the Gospel into nearly a million homes. They go into every corner of Japan, to the South Seas, to the Malay Peninsula, to America, to Europe, taking the word of God to Japanese scattered all over the world and linking all together. Christians are beginning to use Bible notes and commentaries.

Daily Strength for Children has texts for every day in the year with a simple, charmingly written talk upon each one. This is the first book of this type to

be put out; it is an original work, not a translation and therefore closer to Japanese life and thought.

—*Japan Christian Quarterly*.

### ISLANDS OF THE SEA

#### Visiting the New Hebrides

Rev. Fred Paton of the John G. Paton Mission, New Hebrides, writes in *The Life of Faith*:

A contingent of natives came from Southwest Bay, and when I told them a new missionary had been appointed their faces lit up with happiness. They have had a hard, lonely time, and it is a great relief, as they need help. Once a quarter I see little, lonely villages for a few hours, and the people welcome me.

When the seas are rough, it is impossible to land, but the teacher and a few natives scramble aboard. We try to give a little bit of tea and sugar and a few matches, and perhaps a few sweets and a ball to the children; then we back out and they are left three months alone.

The teachers and their wives do not think they are heroic. They have heard of Jesus, and some of them volunteer to go to the training institute for four years, then to return—not to their homes, but in many cases to an out-station and occasionally to die there. We have medicines, but if there is an epidemic the supply runs out.

### New Christian College in Manila

It is announced from Manila that the Christian college in that city has now been organized under Filipino auspices. All the boards concerned have advised against the organizing of the college, and have intimated that they will not be prepared to make appropriations for it. The mission has granted to the college the use of the rooms in the Theological Seminary building which have been heretofore used by the seminary for its college work. The new institution is now under way with Dr. Enrique Sobrepena as its president.

—*Presbyterian Board News*.

### A Preface to Preaching

A recent report of the Kwato Mission describes evangelist Davida's preliminaries to his preaching. Going into a hea-

then village, he is overpowered with the prevailing filth. His first act, then, is to line up all the children and march them off to a clear mountain stream where he scrubs them thoroughly with a coconut brush. Next he puts the men through a similar laundering. The women are doubtless advised to a like course. Then his audience being outwardly clean he proceeds to preach a cleansing Gospel for the inner man. Villages thus transformed outwardly and inwardly are "living epistles." Not uncommonly a stranger will come to a missionary home in Papua with the remark: "I have heard that you live a Christian life. I want to stay with you a few days to witness it." A striking contrast was afforded those present at the mission's Christmas celebration, when a group of heathen were asked by some thoughtless person to give the Keveri war cry. It was a blood-curdling yell which rose in climax and then passed into the distance. A moment of silence and then the Kwato Mission choir, which happened to be near, burst out with Gounod's, "Send out thy light and thy truth, let them lead me."

—*Sunday School Times*.

### Some Impressions of Australia

Mr. J. Edwin Orr, evangelist in New Zealand and Australia, gives some of his impressions in *The Christian*.

The twin sins of Australia are gambling and pleasure-craze. Australians gamble all the time—it is heartbreaking. Gambling pervades the air, and taints even churches. Well-known church leaders are seen at the races. Many ministers ignore the gambling menace: in some churches raffles are a form of church support.

The average Australian is not religious: he is not antireligious either: he is just indifferent. The Commonwealth of Australia seems to be far behind New Zealand in religious interest. The worst condition of all is displayed by the *outback*—isolated communities growing up without the Gospel. The Gospel is preached by some societies to the aborigines: but their problem is nothing compared to the scattered settlements. The attitude of denominational leaders to evangelism is encouraging. There is remarkably good feeling between Baptist, Presbyterian, Churches of Christ, Methodists and the rest. All over

Australia are found prayer groups for revival. The Evangelicals know their need. The subject of revival is discussed everywhere, and there is increasing desire for blessing.

The younger generation is making its influence felt. Several of my best campaigns were run by younger Christians. The generation born since 1900 means business; a hunger and thirst for revival is evident. Christian Endeavor is encouragingly progressive in most states. Campaigners for Christ are beginning to make their weight felt.

## NORTH AMERICA

### To Promote Paganism

The *Moody Institute Monthly* wonders whether the evident attempt of the office of Commissioner of Indian Affairs to preserve, and even revive, the heathen religious beliefs and practices of our Indian population, particularly in the western and southern states, means that the United States government is going to violate the first amendment to the Constitution by embarking upon a program involving the teaching of religion, and a debased heathen religion at that.

It appears that certain government officials profess a deep interest in the quaint customs and practices of primitive peoples, and evince a concern to cater to the curiosity of the rapidly increasing army of tourists who desire to see Indian life in its original state and setting, and witness snake dances, war dances, etc., with all the paint and feathers. To carry out such a program would involve the employment of government schools, as agents in reviving and perpetuating the old tribal life, with the use of federal money. On the whole, the government's contribution toward making the Indian an intelligent and decent citizen has been nothing to boast of.

### Is A Revival Coming?

Roger Babson, noted statistician, makes a confident prediction in his recent book, "A Revival Is Coming," that a great spiritual awakening is just ahead. He says: "All signs indicate that America will soon again be swept by a spiritual revival. Nothing can stop it. . . .

The church is on the eve of its greatest period of prosperity." This prediction is based upon Mr. Babson's studies of both economic and religious movements of the past three centuries of American life.

—*Watchman-Examiner*.

### Forward Step for Chinese Community

The Presbyterian Board of National Missions has approved the sale of the property of Ming Quong Home, Oakland, Calif., to Mills College for a sum sufficient to provide for the reestablishment of the home in two units, one for the older girls in the Chinese section of Oakland, and another for the younger girls at Los Gatos, a rural community where the home's special health work for the children who are under par physically is now carried on.

Ming Quong, or "Home of Radiant Light," came into being in 1925, on a site given for the purpose by Captain Robert Dollar. A suburban white community has grown up around the home, the inmates are the only Chinese children in the public schools, while the Chinese church is six miles away. The new set-up, providing an Oakland and a Los Gatos unit, will remedy this handicap to the development of an effective program. The Oakland unit will be located in the Chinese community, within walking distance of the Chinese church.

—*Presbyterian Publicity Sheet*.

### The Scene Changes

A year ago a missionary called at a Papago medicine man's home in San Miguel, Arizona, on the Mexican border, and asked to be allowed to tell the Gospel story. The Indian's wife went into the house and brought out a gun. "Now, go away!" she said. And the missionary went, but not without stopping at the gate for a word of prayer for the man and his wife.

Some months later a series of evangelistic meetings were held for the Papago Indians scattered all over that vast desert. The missionaries again called at the

home of the medicine man. What a difference in the reception! "Come in," invited the man cordially. As they entered the home, the woman placed chairs for them and listened attentively while the missionaries sang two gospel hymns in the Indian tongue, then to the prayer, and later to a sermon by each missionary. The evangelistic meetings were attended by such crowds that each evening many could not get into the church. In all, forty conversions were reported. Other villages wanted the evangelists to hold services there, but time and funds would not permit.

—*Presbyterian Board News*.

### Alaskans Make Progress

As already noted, the Presbyterian Hospital at Point Barrow, Alaska, was turned over to the government on July 1. Plans provide for an enlarged medical program: a resident physician and nursing staff at the hospital; a field nurse who will travel by dog team with an Eskimo guide to the coast villages east of Point Barrow; rehabilitation of the hospital building and addition of modern surgical equipment. The transfer of the medical work makes possible the extension of the Board's evangelistic program, with a full-time service of itinerant evangelism among the Eskimos in the neglected area east of Point Barrow to Barter Island and Demarcation Point at the Canadian border, in addition to regular preaching and pastoral service at Barrow and Wainwright. The entire evangelistic program will be under the supervision of Rev. Fred Klerrekoper, who succeeds Dr. Henry W. Greist, recently retired on account of broken health.

Rev. Russell Pederson says that Alaskans have made marvelous progress in the past decade. Most communities now have up-to-date libraries and reading rooms. Radios are constantly being installed, and programs in English help to educate and entertain. The day is practically past when an interpreter must be used in giving

the Gospel in Alaska. Seldom does one find an Alaskan who does not understand English. Alaskans are also seeking to end the sale of intoxicating liquor to their people.

—*Presbyterian Board News.*

### Invite Government Employees to Church

The Committee on Religious Life in the nation's capital announces that, in cooperation with the United States Civil Service Commission, welcoming letters will be sent to all new employees in the classified services of the government. This will mean about 8,000 letters a year.

It is expected to develop this service of making strangers in Washington feel at home in some place of worship of their own denomination or preference and of supplying information regarding the location of churches, church schools, Bible classes, and other religious activities; and to extend it to include employees in the larger nongovernmental agencies, such as the American Federation of Labor, the National Educational Association, the United States Chamber of Commerce, and any other newcomers to Washington.

—*The Living Church.*

### Texas Bible Exhibit

The American Bible Society is showing a remarkable collection of Texas pioneer Bibles at the Dallas Centennial Exposition. Copies of a "Breeches" Bible, published in 1615, and a Czech Bible, published in 1613, are of particular interest. The latter was buried in a field for safety during the persecutions in Bohemia, and was later brought to Texas by Moravian settlers. Other exhibits of note include old photographs and documents which tell the story of the Society's work in Texas during the last 102 years, portraits of the first agents and workers, colored slides showing the processes of translation, publication, and distribution of the Scriptures, more than 7,000,000 volumes of which are sent out annually, and a frieze of

paintings depicting the history of the English Bible from the time of Caedmon.

—*The Christian.*

### Better Movie Campaign

Dr. Fred Eastman, one of the editors of the *Christian Century*, is still campaigning to improve American movies. Film producers consider him their "Public Enemy No. 1." Motion picture magnates have insisted they are entertainers, not educators, but Dr. Eastman has confronted them with the fact that they are educators whether they know it or not; and that in this country we are maintaining two educational systems in conflict—the public school system and the motion picture industry.

"Roman Catholics, it will be remembered, took the initiative in cleaning up the movies about five years ago; Protestants and Jews joined them, so that in one year the film industry lost \$10,000,000. The result is that much debasing stuff has been eliminated from films shown in America. But the producers have not had a change of heart. They have only been spanked." Meanwhile the problem is being approached from another angle. Some hundreds of high schools in America now have classes in motion pictures appreciation, and this idea will probably develop.

## LATIN AMERICA

### The Brethren Mission in Argentina

The Foreign Mission Society of the Brethren Church assumes responsibility for evangelizing a strip of Argentina about 200 miles in width and between three and four hundred miles in length. Of the hundreds of thousands only a few hundred have a saving knowledge of Christ. Rio Cuarto is the logical and geographical center of this field. It is a growing city, with a promising future. At Hernando is the largest congregation. Some remarkable conversions have taken place, the testimony given is genuine, and the work is growing rapidly. The hall is

too small already. A lot has been given in a good location and plans for a building are under way. Work is progressing at several branch stations; at most of them plans are going forward for enlarged, or additional buildings.

### Hopeful Signs in Mexico

The Presbyterian Board reports that its Mexican Mission is reduced to the smallest terms in numbers, but is undiminished in activity. While tension on religious questions has relaxed under the more liberal attitude of President Cárdenas, the Mission has been obliged to spend many months of anxiety and parleying over property questions.

In reorganizing to meet present conditions, the mission has followed two general principles: All work is to be considered as a project, with definite aims and goals; and no missionary is to assume responsibility which can be carried by a Mexican colleague. These principles have worked out, thus far, not only to the extension of established work, but even to the opening of some new fields. Two years ago, the progress of missions in Mexico seemed blocked at every turn. Today, "mission" as an organized and foreign-controlled enterprise is still blocked, but the Christians have found their way to the hearts of others.

Work among young people in Mexico is taking on increasing importance, from babies on through college age. Group training in music, especially hymns, has been the service of one missionary as she has conducted these classes for young people in churches within reach of the capital. Another new venture is a church camp for girls and still another is student evangelism among young men attending colleges in Mexico City.

### Christianapolis—Model Village

Mr. F. C. Glass recently made a long trip alone through a section of Brazil, several hundred miles northeast of Garanhuns, and found a large and widespread community of Christians



living under conditions that remind one of the life of the early Puritan fathers. He says that a happier, healthier or cleaner lot of folk would be difficult to find.

In another state in the distant south is a large village called Christianopolis, built in a forest clearing and laid out as Faith Street, Joy Lane, Concord Square, etc., and where only Christians may dwell. They have their own shops and little trades, and possess a church seating 500 people which is already far too small for their requirements. They do not smoke, drink, dance, nor is a cinema allowed to corrupt their morals and lure them back to the world. They hold an annual convention of a Keswick character, when huge crowds gather for a week, to study God's Word.

—*The Christian.*

### Tent Campaign in Puerto Rico

A Sunday school missionary in Puerto Rico tells this story in the *Presbyterian Banner*:

Near Bartolo a Christian brother began to hold meetings in a large farmhouse. Many people gathered, so a request was sent for the Sunday school missionary to come with his bus and gospel tent equipment. We packed our bus to the very top with canvas, poles, boards for seats, baby organ, literature, stereopticon machine, military cots, gasoline lanterns, and the hundred and one things necessary for a fifteen-day campaign.

Those sturdy-headed, reckless people came in crowds to the tent; they were respectful and interested, they were stirred to the depths, and 103 confessed Christ as their Saviour. A desire for a chapel grew in their hearts. A prominent man gave the site and a group of young people from the Marina church in Mayaguez helped launch the campaign for raising money. Enthusiasm grew, and out of their great poverty, with planning and sacrifice, the Bartolo people are building a house of worship. A large class of candidates is being prepared for church membership.

## EUROPE

### A German-Russian Church

*The Living Church* reports that the Nazi government on July 3d placed a building site at the disposal of the Russian Orthodox diocese of Berlin for the reconstruction of the Russian Orthodox cathedral, and has

made a grant of 18,000 marks toward the building. Upon the site a "dignified place of worship" will be erected by the State building administration aided by church members, the Reich Government of Prussia, and the National Trades Union. It appears that the Prussian Ministry of State recently conferred upon the Russian Orthodox diocese the legal rights of a constitutional body in which the Orthodox churches in Germany "retain a state-recognized and state-protected form in which the followers of this faith can live in close communion with their fellow believers from other countries, especially from the Balkan countries, now living in Germany."

### Church Union in France

French Protestant Churches, chiefly represented by the Reformed and the Reformed Evangelical bodies, have practically agreed to unite. By-gone causes of division are no longer understood or appreciated. It is expected that National Synods will shortly reach a definite agreement.

A financial forward movement is in progress, and French generosity is open handed. Before the fiscal year of the Society of Missions closed in March, a million francs were received, which closed the year without a deficit—an experience known only once before in thirty years. Missionaries are returning to their stations and no fields are to be abandoned. The 800,000 francs accumulated deficits of the Society of Missions will, it is confidently hoped, soon be cleared off. The Reformed Evangelical Churches have launched an appeal for 3,000,000 francs and in three months have received nearly one-third of it.

—*World Survey Service.*

### Poland and the Jewish Problem

The largest number of Jews in the world is found in Poland, which is largely the fountain head of world Jewry. Jews form one-seventh of the population in Poland. Rev. Martin Parsons is directing the work of

the Church Mission to Jews in Poland. A writer in *The Christian* tells of seeing this work, and of being deeply impressed by the sane methods used by the missionaries. Their English class, ostensibly for teaching English, is also used as a means of preaching the Gospel. Those who come are all told very plainly that the missionaries are not taking this class only to teach English, but to introduce to them the claims of Christ, and the response is gratifying.

"In personal talks with one and another," says this writer, "I could see how the Spirit of God was working—breaking down prejudice, and awakening a desire for Christ as their Saviour, as well as their Messiah. There is no doubt that among their number there are some who are secret believers, and who are weighing up the consequences of baptism. Mr. Parsons ought to have fifty aggressive evangelists and colporteurs among the millions of Jews there."

### Jews Going to Spain

The legend of "The Wandering Jew" is no myth. From many a land Jews have had to flee from persecution. Strangely enough, one of the lands that is opening its doors to persecuted Jews is the land where four and a half centuries ago their forefathers endured the indescribable cruelties of the Spanish Inquisition. It is said that government officials and the people of influence in general regret the part taken by their country in the expulsion of Jews in the fifteenth century, and in every way are seeking to convey the impression that today there exists no prejudice against the Jews or any other race. Within the past two years a considerable number of Jews from Nazi Germany are finding their way into Spain, perhaps the largest groups going to the south. Seville has a growing Jewish population, with scattered communities throughout Andalusia.

As a people, Jews are not identified with communism. Their traditions are all to the contrary.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

## BOOKS WORTH READING ON AFRICA

By REV. EMORY ROSS

**Western Civilization and the Natives of South Africa: Studies in Culture Contact.** By I. Schapera. 15s. Routledge. London. 1934.

An important reference work. Some conception of the cultural shock now being experienced by Africa is necessary for proper understanding of that continent.

**Christ in the Great Forest.** Felix Faure. 181 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1936.

Fifteen case histories that show Christianity's impact upon Africans in the Gabun. M. Faure has been for thirty years a French Protestant missionary in West Africa.

**African Bridge Builders.** William C. Bell. 168 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1936.

A collection, skilfully and compactly edited, of stories by and about Africans, taken from that splendid series, "Little Book for Africa."

**Modern Industry and the African.** By J. Merle Davis. \$2.50. International Missionary Council, New York. 1932.

The most comprehensive study yet made of that baffling triangle: Church — industry — Africa. Relates particularly to the world's largest mines — of diamonds, gold and copper, in Africa.

**The African Today.** By Diedrich Westermann. \$3.00. 343 pp. Oxford University Press. New York. 1934.

Able survey of African conditions by one of the directors of the International Institute of African Languages and Cultures.

**Omwa? Are You Awake?** By P. H. J. Lerrigo. 175 pp. \$1.25. Revell. New York. 1936.

Intimate, human and discerning sketches of the life of Africans and foreigners in Congo — industry, government, religion, medicine, education, folk-tales — by a man who has both knowledge and insight.

**The Golden Stool.** By Edwin W. Smith. \$1.50. Harpers. New York. 1928.

Not to be missed by one who would have, in a very readable form, an introduction to the African of today against the background of yesterday.

**God's Candlelights.** By Mable Shaw. 197 pp. 2s. 6d. Edinburgh House Press. London. Friendship Press, New York. \$1.00. 1936.

A discerning teacher's story of how Christ helped the African girls build God's village — the girls' boarding school at Mbere-shi, Northern Rhodesia.

**The Life of Dr. Donald Fraser.** By Agnes R. Fraser. 326 pp. 7s. 6d. Hodder and Stoughton. London. 1934.

The life story of one great African missionary written by another — his wife.

**Sons of Africa.** By Georgina A. Gollock. 241 pp. Map. 75 cents, boards; 50 cents, paper. Friendship Press. New York. 1928.

Life stories of great Africans, more than a score of them, from the Askia (Usurper) of the 15th century, who founded a great dynasty, to Aggrey of the 20th, who did more.

**Aggrey of Africa.** By Edwin W. Smith. \$1.00. Friendship Press. New York. 1929.

Best modern biography of an African. Aggrey was remarkable; the book is excellent.

**Black and White in East Africa.** By Richard C. Thurnwald, with chapter on "Women" by Hilde Thurnwald. 21s. Geo. Routledge & Sons. London.

Detailed study of perplexing problems emerging from the contact between black and white in Africa.

**The School in the Bush.** By Victor Murray. \$5.00. Longmans Green & Co. New York. 1929.

A qualified outsider's view of African education. Comprehensive. Provocative.

**The Gospel and the African.** By Alexander Hetherwick. 176 pp. 4s. 6d. T. & T. Clark. Edinburgh. 1932.

Half a century of missionary experience was the preparation for this study of African religious life and the changes brought by Christianity.

**Literature for the South African Bantu.** By R. H. W. Shepherd. 81 pp. 1s. The Carnegie Corporation Visitors' Grants Committee. Pretoria, South Africa. 1936.

A comparative study of Negro literary achievements — in Africa and the United States.

**Apolo of the Pygmy Forest.** New and Enlarged Edition. 82 pp. C. M. S. London. 1936.

The fascinating story of an African missionary to Africans.

**Among Congo Pygmies.** By P. Schebester. 18s. Hutchinson. London. 1933.

About the only full-length book yet written dealing scientifically with those shy people, among the world's most primitive, the pygmies of the Ituri forest.

**Liberia Old and New.** J. L. Sibley and D. Westermann. \$3.00. Smith. New York. 1928.

Good short treatment of the Negro Republic. Mr. Sibley

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

died in service as the government's educational adviser.

**Forest Hospital at Lambarene.** By Albert Schweitzer. 191 pp. \$2.00. Holt & Co. New York. 1931.

A medical mission to Africans discussed by a well-known medical missionary philosopher.

**Surveys Made by World Dominion Movement.** London and New York.

A valuable series of books on various African areas, dealing with missionary occupation, statistics, government problems, education, medicine, the Church.

**Africa View.** By J. Huxley. \$3.50. Harpers. New York. 1931.

A leading British scientist examines Africa. Stimulating.

**The Partition and Colonization of Africa.** By C. P. Lucas. \$4.20. Oxford University Press. New York. 1932.

A well told story of the European grab of Africa.

**Boomba Lives in Africa.** By Caroline Singer and Cyrus LeRoy Baldridge. Holiday House, London. 1935.

Story of a ten-year-old West African boy. For children. Full page drawings by Mr. Baldridge.

**Haile Selassie Emperor of Ethiopia.** By The Princess Asfa Yilma. 305 pp. \$4.00. Illus. and maps. D. Appleton-Century Co. New York. 1936.

An excellent volume on Ethiopia, with all its aspects discerningly discussed up to early part of 1936. The writer is a half-British Ethiopian princess, European educated.

**The Golden Legend of Ethiopia.** By Post Wheeler. 183 pp. \$2.00. D. Appleton-Century Co. New York. 1936.

The traditional romantic story of Makeda, Queen of Sheba, and King Solomon, told by an American career diplomat, recently minister to Albania. How the ark came to Ethiopia, and other Ethiopic traditions which have greatly helped to mold the Ethiopian nation.

**Out of Africa.** By Emory Ross. \$1.00, cloth; 60 cents, paper. 216 pp.; map. Friendship Press. New York. 1936.

No one will wish to miss this graphically written volume on Africa, the continent of adventure, romance, tragedy and op-

portunity. Mr. Ross, for twenty years a missionary in Africa and recently secretary of the Congo Protestant Mission Council, here describes the land, its people, problems, mission work and future — not by a recital of dry statements but by picturesque facts, descriptions and incidents. The colored map and reading list add to its value as the senior study book for the year.

D. L. P.

**Congo Crosses.** By Julia Lake Kellersberger. \$1.00, cloth; 50 cents, paper. Friendship Press. New York. 1936.

Mrs. Kellersberger is already widely known in America for her stirring addressess on the Congo, her missionary field. Here she describes the land on which shines the Southern Cross; the trails and landscapes of the Africans — heathen customs, slavery, climate, wars, witchcrafts, hard labor, and poverty, which constitute their individual and tribal crosses, and finally the Cross of Christ by which Africans are being redeemed for time and eternity. This book, especially for women, is unique, well illustrated and informing.

D. L. P.

**The Land and Life of Africa.** By Margaret Wrong. Illus. Map. 12mo. 144 pp. 2s. The Livingstone Press. London. 1935.

Here is an excellent introduction to the study of Africa. Miss Wrong is a well-informed, a clear, illuminating writer. She pictures vividly the town and village life, not by an array of impersonal facts, but by describing the experiences of individual Africans. She tells also of journeys through the bush on foot, by rail and motor car and airplane. African races and history, governments and education are treated in separate chapters. It is not a report of missionary work but gives graphic glimpses of the influence of Christianity and reveals the background in which mission work is conducted.

D. L. P.

**The Shrine of a People's Soul.** By Edwin W. Smith. 208 pp. 2s. Edinburgh House Press. London. 1929.

The Editorial Secretary of the British and Foreign Bible So-

cietly describes in popular form the romance and reality of producing Christian literature and Bible translations in new languages that have never been reduced to writing. This is one of the most important parts of the missionaries' task. Mr. Smith tells how men who have gone to Central Africa, the Islands of the Sea and elsewhere, without any knowledge of the language of the people, have patiently and with ingenuity learned to speak with the natives, have reduced the languages to writing and have finally translated the Bible. Many humorous experiences are recorded due to mistakes in pronunciation or to misunderstandings. In Uganda the word for "wizard" (forbidden in the Bible) was used for medical missionary and added to the difficulties. Among the Shans of Burma the same word, with different tones, means many things. "Ma ma ma ma ma" may be translated, "Help the horse, a mad dog comes."

The book is exceedingly interesting and shows the great importance of accurate language work in order to get at a people's soul and to give them the Gospel so that they will understand.

D. L. P.

**Consider Africa.** By Basil Mathews. Maps. 12 mo. 181 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York. 1936.

We are debtors to Africa for the gold, the ivory, the diamonds, the copper, coffee and cotton, palm oil and cocoa, and the skins of all kinds that have come from that rich continent; we are debtors to the Africans, even more because of past exploitation of these primitive peoples — an exploitation and oppression that is still going on. It is a country of romance and adventure of vast variety and far-reaching possibilities. The African is a deeply interesting character, of many tribes and races, of varied characteristics, customs and beliefs. But Africa and the Africans are changing. As a rule they are still primitive and childlike but multitudes are seeing new light and hope and are becoming leaders of their

people. This is the country and people, south of the Sudan, that form the foreign mission study topic for the coming year. Basil Mathews has given us a most interesting introduction to the subject. It is less a study book than a popular description of the African, his country and characteristics. Here we see him with his shining body and ready laugh, his expressive dance and drum; his bondage to superstition and fear. We read of the African labor problem—so different from American and Europe—the native moral weaknesses and imported white man's vices; the cruelty and oppression of European conquerors and the changes that are taking place. Finally we read of the coming of the Christian missionary and the results of the Gospel. It is a book worth reading—one that whets the appetite for a better acquaintance with marvelous Africa and the fascinating people. A valuable bibliography and index, and a good colored map are included.

D. L. P.

**Crossing Africa.** By Stella C. Dunkelberger. Illus. 8vo. 105 pp. \$1.00. Mission Office. 147 W. School Lane, Germantown, Pa.

The D. M. Stearn's Fund has ministered to missionaries all over the world for some forty years. After serving for twenty-five years as home secretary, Miss Dunkelberger decided to visit some of the African missions she had helped, and traveled across Africa by way of the Congo River and Elizabethville to Portuguese East Africa. These diary letters, with over one hundred pictures, tell the story. It is very enlightening to share her many interesting experiences, by boat and carriers of various kinds, as she visited the missions in out-of-the-way stations, saw the natives in the raw and as transformed by the power of Christ. Some of the photographs are clear and instructive. It is a personal narrative, in which many unimportant items are included and some details of value are omitted—including the exact names of workers met. One

of the interesting stations visited was that of Dan Crawford, so that we have an independent view of the work of this mighty missionary. The whole diary and the photographs enable us to travel with Miss Dunkelberger, to see with her eyes, feel with her heart and sympathize with her spiritual reactions.

D. L. P.

### BOOKS FOR YOUNG PEOPLE AND CHILDREN

**Camp Fires in the Congo.** By Mrs. John M. Springer. 128 pp. 75 cents, cloth; 50 cents, paper. The Central Committee on the United Study of Foreign Missions. Boston. 1936.

This is one of those books, ostensibly written for children which their elders will not readily lay aside, if they once begin it. But a narrative skillfully told is one of the best ways to carry important truth. Mrs. Springer's style is direct and vivid. Few words are wasted in abstractions or generalities. That is, it is the style most attractive to young people. The six chapters cover a great number of incidents, which give one an intimate view of the thoughts and customs of the Congo people. In fact the book contains a surprising amount of information on the people of the Congo. There are many excellent illustrations, printed on paper best adapted to bring them out. This book is a fine addition to missionary literature, and, indeed, to popular literature upon Africa.

R. M. K.

### OTHER FRIENDSHIP PRESS BOOKS

**The Land and Life of Africa.** By Margaret Wrong. 138 pp. 50 cents, paper. 1936.

An accurate account of daily life and thought, religion and work in Africa. Recommended especially for young people and adults, including leaders of all age groups.

**Fun and Festival from Africa.** By Catherine Miller Balm. 25 cents, paper. New York.

Pamphlet, by the author of *Chinese Ginger* and *Joy from Japan*, contains a wealth of ma-

terial, including African games, stories, proverbs, music, suggestions for dramatization, refreshments, etc.

**Thinking with Africa.** Edited by Milton Stauffer. Boards, 50 cents; paper, 25 cents. New York. 1927.

African thought interpreted by Christian nationals and missionaries.

**The Moffats.** By Ethel Daniels Hubbard. Cloth, \$1.00; paper, 75 cents. New York.

Popular life of Robert and Mary Moffat, pioneer missionaries in South Africa.

**Livingstone the Pathfinder.** By Basil Mathews. Cloth, \$1.00; paper, 75 cents.

The most popular biography of Livingstone.

**Uganda's White Man of Work.** By Sophia Lyon Fahs. Cloth, 50 cents; paper, 25 cents.

The life of Mackay of Uganda.

**In the African Bush.** By Jewel Huelster Schwab.

Stories of African life for juniors.

### FOR PRIMARY CHILDREN AND BEGINNERS

**Children of the Chief.** By Mary Entwistle. Cloth, 50 cents; paper, 25 cents.

**The Red Friendly Book.** By Muriel R. Wray. Boards, 40 cents.

**Kembo: A Little Girl of Africa.** By Winifred E. Barnard. Boards, 50 cents.

**Efiong: A Little Boy of Africa.** By Ella B. Floyer. Boards, 40 cents.

### SUPPLEMENTARY MATERIAL

**Africa Picture Sheet.** 25 cents.

A folder of pictures for classroom use.

**Africa Picture Stories.** Special price, 25 cents the set.

Five pictures and a story about each picture.

**Boys and Girls of Africa.** 15 cents.

Six sheets of African pictures to be colored.

**Directions for Making an African Village.** 25 cents.

A set of drawings to be cut out and assembled.

**Loose-Leaf Series No. 1—Africa.** 15 cents.

An illustrated pamphlet of games, songs, handcraft suggestions and folk tales from Africa.

## New Books

**Lights and Shades of Christendom** to A. D. 1000. H. Pakenham-Walsh. Maps. 368 pp. \$4.00. Oxford University Press. New York.

**The History of the Universities' Mission to Central Africa.** G. Herbert Wilson. Illus. 278 pp. 2s. 6d. U. M. C. A. London.

**Christian Materialism: Inquiries Into the Getting and Spending and Giving of Money.** F. J. McConnell. 167 pp. \$1.25. Friendship Press. New York.

**The Social System of the Zulus.** E. J. Krige. Illus. 420 pp. 25s. Longmans. London.

**Papuan Wonderland.** J. G. Hides. 204 pp. 8s. 6d. Blackie. London.

**The History of Jewish Christianity: From the First to the Twentieth Century.** H. J. Schonfeld. Illus. 256 pp. 7s. 6d. Duckworth. London.

**The Way of the Witnesses: A New Testament Study in Missionary Motive.** Edward Shillito. 158 pp. 2s. Edinburgh House Press. London.

**Interpreters: A Study in Contemporary Evangelism.** Max Warren. 142 pp. 2s. 6d. Highway Press. London.

**Report on the Religious Life in the Christian Colleges in China.** 45 pp. China Christian Educational Assn. Shanghai.

**Christian Union in South India: An Adventure in Fellowship.** W. J. Noble. 94 pp. 2s. Student Christian Movement Press. London.

**The Encyclopædia of Islam.** Edited by M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Levi-Provençal. No. 53: Panguli-Rabb. 1025-1088 pp. Supplement No. 2: Djughrafiya-Kasala. Plates. 65-112 pp. Each 7s. 6d. Luzac. London.

**Is Christianity Unique? A Comparative Study of the Religions.** Nicol Macmicol. 222 pp. 6s. S. C. M. Press. London.

**Apollo of the Pigmy Forest.** New and Enlarged Edition. A. B. Lloyd. 1s. 82 pp. C. M. S. London.

**African Bridge Builders.** Edited by Wm. C. Bell. 168 pp. Friendship Press. New York.

**Across the Years—An Autobiography.** Chas. Stedman Macfarland. 367 pp. \$2.75. Macmillan. New York.

**The Bible Triumphant.** C. Urquhart. 144 pp. 2s. 6d. Pickering & Inglis. London.

**Jacob Burkhard.** Mary Yoder Burkhard. 214 pp. \$1.00 cloth, 60 cents paper. Published by author. Goshen, Ind.

## Obituary Notes

(Concluded from page 449.)

Miss Jean Kenyon Mackenzie, for twelve years a missionary of the Presbyterian Church to the Bantu tribes of southern Cameroun, Africa, died September 2d in New York. A native of Elgin, Ohio, and the daughter of Scottish parents, Miss Mackenzie attended school in San Francisco and later studied at the Sorbonne, in Paris. When her father became pastor of the Rutgers church, she volunteered for missionary work and in 1904 was sent to what was then the German colony of Kamerun. During the next ten years Miss Mackenzie saw service in four outposts, all but one of them "bush" towns in the interior. An internal injury—suffered one day while riding in a one-wheeled African cart—compelled her retirement in 1916.

In 1923 Miss Mackenzie attended the Le Zoute Conference to discuss the future of mission work in Africa. Here her long friendship with French, Swiss and German mission forces was brought into play to help the conference avoid misunderstandings at a time when the World War was still only five years past.

Miss Mackenzie wrote many books about Africa. Among them are, "Black Sheep," "The Trader's Wife," "An African Trail," "African Adventures," "Friends of Africa," "Exile and Postman." She was a member of the editorial staff of *Listen* which provides news and interpretation of international affairs in simplified English for children and those unfamiliar with the language.

Surviving are her mother, Mrs. Robert Mackenzie, and two sisters.

Mrs. Carrie Ballah Harrell, writer and missionary, said to have been the first white child born in Japan, died July 13th, in Baltimore, Maryland, at the home of her daughter, Mrs. H. Donovan Swann at the age of seventy-four.

Mrs. Harrell was the daughter of the Rev. James H. Harrell, who established the first Protestant church in Japan, on the treaty ground established by Admiral Matthew C. Perry, at Yokohama.

Mrs. Harrell's introduction of the Braille system into Japan, and her work among blind and deaf mutes won her the honor of being received by the late Emperor.

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# *"But What Am I to Do?"*

**N**EW YEAR'S DAY. The gateway of the Metet Leper Colony, Cameroun, Africa. Clustered about it a pitiful crowd. Some sit, some lie down, some crouch. Those nearest the gate take an attitude of supplication--dumb, passive, resigned, enduring. Suppliant--but only as a dog is suppliant when he has been beaten and begs, with his eyes open, for the passing of your anger.

The gate opens. A stir among those who wait, like a very faint puff of wind over dead leaves. An American man and woman and an African come out. Very gently, as if trying to say by their motions what they could not speak.

The African stops near one, then another, then another, of the waiting forms. He touches them, speaks a word. They rise with hardly a change of expression and pass inside the gate. Too dazed even to be happy! Six, eight, twelve, fifteen go in like that.

"That is enough, Mfe'e," says the doctor. "There is no more room. We are sorry, Mfe'e. Oh, tell them we are sorry!"

Mfe'e, his hand on the shoulder of an old, old woman, stops and turns toward the gate. Slowly the missionaries walk down the road.

Suddenly there is a cry. They turn.

It is the old woman. She is half standing, half crouching. Her hands are stretched out.

"But what am *I* to do? What am I to *do*?"

*So long as they live, the missionaries can never forget that cry.*

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