

THE MISSIONARY REVIEW the WORLD

White Men and Missionaries

Oscar Emil Emanuelson

Pioneer Mission Work in Africa

Herbert Smith

A Church That Gives and Likes It

George C. Southwell

Hindrances to Mission Work in Africa

C. S. Jenkins

Islam and Christianity in Africa Today

Samuel M. Zwemer

More Africans on the Witness Stand

Various Authors

A Converted Priest in Venezuela

By a Correspondent

Dates to Remember

- November 15—Men and Missions Sunday.
 November 23-24—Stewardship Conference under the auspices of the United Stewardship Council, Dayton, Ohio.
 November 23-25—National Conference on the Rural Church, Ames, Iowa.
 December 9-11—Biennial meeting, Federal Council of Churches, Asbury Park, N. J.
 January 11-14, 1937—Annual Meetings, Home Missions Council and The Council of Women for Home Missions. Asbury Park, N. J.
 February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

NATIONAL PREACHING MISSION

- Nov. 1-4—Vancouver.
 Nov. 5-8—Portland.
 Nov. 8-11—San Francisco, Oakland.
 Nov. 12-15—Los Angeles.
 Nov. 15-18—Dallas.
 Nov. 19-22—Chicago.
 Nov. 22-25—Washington, D. C.
 Nov. 26-29—Raleigh.
 Nov. 29-Dec. 2—Philadelphia.
 Dec. 3-6—Boston.
 Dec. 6-9—New York City.

Obituary Notes

Mrs. O. R. Avison, a retired Presbyterian missionary to Korea, who had served with her husband, Dr. Avison, for forty-two years, died September 15, in Cape Cod, Mass. Dr. and Mrs. Avison recently celebrated their Golden Wedding. They went to Korea in 1893, arriving nine years after Dr. Horace N. Allen, the first Protestant missionary to enter the "Hermit Kingdom." Dr. Avison became physician to the Korean Court and president of Severence Union Medical College and was founder and president of Chosen Christian College. Mrs. Avison visited hospitals, trained women in Bible study, and performed other missionary work.

Mrs. J. Livingstone Taylor (Sophia Strong Taylor), a very warm friend of missions and one of the original stockholders of THE REVIEW, died at her home in Cleveland, Ohio, on September 25, at the age of 75 years. Mrs. Taylor has been very active in the business world, being the president of the department store of William Taylor Son & Co., of Cleveland, since the death of her husband in 1892. Mrs. Taylor took a very active interest in the Y. W. C. A., standing strongly for the maintenance of a definite Evangelical purpose and message. She visited the mission fields

of Asia several times and gave largely to the work of Christ both at home and abroad.

Dr. Edmund B. Chaffee, Director of the Labor Temple of New York City, died suddenly while making an address on September 15 at the Minnesota State Conference of Social Work in St. Paul, Minn. Dr. Chaffee was 49 years of age. He was born in Rose Center, Michigan, was graduated from the University of Michigan in 1909 and from Union Theological Seminary in 1916. Fifteen years ago he became director of the Labor Temple which is conducted under the auspices of the Presbytery of New York. He has been a very active, liberal social reformer advocating free speech and taking the part of laborers and foreign-born Americans, many of whom resided in his parish. He was editor of the newly established *Presbyterian Tribune*.

Dr. Jonathan Goforth, for forty-eight years a missionary in China and recently retired, died on October 8 in Wallaceburg, Ontario, at the home of his son, Rev. J. F. Goforth. He was 77 years of age, and went out to China under the Presbyterian Church of Canada in 1888. Mrs. Goforth, who went to China with him, survives. They accomplished a remarkably spiritual work in China and Manchuria.

DO NOT MISS THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE OCTOBER NUMBER:

SURAT AL-IKHLAS	Samuel M. Zwemer
JESUS, THE WORD OF GOD	S. A. Morrison
THE CRISIS IN ISLAM	D. Van der Meulen
TEMPORARY MARRIAGE IN IRAN	Dwight M. Donaldson
BLESSINGS ON THE PROPHET	James Robson
WHY COPTS BECOME MOSLEMS	Qummus Sergius
CONTRASTS IN IRAN	Herrick B. Young
MOSLEM RELIGIOUS EDUCATION	Murray T. Titus
PRE-ISLAMIC USE OF THE NAME MUHAMMAD	Edward J. Jurji
SUNDAY SCHOOL WORK IN THE NEAR EAST	Ralph McLaughlin
THE ADVANCE OF ISLAM IN NIGERIA	L. Hickin

CURRENT TOPICS—BOOK REVIEWS

SURVEY OF PERIODICALS	Sue Molleson Foster
INDEX FOR THE YEAR	

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Editorial Chat

Already a thousand extra copies of our October special number on Africa have been sold and the demand still continues. It may soon be out of print as is the case with our June number. Better order now. Several articles on Africa appear in this issue and others may be expected in December.

We are already planning the special numbers of THE REVIEW for 1937. The Home Mission topic will be "Christ and Rural Life in America." It is a fruitful theme on a long-neglected field which has recently been receiving much attention from the Christian leaders in America.

The Foreign Mission topic will be "Christ and the Moslem World Today." Great changes are taking place among the followers of Mohammed and the lands where Islam has long held sway are already yielding to the impact of Christianity and modern civilization. This will be a very important study which should attract the attention of Christians everywhere. Do you know where Islam is yielding most to Christian influence and what is the attitude of present-day Moslems of the younger generation to Christ?

It is time to think of Christmas and of Christmas gifts to missionaries and to friends at home. Note our special Christmas offer on the back cover of THE REVIEW. Make your Christmas remembrance of the birth of Christ one that is worthy of Him.

A recent letter enclosed with a subscription reads as follows:

"Enclosed is my check for one year's subscription to your magazine. I have let it lapse, thinking I could not afford it, but I need it, in the knowledge it gives and the inspiration I get from reading it." MRS. H. M. DERONDE.

Personal Items

Rev. Paul deSchweinitz, D.D., of Bethlehem, Pa., treasurer of the missions of the Moravian Church in America, recently celebrated the fiftieth anniversary of his ordination into the Christian ministry. Dr. deSchweinitz has not only rendered remarkable service as a Moravian minister of the Gospel but has been a very effective worker for missions through his executive work and as a counselor. Twenty-two years ago it was he who proposed the formation of the Committee of Reference and Council of the Foreign Missions Conference, of which he has long been a member. Of the original members of the committee (1904-08), he only is still on the committee. Dr. deSchweinitz has always been a warm friend and supporter of THE REVIEW as of every other cause working effectively for the extension of Christ's Kingdom.

Miss Edith E. Lowry, director of the migrant work of the Council of Women for Home Missions, has succeeded Dr. Anne Seesholtz as Executive Secretary of the Council. Miss Charlotte Mary Burnham, who has long experience in religious education and Christian social service, becomes Miss Lowry's associate.

Dr. Frank A. Smith has retired from his position as Secretary of the Department of Missions and Education of the American Baptist Home Mission Society. In view of his long experience in the interests of Negro education, the Board has asked him to be its special representative in this field.

Bishop Frederick Rogers Graves, senior bishop of the Episcopal Church in China, has retired from active service. He has been one of the outstanding figures in the modern missionary movement.

Edward Hunter, M.D., of Wesley Hospital, Nigeria, has been made a native chief, the highest honor the King of Ilesha, Nigeria, could confer. His title is "Oluawo, chief of native doctors." He is the only missionary to Nigeria, except Mary Slessor, to receive this honor.

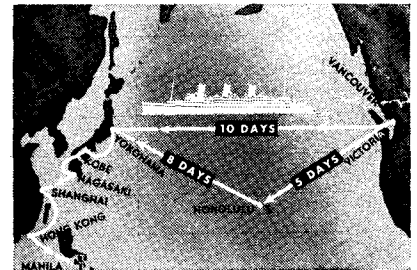
Dr. John R. Mott, Chairman of the International Christian Council, has sailed for India to attend the International Conference of the Y. M. C. A. This is the first meeting of this organization that has been held in the Far East. It is expected that some important decisions will be reached. Dr. Mott will later visit the Near East.

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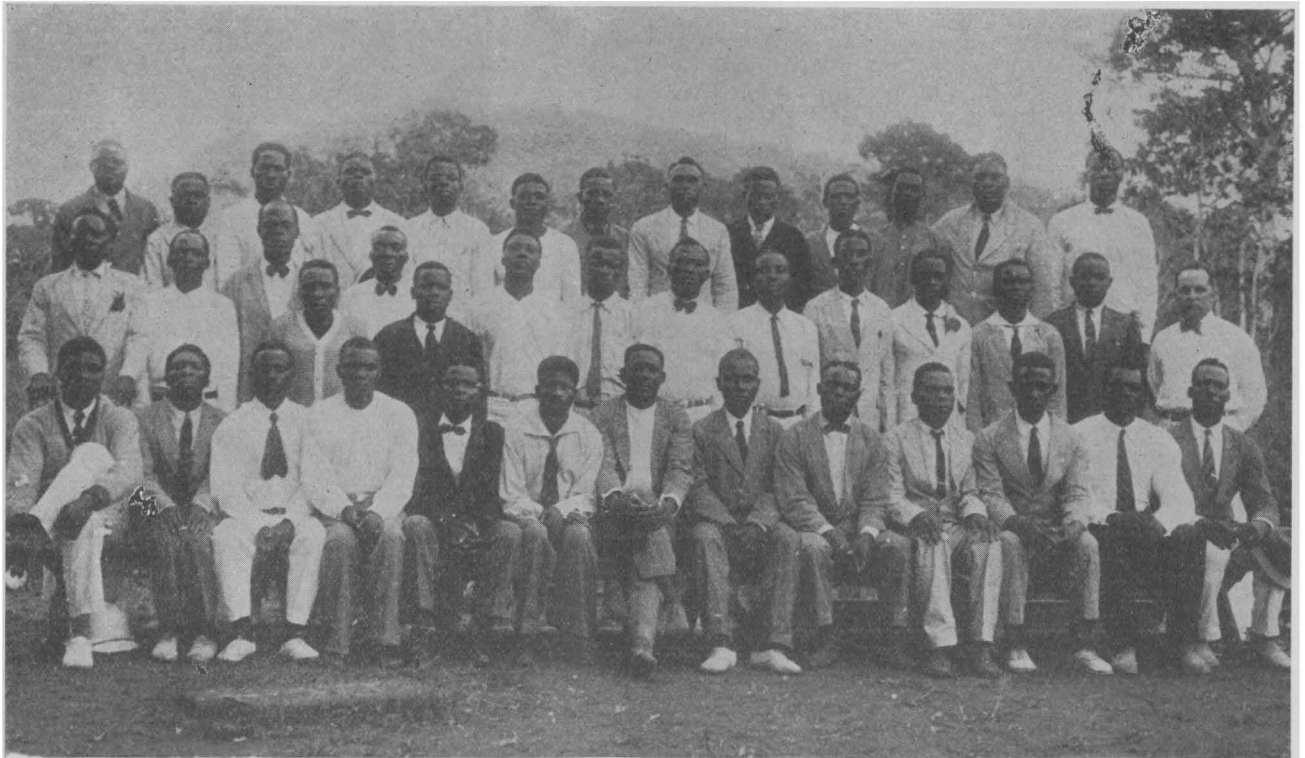
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**TO THE
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TELLING A BIBLE STORY TO A GROUP OF WEST AFRICAN WOMEN



Photograph by C. E. Whittier

EVANGELISTS' CLASS, DUGER BIBLICAL SEMINARY, CAMEROUN, WEST AFRICA

PROGRESS IN TRAINING AFRICAN CHRISTIANS

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

NOVEMBER, 1936

NUMBER 11

Topics of the Times

TURMOIL IN SPAIN

War for mastery of other men's property and a desire to rule brings out the most cruel and beastly elements in human nature. This has been evident in the World War, in Russia, and the Far East, and now in Spain. It requires an almost superhuman leader and an unusually worthy cause and noble spirit for combatants to resist the temptations to lust and heartless murder and pillage when the passion for conquest is unleashed. How slow men are to learn from past experience! The more deadly the weapons of warfare the more inhuman is the conflict.

The news from Spain, where the fratricidal strife for mastery continues, brings a blush of shame to every Christian. Both sides seem to be equally ferocious and heartless. The Spanish Government forces—called Loyalists—include Socialists, Communists and anarchists. They seek to maintain a government which will control capital and industry and will give the workers a better opportunity. They are opposed to the power of the Roman Catholic Church and some are against all religion, therefore their cause is favored by Soviet Russia, by Mexico and by the Communists and Socialists in France.

The Revolutionists—or rebels as they are called—are fighting to establish a Fascist government which will be dictatorial and nationalistic. They are friendly to the Catholic Church and have in their ranks many Royalists who favor the return of the Spanish king. If the Revolutionists are victorious a dictatorship is likely to be established. This side is favored by Italy, Germany and Portugal, all of which are accused of supplying war materials to the Revolutionists. The rebel forces seem to have the advantage in the conflict and of forty-nine provinces only eighteen are counted loyal to the present central government. The rebels occupy seventeen provinces and are encircling Madrid. Their ranks are being swelled

through some desertions from the Loyalists. Observers declare that the contest for the control of the country is likely to be prolonged. In the meantime lives are being taken ruthlessly, valuable property is destroyed and normal life is disrupted. The coming generations will pay a heavy price in taxes, poverty and moral degeneration. It is reported that already, after four months of fighting, 60,000 Loyalists and 80,000 Revolutionists have been slain—many combatants and non-combatants being cruelly slaughtered. Loyalists are said to kill all “cowards” and plotters, and one rebel leader has declared: “My men take no prisoners and leave behind no living men among the wounded.” The effect on women is degrading. They take their places with the men and are among the most fiendish fighters; on the Loyalist side many are bitter opponents of God and the Church. Hundreds of priests and nuns have been massacred and much church property pillaged and destroyed.

Evangelical Christian work in Spain is naturally hindered by the conflict. The *Life of Faith* (London) says in a recent issue:

From most of the stations of the Spanish Gospel Mission still under control of the Government all foreign workers have been evacuated. Meanwhile the work of the mission, so far as circumstances permit, is being continued by Spanish evangelists and colporteurs. Where the Government is in control Protestants have complete liberty for spiritual work. In Seville, however, which is in the hands of the insurgents, one of the most promising of the mission's younger evangelists was shot down with others while standing in a bread line.

Mr. Lawrence Elder, a representative of the mission known as “Helpers Together” for Spain, was in Badajoz at the outbreak of the Civil War, and left the besieged town the day before it fell. He states: “Circumstances have changed since we left. The occupation of Badajoz by the rebels was accompanied by fearful bloodshed. As the rebel movement is a militarist-clerical movement it is probable that Protestants will suffer all over Spain.”

In parts of the country, loyal to the Government, Protestant places of worship have suffered but slightly.

Evangelical forces are facing, on the Government side, the communistic element that would do away with all religion, and on the rebel side, they face the clerical party opposed to all Protestant religious activity.

Spain, the home of the Moorish "Alhambra" and other historic buildings, is a land with a checkered history, beautiful scenery, and rich resources. Most of its 23,000,000 inhabitants are still poor and illiterate but the past half-century has been marked by an encouraging struggle for liberty and learning. The religious life and much of the wealth, the political power and education have been controlled by the Roman Catholic Church. As in Mexico and other Latin American countries this control has not brought liberty and prosperity to the masses so that there has been a revolt against the Papacy.

The Evangelical mission work today is carried on by twenty-five missions, five of them American—the Congregational Board, the Methodist Episcopal Church, the Assemblies of God, the Southern Baptists and the Seventh-Day Adventists. Other societies are British, German, Swedish, Dutch and Spanish. The results of the work reported show an Evangelical community of only about 22,000 or one in a thousand of the population. The Protestant Sunday schools enroll 7,000 and their day schools 7,500. The total number of Evangelical missionaries from outside of Spain is only 123, of whom eleven are American; most of these societies help only to support the Spanish Evangelical Church. A National Committee for the Propagation of the Gospel, representing the leading Evangelical forces, was formed in Madrid five years ago and has promoted Evangelism by many public meetings. When peace is once more established this Committee may be expected to take steps to proclaim the Gospel more freely and vigorously. Spain needs the rule of Christ to bring peace and to establish liberty and justice, righteousness and prosperity.

THE OUTLOOK IN PALESTINE

At the crossroads between Asia and Africa, and next door to Europe, lies Palestine (the "Land of Wanderers"), the birthplace of three great religions and the theater for many religious, racial and political conflicts. Until the time of Joshua, about 1,400 years before Christ, the land was divided between many pagan tribes, some of whom had reached a considerable degree of civilization. Then for a thousand years it was possessed and peopled by the Hebrews. For the next thousand years it was under Assyrian, Persian, Greek, Roman or other foreign governments, but still was mostly peopled by Jews. Then came the Moslem conquests and settlement, so that for thir-

teen hundred years they and the Turks have almost continuously controlled the land which God gave to Abraham and his seed "forever."

Since the close of the World War Palestine, while under a British Mandate, has been disturbed by frequent conflicts between Jews and Moslems. The latter have never shown ability to develop the land agriculturally or economically or to train their people educationally and socially and are now aroused because of the rapid influx of Jews, who dispute with them the right to develop the land which is theirs by right of possession. On the other hand the Hebrews claim that Palestine was given to their fathers Abraham, Isaac and Jacob and their descendents by Divine Mandate. The Jews are being evicted from Germany and are unwelcome in many other lands. The Balfour Declaration promised them a home in Palestine and over three hundred thousand Jews have settled there in the past eighteen years. They have bought property and have shown their progressive spirit by building cities, developing farms, establishing schools and colleges and carrying on trade. Their increasing numbers and influence alarms their Moslem neighbors so that the Palestinian Arabs have dynamited railroad bridges and trains, bombed busses, destroyed farms and attacked Jewish residents, creating a reign of terror. Italy is charged with helping to stir up strife in order to create trouble for the British who are determined to maintain order, recently declaring martial law. Many Moslems, Jews and some British soldiers have been killed. Fortunately the Moslem "strike" has been called off and conditions are becoming more normal.

The sympathy of most travelers is with the Moslems who see their land occupied and business captured by Jews who are still coming at the rate of 1,000 a month. On the other hand, the sympathy of most Bible students is with the Jews who are not only driven out of Europe but who show themselves better able than the Arabs to develop their ancient ancestral home. They are willing to live at peace with their neighbors.

A recent visitor to Palestine, Rev. Walser H. Allen of the Moravian Church in America, has this to say of the situation:

About 750,000 Arabs live in Palestine (which is about the size of the State of Vermont and much less fertile). Three British Royal Commissions that have been sent out to study the situation have reported that Palestine is unable to support more than the present population. It is also claimed that the late Colonel T. E. Lawrence promised the Arabs, as a reward for helping the British in the World War, that an all-Arab Federation would be formed, including Palestine. As a result of the Balfour Declaration the Arabs are exceedingly bitter against both Jews and British. The Arabs admit that the Jews are smarter than they and have more wealth but they believe that if Jewish immigration continues the country will be completely dominated by them.

It is true that the Arabs have, for the most part, lived in old ruts for centuries, while Jewish colonists have, in a few years, made the desert to blossom as a rose. Some of their accomplishments have been tremendous. The great Hebrew university in Jerusalem is one of the finest in the world. The problem is very complex.

The Moslems, in a recent conference of 350 leaders, adopted seven resolutions with a view to maintaining their prestige:

1. Boycott foreign materials and use homemade goods.
2. Establish more Moslem schools to combat mission schools.
3. Prevent Jews from buying land and encourage Moslems to cultivate their own holdings.
4. Establish a fighting fund, with contributions from every Moslem.
5. Increase Moslem preachers and teachers in towns and villages.
6. Insist on only Moslem teachers for Moslem youth.
7. Discourage all modern non-Moslem customs.

They also demand of Great Britain, as a price of peace: (1) that all Jewish immigration must stop; (2) that sales of land to Jews must be restricted; (3) that a national Palestinian government must be established.

From a Christian viewpoint the present outlook in Palestine is not bright. A recent commission, sent out by the Church of England, visited schools and hospitals and agricultural colonies, with a view to promoting evangelism among the Jews, most of whom are materialistic and irreligious. The Commission reported great difficulties facing Christian work and said that the most effective way to solve the problem is to work through Christian friendliness, extending help to those in need. Christian communities should be established, with homes and institutions that will offer an opportunity for all to earn an honorable livelihood.

Christian missionaries and travelers agree that Palestine today is, perhaps, the most difficult place on earth for the Gospel of Christ to make real headway. Even Christian Arabs are alienated by their feeling that a Christian government is giving their country to aliens and enemies.

It is our conviction that the one hope for peace and prosperity in Palestine, as in other lands, is for all classes to recognize in Christ the Son of God, the potential Saviour of all men, and the giver of peace on the basis of righteousness and love. The return of the Jews to Palestine is stirring up Moslem opposition but the fulfilment of prophecy will ultimately establish the reign of Christ.

FOR OUR UNEVANGELIZED YOUTH

There are movements and movements, and there are organizations and organizations, until we

have become wearied of prospectuses and plans and pleas. But now and then one comes into existence because it is definitely needed. Reminders of the large percentage of unchurched children in America have been common, but a movement with a comprehensive plan for reaching them is still sufficiently new to attract attention and sufficiently important to demand the consideration of the whole Christian Church. If the Church cannot evangelize the children and young people, on whom is it going to depend for its membership in another generation? This question alone is enough to awaken a concern which the figures involved must greatly deepen.

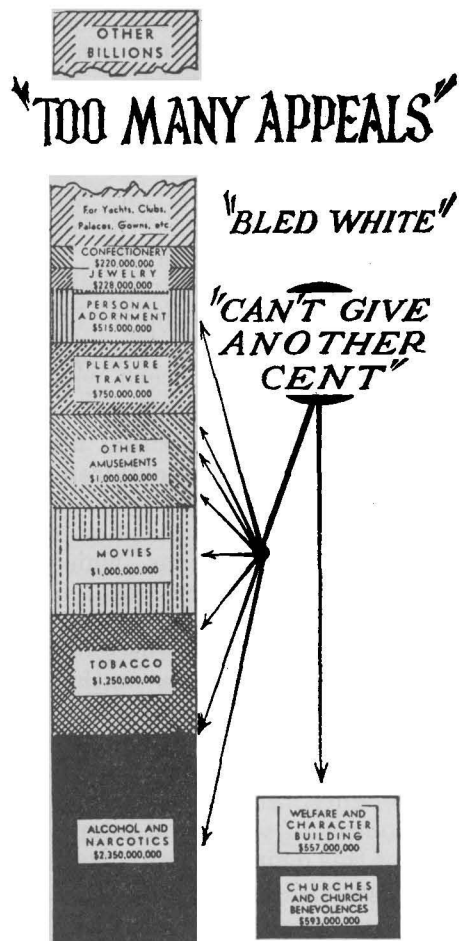
The movement to meet the spiritual needs of America's unreached millions of children, from whom our armies of atheists, criminals and dangerous radicals are chiefly recruited, has already enlisted at least six denominations, which have officially endorsed it. The International Council of Religious Education has also done so, giving it the indirect endorsement of some forty other denominations. The special committee on the Christ for Youth Movement, of the General Assembly of the United Presbyterian Church of North America, in its report presented last May went into the subject very thoroughly. Its opening paragraphs furnish these sentences of value and interest, and show the genesis of this definitely organized effort, which at once began to be taken up by other churches:

The past two years have witnessed the most significant movement among Protestant churches in America that has ever taken place, looking toward universal Christian teaching for children and youth. The startling fact is that twenty million boys and girls are growing up in this country as practical agnostics. They are ignorant of God and His laws and His help, because no one has taught them. Crime is costing sixteen million dollars every day, or six billions annually. Ninety-five per cent of the crime is committed by those who have not had Christian instruction. The financial cost of crime is only a fraction of the real cost.

Experience proves that these unchurched children are accessible. All that is needed is an awakened concern and purpose on the part of our Christian churches. Christian instruction can be given to the whole twenty millions not receiving it for one per cent of what crime is costing in cash. It costs less than \$3.00 a pupil per year to give such instruction to three hundred thousand children in four hundred communities that have undertaken it.

Back of the action of our General Assembly one year ago in appointing this special committee on unchurched children, lies a historical setting which helps to interpret its importance, and our Church's Providential relation to the whole national movement. On August 14, 1934, the one who has been since appointed chairman of this special committee sent out an appeal for prayer for a nationwide movement in behalf of the millions of unchurched children in America. So far as we can discover, this was the first definite proposal of this nature that has been made.

R. M. K.



(Courtesy of the Golden Rule Foundation)

FACTS vs. FEELINGS

If I could control my feelings I never would have any bad feelings, I would always have good feelings. Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of Heaven upon the Word of God. When a sinner is coming up out of the pit, and is just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, "Get on that," and when the sinner puts his feet on that, down he goes again. Take one saying of Jesus, "Verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That rock is more stable than my feeling.

D. L. MOODY.

LOOKING AHEAD IN AFRICA

The new African, the product of missionary schools and colleges, looks back and recalls the fearsome, deadening, spirit-controlled world of his fathers, and he is grateful for the early work of the missionary pioneers who liberated the people from bondage to tribal and ancestral spirits

and the sinister ministrations of the witch doctor.

The missionary's message was life-changing, revolutionary. Life has been made worth living. The loving Father God has been made the personal friend of legions of His African children (thirty-four per cent of the native people in South Africa are members of Christian churches today). Individuals have been freed from slavery to enervating tradition and an ancestor-controlled social order, and have already risen high in various vocations and professions. For all this the new African is grateful.

But he is frankly puzzled today at what is taking place before his eyes. The white missionary and the church have followed him to the highly industrialized urban area. He had felt that he was joining a great body of people which represented that brotherhood of men and women under a common Father God about which the Apostle Paul said so much.

"The Church refuses to face or is slow to try to meet the problems of the people. It preaches impractical maxims and does not seek to prove Christianity in the Monday struggles of the people," says the principal of a school.

In South Africa there is an element of urgency about the problems facing the Christian Church arising from the very large number of African youth who are being exposed to disturbing conditions. In no country in the world are so many individuals of a backward race meeting face to face with so many individuals of the white race and having personal dealings with them.

In no country in the world are so many native Christians being put to quite so severe a test of their newly found faith. And in no country with which the writer is familiar is there such a demand as in South Africa, and by native Christians, for a program of social action on the part of a united Christian Church.

In the next decade it will be a race between such action and such unity of endeavor by the Christian Church and the relegation of the Church to the sidelines of interest—at least on the part of educated African men and women who are making the cities and towns their homes.

RAY EDMUND PHILLIPS.

WHAT MISSIONARIES ARE SENT TO PREACH

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Not the benefits of civilization, but the blessings of Christ.

We are ambassadors, not diplomats.

R. P. RICHARDSON, North Kiangsu, China.

Pioneer Mission Work in Africa

By HERBERT SMITH, D.D.,
Bolenge, Coquilhatville, Congo Belge, Africa

IF YOU are sent to do pioneer work at a new missionary station, the very best thing that can happen to you is that you should forget that you are in so elementary and yet so important work. If you should begin to think that you were sent there because you were important, the future will be much in doubt. The natives with whom you must work would soon sense that you regarded yourself as being of more consideration than they, and such an attitude would be fatal. These native people are good judges of character. They can read the motives of many a man even though he and they speak different languages. This does not mean that the native will not respect you. They respect their elders and rulers, but every newcomer is just a person to them, and you have to win them. When you have done so the way is open for the very best kind of future work.

Obtaining a Mission Site

Occasionally we hear of the missionary who goes among a people, settles in their village and almost forces his Gospel down their throats. In reality such a thing is impossible. In most African colonies, before a missionary can begin to live in any village, or even near one, he must obtain permission twice over. He visits the place where he would like to settle. He asks the chief and the elders of the village if they will permit him to reside near them. If they will, he then proceeds to the administrative authority of the colony and makes the same request. If the native people said they did not want a missionary to live near them, the matter is ended; he will not be allowed to force himself upon an unwilling people. But if the villagers have agreed that he should come a government officer goes to see the site and holds a council meeting with the chiefs and elders to see if they understand what they have done. If the matter seems to be in accordance with the policy of the government, permission may be given to take certain portions of ground. This permission for temporary residence can be confirmed later or may be withdrawn. It must also be remembered that the government may not give permission, even though the native people have offered a site for residence.

One learns that in Africa today most colonial governments have a real concern for the village people. Most missions have made a name for themselves. They come not only to build a church where the Gospel will be preached, but they will have a school where the people will learn to read and write and where other things will be taught. They will have a hospital and also some plan for vocational work, in either agriculture or industry. The colonial government usually welcomes a mission that can look forward to a fully developed work. The one-man mission is not now very popular with them because one man is unable to preach and do well all the work mentioned. Most mission stations need several missionaries who have varied talents and can render different types of service in the Name of the Master.

The Daily Problems Begin

The steamer landed us at the new station in the late afternoon. The natives gathered hurriedly on the beach when the steamer whistled. What a strange group! They wore little clothing; there was not a shirt among them; their bodies were smeared with red powdered wood used as a paint; their hair was matted, and had not been combed for months. Every man had some weapon in his hand, either a bow and arrows or spear or large fighting knife. The women had babies on their hips and the bodies of the little children were covered with yaw sores. Yet we learned to love quite a few of that first crowd. Many have become Christians, and we have seen them clothed, have heard them pray, and have seen them do deeds of kindness because of the Good News that comes with the Christian missionary. In that village it would be almost impossible now to find a baby with yaws.

Morning seemed to come too soon. The goats we took with us were tied outside the hut because there was no other place. The first male of the flock was dead. The steamer was getting ready to leave. Some of the natives, especially the old chief and the women, had now got right near to the steamer and were talking to the crew. They were quite interested in all they saw. The captain suddenly saw a chance to have some fun. Up went his arm and he blew a blast on the whistle. The

women fled for their lives and the old chief just about outran them. He explained later that he was getting out of the way of the women. But the crowd was not going home and they were not going to allow anything to keep them from satisfying their curiosity.

We took an American stove, which was set up in the open. The cook had an appreciative audience. He lighted the fire, having told them what would happen, so that all eyes were on the end of the stove pipe. Suddenly the smoke appeared and away went the women again, laughing and shouting, half in fear and half in ridicule that the white man had to have a contraption like that to cook his food. The chief did not run that time. He was getting wiser, making game of his wives and asking if they were babies that run at the sight of smoke.

Ground had to be cleared for a temporary house. We opened a box of long knives known as matchets and used for clearing underbrush and cutting smaller trees. The chief had never seen a boxful of knives before. He promptly put out his hand, expecting one as a present. Gifts that early in the morning were out of order, so he had to wait until later. We had taken a number of workmen with us from one of our other stations. Like us, they were housed in huts of the village. We built our temporary houses as fast as we could. In a week we had a roof over our heads. This roof was made from palm leaves and was fine during quiet sunshine, but when a storm raged these leaves would stand up on end, allowing the tropical rain to pour into our bedroom. You then pushed your bed over in the other corner, and hoped the sun would shine next day. It usually does do that most of the time. Such weather was very hard on books, clothes and the little furniture we had.

Native Hospitality

The natives soon wanted to show their hospitality. This consisted in bringing presents and making speeches of welcome. Unfortunately we could not, at first, understand the speeches. The chiefs from miles around came to bring these gifts and to make speeches. The chiefs always wanted the man of the house to receive these gifts. In fact they refused to give them to his wife. They would ask her, "Where is the male?" She would look out of the door, and there standing was a man with a spear in his hand, a loin cloth for clothing, and a monkey skin for a hat. Behind him were three or four women. Each of these women had a basket on her back which was filled with plantains and dried meat of the forest. Always five or six chickens dangled head downward from one of their hands. If the lady missionary greeted them without answering the question the man

would say, "Where is the owner?" Then she would have to admit that he was working in the forest or garden and that he might not be back for an hour or two, but that she would be glad to receive any gift they might want to give. To this the man would say, "You are a woman, what do you know about such things?"

The lady was always equal to such an occasion and always said, "Thank you. Won't you sit down and wait until the owner comes?" Then she would try to get the women to talk. Up until now they had never said a word. Now they giggled and answered questions by shaking their heads, wiggling their bare toes and putting their hands over their mouths, but not a word would they say. Perhaps this lady with great guile would entice these women into the house and let them stand so they could see themselves in a large mirror. One would not recognize her own picture at first but she would that of another wife. Then there would be a roar. They would beat their breasts and slap one another on the back and from now on they would talk a streak. The old chief who had been left out of this would stand it no longer. He would want to come in and see what it was all about. They would show him a picture of himself in the looking glass and ask him if he knew himself. After awhile he would realize he was looking at himself and consent to smile, but he would refuse to make the fuss the women did. After looking awhile he would say, "I wonder where that road goes to?" With that he tried to get into the bedroom to find out. He thought the mirror was a path into some other house. These chiefs and their wives gave us many moments of humor as well as serious thought. It was necessary for them to know us as well as for our tongues to begin to stammer out some of their language.

When Christmas Came

Christmas came, and we invited a number of chiefs and others to a service under the great tall trees. Things went all right while we sang and told the Christmas story of the birth of Christ, but when we tried to close the meeting with prayer that was another matter. The native evangelist said, "Now let everybody close his eyes while we pray." The oldest chief, who was decked out in a hat of feathers, refused to close his eyes but he put his hand over his face and looked through his fingers. That would have been all right if some women had not seen him and begun to giggle. Thinking to maintain his dignity he called out in a loud voice, "You women, can't you stop laughing for just a short time? Aren't you ashamed at spoiling the meeting of the white man?" The damage was done. Everybody knew that he was afraid to shut his eyes in a public

meeting. He looked all around him to see that no one was going to work a charm on him, and the whole crowd began to laugh. It was impossible to pray, so we said "Amen" and ended the meeting. We would learn, however, how to handle a crowd that could laugh and be serious at the most simple things, all inside of a couple of minutes. As soon as the meeting had broken up the head chief and others followed us to our mud hut and said, "White man, we have come a long way to this meeting of yours. Now what is our pay for coming?" We would learn things the longer we lived among these forest people. We did not pay them for coming to church. Years afterwards we learned that our every action was noticed and talked about in the village. The man missionary made the garden, and his wife did not. According to native custom the woman is the gardener. The missionary husband and wife ate together at every meal; in fact, the wife was served first. If they walked down a path they walked side by side and not as the native, with the man in front and the woman behind. We did so many things in a way that was quite contrary to their customs.

Meeting the State Officer

Steamers and canoes passed our village home very seldom in those days. One morning the drum of a canoe was heard, and soon it was announced that a State officer was coming. He landed at the native village near by. We went to meet him, but before we reached the beach he had ordered that the village furnish a number of paddlers to take him further on his journey. We invited him to our new home, which was not very much to look at, but he seemed glad to accept the invitation. He accepted also an invitation to dinner and stayed with us several hours. We asked him about his journey and how the paddlers he had ordered from the near by village would get back home again. It was really none of our business, but he replied as best he could. We then accompanied him to his canoe, and he announced to the surprise of the villagers that he would take no paddlers from that village, and in a moment was gone. We returned to our work and forgot the incident, but the natives did not and this is how they brought it up years afterwards.

"White man, we decided you were our friend long ago. Don't you remember the day the State officer came and asked for paddlers from our village and you took him home to your house. You and Mamma were living in a mud house then. Mamma cooked some dinner for him and when he returned to our village he said he did not want our paddlers." "Yes," I said, "I remember, but I never had anything to do with the State officer changing his mind about your paddlers. That

was his own affair." "No it wasn't. If you had not taken him to your house and if Mamma had not cooked for him we would have had to furnish paddlers, and they would have been gone for days. You helped us then." Because of this and similar events almost all the villages there received the Gospel in due season. They tried hard to understand our broken language and when we failed to make things clear the native evangelist who was with us, in many eloquent speeches and sermons brought the beauty and salvation of the Gospel.

The wives of the local chief received the Gospel one by one, with the permission and consent of their husband. He seemed to welcome the idea of having them become Christians. We then found out that he thought there was hope for him in the faith of his wives. It was a shock to him when the matter was fully explained. He came many times to talk it over with us, and all his wives came too. He was most sincere in his questions regarding his obligation to these women and how he should become a Christian. He was told there was but one way. A chief, or any man or woman must receive the gracious salvation in just the same way. One day he asked, "If I become a Christian which one of these women is to be my wife? I love all of them, and they all love me. What am I to do?"

This was a hard question, and I did not want to decide for him. After many days of thought he said, "My first wife has a child, and the others have no children. I will take that woman as my Christian wife, and the others can marry whom they will in my family who are Christians, or return to their own families, just as they wish." That settled the matter. It was the happiest day in that man's life when he was baptized in the water of the great Congo River. Other chiefs came to witness the service and marveled at his joy, but they shook their heads and said, "He is quite happy, but he is a fool. Why, he gave up his wives to become a Christian."

The Help of Palavers

I spent many hours in palavers about their quarrels, and I did it by request. The main reason was to get to know the people. Usually it was a dispute about wives or debts or inheritances or hunting and fishing rights, and also adultery and thefts. The word *palaver* seems to belong to Africa. It usually means disputes and almost every man, woman and child has some kind of palaver, so one has plenty of practice trying to straighten things out. During those early days, when people asked me to do this, I said, "Why do you come to me. I have no authority to carry out a decision. If both parties will agree to the arbitration in advance I will see what I can do." I

have often wondered since how my recommendations sounded to those native ears. I knew very little about native customs or native unwritten law, but I tried to be fair in what I suggested. They usually attempted to follow out the decisions I made. Often one had to read between the speeches to get at what they intended you to know and what they intended to hide. Nor must you suppose that these palavers were conducted without heat. Half a dozen wanted to talk at once, and they would get to calling each other liars, offering at the same time to fight it out right there. The rule was that no palaver should be held until all weapons had been put aside, so most of the boasting was to get rid of steam. After awhile the facts of the case would emerge and a decision could be given that seemed fairly satisfactory.

After we got a permanent house built, with steps leading up to the porch, the old men had to learn how to climb those steps. They came up the first time on their hands and knees, and we had to help them down. They liked to get up there, however, and to be given an old porch chair to sit on. One old man in particular came often. He brought little gifts of sugar cane, or perhaps an egg or two. He wanted salt and tin spoons or tin forks in return. One day he said he was going to church with me. He had often refused our invitation, but this time he was willing to go and asked if he could take the chair he was sitting on to church. He seemed to pay attention to the service and after the meeting I expected to see him return the chair, but he had other intentions. A small boy came running saying the old man was taking the chair home and telling everybody I gave it to him. We asked him to return the chair to our porch, and explained to him that if he carried off that chair we would have great shame the next time he came to see us because we would have no chair to offer him to sit on. He returned the chair and came often, but in spite of our hope that he would one day understand the Gospel message he never did. He was held fast with his heathenism.

Helping to Carry the Message

It was one of the pleasures of the work that newly made converts were anxious to go out to villages, both near and far, to tell the Gospel story. It began in this way. We had a weekly custom of meeting with Christians to learn about their growth in their new faith and also how the new leaven was working in other places. Visitors continued to come to the village, some of them to call on the missionaries, but many of them to see the new Christian village that was slowly growing. One day some of these visitors said to the Christians: "This is not fair. You have this Good

News, and you share it with no one. Here we live in villages all around here, and none of you come to visit and teach us. If we die as we are you will be to blame." The listeners were quite stirred up and they excused themselves by saying, "The white man has not sent us to you. If he will send us we will come willingly. We will ask him about it at the next weekly meeting."

The next meeting found this subject the first topic. The blame for these other villagers being without Gospel teachers was now placed on the missionary. They asked him, "Why do you refuse to allow these people the privilege of Gospel teachers?"

"Now," we said, "wait a bit. We may share this responsibility somewhat. But it seems to be your own affair before it is ours. These villagers are your friends, are they not? Perhaps they are your very own relatives, maybe mothers and fathers and brothers and sisters. If anyone should be anxious for them to have the Gospel it surely should be you yourselves."

"Do you mean to say," they asked, "that if we find someone to go you will send them?" "That is what I mean," I replied. "If there is someone worthy and capable and can have the approval of both Christians and missionaries we will be glad to see that work start."

The work began in the near by villages inside of a week. As a result of that weekly meeting hundreds have been sent out, and great numbers have been won for Christ through that kind of co-operation.

The missionary force was augmented through the years by the educator, who taught the people to read the Holy Scriptures and gave them much general knowledge. When the doctor and nurse arrived a new day was surely at hand. Now there were health studies and help to those in pain and distress. Little children no longer suffered the long painful scourge of yaws, but were healed in a couple of weeks.

One of the finest things that has come to these Christians is to discover that there are many other people in Africa who are Christians too. Formerly there was no means of travel. It was dangerous to go very far from home; hence it was not possible to have friends very far away from the village in which you were born. Now these newborn Christians read about other people who are really of another tribe in the flesh, but who are of the same tribe in the Lord. This is a very great gain to the African.

Native Christians are not yet ready to stand alone. They have come a long way in the brief time they have had a chance to hear the Gospel, but they will need more guidance and fellowship for a long time to come.

A Church that Gives and Likes It

By REV. GEORGE C. SOUTHWELL, Cleveland, Ohio,
*Secretary of the Cleveland Office of the American
Mission to Lepers*

WHEN the Rev. Herbert Mackenzie had been pastor of the Gospel Church of Cleveland, Ohio, only six weeks, the church organist, a beautiful Christian girl, died suddenly. The young people's society, the Bible School, the church trustees, and several groups started funds to purchase beautiful floral remembrances for the funeral, but the pastor felt that a living gift would be better than flowers that perish.

With the consent of the family the announcement was made that "flowers should be omitted" and, at the pastor's suggestion "The Hazel Cain Fund" for the support of a Bible woman in China, was soon subscribed.

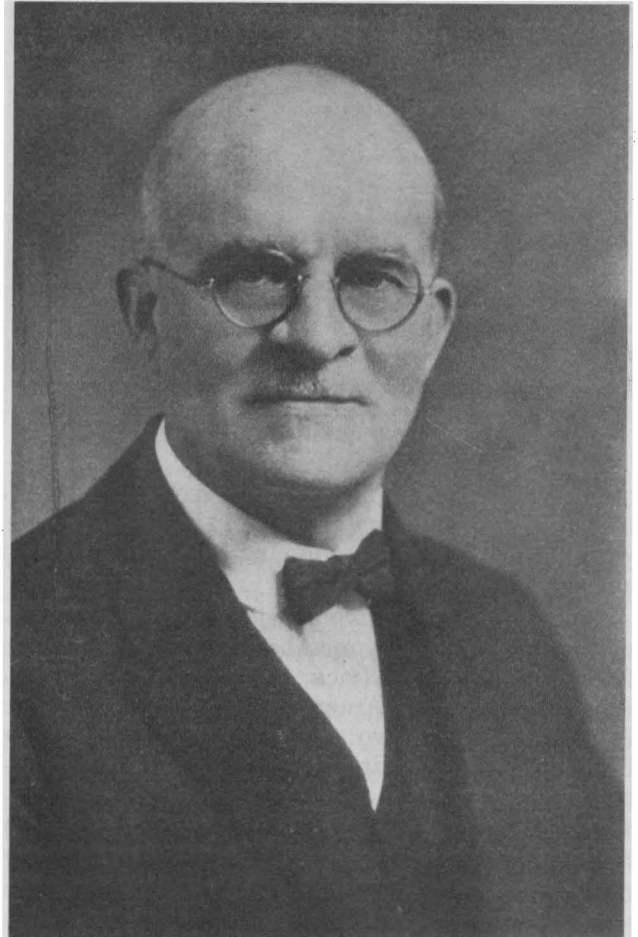
That was the first missionary project of the Gospel Church, and it has been maintained for many years.

The pastor's first missionary vision came to him in London, Ontario, where he was a mission church pastor, serving without stated salary. The first week he received \$2.00, and the first year, \$225.00; but when clothes were needed, or food, they came unsolicited, just as they were needed and not before. Pastor Mackenzie was reminded of Job, who said: "Have (I) eaten my morsel alone, and the fatherless have not eaten thereof." He desired to share his spiritual bread with the multitudes who were famishing. A missionary day was appointed, with a goal of \$50.00 for missions. This seemed a large amount for his small and poor mission church. Prayer days were appointed and the gifts amounted to \$296. In twelve months they raised \$1,200.00 for missions, and the pastor's support was adequate for his needs. Next the mission moved out of the old building, and purchased a fine abandoned church structure.

From this fruitful Canadian pastorate Mr. Mackenzie was called to the Gospel (undenominational) Church in Cleveland, Ohio. There, too, mission days and goals were set, preceded by days of prayer — not incidental prayers at a crowded midweek meeting, but all-day prayer meetings with men and women attending. Gifts to missions increased to such an extent that the pastor, being human, expressed his satisfaction to Dr. David McConaughy, one time as they walked together.

Dr. McConaughy asked him what the church spent on its local expenses, and he found that, generous as the missionary gifts had been, the amount was much smaller than that contributed for local expenses. Mr. Mackenzie felt a real jolt, when Dr. McConaughy said: "I don't believe you ought to boast about your missionary giving until you spend more on 'others' than upon yourselves."

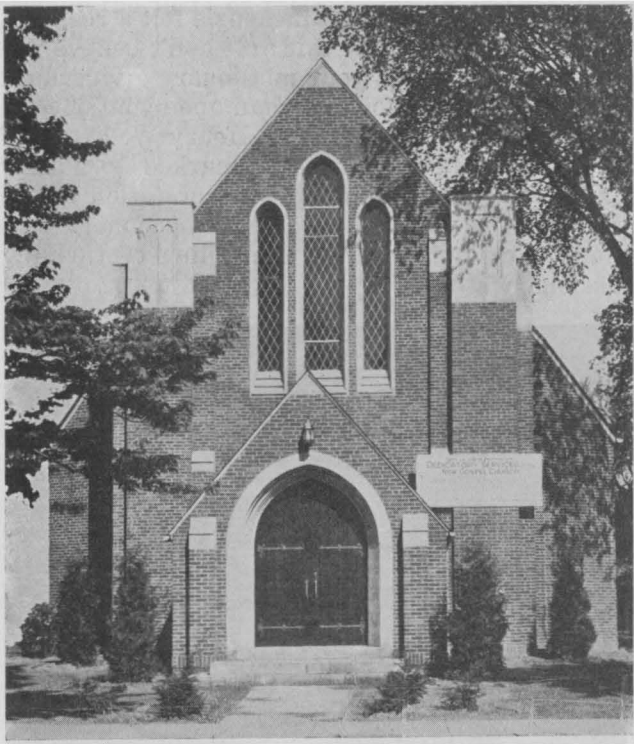
A short time after this Dr. Henry W. Frost, of the China Inland Mission, remarked to Pastor Mackenzie that "a spiritual interpretation of the Scriptures would make a church missionary conscious more quickly than the telling of thrilling missionary stories."



REV. HERBERT MACKENZIE

From the Lord's great commission: "Go ye into all the world and preach the gospel to every creature," and Solomon's proverb: "Where there is no vision, the people perish," the pastor found the texts which, with many others, became the inspiration for his famous expository sermons. These were the forerunners of the winter and summer Erieside Bible Conferences, and missionary conventions, which have brought to Cleveland some of the greatest Bible teachers of America.

Sam Higginbottom, the well-known missionary of Allahabad, India, came to the Gospel Church, married a daughter of "Elder" Cody and they became the first missionaries of the church. Soon



THE GOSPEL CHURCH, CLEVELAND

other young people in the congregation volunteered for missionary service, and one by one, were accepted by missionary boards and sent abroad.

The funds for transportation, outfits, and support came from the members and some outside friends. Nigeria, Africa, called seven members; Argentina, South America, called two others; Abyssinia called two; Rhodesia, one; and the Chicago Hebrew Mission, another. Some members have assumed full support of certain missionaries. One supply teacher in the Sunday school, herself a school teacher, has provided the

money to open five stations at \$1,000.00 each in the last seven years.

The Bible School has its own missionary with whom it keeps in touch by regular correspondence. The missionary cause is always before the people, for prominently displayed in the front of the church is a world map with little burning electric lights, each representing a missionary and his or her field of service. Here is a literal version of the words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Some one of the many missionaries of this church is always at home on furlough, and is invited into the homes of the members, so that the children grow up in a missionary atmosphere.

The church holds a missionary conference each year, in addition to cooperating in the Erieside Bible Conferences, founded by the pastor. A four-page folder, containing pictures of its missionaries and interesting facts about their work, is published by the church.

On invitation of the mission boards, Pastor Mackenzie has made visits to missions in Africa and South America and his personal reminiscences add to the missionary flame.

The Gospel Church has continued to grow and is occupying its third building in thirty years. Two other churches in, or near Cleveland, have also grown out of it.

Dr. Mackenzie has never had a stated salary, but depends on the free will offerings of his people. There are only 200 members but the pastor believes that for every ten members there should be one missionary on the foreign field and the church is now supporting eighteen. Four other young people are in training for mission work. Gifts to missions have increased from \$200.00 to \$10,000.00 per year. During the past twenty-six years these people, none of whom are rich, have contributed \$200,000.00 for missionary work.

When Dr. Mackenzie was asked for the secret of the missionary achievements of this church he replied: "Consecration, vision, prayer, and faith." The Scriptures are the lamp that lights his leadership. In a recent issue of the Church Bulletin we read:

"If ye shall ask . . . I will do" (John 14).

Man, in his own strength, can do nothing constructive—"Power belongeth unto God." Our part is to ask. How? In faith (James 1: 6). In great faith? No. Faith is more precious than gold that perisheth, and Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove" (Mat. 17: 21). Let us ask daily.

Hindrances to Mission Work in Africa

By REV. C. S. JENKINS,
Manjacaze, Gaza, Portuguese East Africa

AFRICA, with its 11,412,320 square miles of territory, and its 170,000,000 people! Each section presents its peculiar difficulties. I think that, in pointing out the following hindrances which I present for your consideration, I am stating, more or less, the condition in Africa as a whole.

It has been my joy to give the past sixteen years to service in this so-called Dark Continent. Perhaps I cannot speak with absolute authority, but I bring to you in this article the results of careful and prayerful observation after these years of labor for the salvation of the African. After all, there is but one real hindrance, and that is the presence in the world of the archenemy of God and all righteousness. In this article I am endeavoring to state, as I see them, a few of the many specific difficulties. It is not practical to try to give them in the order of their significance as many are of much the same importance.

I. Natural Propensities of the African

His superstitions: He is the personification of superstition. He was born in it as were his ancestors. It is in the fiber of his being. He is taught that everything ill comes from evil spirits which are always trying to do him harm. Crop failures, sickness, death, all come through witchcraft. He is a fatalist in every sense of the word. If it were possible we could make a long article on this point alone.

The African is naturally suspicious: He is suspicious of the missionary when he first makes his appearance. The founder of our work in Swaziland labored three years before the first convert was made. He had to break down this suspicion. As a drawing card to get the children to come to the mission station he gave out picture cards. Upon seeing them the parents immediately burned them, saying that the missionary was trying to bewitch them. In some sections there isn't a doubt that the native's suspicions of the white man are well grounded. To the shame of the white race this is true in some sections where the white man preceded the missionary.

Self-satisfaction: Sometimes it is stated that the African is waiting with outstretched hands for the Gospel. Most of us have not found this to be fully true. He is generally quite satisfied with his condition; that is, he takes it for granted.

On the other hand we know that no living soul is really satisfied without communion with his Creator. We know that he is not satisfied, but he doesn't. He has to be made to see that Jesus is his need. The time required to do this varies, according to the missionary and the section in which he labors.

Lack of appreciation: The religion of Jesus causes His people to "do good unto all men." The missionary tries through ministering to the body to reach the soul. These efforts have met varying degrees of success. Many times, to our surprise, they have not been rewarded by the appreciation which we would expect. Not that the missionary expects rewards in this life, but he is pained many times by this lack of response. And what missionary has not awakened to the fact that he is now expected to care for the bodily needs of the people? Has not God sent him for this purpose, that is, as a convenience? It is a shock at first, but after prayer and commitment it does not become a check. I do not mean to imply that as a result of cases of lack of appreciation the missionary ceases to minister to the body. No, but he becomes much wiser in the administration of temporal things. I would not leave the impression that the African is not appreciative. We have seen hundreds of evidences of appreciation and gratefulness among them. We find, however, that this is when grace has touched their hearts and the eyes of their understanding have been opened.

II. Missionaries

You will no doubt be surprised at my stating that missionaries themselves can be a hindrance to the work of evangelization in Africa. When I say "missionaries" I mean some missionaries—a very few missionaries. I hesitate to say this, but I am sure that many of my fellow missionaries will agree.

Missionaries who do not enter into native life: There are missionaries in Africa, a few whom I have met personally, who do not learn the language of the people with whom they labor. This means that they cannot know the African. It is impossible to enter into the native life without a knowledge of his language. This acquisition makes the missionary one with his people as nothing else could. A native will seldom bring his

private difficulties, doubts and fears to a missionary with whom he must speak through an interpreter. As a rule when one unburdens his heart he doesn't wish for a third person to be present. Interpreters have sometimes not interpreted correctly. We know of such a case. Often when the missionary was preaching and touched upon things of which the interpreter was guilty he gave an interpretation to suit himself. A missionary may live in the midst of his people, but still live a long distance from them. That is, he shuts himself away from them either consciously or unconsciously.

Low standards of teaching and living: I am not speaking of immorality and other outright sins. I am referring to standards which are not Gospel standards. Church forms may be followed very carefully, while very little change is wrought in the heart. This is a hindrance to the spread of the Gospel. We have seen Africans educated to a very high degree—and we believe in education—but with a very little knowledge of the Lord. The end of all missionary endeavor should be the changing of men's hearts. Anything short of this is building with wood, hay, stubble. Was it not Jerry McAuley who said, when referring to education without God, "An uneducated man will steal your watch, but an educated one will steal your daughter."

Pressing Western ways upon an Eastern people: I doubt the wisdom of this policy. None of us would say that everything Western was so near perfect that it would be desirable for an Eastern, primitive people. Along some lines, no doubt, Eastern peoples can teach us some valuable lessons. Naturally the native will adopt the customs which come from the land of the missionary, such as dress. He not only takes on the ways of the missionary, but unhappily he takes on too many of the ways of the white man whom he meets. He has to learn that there is a difference between the missionary and many of the white settlers. We are thankful to say that there are some godly settlers, but they are far too few. More especially would I emphasize the danger of the missionary trying to Westernize the native beyond what is good for him. We are not called to Africa to make white folks out of the natives, but to make Christians. A Christian African is a beautiful character. How our Lord must rejoice over him!

We come not to establish a Western church, be it ever so fine, but to Christianize the African and then let a church develop along African lines. Should it not be our purpose to build up an African church which will eventually be a self-governing, self-supporting, self-propagating church? We should not build in such a way as practically to make it impossible for the African to carry on

the work by himself. I am sure that I am safe in saying that scores of missionaries in Africa started missionary work in the wrong way. We preached the Gospel and many believed. God called some as preachers, and we trained them and sent them out. This was good, but where we made our mistake was that these preachers were supported entirely from overseas. The preachers did not ask whence came this support, and some seemed to think that the supply was exhaustless. The depression came and cuts were made. It was a shock, and in some instances the workers did not take too kindly to it. Some missionaries, the writer included, felt that this was the time to do what we had wanted to do for years, but had not known how, and in some instances had feared to do. The task of correcting mistakes at this point has not been easy, either for the missionary or the native worker, but the results are gratifying. I am certain that if our founders (may God bless their memory) had started with the indigenous church in view we never would have had some of our present difficulties.

The free-lance missionary (so-called): I hesitate to discuss this subject for fear of being misunderstood. Will you allow me to make it clear that I do not necessarily mean the so-called independent missionary. The missionary to whom I refer may either be independent or belong to a denomination. He is "independent" whether connected with a denominational mission, an interdenominational mission, an undenominational mission or carrying on a work of his own. What I want to say is, that this missionary will not work together with anyone. He will go in with his particular church where the field is already well occupied and sometimes overcrowded. In some cases he builds up this new church with those who have been disciplined in other churches. This kind of work makes it very difficult to administer the discipline which will build up a strong body of believers. Only missionaries working on the field know just what this means.

III. Godless European Civilization

It will be agreed by all missionaries that it is far easier to reach the African who is entirely untouched by so-called civilization than those whom it has reached. This is a shame and disgrace upon us as a white race. Some years ago as I was trekking through a certain district, I greeted an old woman who was plowing in her garden. She answered my greeting by saying, "*Shewane, mulungu*" (greetings, white man). I had a native young man traveling with me, and upon hearing her greeting he said, "He is not a white man; he is a missionary!" What he meant by this was that there was too great a difference between the

missionary and the white man. This ought not to be so, but, sad to say, it is. We call ourselves a superior race, but in some cases the white man will sink to lower levels than the native. The word "*kaffir*" comes from the Dutch and means dog. Missionaries never use the word, speaking of the natives. Imagine the depths to which one white man had gone when he received from the natives the name of white "*kaffir*!" It is not pleasant to dwell on this point, but in considering hindrances it must be mentioned.

IV. Native Movements

The aim of all missionary work should be ultimately to establish an African church. To this we all agree. There are times when some native leaders, having more in their heads than in their hearts, break away from the Church governed by the white missionary and start a native movement. I am not referring to the African branches of the Church which have been set apart by several of the larger denominations working in this land. I am referring to the independent native churches which have been started by disgruntled native leaders. Very often they are simply racial and political, with the slogan, "Africa for the African." They go about spreading dissatisfaction among the believers and gather unto themselves kindred spirits.

We have at least one notable case in Portuguese East Africa. An ordained native minister of one of the Church's great denominations, a denomination which pioneered the work in a part of this colony, became dissatisfied and separated himself from that church. He started a native movement and headed it as a self-appointed bishop. The natives were told that this was God's way of deliverance for them from the thralldom of the white supervision, and he promised them that this movement would sweep the country. The only sweeping it did was to sweep from some churches certain undesirable members. After a while the "bishop" was accused of immoral conduct. He was brought to trial by the church which he had started, when it was found that no provision had been made in the church rulings for the trial of a bishop! He had carefully seen to that. Then came a separation. And so it goes on. This sort of thing is a serious hindrance.

V. Roman Catholicism

To those laboring in Roman Catholic countries I need to say nothing more. Just to state the case would be sufficient. If the people are self-governing and are Roman Catholics the difficulties are of a certain character. If they are a subordinate people and ruled over by Roman Catholics then the problem is different. If possible, Rome will

not allow freedom of conscience. She will take any and every means to hinder the work of the Gospel. In the section where the writer is working we are now feeling this opposition. Children are forced in many instances to attend Roman Catholic schools. When they do so they are no longer allowed to attend church services in any other church, even though their parents are Protestants. Even in sections of Africa where the government is nominally Protestant the Roman Catholics are a hindrance to Protestant work. They readily accept the freedom which they refuse others.

VI. Nationalism

This may be expressed in various ways. For instance, if mission work is being carried on in a self-governing territory this may work as it does in Mexico; that is, only nationals are allowed to carry on the work. If the people are a subordinate people this spirit may be manifested in another way. Sometimes this nationalism means Catholicism. In the territory where the writer labors the Roman Catholics are nationals and the Protestants are foreigners. One can easily see the problems this presents. Church and State have always been one; they are supposed to be separated now, but the union is still apparent in spirit. Therefore, it is believed, Protestants who are foreigners must of necessity represent a foreign government. One can see that this line of reasoning is not conducive to missionary progress in such countries. Then we have seen this nationalistic spirit manifested among the Africans themselves. The slogan, "Africa for the Africans," is no mere byword. In the religious realm these movements have manifested real hatred toward the missionaries themselves, who were the means in other years of bringing to them the glorious Gospel of emancipation.

I realize that I have drawn rather a dark picture. The nature of my subject has rather necessitated this. Thank the Lord, there is a brighter side. How mighty have been the triumphs of the Gospel in Africa! Were it within the bounds of this article how my soul would revel in the privilege of recounting a few of these wonderful victories wrought through the preaching of the Gospel of the Son of God! I will have to forego this joy. Handicaps? Yes. Opposition? Yes. Victories? Multitudes! Perhaps these very things which we have numbered as hindrances to the progress of the Gospel have in reality been stepping stones to greater attainments than would otherwise have been possible.

God loves Africa; Jesus died for Africa; the Holy Spirit works in Africa. Therefore, there is, and must be victory!

White Men and Missionaries

By OSCAR EMIL EMANUELSON,*
New Haven, Conn.

IT WAS an old Zulu who once said: "There are two kinds of foreigners in our country—white men and missionaries." This statement is significant for it points to the distinction which every African has sooner or later to discover, namely, that the missionary does try to govern his whole life by the teachings of Christ, while the average Christian layman is too often content to practice his religion only on Sundays.

The difficulty is a real one; for, to the Africans, as to most so-called primitive peoples, religion is something that permeates the whole of life. For example, in the case of the Zulus, religion plays an important part in tribal warfare, in tribal first-fruit ceremonies, and in every crisis in the life of the individual. The ancestral spirits are constantly looked to for help and guidance, and are propitiated with offerings. The ordinary European in Africa, on the other hand, may openly claim to have no time for religion; or he may discuss Christian brotherhood in a very emotional manner on Sundays and still use very questionable methods in dealing with his "brothers," particularly his colored African brothers, in business hours on week days.

The first permanent settlers came to the Cape of Good Hope in 1652, more than one hundred and fifty years after the Cape had been discovered; to Natal the early settlers came in 1823, some three hundred years after its discovery by the Portuguese; while the Transvaal and the Orange Free State were settled by dissatisfied Dutch farmers who started leaving the Cape as late as 1835. Missionaries were early on the scene in each of these four territories, and they came in the interests of the natives, to whom they wanted to bring the Gospel of Christ; whereas the settlers entered these areas in their own interests. This initial difference between settlers and missionaries persists to a remarkable degree, even to-

day. The writer is restricting his remarks to the Union of South Africa, the area with which he is most familiar; but what follows would probably apply to Southern Rhodesia, Kenya, or any other part of Africa where white settlement is permanent.

To the average native living near a mission station in a rural area, the missionary is a person to go to in time of trouble, whatever the nature of that trouble. It may be that a loan is needed for the payment of overdue taxes, or for the purchase of food at the stores where further credit is no longer obtainable; it may be that a serious misunderstanding has arisen between the native and his white employer, or between the native and the government officials in connection with regulations for the control of epidemic animal diseases; or it may be that a child or a valuable ox or cow is ill and in need of immediate attention. Of course, the native in trouble often goes to his white employer or an official and obtains both advice and assistance; but, as a general rule, it is still the missionary who is called on for help; and this is usually forthcoming, unless the missionary's slender resources are quite unable to bear the strain placed upon them. Even non-Christian natives are frequently helped by missionaries in circumstances like those just outlined. Such is the position in the rural areas, where the so-called "raw" natives do definitely believe that missionary white men are different from, and superior to, ordinary white men. What of the urban areas?

What the Africans Say

The distinction just outlined between "white men" and "missionaries" seems perfectly natural to some people; but beliefs are not held by everybody for all time, and what seems axiomatic to one person in one generation may stimulate doubt and inquiry in another. It was in a spirit of inquiry that a questionnaire was prepared and sent out to representative natives in the largest urban area in South Africa. Among the questions asked were the following: "Are you a member of a Christian church? Which one? Are the Christian churches losing or gaining influence among urban native residents today? Why is this?"

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Please let us have your honest opinion (perhaps on a separate sheet of paper) of the work of the churches at the present time: their leadership, methods, and value to the community." Three of those who replied were sure that the churches were gaining influence, twelve were uncertain as to what answer to give about the value of the missionaries to the natives, and forty-two were sure that the missionaries were either useless or harmful to the native community. In other words, the missionaries of today in the urban areas do not rank nearly so high in the opinion of the natives as did the early missionaries in the pioneer days, before the building of large towns and cities.

From those who spoke definitely in favor of the missionaries and their work, came the following comments: That the missionaries are on the whole good friends to the Africans, that the Christian mode of life is far superior to the heathen way of living, that the missionaries interest themselves in both church and social questions, that the missionaries do not keep all the best posts in the church for themselves, that Christianity reduces the fears of the Africans, that the missionaries still do much more for native education than the government does, and that the churches are gaining more in influence than they are losing in numerical strength.

Twenty-six considered the missionaries to be seekers of wealth, either for themselves or for their own denominational funds; sixteen believed that the churches were losing their influence, because of the poor training which many of the missionaries and other church workers had received; ten thought of the missionaries as plain hypocrites; ten felt that the missionaries were losing their power, on account of their acquiescence in color bars within the churches and the schools under church control; ten maintained that emphasis on spiritual matters and neglect of social welfare work were reducing the efficiency of the churches; six believed that the missionaries could not become a power in the land until they were prepared to sink denominational differences and abandon interdenominational strife to the point of amalgamating the churches; five could not see how the missionaries could have any influence over the natives, when the churches followed public opinion, instead of leading it and having a real effect upon government legislation on native matters; four accounted for the decreasing influence of the missionaries by the increasing unwillingness of the missionaries to trust and consult natives in matters of church finance; four felt that the missionaries had confused Christianity with European culture, and had done their own cause harm by unnecessary interference with native customs and the power of the native chiefs; four argued that the missionaries had stayed long

enough already and should withdraw from mission work among the natives; four thought that the missionaries were losing their influence because of the bad example set by the whites who did not attend church and who showed their indifference to religion in other ways; four attributed the decrease in the influence of the missionaries to the counter attractions of liquor, dance halls, and theaters; two explained matters by saying that the "educated" natives, especially of the younger generation, were indifferent to religion; two thought that much could be accounted for by the presence of "formalism" in the mission churches; while two complained of the absence of love from all churches and of bad treatment of natives by Christian whites.

Some Bantu Grievances

In connection with these adverse comments upon the missionaries and their influence, the considered opinion of D. D. T. Jabavu is worthy of close attention, for he is an African author of several important books on a variety of native matters. In his chapter on Bantu Grievances in a recent book, "Western Civilization and the Natives of South Africa" (edited by I. Schapera; Routledge, 1934), Jabavu says: "In religious circles, too, the color obsession is not wanting. In combined social functions, the Nordic races fall far behind those of Southern Europe in sociability. Promotions to positions of responsibility due to our more advanced pastors are often withheld because 'they are not yet fit for responsibility'; and it is odd to see our elderly ministers with ripe experience serving as underlings to very young white ministers fresh from their theological college. We see no progress made to enable our men to qualify for this fitness, the determination of which is left to the judgment of their white brethren."

Broadly speaking, the missionaries have been, and still are, opposed to what are termed "repulsive" heathen customs and beliefs; and in this the missionaries have the general white public with them. To this extent, then, there is similarity rather than difference; but the efforts of the missionaries are also directed along another line, the replacement of faith in ancestral spirits by faith in Christ, and the general white public is doing practically nothing to give direct help in this task. For example, white farmers will ridicule native belief in magic in the field of agriculture, but few of them will take any real interest in the adoption of Christianity by their servants; yet the government and the general white public are compelled to give support to the missions, especially when the lives of missionaries are in danger in periods of unrest.

Criticism of this general tendency to condemn native customs and beliefs comes from students of functional anthropology, who insist that these matters should be most carefully studied before they are interfered with in any way, lest the results of such interference be far different from those anticipated. Missionaries have actively opposed the whole system of "bride price payments" and the general practice of polygamy, even to the extent of demanding that a native man should keep only one of his wives and send the others away; while the anthropologists point out that the "bride price" is really a public seal to a contract between the two families to which the bride and bridegroom belong, and very similar to the "dowry" so well known in some European countries. The "bride price" usually takes the form of a small herd of cattle.

As the natives of South Africa do believe in a Supreme Being they do not oppose and resent the teaching of the missionaries concerning God. What they resent is interference with the old social organization and the traditional practices and customs; hence many of the Christian natives bring into their new religion the lack of sincerity and the stress on formalism which characterized their old religion. At the same time, the missionaries have in a way become tribal officials who worship "the unknown god" on behalf of the tribe. In other words, the missionaries get quite a great deal of recognition from the heathen members of the tribe and even more recognition from the Christian members, with the result that the average missionary is an honored guest in the ordinary tribe.

Although many of the natives of South Africa are still heathens, there can be very few natives who are absolutely unfamiliar with the main teachings of Christianity and also, unfortunately, with the great difference between these and their general application in the daily life of the average white Christian. The natives realize only too well that Christian principles apply better among the Europeans themselves than they do between race and race, that Christianity as practiced by the whites does not help the weak of the land—the native peoples, and that missionary effort is tolerated by the whites in Africa so long as most of the money and the missionaries come from overseas.

White Churches and Missions

In fact, the dualism between the white churches in South Africa and the mission societies there is so glaringly apparent that it cannot be overlooked by even the most unobservant native. The white churches should practice what the mission societies preach; the necessary sympathy and mission workers and daily justice and mission funds

should be forthcoming locally if the natives are to be won for Christ. But that happy state of affairs will not be realized in the near future, and the mission societies will therefore continue to be dependent upon support from overseas for some time to come. Local support will never become adequate without supervision and control of missionary activity by the whites in Africa; and these will give neither the money for mission expenses nor the time for mission supervision until they are persuaded, not forced, to follow the give-and-take principle by giving a little more and taking a little less. It certainly seems futile to expect the whites to follow in their daily lives a philosophy which they do not whole-heartedly accept. Yet it might be objected that this is exactly what the ruling whites expect the ruled natives to do.

In their attempts to do this persuading the missionaries may be accused of "pussyfooting." In fact, they are being accused of that very practice. Witness the comments by natives quoted at the beginning of this paper. This matter calls for comment on the history of mission policy in South Africa. At one time a certain group of missionaries, those who believed in the "noble savage" and stressed the struggle for political rights, gained ascendancy over another group, those who believed in the motto of *ora et labora*, and sought to secure spiritual and material development rather than political and social status. This ascendancy of the one group over the other is the basis of much of the present unwillingness of the whites to "give" in matters affecting the natives. For this reason it might be argued that the missionary "victory" of those early days is the cause of missionary "defeat" today—if the missionaries are suffering defeat today, and that time alone can show whether "pussyfooting" to secure willing and friendly consideration of native claims will not prove more effective than direct attacks.

Even the worst enemies of the missionaries, past and present, will agree that, however great may be the mistakes which have occurred, the missionaries have made valuable scientific contributions to knowledge in the realms of ethnology and ethnography, and that, in spite of the apparently disruptive effects of missionary enterprise on native social organization, the work done by missionaries to foster and preserve native languages, reduced to written form by the missionaries, is today having an undoubted integrating effect upon native society quite unlike anything being done directly or indirectly by the general white public. And the impartial observer would go further and say that the missionaries are still serving essential needs of the natives in the field of religion itself. With this view the writer of this paper whole-heartedly agrees.

What Christ Has Done for My People

By BERNARD MOLABA,

*Bantu Presbyterian Theological Student at the South African
Native College, Fort Hare, South Africa*

IT IS not easy within the compass of a brief article to do justice to a wide subject like this—What Christ Has Done for My People—the Bantu of South Africa, and Africa's greatest need of Him. It is indeed an attempt to reduce a whole book to a short article. But as I am limited to this space I shall in passing only mention what Christ has already done, and I shall mention only those needs which are of paramount importance.

The state of affairs among the Bantu prior to the advent of Christianity is well known. True, the Bantu had religious ceremonies and observances, but these were accompanied by superstition and mystification, and were attempts to propitiate angry and fearful spirits. When Christianity with its cornerstone of love came, many of these mystical rites disappeared.

Three main things which have been definitely removed by Christ can be mentioned at the outset.

First, there were the intertribal wars, often accompanied by much bloodshed and misery. Christ has now united these tribes which were at variance one with the other, and although they retain their separate totemistic clans they nevertheless feel that they belong to a wider racial circle which includes all the different little circles, and that they are all one in spirit and purpose and need not destroy one another. The old destructive days have passed away.

Second, there were the tribal hatreds, spite, contempt, and disunion. All these destructive elements have vanished. There was a time when a member of an alien tribe was your rightful foe, but now we feel we are joined, not by those tangible bonds of blood and flesh, but by eternal and spiritual bonds of love and peace and good will and common purpose. We feel we are one in Christ.

Third, there were cruel and repugnant customs, like the slaying of twins, the sacrifice of children for the propitiation of angry spirits, and the smelling out of witches. Through Christ these have been removed, and where formerly was cruelty and bloodshed is now love, peace, and good will.

True it is that superstition still lingers in many a village, but this with the progress of Christian-

ity and of the scientific treatment of disease will completely disappear.

In a word, we can assuredly say that the Good News of the Man of Galilee is becoming effective among the Bantu. As He said, He came to preach, teach, heal and free.

The preaching of the Good News is being carried on every day and nearly everywhere among



BERNARD MOLABA

the Bantu. From the large cities to the remotest rural areas faithful worshippers of Christ gather to praise His Name for the salvation which is theirs. They are called to worship by tower bells in the cities, and in the villages by hand bells or an old ploughshare struck by a hammer. They listen eagerly to the message, and thank the missionaries who dared so much to bring Christianity to them. It is true that we still have heathens, but their numbers diminish with time. I am sure that even in old countries unbelievers are still found.

Teaching has likewise been making progress. Throughout South Africa, from the towns to the lonely rural places, you find mission schools; and here secular education is based upon a solid foun-

dation in Christ. Many heathens send their children to mission schools, and these children in most cases refuse to go back to the old life. Generally speaking every Bantu man realizes the benefits of education, and hence many children from heathen homes attend schools and ultimately become followers of Christ.

Within a short time education has made wonderful strides. Through missionary enterprise village schools have been founded, later institutes and finally colleges.

I am writing this article in the South African Native College, at Fort Hare, which has a marvelous history. Within the twenty-one years of its existence it has produced about sixty Bachelors of Art and two Bachelors of Science, apart from eighty fully qualified doctors who completed their courses overseas. No man who had not the Spirit of Christ could have convinced the government that a native youth, given the opportunity, could do any mental work which a European youth could do. We thank missionaries for dispelling by practical examples the idea of an inferior mentality in the native.

The writer remembers well the time he spent as a lad in the "cattle-posts." To have seen a European then was a topic for weeks, to have spoken to him was a boast unbearable by other fellows, and to have shaken hands with him was a great honor; but within such a short time, through Christ, we do not only speak with them and shake hands with them, but we have realized that black and white are brothers in Christ, and that there is a purpose for each here in South Africa.

We write the examinations in the same languages, and experience the same difficulties. All this has been done through Christ, in whom there is "neither Greek nor Jew, bond nor free."

Healing too is being fulfilled. Missionaries have established hospitals, such as Lovedale, St. Matthew's, Lemana, Fraser Memorial, Jean Furse, and others. These are doing wonderful work to relieve pain and suffering among the Bantu. For long the government has left this work in the hands of the missionaries, and it is only now that it is waking up to its responsibility and is providing clinics and hospitals. This has been wrought through the agitation of the Church.

Christ came also to set free those who were in bonds. Before He came among the Bantu, superstition was rife. This hindered progress in that men feared to make new ventures; it also hindered initiative because anything out of the ordinary and not traditional was viewed with fear and suspicion. But through Christ the Bantu are now breaking new and hitherto unknown ground. This

is shown in various aspects of their lives. In agriculture, education, literature, music and industry new ventures are being made. Some men say that the belief in witchcraft is still unshaken, but this is not entirely true. Young people now scorn and ridicule this absurd belief, and it is no doubt vanishing.

What Is Needed to Win Africa

In the first place, some Africans cry out that when the white man came to Africa he had the Bible and we had the land; now we have the Bible and he has the land. We are crammed in a small piece of ground, here to perish with our cattle, but one European owns twice as much land as a whole village. They say that Christianity is a drug to keep us silent and in hope of compensation in the future world, that Europeans preach what they do not practice, and that they say, "Do as I tell you and not as I do." These and many other complaints are voiced by discontented agitators, and, unless the Church wakes up definitely to face them, Christianity may lose even the ground it has.

The idea that the native must be treated differently from the European is wrong. What is good for the native is good for the European, and vice versa. Christ treated all men alike, and talked with the despised Samaritans. Our governments are called Christian. One reads, for instance, that the Union Government follows the lead of the Almighty in all that it does. Can the repressive legislation and color bars originate from God? These destructive measures are producing a bitter attitude in the minds of Africans. White preservation and domination seem to be the main policy of our government, and these measures are creating a new outlook in the minds of the Africans. This year, 1936, in South Africa a most un-Christian act, which deprives the Bantu of the rights of full citizenship, has been passed by a majority of 169 votes against 11. The Africans do not ask for social equality or indiscriminate mixture; in all matters purely social we would be as separate as fingers on the hand, yet in principle united and with one purpose in view—for Christ, for humanity, and for peace.

We see how memories of history are forgotten as far as white and white are concerned, but they are ever green as far as the native is concerned. Until the Spirit of the Master leads our legislators, Africa will not be won for Him. His was a method of love, of peace and of prayer, not of force, domination and punishment.

The second need is union among the churches. The African often wonders why, if we worship one God, we should have different methods. And, moreover, this denominational spirit is at times

un-Christian. It is accompanied by rivalry, hatred, spite and resentment. "Why," says an African, "these Christians are no better than ourselves; they preach love, but they hate each other like fighting dogs." We pray for the time when union among the churches will be achieved. At present the Church is a divided house, and we all know the fate of such a house.

One cannot ignore the effect of the Italo-Abyssinian war on the African mind. The war has created a new outlook in him. From the beginning of the war the Africans identified themselves with the Abyssinians. They prayed with

the Abyssinians, and prayed on their behalf. They watched the events and marked how the League of Nations kept on delaying and disagreeing in the application of sanctions which they had agreed to apply to an aggressor. They read about the slaughter of women and children including the sick in hospitals. No wonder some Africans said that it was a war between black and white.

Africans, even the most illiterate, in the remotest corners of the African colonies, discussed these matters; no doubt these things have created a new problem in seeking to win them to Christ.

More Africans on the Witness Stand

THE Editor of THE REVIEW sent to several missionaries a request for articles by natives to show their views of the greatest needs of Africa and the value of missionary work, and to give their own reactions to the Gospel. The answers were translated by the missionaries, and from them we select for this number those below. The missionaries who so kindly secured this very original material are: Dr. James Dexter Taylor, Superintendent of Transvaal and Inhambane Districts of the American Board Mission in South Africa; Rev. R. H. W. Shepherd, Lovedale Institution Church, of the Bantu Presbyterian Church of South Africa; Rev. R. S. Roseberry, Chairman, French West Africa Mission of the Christian and Missionary Alliance; Rev. John T. Tucker, Missao de Dondi, Angola. These testimonies come from members of the Theological and Biblical class at Dondi Institute, Dondi, Angola.

1. *How Christ has helped the Ovimbundu:* We recognize well that Christ has helped the Ovimbundu because in olden days our fathers knew God only as they recognized Him through the things He created, but they lacked the true knowledge of His power. Now, however, we recognize Him because the Lord Jesus has shown Him to us and has made us recognize by the Spirit all the good that God has done for us. Not only that, but He has raised us from the dust and shown us a true Way and has drawn together all the tribes of the Ovimbundu by His blood. Even though that union is not yet quite complete, still there is much love and we expect that it will abound among the black peoples.

2. *What we expect that Christ will do for us:* Now that we are already on the path of salvation, what is now lacking is love among all the races of the earth, so that white and black races may have one brotherhood. (John 15: 17.) And so if all races have love one for another, they will be able to cooperate in things of the heart, because our Leader, Jesus Christ, goes before us and we shall all follow Him together in faith and will enter with Him into glory. (John 14: 1.)

3. *What is lacking in Africa:* The Word of God is here, and there are some parts of the country which have believed, but they lack understanding of the Word of God and true faith in it. But

there are many districts where they have never yet heard the word of the Gospel. Workers are needed. If you travel over all of Africa you will find many countries where the people are like sheep without a shepherd. They need the help of the Word. The Umbundu Church is not strong enough yet; it is still a child.

ANTONIO CHICO NUNDA.

1. The Word of Christ has helped us in this way, that we are now no longer as we were before we believed. Of old we had no love for one another, no joy or peace, between the tribes toward the Coast and the Biheans upcountry. In those days we were always fighting, but when the missionaries brought us the word of Jesus there came love and peace, so that the tribes of the Ovimbundu became as one tribe, as we are today here in Dondi. There are students from Bailundo, from Camundongo, from Chissamba and Chilessso, from Chiyaka, from Galangue, from Hualondo Chilonda and other places, and we have all become brothers in Christ.

2. Our hope is this, that God may help us now to enthrone Christ supreme in our Umbundu tribe. And that we who have already recognized Christ as the Living One who gives life, may carry to our comrades His word of salvation and grace.

3. There now remains to be done this, that with

one heart we pray to God, that even though we Ovimbundu have not yet made great progress, we may yet be able to help together with our missionaries to plan a way in which all of Africa may be reached with the Gospel of Jesus and that we may say, Lord, I am Thy servant; wherever you send me, I will go.

JOAO BATISTA.

1. *How Christ has helped the Umbundu tribe:* We can say that, even though other tribes have reason to give thanks for the help that Christ has given them, our Umbundu tribe has greater reason for thankfulness.

a. Ever since ancient times we have been backward in everything; today because of Christ we have become able to come forward.

b. Even our chiefs in olden times did not have knowledge of the best; today we have begun to know the truth.

c. In olden times only the great and important people had joy and peace; today the Lord Jesus has brought joy to us all.

2. *What Christ can do for us in these days:* We pray this prayer, "Thy Kingdom come, Thy will be done in our country, in our hearts." We greatly desire that Christ may be made known, may be trusted, may be held in reverence and truly loved, and that we may no longer do our own wills.

3. *What yet remains to be done:*

a. That the missionaries and the Church should work together, helping one another with one heart and one mind.

b. We need love in order to spread abroad the Word of God to the many countries that lack the Gospel message.

ALBERTO CANHANGA CATEMA.

1. The Word of Christ has greatly helped the Ovimbundu for originally we lacked cooperation. Now Christ has brought us the word of love without stint. That love has bound us to Him and has taught us to help one another. Even those who belong to another tribe we see are our brethren.

2. We trust Christ that He will stir up amongst us Ovimbundu the desire to urge one another to go ahead and spread abroad His word among those who have never heard it. We trust that He will make us true workers for Him, helping, and being helped by, our teachers from the foreign country.

3. Here in Africa there is a lack of teachers from abroad, as many lands have not the Gospel. Here in Angola untouched tribes are: Esele, Nyemba, Kuanyama, Luimbi, Gonzelo, Chilenge, Humbi, Luseke and many others. Let us work while there is light.

RAUL KAMBISA MUKINDA.

1. In ancient days our forefathers knew indeed that there is a God, but they did not know what He was like. However, they named Him in all their big things. God's mercy is especially manifest in that He sent His own Son to bring us into His family. He has shown us God. He has delivered us freely.

2. Our great hope is that God will enthrone Christ here. We ourselves cannot do this, but our hope, set on God, is that Christ will reign supreme here. If He doesn't reign, we are as dead men. All true Christians look for Christ, that He will redeem His people from slavery. He alone is our hope.

3. The things lacking in Africa are many:

a. Those who have already believed should save others who are afar off and have not heard.

b. All, missionaries and believers here, should be of one heart and mind to push forward the Word.

c. We pray that God will send many more missionaries to work among us. Many lands are quite untouched. All should be brought into the fold of life; they are His sheep.

JOAO KAPUKA CHITENDE.

1. Christ has greatly helped our race. His salvation has come to us, hence the fear of death has been taken from us, even as He said, "He who believes on me shall not die any more." From ancient days the fear of death has been a nightmare to our Umbundu family; today that fear has gone. Christ has helped us too in that He has brought us the blessing of being able to read the Bible, and to write and to go ahead in things that help the body too. Our ancient chiefs, Katia-vala and Ekongo, saw nothing of these things; we, their children, see them because of Christ.

2. Our hope is that our family will awake and will go ahead like other races. We know that Christ will do this for us because He has begun it. Looking back on what He has done gives us confidence that He will continue to do it for us always.

3. The greatest need of our country is that the Word of God should be preached in all parts, for there are many who as yet have never heard it. Our prayer is that God will bless the churches in the foreign country so that none will even think of reducing the number of missionaries who come here, but rather increase their numbers so that they and we may work together. Africa needs badly many teachers of the Word, also doctors. The work is going forward rapidly now, but much remains to be done. We trust that God will put this thought into the hearts of the people in the foreign lands.

ISRAEL C. CASSOMA.

A Converted Priest in Venezuela*

Transformed by the Power of God

ELIECER FERNANDEZ was born and raised in the city of Cumana, the capital of the State of Sucre, on the northern coast of Venezuela. This city has good federal schools and boasts of society and night life, and is quite a manufacturing town, as well as a busy seaport. His parents were Roman Catholics by birth, but as is generally the case now in South America, neither went to church except on the great feast days. Being fairly well off financially, the parents sent Eliecer to the federal schools where he received a good education. He studied also the Bible and philosophy and was altar boy in the Roman Church.

When he was fourteen years old, the Bishop from Ciudad Bolivar visited Cumana and persuaded his parents to give Eliecer to the Church. Thus, in blind faith he put on the black robes and became a "familiar" of the Bishop of Ciudad Bolivar. For two and a half years he was chaplain of the Cathedral Choir, where his work was so meritorious that he was then sent to Caracas and placed in the seminary by the Archbishop. He soon became head of the students and at twenty-one years was ordained subdeacon. A year later the Nuncio (the Pope's personal representative) ordained him Deacon, and he showed such zeal that when only twenty-three the Archbishop secured special permission from the Pope to ordain him as a priest. (The rule of the Roman Church does not permit ordination to the priesthood until the age of twenty-five.)

At Caracas Fernandez won a scholarship in the Seminary at Rome, but he refused to go, because he could see no good resulting to other priests who had gone. His next office was that of Secretary of the "Curia Arzobispal" (the Tribunal of the Church) which deals with the personal character and reputation of the priests in all Venezuela, and thus he came to know personally all the priests of Rome in that country. He built the Church of Santa Rosa in Caracas and a chapel, "Capilla del Carmen," and as a result was given a special two years' course of lectures by the Archbishop and Nuncio, entirely devoted to opposition to Protestantism. The zealous priest began a vigorous ministry against the Protestants, going first to Puerto Piritu, where he held conferences and built a chapel. Next in Miranda he founded a new parish and was made Vicar of Ocumare del Tuy where he finished the church building and preached with such zeal that the Brethren missionaries from Caracas had to leave the town. The next year he was again called to Caracas and

made director of the Sucre College and chaplain of the town of Los Dos Caminos. He also held conferences for the purpose of denouncing the Protestants, edited two papers and a "Parish Sheet," all dedicated to the destruction of the work of the Gospel in Venezuela.

Contending Against "Heretics"

On the island of Margarita, just off the northern coast of Venezuela, Mr. and Mrs. Van V. Eddings, the first resident Protestant missionaries, had laid the foundations and made plans for a chapel. In Puerto Fermin, a small fishing town on the coast, this Gospel chapel had been built by the native believers themselves, a native worker was in charge and the work was spreading throughout the island. To this island came the young priest Fernandez, then twenty-seven years old. Evidently news of the Gospel work being done had reached the ears of the bishops of Venezuela, for, after a conference at the capital, they made inquiry of Fernandez concerning the spread of Protestantism on the island. As a result of his report they purchased for him, at the cost of some \$720, the title of "Special Missionary of the Holy See of Rome in Margarita against Protestantism." This title gave him the privilege of speaking in any church on Margarita at any time and the priest made use of it zealously, holding special services every night in different towns, warning against the deadly heresy of Protestantism. Fernandez fired the people with such hatred against the heretics, that the Gospel services had to be held unannounced behind closed doors. With some one hundred and fifty followers, he attacked the home of one of the believers during a service, pelting the house with mud and stones. Being urged to more drastic steps by letters from his bishop, he decided to do away with everything Protestant in Margarita. He had the Christians put in jail, forced them to work on the roads, carry his organ, bells, etc., including the images, as he went from place to place; taught the children to insult them and kept his followers watching their every little act in order to find some cause for an attack.

Before the Protestants built their chapel in Puerto Fermin, the Roman priests had scarcely come to the town, but now Fernandez began to build a church there near the Gospel Chapel. Priest Vasquez, vicar of the island and priest of "The Virgin of the Valley of the Holy Spirit" (probably the best paying position in Venezuela) was made treasurer of the enterprise. One week the priest sent to the treasurer for money to pay the men but the vicar claimed he had no money

* An article sent by a correspondent in Carupano.

left in the treasury. Fernandez knew this could not be true, so gave each workman an order on the vicar for the amount due him. These orders were not honored and after much correspondence between the priests and the bishop, the matter was dropped, Fernandez deciding that it was simply a personal grudge of the vicar. After the receipt of another letter from the bishop telling Fernandez that it was "now time to do away with Protestantism on Margarita," the priest made plans to carry out his instructions literally if possible. Consequently, on the fourth of July, 1921, aided by a company of people who had come from the adjoining country to hear more about the errors of the Gospel, he literally wrecked the little Gospel chapel, with clubs, picks, bars, etc., then set fire to it, using every hymn book and Bible on the place. The little company of Christians fled to the hills where they spent the night. The next morning when Fernandez went to view the wreckage he found a woman with the large pulpit Bible which had escaped the flames because of its heavy covers. She was just starting to burn it, but he stopped her, saying that he wished to keep it as a remembrance of the occasion, and took it home, carelessly throwing it on the table where he kept his writing materials.

Much to the surprise and chagrin of the young fanatic, about ten o'clock that morning special police came down from Asuncion to take him to jail. The people protested and would have mobbed the police for taking the "padrecito" to jail, but Fernandez quieted them with a word and accompanied by eight men who volunteered to share his bonds started on the long, hot walk to Asuncion. When they were quartered in the jail, Fernandez realized that his stay might be prolonged so sent for the books on his table with the paper and ink. When the books came, with them was the pulpit Bible from the little Gospel chapel. He threw it into the corner and there it lay for two days. He called two lawyers to work on his case, but had no funds to pay them, so sent them to the Vicar Vasquez, who again refused him any funds. That afternoon, Fernandez sighted the Bible and began out of curiosity to read it. Inside was a tract with a list of Roman customs and practices, opposite each the Bible reference refuting it. After reading and studying these for a few hours, he again threw the Bible down, but was rather frightened, for he now had his first doubts of the infallibility of his Church. The lawyers returned with the report that the vicar had again refused to help him but that the people of Fernandez' parish had paid the \$120 necessary to start his defense. This did not make the priest feel any too grateful towards Rome. In this frame of mind he again read the Bible, this time about the conversion of Saul of Tarsus. Such was the effect upon his mind that

he immediately called together the eight men who were his voluntary fellow-prisoners and swore before them that when he got out of jail he would leave the Church of Rome, because she had failed to support him at this time. The remainder of his six weeks in jail were spent in reading the Bible to the other men and writing twelve articles against the infallibility of the pope and other Roman doctrines.

When taken ill, he was allowed to rent a house in the town and stay there under guard. His father came from Cumana to care for him and he received many visitors, but absolutely refused to see any priest or bishop. The bishop who had written him urging that the Protestants on the island be done away with, came to see him, but in spite of his father's pleas, the priest refused to see him. Soon after this he was at liberty and accepted an invitation to spend a few weeks in a private home near Carupano, on the mainland. One year before the burning of the chapel on Margarita, the Orinoco River Mission had been established, with headquarters in Carupano. Fernandez was expecting to rest while in San Jose and to consider the steps necessary for leaving the priesthood. He was urged to serve the people as priest and did so, though he continued reading the Bible and renounced all his titles. He visited his parents, informing them that he was going to take off his robes and three times visited Rev. Van V. Eddings, Director of the Orinoco River Mission, at Carupano. One afternoon Mr. Fernandez walked out of his house without his robes. Soon this was known all over the country. After this he visited the mission at Carupano more frequently, even testifying in the Protestant pulpit that he had left the Church of Rome because of its corruptness and was looking for the Way of salvation. God was speaking to him but the priest was not yet truly converted.

Excommunicated

Then followed a year of unrest, sorrow and sinful living. Upon refusing to return to the priesthood, he was excommunicated from the Church of Rome and banished from the State of Sucre for one year. He went to a distant town, rented a little house, furnished with three empty boxes, a native hammock and a Bible. He began to practice law, living meanwhile illegally with a young girl whom he could not marry because of the law forbidding a priest to marry. The girl died there and soon afterward Fernandez was allowed to return home where he stayed for some months. Accepting an opportunity to go to Trinidad, he found employment in a department store, living meanwhile a very worldly life. Some months later he was legally married to the sister-in-law of one of the partners of the firm, a well educated woman

of much finer type than most Venezuelan women, whose father is an Englishman and mother a Venezuelan. The young couple became constant readers of the Bible and soon gave evidence of changed lives.

Later Mr. Eddings received a letter from Mr. Fernandez, stating that he was assured of the truth of the Gospel and wanted to return to those whom he once persecuted and reviled, in order that he might preach the truth to them. Of his own accord the expriest had given up drink, smoking, theater-going and spent all his spare time studying the Word of God. Broken by God's love, they were truly saved by His grace, through faith in Jesus Christ. For months they studied diligently and through every testing time, proved their real change of life and heart.

Finally, without any promise of support or help, giving up a good position, leaving friends and relatives, Mr. and Mrs. Fernandez went to Carupano, to take up more definite study in order to be prepared for Christian service. They are living in part of the mission home at Carupano, helping in the daily work of the mission, and proving to all their changed hearts and lives. Mr. Fernandez took charge of the day school and is making good progress with his young pupils, who otherwise would have no opportunity for education.

The people of the town soon knew that Mr. Fernandez was there at the mission and the next evening the chapel was crowded and the doorways packed with people. The midweek services were also well attended. He spoke to a respectful audience and told in very simple language the story of how God had touched his heart and of his determination to follow Christ.

The following week he spoke of the evil prevailing in society. He told how some of the "best" people of Carupano used to come to him in the confessional, invited him to their banquets, and considered him almost a demigod, while all the time his priestly robes covered a multitude of sins. Now that he had taken off the gown, and with it had discarded the old life of hypocrisy, lying, evil deeds, many of those same people were calling him *sin verguenza* (without shame), almost the worst name that can be applied in Spanish. Some

of those listening went to the "society" with a report that he had insulted them and had told what they had confessed to him while a priest. The City Council took up the question and some wanted to arrest him but the Lord raised up two friends, lawyers, who told the Council that they did not believe he had told anything personal. Finally a committee went to the capital of the state and tried to influence the governor with the help of the bishop. The governor would not listen to them. Almighty God intervened in answer to prayer, or Satan would have caused serious trouble.

In due time both Mr. and Mrs. Fernandez were baptized. He began to preach in some of the small towns around Carupano. One night he spoke in Playa Grande and some of the more fanatical men formed a committee and came to Carupano, lodging a formal complaint against Fernandez. This resulted in two opportunities to give the Gospel to those in high places. Mr. Fernandez demanded that his accusers meet him face to face and again he was cleared of guilt and gave a powerful testimony. He knew the law better than those who were against him, and parted company with them having made friends.

Mr. Fernandez had continued his studies and is a very energetic Christian, able to enthuse Christians to greater efforts for the Master. He has given many proofs of his desire to do the Lord's will and has been used for the spread of the Kingdom. In September, 1927, they went to Piritu, in the State of Anzoategui, for a month's vacation. While there he held several services, in one of them there were 42 of his relatives present. Upon their return they were stationed at Margarita, on the Gulf of Cariaco, to take up the work and build up a church.

Dangers lurk on every side, ready to attack this fearless follower of our Lord and Saviour Jesus Christ. This man is a challenge to every praying Christian. We must surround him and his faithful wife with a wall of prayer that nothing and no one may hinder his public testimony and ministry when the time is ripe for him to go forth with the blessed Gospel of our Lord and Saviour Jesus Christ, throughout Venezuela, where he once helped to keep the people blinded and ignorant.

AN AFRICAN MESSAGE TO AMERICAN YOUTH

An African woman in the Congo-Belge sent this message to the youth of America:

"Tell the young people of America that they came in the past and awakened our sleeping souls. Tell them we have peace but we also have unrest — unrest because multitudes of our people are lost. Tell the young people of America to come, not cringing and hopeless. Tell them to come without clouds in their eyes. Tell them to come looking at the light that is on the face of Jesus Christ and knowing how to laugh at impossibilities in His name."—*Dawn*.

Islam and Christianity in Africa Today

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SOUTH AFRICA is the land of an established Christian Church; Central Africa of an indigenous church won from paganism; North Africa has well been called the "land of the vanished church." Here is where Islam devastated the heritage of Christ and swept like a sirocco blast from the Nile to the Atlantic, wiping out churches—whose memory lingers in the names of Augustine, Cyprian and Tertullian.

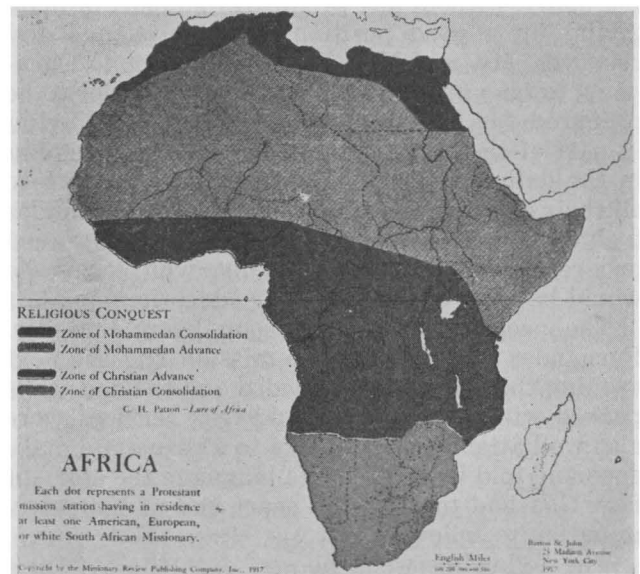
Our Saviour found refuge in Egypt in his early childhood, and at the last an African from Cyrene bore His cross to Golgotha. But the work of the early Church is now only a memory. That Church disappeared for three reasons: The Scriptures were never given to the great Berber nation in their own tongue; 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; at last the Moslem invasion of the seventh century destroyed it. The Coptic Church of Egypt which gave the people the Bible survives to this day. For twelve long centuries three religions have struggled for the mastery in the Dark Continent. Three types of culture have striven for its inhabitants.

The great Sudan is an example. Islam, Christianity, and Paganism, and three races—the Egypto-Arabian, the Sudanese, and the British—here have to live in harmony. Addressing a meeting of Arab notables in Omdurman at a tea-party in the American Mission garden in 1926, I quoted Al Mutannabi's well-known lines:

I am known to the night and the wind and the steed,
To the sword and the guest, to the paper and reed,

and added that these lines summarize the recent history of the Sudan: the night of pagan ignorance, the coming of the swift cavalry of the Arabian conquerors, the fire and sword of the Mahdi and his Khalifa, and finally the British "guests" with their new administration. Khartum offers, as many another center in Africa, the contrast of two religions, that of the mosque and of the church, of the Crescent and of the Cross, the standards of the prophet of Mecca and of our Saviour Jesus Christ. The city has two calendars,

one dating from 622 A. D. and one from the birth of our Saviour. Outside of Khartum, in the vast Sudan, Islam still seems to be chiefly a veneer, and the Negro blood carries with it a characteristic jovial friendship and responsiveness to approach;



THE RELIGIOUS ADVANCE IN AFRICA

North Africa—Moslem Consolidation; North Central—Moslem Advance; South Central—Christian Advance; South Africa—Christian Consolidation. Dots represent Protestant missionary residences.

but in Khartum and Omdurman Islam is stiffening and deepening its grip on the people.

What is true of Northern Africa is, alas, true also south of the Sahara. Islam is everywhere active. In Dahomey, on the West Coast, there are no less than one hundred and fifty-four Koran schools, and Islam is rapidly winning its way and strengthening its grip. In Ethiopia the Gallas and some other tribes have become Moslem and the inferior strata of the population seem more and more ready to adopt the cult of the prophet. Concerning the province of Jimma Abagifar in Southern Ethiopia, Dr. T. A. Lambie wrote a few years ago: "I saw something there that I never heard of, namely, the Mohammedans sending out actual mission colonies to the heathen Gallas."

The conquest of Ethiopia by Italy has worked ill for the cause of Christian missions, for the new

rulers have given special legal privileges to Islam everywhere. Arabic has been declared the official language in Harar Province and schools and mosques are being built in the chief centers, and special treaty rights given.

From Zanzibar, on the East Coast, the missionaries report a revival of active Moslem propaganda, enforced by many newcomers from Cairo



AFRICANS READING THE MOSLEM OUTLOOK

who are trying to rouse the somewhat lethargic Mohammedans of Zanzibar into greater activity. In Liberia, on the West, the Government reports that the Mohammedan Negroes are steadily penetrating into the hinterland. They cut down the forests and take possession little by little, driving the forest dwellers toward the interior. But especially in the vast Anglo-Egyptian and the French Sudan, in Northern Nigeria and in West Africa, Islam is the great problem.

We must turn to statistics to realize the seriousness of the situation. A recent study made by Monsieur A. Corman for the *Bulletin de l'Union Missionnaire du Clergé Belge* (July, 1936) gives the total Moslem population of all Africa as fifty-three millions, of which twenty-three millions belong to the Bantu races of what is generally considered pagan Africa. That is, 34% of the total population of Africa is Mohammedan. In French West Africa alone, according to recent reports (June, 1936), there are 7,583 Koran schools with 59,378 pupils. On the Gold Coast the Ahmadiyya movement supported by Indian Moslems is alarmingly active. A remarkable letter appeared in *The Sunrise* (August, 1936) written by a group of new converts from Ashanti:

We the undermentioned members of the Ahmadiyya community of Kumasi (Ashanti) do faithfully promise and declare on our own accord that the great message brought to us at Kumasi today from our Master, Hazrat Khalifatulmasih in India, through his accredited representative Alhaj Maulvi Nazir Ahmad, has been accepted

wholeheartedly by us. In compliance with this Declaration we solemnly sacrifice all our properties, real and personal, of whatever nature, even to the last penny in the cause of Ahmadiyyat. We further offer all our earthly connections, i. e., our dear wives, parents, children, male and female, our body and its life-blood, our honor and above all our very souls, in the same holy cause.

From Southern Nigeria the Rev. L. C. Hickin writes (March, 1935):

It comes as a real shock to hear that after eighty years of missionary effort Islam is still making headway in the south. It is to a certain extent accounted for by the activity of the Ahmadiyya movement. They have copied our institutions and adopted much of our terminology.

The central mosque as Lagos is known as the "Cathedral" mosque (an indication of the way in which the building of our Cathedral has struck the African imagination); it has a choir and "choir practices" take place on certain nights of the week just as at the Cathedral. A good example of this imitation of our methods is furnished by the following notice taken from the *Nigerian Daily Times* of November 3, 1934:

"In commemoration of the Lailatul-Israi-wal-Miraj, the Zumratul-Islamiyyah will hold a watchnight service at the Wasinmi Mosque tomorrow, Sunday, when Brother Abdul Ganiyi Lawal will deliver a lecture on the occasion, under the chairmanship of Mr. Alimi Baruwa, supported by notable Muslim savants and gentlemen. In continuation of the celebration, the Society will hold Revival Meetings . . . and The Clarion-Call of Islam will be the subject of the lecture at each centre."

According to Dr. Julius Richter, Islam is penetrating with blighting influence through Tanganyika into the heart of Africa. Two millions of the population are already nominally Moslems, "they represent an advancing host intent on occupying all the main roads and the main areas of the Territory."

North Africa is now a highway to the Sudan and motor traffic crosses the Sahara. The Niger valley, like that of the Nile and of the Shari, is already an open road for the advance of Islam. Only in Uganda and in Nyasaland are there effective barriers for the continued spread of Islam in central Africa. There native Christian schools have blocked its penetration.

The actual statistical situation can be studied in the accompanying table. But it is more important to arouse the Church to the dynamic situation. There are three factors that require emphasis:

I. *Islam has a carefully prepared program for the religious education of all Africa that has never been investigated by a Phelps-Stokes Commission.* At the important Le Zoute Conference only Pagan Africa had the right of way on the program. In the popular mission study of Negro-Africa the textbooks generally ignore this factor. Yet to one who visits Khartum, Omdurman, Kano, Timbuctu, Capetown, or Johannesburg, it is clear as the day that Islam is on trek into the Bantu-speaking world. The Arabic-speaking area of the

continent is expanding from the northeast toward the southwest. One is startled to learn that the base of this movement includes *twelve countries where over ninety per cent of the population is Moslem*: Morocco, Tunisia, Rio de Oro, Egypt, Libya, Tripoli, Mauritania, Zanzibar and British, French and Italian Somaliland. In these lands Islamic culture is dominant. Islamic ideals inspire youth. The Koran has its way in primary education. *In seven other countries fifty per cent of the people are Moslem*, namely, Algeria, Senegal, Guinea, the Niger province, Northern Nigeria, the Chad-district and Eritrea; while four countries count over thirty-three per cent Moslem. The total Christian population of Africa both Catholic and Protestant including Europeans, is not over eleven million.* From these statistics one can see that Moslem religious education, which begins with early childhood, has numerical advantage over the mission school.

II. *The Arabic alphabet and language are still the vehicles of Islam in Africa.* Louis Massignon of the College de France points out that the so-called close connection between "arabization and islamization" is a false inference. The centers of propaganda today in the world of Islam are in non-Arabic-speaking lands. The Arab world is not exclusively Moslem, nor is the Moslem world specifically Arabic. Nevertheless, he admits that in Africa, Arab influence is predominantly Moslem. And Cairo remains the center of this religious propaganda. A letter just received states that "eight of the best Arabic books published last year were biographies of Mohammed and that the broadcasting station of Cairo gives Koran selections twice a day and thrice on Sunday. Two thousand nominal Christians embraced Islam last year." The Moslem press was never more active and virulent toward Christianity in spite of its own dissensions and disputes.

Tourists in Cairo seldom wander to what may be called "Paternoster Row," the booksellers' quarters. Here, near the Azhar University, piled high, you may see huge parcels of Arabic books addressed to Kordofan, Timbuctu, Capetown, Zanzibar, Sierra Leone, Mombasa, Madagascar. *Islam pours out literature and extends the area of Arabic-literates every year!*

While at Zomba in Nyasaland, in 1925, I walked some miles through the jungle to a Moslem village where I was expected to make an address through a Christian interpreter who spoke Yao. On arrival, the courtyard before the mosque was crowded. I received a warm welcome, but never used my Christian interpreter. The Imam and his son had been to Mecca, spoke perfect Arabic, and interpreted for me into Yao. *Islamic civilization*

always includes the Arabic speech and letters, which are spreading today in Africa. In Capetown the Arabic character is used to print a Dutch (Afrikaans) commentary on the Koran!

Islam's Advantages

III. *Islam has advantages because it offers the African entrance into an exclusive cosmopolitan brotherhood.*

The cosmopolitan character of the Islamic brotherhood in Africa is emphasized by the use of the same character in writing and the same speech in prayer and public worship. The wooden slates in the hands of children at Fez, Timbuctu, Mponda, Zanzibar, Lagos, and Capetown, have the same copy and the same script: "*Bismillahi-ar-rahman-ar-rahim.*"

Religious pride is the strength of Islam in Africa, while racial pride is the peculiar weakness of Christianity in Africa. On these two statements one could hang all the chapters of recent religious unrest in the Dark Continent.

The Mohammedan who witnesses for Islam has certain apparent advantages over the messenger of the Cross. He is in most cases a native of Africa and understands the language and habits of its peoples. The ethnical gulf is not wide; and the ethical gulf not deep. A government official in Nigeria points out how the social ideals of Islam help in winning native races to the acceptance of this new faith:

Polygamy has always been a rock, the wrecking rock, in the path of Christianity's advance amongst the native races in Africa. The pagans are polygamous, the Mohammedans are polygamous, everybody accepts polygamy, endorses polygamy, practices polygamy—everybody, that is, except the Christians.

There are certain respects, indeed, in which Islam is a far better creed than Animism. Those who embrace its teaching make one great bound forward and upward from idolatry and its dark degradation into the light of Islamic theism. In some parts of Africa Islam has suppressed cannibalism and human sacrifice; it has removed some of the coarser features of priestcraft and witchcraft. It has professed to enforce abstinence from strong drink and has generally succeeded. It has taught the sinfulness of gambling. It has inculcated the three positive duties of formal prayer, fasting, and almsgiving.

But on the negative side it produces a religious pride and arrogance that is characteristic of this faith everywhere. It has tolerated and encouraged human slavery and worst of all by its theory and practice it has degraded womanhood. It also gives a distorted view of Jesus and of Christianity. There is no hope for Africa in Islam; which is always a barrier and not a stepping stone to the Gospel message.

* For detail see Zwemer's *Across the World of Islam*, pp. 188, 189.

But today Christianity is gaining strength in every part of Africa. Islam is losing its former prestige and power; it no longer has the support of Colonial governments it once had. Moreover Islam only spreads but Christianity penetrates. It creates new life and a new literature.

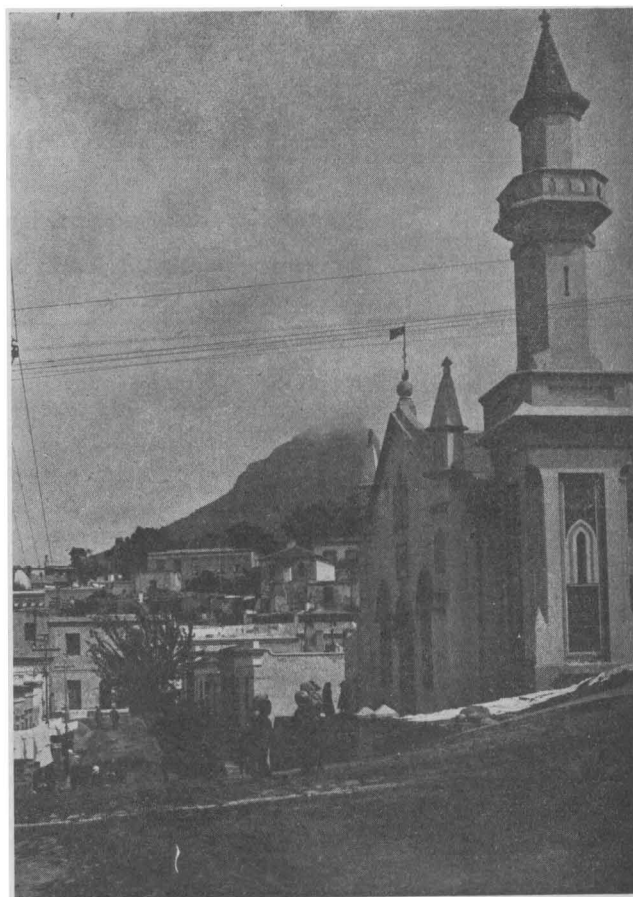
The question is how can we develop a strong Christian church on the border-marches of Islam? Such a Church, indigenous to the soil, independent in its soul and awake to the call for immediate evangelism, would be irresistible. The Christian Church of African birth already numbers nearly four million and has peculiar qualities adapted to this great task. What it needs is leadership. This is especially true of the Coptic Christians. Among the special endowments of the Negro race are a lively sense of God's personality and the objective character of His manifestations; strong emotional experience; musical talent and the expression of religion in song; social capacity and sympathy; and an appreciation of authority.

If the Christian Church in Africa could be aroused to use these gifts in its present opportunity; be healed of its needless divisions (e. g., in South Africa); present a united front and proclaim a living Saviour, she would carry victory everywhere. Already ninety per cent of the educational program for Africa south of the Sahara is in missionary hands. Every school produces new readers; and they are all taught to read in their own tongues the Book which is "as a hammer and as a fire" to break down superstition and kindle the flame of a new and purer life. The missionaries in Africa, and not Moslem dervishes, are laying the foundations of a literary education for the Negro races. In the schools of the Protestant missions in Africa there are nearly a million pupils — Christian, Pagan, Moslem children.

We must bring this glory and honor of all Africa into the New Jerusalem — the City of God.

Islam in Africa*

Country	Total Population	Moslems	Percent-age
Algeria	6,063,496	5,174,872	82
Tunisia	2,159,708	1,932,184	93
Morocco	4,750,000	4,607,500	97
Rio de Oro	50,000	50,000	100
Egypt	14,186,898	11,658,148	91
Anglo-Egyptian Sudan .	6,469,041	2,800,000	40
Tripoli	569,093	553,081	91
Barqa	255,000	252,450	99
Senussi Emirat	20,000	20,000	100
Mauritania	261,000	254,000	99
Senegal	1,318,287	915,000	68
French Sudan	2,737,119	684,280	25



A MOSLEM MOSQUE IN CAPETOWN

Country	Total Population	Moslems	Percent-age
French Guinea	2,095,988	1,600,000	70
Ivory Coast	1,724,545	189,699	11
Dahomey	979,609	70,000	7
Haute Volta	3,018,191	444,000	15
French Nigeria	1,220,000	952,000	78
Liberia	1,700,000	200,000	11
Gold Coast	1,500,000	75,000	5
Togo	1,032,000	30,000	3
North Nigeria	9,000,000	5,855,000	64
South Nigeria	7,858,689	1,940,000	25
Camerun	2,530,000	500,000	25
Oubangi-Chari	606,644	25,000	5
Chad	1,271,371	920,000	72
Nyasaland	1,218,238	160,000	10
Union of South Africa .	5,973,394	45,842	1
Mozambique	3,120,000	60,000	2
Madagascar	3,545,575	669,200	18
Reunion Island	173,000	3,000	2
Mauritius	385,000	44,955	11
Zanzibar	199,462	199,462	100
Tanganyika	4,000,000	400,000	10
Uganda	3,318,271	600,000	20
Kenya	2,500,000	1,000,000	40
Italian Somaliland	350,000	350,000	100
British Somaliland	300,000	300,000	100
French Somaliland	210,000	210,000	100
Eritrea	406,000	261,000	64
Abyssinia	8,000,000	3,000,000	37
	106,075,574	49,005,673	45

* The following statistical summary is based on the best available sources. Especially the Statesman's Year-Book and the "Annuaire du Monde Musulman" by Louis Massignon, 1925 (Ernest Leroux, Paris). The natural increase of the population during the past ten years would make the total for all Africa over fifty-two millions.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

AUTUMN GLEANINGS

A tiny methods suggestion will often set your mind to working to better purpose than a well rounded plan could do. Glance through these gleanings from many sources and find something which meets your mission group's needs:

List the new people in the autumn congregation. Invite them to your home for a "hobby party." After each tells what her pet avocation is, state that you have a friend whose hobby is missions and that you have asked her to speak on the theme for a few minutes. Then reap a little harvest of members for a missionary organization. One worker who tried this organized a young woman's missionary society at the close.

A unique birthday celebration is furnished by having each member of the missionary society bring in a new member on her own birthday. As a wind-up, hold a birthday festival at which such old members bring their new recruits and sit with them during an appropriate celebration.

Don't allow offices to become hereditary. The speaker thus admonishing told of a missionary society in which an annual function was held wherein each officer had a candle lighted for every one of her years of incumbency. One officer proudly stood in the glow of 35 candles! There was nothing in this organization for the younger members to do. Death finally removed the president, but nothing could remove the others! "Lord, teach us to resign!"

The late Mrs. Katherine Cronk said she had learned not to pray for more strength but for the ability to put 10 other people to work.

For a July meeting hold a train party for those who did not go away for a vacation. Arrange chairs with an aisle through the middle as in a railroad coach. Have missionary questions written on baggage or wrap checks. A fruit boy goes through the train, also a newsboy handling missionary magazines and other literature. Impersonators of missionaries sit as passengers and engage in ani-

mated conversation about their experiences on the field. Upon leaving the train at Vacationland, strips of items to be guessed are tacked on trees and shrubs, those guessing the greatest number aright being privileged to sit in the Pullman section on the way back. A variety of other features may be added.

During the social period of a meeting, use African sayings as proverbs (see "Congo Crosses" for suitable quotations), shaking them out of a round box.

Have we any superstitions like those benighted Africans? Ask your audience and hear their bombardment—black cats, Friday, the thirteenth of the month, throwing salt in the fire after a "spill," seeing the new moon over the right shoulder, sitting 13 at table, etc., etc.

Ask your librarian to let you consult the *National Geographic Magazine* for June and July, 1935, when preparing this year's foreign programs. The numbers are full of maps and pictures of Africa.

Play the game of Who's Who, using the names of Livingstone, Schweitzer, etc., as found in current study books. "Where's Where" may utilize geographical queries as, for instance, where is the only piece of African land not held under a protectorate? (Liberia.) "What's What" may deal with a 1936 model of something. A man and a woman may give a skit in which the former says he is "not interested in missions." She may reply ruling out of his life all that comes from Africa, as material or finished product—and he thus loses his toothbrush, the piano keys, his auto which cannot run without rubber tires, his ring which contains both gold and a diamond, his much-loved breakfast cocoa and a hundred other items. This is sure to affect the future missionary outlook. "How's How" may deal with material on page 89 in "How to Use" (booklet giving teaching points for "Congo Crosses")—how would you travel? etc.

"The Finding-Out Box," by Katherine Cronk, while written especially for children, will give valuable material for the suggested skit.

Have a Newspaper Party, distributing newspapers to the members and

asking them to pick out all that pertains to Africa—jewelry, automobile tires, dyes, ivory toilet articles and innumerable other items.

Hold a combination home and foreign meeting in which you consider "Africa in Africa and in America," showing how if you take "me" out of "America for Christ" you have "Africa for Christ" left.

Sell "A Cure for the Blues" in pill or powder boxes, pricing them at \$1.00 each and vending the wares either among extension members (shut-ins for various reasons) or at a public meeting. If the latter, have boxes opened simultaneously, but for the former advise that they be not opened until an attack comes on. Sample powder: "When you find yourself getting blue, something for somebody else go do." In the open meeting, the leader announces after the opening, "Now you are all cured of your 'blues.' Here is a project list to choose your work from." One organization netted \$24.00 this way and doubtless harvested a goodly amount of fresh endeavor besides.

(All the foregoing suggestions were taken from methods talks by Mrs. H. M. Le Sourd at the Lakeside, Ohio, conference of Methodist Episcopal foreign mission women of the Cincinnati district.)

The Men's Council of the Mondamin Christian church, Des Moines, Iowa, is now three years old and has a membership of 60 men. It is divided into three sections, each of which holds a chapter meeting monthly. These men cooperate with the Women's Council in sponsoring an annual school of missions. The men support home mission projects and have a budget for general missions. A similar Men's Council exists in the Osceola Christian church at Osceola, Iowa. It holds monthly missionary meetings and supports its definite piece of work on a mission field. It was organized less than a year ago and has 20 members. Thus are "the brethren" invading some of the last territory formerly allocated to women!

"Sphinx" is the new game being featured this year by northern Baptists to combine missionary information and interest with entertainment around the fireside, for Sunday afternoons at home, for Sunday school

classes, young people's groups, schools of missions, church socials, men's classes, women's circles—yes, and pastors' conferences! Someone chosen as the Reader first reads aloud very slowly a list of 52 questions so that all others—known as Listeners—will know beforehand what they are expected to remember. Next the Reader gives a booklet, "Developing Africa's Riches in Christ" clearly and deliberately, this requiring 21 minutes. Sheets of the questions are then distributed among the Listeners and they fill out all the answers they can in 10 minutes, each working independently. On the check-up, each one making 50 points is counted a Good Listener. A score ranging from 50 to 75 points is marked "A Very Good Listener." Over 75 points is counted "An Exceptional Listener." Figures in parentheses after each question indicate the number of points to be awarded for correct answers. The questions cover the continent, the region in which Baptists are working, the specific missions, evangelism, education, medical work, personnel and general information. Booklet, question and answer sheets may be obtained from The Woman's American Baptist Foreign Mission Society or the American Baptist Foreign Mission Society, 152 Madison Ave., New York City, for 5 cents to cover mailing.

Lesson outlines on "Consider Africa," as taught by their author at a Leadership Training Class at the Winona Summer School of Missions may be obtained from Mrs. Garret Hondelink, 417 Alexander St., Rochester, N. Y. Price, 10 cents plus 6 cents for postage. These outlines cover appropriate Scripture, clear analyses of the text, devices such as "check tests," "opinion tests," "true and false tests," etc., and assignments such as: Who has gained the most from Africo-Western relations—the black or the white man? Prove your point.

Do the happiness and well being of Africa mean anything to the rest of the world?

What can we do to help solve the industrial problem in Africa?

What effect if any will our dealings with Africa have on the attitude of Asia toward Christianity?

Is education a blessing or a curse to the African.

What kind of education does he need?

AN ADVENTURE IN HORTICULTURE

A "Friendship Tree" was planted last spring on the parish house lawn at the Baptist church in Granville, Ohio, this being the climax of a year's mission study by the juniors of the Sunday school. A bag of dirt was

brought from the lawn of each home represented among the 25 children and five teachers, to these being added soil contributions from Sugar Loaf—a prominent hill often used in ceremonials and local gatherings, from several of the Denison University fraternity houses and from the grade school attended by the children. There were further imbedded with the roots a clam shell from Rhode Island, bits of granite from Massachusetts, a Texas centenary stamp, shell money and a stamp from the Belgian Congo, Africa, a bit of writing from India, a letter from Burma, stones from East and West China and tiny pieces of pottery from Mexico. Then the planting was consummated. Though others will call it a forsythia bush, the children will always refer to it as "Our World Friendship Tree."

MRS. HELEN LEACH,
Junior Superintendent.

A PLAN FOR INTER-MEDIATES

A group of intermediate girls have been studying world fellowship indirectly. Meeting twice a month they prepare handwork for the primary classes, have demonstration lessons of methods in primary teaching and do individual research work in world fellowship. The latter consists of projects, individually and as a group. During vacation Bible school a map of our missionary fields was placed on the bulletin board with "The Hope of the World" mounted above it. As the girls told stories of the various fields they placed representative pictures around the map. It now stands to keep the children interested in the world children they met in the stories.

A Chinese party was the largest group project. The invitations were written on a piece of paper folded and cut to represent a Chinese tea cup. The outside cover was decorated with Chinese characters and the inside contained the invitation in jingle form. The girls were as-

signed their responsibilities and spent several weeks in study for their parts. Two girls in costume met the guests as they arrived: two others told stories to show customs of the land and the help Christianity has brought to them: a demonstration Chinese school was conducted to the amusement of all present: Chinese games were supervised by another pair of girls, while the remainder of the group served the "tea" (chocolate milk in tea cups) and puffed rice balls. This work has thrilled the girls and I am sure their interest in the rest of the world is more personal than it would have been in a more formal method of study.

MRS. H. E. BLOUGH.

Clear Lake, Iowa.

FROM OUR LIBRARY TABLE

See America First (Home Mission study): Sketch or cut out picture of young woman seated in comfortable chair reading a book. Print: "Traveling via Arm-Chair De luxe at (time, date, place)." Draw map of states included in territory under consideration. Print: "Come, Clasp Hands with Some of Our Home Missionaries," adding place and date, this to be under large sketch of hands clasped across the map.

In the program, aim to get across the spirit of the theme as well as the subject matter. Put over to those who are to take part that they are taking a trip "staying at home." . . . Make seven books any size out of paste-board. Paste between covers extra pages for pictures of scenes and missionaries. Using black ink, print "See America First" on all of them in as large type as the size will allow. Have girls prepare to give biographical sketches in their own words.

The setting is simple. A large slip-covered chair from home or a big one from the church platform, covered with a sheet or any gay, cool material will do. On a small table by the chair have pitcher of ice water or lemonade. A foot stool completes the furnishings. You may have enough chairs to go around and let the girls stay in comfort instead of leaving them when through talking. Use large map and point out places as they are mentioned. *Have enough reserve lemonade to go around after the program.*

Devotional may be on "Christ the Missionary," as follows:

First girl says "Christ was a missionary to the poor when he opened the eyes of the blind beggar." Second girl reads John 9: 1-7. First girl: "Christ was a city missionary when

he taught in Samaria." Second girl reads John 4: 39-42. First girl: "Christ was a missionary to the rich when he opened the spiritual eyes of Zaccheus." Second girl reads Luke 19: 1-10. First girl: "Christ was a missionary on the cross to the robber and his last commission was the Missionary Commission." Second girl reads Mat. 28: 19, 20. Prayer for missionary zeal.

Leader introduces topic by remarks on interest of Americans in travel; the large number of Christian tourists girdling the world for and with God, still others having been equally zealous in their globe trotting; a majority, however, resorting to the very pleasant method of arm-chair traveling. Advantages of this method—simple, easy dress, a footstool, accessibility to cooling lemonade simply by raising one's arm to a tall pitcher (pours sip of lemonade), ease with which mind can embellish details where fancy wishes, etc. Therefore we shall visit some of our Home Mission fields from inviting depths of the slip-covered arm chair.

First speaker enters here carrying cardboard book with subtitle, "Indian Reservations" (or any desired designation) printed in red ink. Settles herself in chair, opens book and speaks, turning its pages as she progresses, as if actually reading. Gives colorful, informal sketch in tourist terms (as in a diary or travel notebook) of journey through fields in which her denomination has mission work. Seems to see illustrations as the "reading" progresses. "Now if I were traveling in the West in any other manner than Arm-Chair De luxe I should not have had this detailed story about so-and-so."

Second speaker comes in with book whose subtitle is "Leading Sights in French Louisiana," in purple ink. Similarly sips lemonade and tells her story.

In like manner as many "books," each titled in appropriate color of ink, are introduced by their readers as the program is designed to cover.

Leader closes with remarks on the delight of this method of travel and anticipation of another meeting of the same character.

Traveling Home Mission Trails, for the ensuing meeting, follows a like form. Its devotional is on "Jesus Sets Forth His Life Principle"—Luke 4: 17-19. This was to give life to the poor, hope to the broken hearted, freedom to the enslaved classes, sight to the blind, a rich, full life to all, here and hereafter. (In each case apply the objectives to modern conditions, such as folk crushed by our economic system, slavery to machinery, blindness to one's own moral state, etc.) For all our progress, world in much the same condition as to its needs as when Christ came—selfishness, wars, immorality, worldliness. Do we believe there is still sin? Then we should adopt the proclamation of the good tidings as a life principle for

the salvation of our countrymen—yes, for the whole world.

Tonight we resume our journey through Home Mission fields by way of the arm chair, knowing that intimate stories of the missionary friends can be found on the page of a book when to unearth them on a hurried visit would be impossible. We shall meet three of these friends and glimpse their fields.

Girls enter as before, one bearing book on "Cuba, Island Queen," in orange ink, another with "Ol' Man River and the Chinese," in yellow ink, and the third with the name of a noted itinerant missionary preacher and organizer of Sunday schools.

Leader sums up the high lights of the journey and asks girls to pray for the work and the workers to which the journeys have introduced them.

—Adapted from "The Window of Y. W. A.," August issue.

Through Eye-Gate. It is noteworthy how much of the platform work is now being done by means of demonstrations, visualizations and picturesque, imaginative imagery. The following glimpses taken from the summer and September numbers of "Woman's Home Missions" will enable others still devoted to the "call-a-spade-a-spade" method to shape up their presentations more attractively:

At a North Carolina meeting the department secretaries presented all reports in demonstration form, closing with a play, "More Than a Name."

The theme, "A Year of Vision," was carried through the program of a convention at Cozad, the devotions being under the title "Looking Up," the financial report featuring "Looking at Our Business," the organizational describing "Looking at Our Departments," others being "Looking at Our District," "Looking at the World of Our Auxiliaries," "Looking at God's Little Ones," etc. The round table discussion was on "Looking at Our Problems." The closing address was on the main theme.

Another picturesque annual meeting was conducted in Brooklyn (N. Y.) South District with the topics centering upon "Building"—"Plans and Specifications," "Foundation," "First Floor," "Second Floor," "Roof," "Cupola," "Weather Vane," "Pillars," "Garden," "Tools" and "Prospective Building."

"Through the Looking Glass" featured various actual kinds of glasses with which to view past, present and future.

"Kaleidoscopic Views" was the title under which a district president gave our annual address.

"Through the Window" was the subject used at the annual meeting of

the Burlington District in the Iowa-Des Moines conference. Its topics were developed under the heads of "A Look at Ourselves," "Our Work," "Our Purse," "Our Youth," "A Look Together," and "A Backward Look for Forward Thinking." A penetrating "Look at Our Embarrassing Heritage" was taken by the local pastor. The session closed with the district superintendent's message, "Look to the Light."

MOTIVES OUTRANK METHODS

There are many missionary methods and many minor motives, but there is only one supreme and compelling missionary motive—the dynamic wanting which all else is vain. The thing that has most impressed me in the widespread discussion of the future and predicted fate of foreign missions is the failure to mention the basic missionary motive upon which the whole enterprise depends. We have been told repeatedly that the program and policies of foreign missions must be radically reconstructed if the enterprise is to survive and succeed. The mass of critical opinion, much of it pessimistic in tone, has caused no little disturbance of mind and loss of confidence on the part of many who do not know what to think. . . . By far the most important part, to my mind, is the call for a new emphasis on the too often neglected and obscured missionary motive. Jesus Christ implanted this in the Great Commission, and it is equally imperishable—one changeless thing in a changing world. . . . He (the missionary) makes known a Saviour such as no other religion can offer. For Christianity alone offers in Jesus Christ the one Redeemer and personal Friend who not only reveals the Way of Life but who gives His disciples power to walk in it. . . . While I have thus purposely centered attention upon a single point, I am not unmindful of the many questions raised concerning necessary changes to meet new missionary conditions. But when all has been said the pivotal thing is the motive.

HOWARD B. GROSE, in
"Missions" Magazine.

BULLETIN OF The Council of Women for Home Missions

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

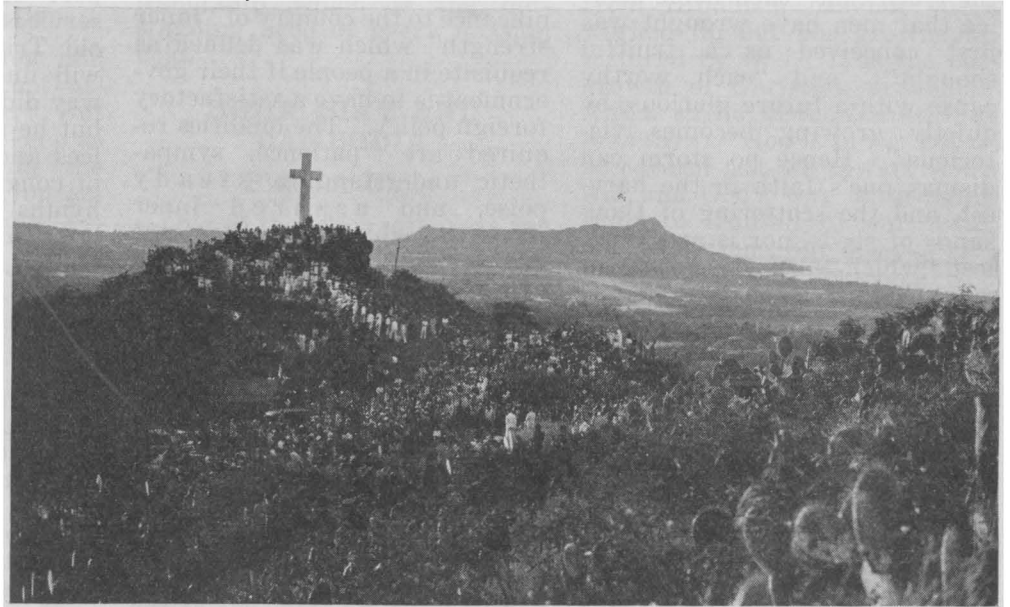
**"Thou Art the Christ,
the Son of the
Living God"**

In 1920 the first Friday in Lent was selected for the "Day of Prayer for Missions" when many church women of many denominations in Canada and the United States joined in common prayer. The Call to Prayer was sent out by the national women's missionary organizations, home and foreign. The theme was "The World to Christ We Bring," and the Call was for meetings to be held "in cities, towns and villages, morning, noon, or in the evening, to ask God's mercy upon the troubled and confused nations." The thought of a day of prayer spread until at the request of far-away friends, the World Day of Prayer was first observed in 1927.

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. Miss Shaw went to Central Africa in 1915. She is the author of "God's Candlelights" (1935).

The program, "Thou Art the Christ, the Son of the Living God" is being used on the same Day in various forms in more than fifty countries.

Of the Call to Prayer over 500,000 will be distributed in the United States. These are for



—Honolulu, Territory of Hawaii

use throughout the year but especially preceding February 12, 1937. Around the world there is now a fellowship of prayer among Christians who have agreed to pray on each Monday throughout the year for the World Day of Prayer and the brotherhood of man. Will you join through prayer either as an individual or with a group, which you may form?

The picture on the program and the poster for February 12, 1937, is a photograph of "the Easter Morning Cross," on top of Punchbowl, the extinct crater in the heart of Honolulu where hundreds of nationalities gather for worship early Easter morning.

The program this year is prepared both for young people and adults. The program is to be adapted to the community and the persons attending the inter-church meetings. The effectiveness of the observance is in-

creased by the number of Christians who anticipate the Day and by flexibility in plans. The local World Day of Prayer Committees should plan and secure material several months before February 12. They should secure the participation of men and women, young and old, and should not forget the children, for "of such is the Kingdom of Heaven." A poster in every church, and every church open for meditation throughout the Day! A program for everyone participating would make possible extension of the influence of the prayers for more than a day.

The World Day of Prayer program is secured and published each year by the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City, and the Council of Women for Home Missions, 105 East 22d Street, New York, N. Y.

"Neither Lost Nor Stayed"

The National Kagawa Coordinating Advisory Committee with present headquarters at 285 Schermerhorn Street, Brooklyn, New York, has issued *Discovery, A Manual of Prayer for the Kingdom of God*. "That cause can neither be lost nor stayed" is a Danish hymn, included in the manual, which emphasizes the truth that "each noble service that men have wrought was first conceived as a fruitful thought"; and "each worthy cause with a future glorious, by quietly growing becomes victorious." Hence no storm can dismay one's faith in the harvest, and the scattering of thousands of seeds, nor is any cause lost "which takes the course of what God has made."

Dr. Kagawa's vision of worldwide economic reconstruction through Christian brotherhood, or economic cooperatives reinforced by religious spirit, won the continuing interest and service of many Americans. The manual, *Discovery*, uses an address of Dr. Kagawa which deals with the way to put this plan into action beginning with directed prayer.

As a part of the follow-up program to conserve and further develop the impress of Kagawa in this country, Christians should study courses, as Carl Hutchinson's *Seeking a New World through Cooperatives*. It costs but twenty-five cents and is available at the Methodist Book Concern, 150 Fifth Avenue, New York.

Literature and bibliographies should be selected and placed at the disposal of church leaders. The best introductory pamphlet costs but ten cents; it is *A Prayer for Consumers* by Dr. B. Y. Landis, Association Press. The Cooperative League, 167 West 12th Street, New York City, has excellent material and information concerning cooperatives.

Here is a call to Christian people everywhere to come alive to the possibilities at hand for a new world order, and a new interpretation of the Lord's Prayer.

Inner Strength

In a recent editorial of *The New York Times*, "Inner Strength" was the heading of an article beginning with the words, "In a jittery world." The content was a report of the "Secretary of State, Mr. Hull's restrained and thoughtful address before the Good Neighbor League." The purpose of this statement is to indicate the significance to the country of "inner strength" which was defined as requisite in a people if their government is to have a satisfactory foreign policy. The qualities required are "patience, sympathetic understanding, steady poise, and assured inner strength" which the editor said are demonstrated in Mr. Hull's own personality.

The Fellowship of Action

Who are these that go about the streets of the city and upon the paths of the world? The Word of God is in their mouths, the bread in their hand, they share, they bind up the wounded and comfort them that mourn. Who are these?

These are the stewards of the loving-kindness of God, and the day laborers in his Kingdom.

They are the harvesters of children, the saviors of the sick, the consolers of the desperate, the friends of the prisoner and the family of the poor.

They are of every race and every tongue, and they are undestructibly one.

They are the pioneers of peace and the fellows of Christ in action. — *Jean Kenyon Mackenzie, in "Women and Missions" (Presbyterian, U. S. A.), October, 1930.*

Jean Kenyon Mackenzie, Edmund B. Chaffee, Fred B. Smith, S. Parkes Cadman, and others of our fellowship, leaders in realizing the Gospel of Jesus Christ, have recently joined the host of God's children active in other realms of the Kingdom of God. Like the ascension of Jesus, our Lord and Master, their going from our midst leaves us grieving and yet, wondering over the Glory of the Light shown in life's

fulfillment here and beyond our ken.

"Now we see in a riddle, but then, face to face: now I know in part; but then shall I know fully even as also I was fully known."

"Trinity in Midsummer"

Please turn to *The New Yorker* of August 29 and read for yourself the eight-column report of the Sunday morning services on a midsummer day in old Trinity, Wall Street. You will find that St. Clair McKelway did not just go "look—see," but he stayed through the services and describes the members of congregation and reports the hymns and sermon and lingers later to secure accurate information, so that what he wrote might be true. Though only eighty-five worshipers were present and not any "whom you would call young," he makes clear that "the services at Trinity Church are continued without interruption throughout all the months of the year, the only change in the summer being the omission of the sermon on Sunday afternoons. There are five services every Sunday and four every week-day, at all of which everyone is welcome and the pews are free. This church is here to serve all those who have need of it."

One of the mission children was baptized after the services. The curate knew the name of the child, who was "from a family of the parish." The phrase, "a mission for the people of the parish," catches the imagination. Surely that seems to be missions, beginning at home. You may not enjoy all that you find in the article but the moral of the tale is clear, if one wishes to find it.

And the old couple who knelt all during the service, the vestryman with the large white mustache who attends almost every Sunday, the colored clergyman pleased with his interview with the curate, the gentle-looking man dressed "gravely—for church," the boy sopranos, the Japanese observer—all these including the reporter himself make a good company, for whom the Church exists.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

WESTERN ASIA

Leper Home in Jerusalem

The enmity between Jew and Arab in Palestine has not affected the Leper Home. But both nurses and patients keep as much as possible within the boundaries of the home, on account of the danger of riots.

Extensive building in suburban Jerusalem has led to an offer being made for the site of the home, with the suggestion of a new site on the road from Jerusalem to Bethlehem. The matter has not yet been decided.

—*Moravian Missions.*

Changing Thought in Iran

The Bishop of Iran writes in *The Life of Faith* of radical changes that had taken place during his year's absence. Most striking of all he found, upon his return, women sharing in the family and social life of the country almost as if it had been their normal habit from the beginning. Husbands and wives come together when invited to a home.

"Corresponding with these changes one is conscious of a change of thought and attitude. It is hard to define exactly what it is, but it is perhaps a sense of freedom and of satisfaction at accomplishment of what many of the more advanced and thoughtful have for some time felt to be a necessary reform. . . . I am full of admiration at the way in which these great social reforms have been introduced."

In Teheran, the bishop sees signs of a movement among the more thoughtful, educated men to study Christianity. If this movement spreads to other towns and is fostered and deepened it may prove a means of se-

curing that native Christian leadership which is the outstanding need of every mission field.

INDIA, SIAM AND CAMBODIA

Plea for Unity

One of the strongest pleas for union which has yet been voiced is the appeal of 163 missions in India for some form of church unity. Missionaries on the field declare that only a united Church can hope to win India for Christ. The appeal points to the slow progress which Christianity has made in India, where, after two centuries of missionary effort less than two per cent of the population is Christian. The denominational differences which may have significance to the Western churches are not even understood by native Christians, and serve only to confuse them. The presence of missionaries of the different denominations raises the question in the mind of Indian Christians why these groups worship the same God, yet remain apart from each other. The break-up of Indian religions and the mass movement among the depressed classes who are turning toward Christian missions for social and spiritual emancipation, the impatience of Christian youth in India at what they consider narrow restrictions of official Christianity are other arguments offered by the missionaries who plead for permission to form a union among themselves, without separating from their various mother churches in the West.

—*Christian Observer.*

Reaching the Untouchables

Dr. Murray Titus, a Methodist missionary in North India, says

that the "untouchable" exodus from Hinduism has not "been worked up but has grown out, inspired by God. It is the outgrowth of Christian missions." And a writer in the *Indian Witness* says: "God is in it. Let us be careful lest we thwart God's will and God's way of bringing India to Himself by our fears, our hesitations, our delays."

One significant outcome is a "Youth Movement" among untouchables. In certain places, youth have collected and burned sacred books to show their contempt of Hinduism.

Without any knowledge that this secession from Hinduism was coming, Miss Clementina Butler, a former Methodist missionary, had 18,000 prints of "The Good Shepherd" ready for distribution among these shepherdless people. Through her initiative a committee has been formed in America to produce the inexpensive chromo picture—dear to the Indian heart—portraying scenes from the Gospels; evidence, as one of the workers said, that God has His own calendar.

Christian "Mela" Sets a Goal

The annual Christian *mela* of Belgaum District brought together representatives from 21 Christian villages of the district, who came filled with zeal to make the *mela* a success. Revival meetings were conducted by a young Christian *sadhu*, with the result that many were greatly strengthened. A magic lantern lecture was given on the Life of Christ, and pictures of prominent Indian Christian leaders and of village improvement schemes were shown.

The following aims were set for next year: village Christians and the workers to become per-

sonal soul-winners; to sell more Gospels; to build churches in the villages, to see that regular organized, systematic worship is conducted at every place with solemnity and reverence.

—*Indian Witness.*

Christian College Jubilee

Isabella Thoburn College, the first college for women in all Asia, is celebrating its fiftieth year. The enrolment this year is the largest in its history, but the fact that it is only 188 is indicative that only a small per cent of India's girlhood have as yet the opportunities, or the preparation for college. In fact, only 2% of India's women over twenty can read or write. As yet it is difficult, however, to find openings for the graduates aside from the teaching and medical professions. Some have married men of wide influence. One of last year's graduates is Y. W. C. A. secretary in Calcutta. Several graduates are full members of the Lucknow Conference.

Child Marriage

It is more than sixty years since Malabari, Parsee reformer, introduced a bill to deal with child marriages. When nearly accepted it had to be withdrawn to placate Hindu opposition. A Miss Sorabji in a letter to the *London Times*, sets forth some of the grave difficulties that would arise even if amending legislation to make the 1929 Act effective were placed on the statute book. The difficulties embrace such points as these: how could such legislation be enforced by police methods? How could reliable evidence of age be secured? How could evidence of intended marriages be obtained. Miss Sorabji considers that the only possible sound reform must come from within, and that without the cooperation of the Hindu priests little can be done. She suggests that Sanskrit scholars should be set to work upon textual examination of the Hindu religious books in the expectation that the doctrinal sanction of child-marriage can be found to be based upon

uncanonical interpolations or erroneous transcription, as in the case of *suttee*. Meanwhile, as the legal approach is, at best, uncertain, Christian preaching and teaching on this evil must continue.

In the Kond Hills

A hundred years ago nothing was known about the people in the Kond Hills, although they were on the map, some 400 miles southwest of Calcutta. It was only when the ruler of a small native state, having refused to pay his taxes, took refuge among the Konds, that these people came into notice. While seeking the offending rajah, government officials learned the terrible conditions among the Konds,—human sacrifice of the most ghastly sort, infanticide and degraded heathenism. The British Government at once took steps to stop these inhuman customs, and after some years succeeded in doing so. But except in so far as they have come under the influence of missionaries, these people are today much the same as they were a century ago. They are still animists, and therefore live in constant fear of evil spirits.

The British Missionary Society is the only organization at work among them. In the very grove where human sacrifices were formerly offered there now stands a Christian church. There is the beginning of a Christian literature, including a hymn book. There are eleven schools with twenty-nine Christian teachers, and over 700 scholars in attendance. Government gives grants-in-aid while at the same time allowing absolute freedom in regard to religious teaching. A number of young men trained in the mission are teaching in government schools. At present there is a Christian community of over 2,000.

—*The Christian.*

Eurasians in Ceylon

A few years after his arrival in India in 1882, a young Englishman, Arthur Paynter, founded the India Christian Mission on behalf of children of

mixed European and Singhalese or Indian parentage. His son, Arnold Paynter, is continuing this task and now has about 80 young people in the orphanage and homes at Nuwara Eliya, Ceylon. Here the boys were taught the building trade, while the girls learned gardening, cooking and domestic duties. Such work cuts across a 200-year-old tradition, for hitherto it was an unheard-of thing for Eurasians to labor with their hands. Later, the problem arose as to the future of these young people and it was decided to form a colony on the slopes of the Himalayas. Accordingly in 1932 Mr. Paynter set out, with six young people between the ages of sixteen and eighteen, on a 2,000-mile journey to the extreme north of India, where they have established themselves in a six-roomed house, built by their own inexperienced hands. At first they subsisted on fish, game and wild fruit. As more colonists arrived the government granted additional land. Two weddings have taken place, and thus the young people are settling down in their new homes, far removed from their former temptations and handicaps. All were won to Christ before going to the Himalayan colony. Family prayer is held morning and evening, and there is also a service on Sunday mornings. Spirituality is a marked feature of the life of the colony. The work has received the highest commendation from Government officials, and from leaders of the chief missionary societies. The Secretary for Ceylon believes it to be the solution to the problem of Eurasians in Ceylon, and many Anglo-Indians in India.

—*The Christian.*

Is Tibet Going Modern?

Even in Tibet conditions are looking up. The town of Lhasa is now lighted by electricity, installed entirely by Tibetan electricians. Another recent achievement is the completion of the whole Bible in the Tibetan language, a task of thirty years' duration. It is the work of a succession of missionary schol-

ars, with the invaluable aid of a Tibetan Christian pastor of the Moravian Church.

Open Hearts in Cambodia

Though the doors are still closed in Cambodia, the Holy Spirit is at work. Last summer an elderly Cambodian came to the home of Rev. F. C. Peterson in Kompong Trach, to learn about the Gospel. From his little hut in the rice field he had walked about four miles in the hot sun, seeking peace of heart. As a Buddhist priest, he had gone through all the rites of Buddhism, and now after nearly seventy years spent in that religion, he still lacked what he sought. A few years ago, he said, his son had bought a "heart tract" in Takeo, and after reading this, he concluded it contained the message for which his heart was longing. It was no easy matter to give up Buddhism as error, and turn to a new master. Finally the Holy Spirit won the victory. It was a joy to kneel with him and point him to Christ who takes away the sins of the world.

It has been a joy to watch this man grow in the knowledge of God. He sits down with his New Testament and reads many chapters at a time. He witnesses faithfully in his village and expects many others there to turn to the Lord ere long. He is faithful in walking the long distance to our home for prayer meeting and Bible instruction. We were happily surprised the other day to hear him quote from memory many verses from the Bible. Recently some Buddhist priests came to visit us while he was here; it did our hearts good to hear him preach the Gospel to them with no uncertain sound.

—*Alliance Weekly.*

Work in Siam Goes Forward

The Home Mission Committee of the National Church of Siam now has the oversight of all work done in Pitsanuloke station. Aside from his regular duties as pastor of the church, Rev. Seng Saa Chairatana does religious work in the hospital

and helps with the Bible teaching in the schools. He has also made eighteen tours to more distant places with gratifying results. Trips to nearby places out of the city are made regularly with members of the Volunteers. They go out somewhere every week, and always have a good hearing. During the year 5,553 Scripture portions have been sold, the income being some seventy-five *ticals*. The "market chapel" is kept open as a reading room, and attracts many young people.

Work in the two schools has gone on most favorably. There has been no trouble with the new government regulations and the standard of work has improved, as well as the attendance.

Dr. Boon Itt was asked to teach in an Institute for Doctors which was held for fifteen days in Pitsanuloke. All the government doctors in the country gathered for instruction. Two high government medical officers have visited the hospital and expressed satisfaction at the work being done. Regular days for visitors have been arranged, and many have taken advantage of this and given money to help in the work. The hospital is full to overflowing, and the table of statistics for the medical work indicates an increase along almost every line of treatment. —*Siam Outlook.*

CHINA AND MANCHURIA

Century of Baptist Missions

Baptists are this year commemorating the hundredth anniversary of the beginning of their mission in Macao. It was in reality an outgrowth of William Carey's mission to India in 1792, in the support of which Baptists in America found an outlet for their missionary zeal. Carey had felt, when his son went to Rangoon, Burma, that this might be the precursor of an entrance into China. Macao, in 1836, was a flourishing Portuguese Colony. Later, in 1843, medical work under the Baptist Board began in Ningpo.

One of the most remarkable

missionary careers in China was that of Dr. Rosewell H. Graves, of Baltimore, who reached Canton in 1856, and stayed by his post for fifty-six years. He was a physician by training, a preacher of note, a *littérateur* and translator of outstanding ability, and laid the broad foundations of the work in and around Canton, where the Graves Theological Seminary and the Graves Memorial Church are named in his honor.

The Southern Baptist Board has extended its efforts into Shantung, Anhui and Honan, and the Northern Baptist work has reached out into far away Szechuan. Baptist Church members in more than half the eighteen provinces of China, number not less than 70,000. Two institutions have been fostered jointly by the Northern and Southern boards — the University of Shanghai and the China Baptist Publication Society. The English Baptist Mission cooperates in the work of Shantung Christian University, and the Northern Society in the West China Christian University in Szechuan.

ARTHUR R. GALLIMORE.

Government Asks for Missionaries

The National Christian Council of China asks for a hundred missionaries to work with boys and girls of the Government schools. They are promised unbounded opportunities outside of school hours for guiding youth in their recreation, their adjustments and life.

Rural reconstruction has passed the experimental stage and has become a national movement. The *Christian Farmer* has 40,000 readers and 2,000,000 people come under its influence and mass education movement is preparing thousands to read.

This Year's Famine

There is famine every year in some part of China. This year it is affecting 30,000,000 people in Szechuan and Honan provinces. Repeated floods and unusually dry summers, and at-

tacks of Chinese Communist soldiers bring about this condition. Starving parents in some cases have sold their children to buy food. Dogs and cats have long since been eaten, and it is reported that some of the natives have resorted to cannibalism. This section of China in previous years has had plentiful crops. In some sections more than 70 per cent of the towns and villages have been destroyed by the Chinese Communist soldiers, who are, themselves, starving since no government is back of them. —*Watchman-Examiner*.

"Normal Contagious"

Changsha reports an analysis of church membership wherein members are classified as "inactive," "active but ineffective" and "normal contagious." The church officials are working definitely to bring a larger proportion into the "normal contagious" group. Inactive members are sought out and followed up. For the "active but ineffective," direct challenge is made for deeper personal Christian living, with more time taken for prayer and Bible study. Meanwhile the "contagious" Christians, perhaps simple country women, perhaps highly educated university men, continue about their Father's business of making Christ known to all with whom they come in contact.

—*Monday Morning*.

"Cleansing Services"

"When a family becomes interested in Christianity and wishes to affiliate with the Church," writes an Episcopal missionary at Changshu-Ku, "we go to the home and hold what we call a cleansing service. All the idols, superstitious pictures, etc., are carried out and burned, even the ancestral tablets are removed. In place of all these are installed things of a Christian nature; a picture of Christ occupies the most important position on the wall; then there are pictures illustrating family unity, and attractive scrolls with Scripture passages written on them. We must not leave the

walls bare, so things suggestive of the Christian life are substituted. It is important that a Christian atmosphere be created in the home. After these preliminaries, an altar is set up in the guest room and a service is conducted, with an appropriate talk to the family and friends who have assembled for the occasion. Bible women visit in these homes as often as possible and try to carry on a definite program of instruction for the women. Families are urged to attend the short term schools, to become familiar with Bible ideals. —*The Living Church*.

Inspection Trip in Manchuria

Rev. Charles Leonard of the Southern Baptist Mission, stationed at Harbin, after a tour of missions located at Mishan, Tungning, Suifenho, Lishuchen, and other points in the large area east of Harbin, reported that said area has suffered more than any other during these past few years from banditry. For three hundred miles it is mountainous, wild country, in much of which roving bands of robbers have held sway for many years. Following the change of government numerous trains were wrecked and looted; villages burned, homes destroyed; thousands killed; garrisons, groups and individuals kidnapped and tortured. At present, however, conditions are improving. As regards Lishuchen, Rev. Leonard states that this coal-mining town has its own railway line, over which many have come these past several years to push their way as settlers into the farthest steppes of northeast Manchuria. During past years two Russian Baptist families connected with the mines had assisted in raising funds for purchase of a place for Chinese and Russian evangelistic meetings at the coal-mine town. But as these Russians have left, one family migrating to Brazil with other Russian Protestant families, and the town proper, Lishuchen, having grown, it has been decided to move the meeting place into the heart of said town. —*China Weekly*.

JAPAN-CHOSEN

Nation-Wide Evangelism

A Commission on nation-wide evangelism has completed its organization, and is asking Christians throughout the empire to remember this movement in their morning devotions, and also to organize groups which will undergird this evangelistic effort with a volume of united prayer. A budget of 5,000 yen has been adopted for the present year. It is hoped that during the first year of the movement special campaigns may be conducted in the empire's six major cities — Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe—and in six near-by cities.

—*World Outlook*.

Christianity on the Increase

Dr. Kagawa declares that Christianity is on the increase in Japan. As proof he cites the doubling of the Christian community in the last ten years, the phenomenal growth of the demand for Christian literature, the conversion of leading government officials, including members of the nobility, and the fact that the indigenous religions are increasingly influenced by Christianity. Buddhists have adopted Christian hymns, frequently use the Bible and are introducing the cross into their temples.

—*Watchman-Examiner*.

Open Door Clubs

Sixteen groups of students have organized "Open Door Clubs," each with its own officers and staff. The regular program includes a study of various phases of religion, prayer, Bible, worship. Nearly every group meets once a week. Out of these meetings have come some significant and hopeful things.

Members spread the news and recently a new group was formed. Twenty-six young men came at once asking to be led in Bible study. Only two of the group had ever seen a Bible before, but all were eager to know its contents. Students and faculty members of the Imperial University are being reached

and are becoming interested. One recently came asking for help and saying that unless he could find the thing he needed in Christ, he would have to commit suicide. He found what he sought and left with courage great enough to face his problems.

—*The Presbyterian Banner.*

Suicide "Specialist"

Japan has a "Suicide Prevention Society," with a suicide clinic, under the direction of a man known as "the suicide specialist." This new society seeks the establishment of proper institutions for the prevention of self-destruction, to sponsor investigations, to publish literature on the subject, and show motion pictures. A memorial service for the young men and women who have committed *shinju* or love suicide together was held in July. It is estimated that 20,000 persons commit suicide annually in Japan.

—*Alliance Weekly.*

United Children's Service

Christ Church, Yokohama, recently held a united service for Sunday school children. In addition to the children from this church, there were present more than 200 children from Yokohama Union Church, St. Andrew's Japanese Church, Yokohama Chinese Church and the Kawasaki Anglican Church. At one point in the service a Japanese girl, a Chinese boy and an American girl read Gospel passages. The address by Bishop Heaslett was given in alternate Japanese and English.

The collection went toward providing a place for Christian worship in Sanjo.

Self-Supporting Evangelists

Rev. H. O. Sisson, writing for the *Watchman-Examiner*, gives a striking example of self-sacrificing leadership in Japan's Inland Sea where the barren hillsides are so valuable that they are terraced all the way to the top to produce what slim crops are possible. Here he found ten

men, unmarried, banded together in Francis of Assisi fashion, supported by a peach orchard, and preaching the Gospel. A furniture factory was found unprofitable but they are now tearing away the earth from the side of a sheer precipice and filling in a barren salt field, in the hope that when their arduous task is finished they may raise rice, settle down and marry and preach the Gospel to that area of the Inland Sea assigned to Baptists. These men are not yet baptized, but they are ready to enter the church at any time, and have been doing missionary work for a long time.

Anglican World Conference

The first world conference of Anglican churchmen in Asia is to be held in Tokyo in May, 1940. The date has been set to coincide with the international exposition now announced by Japan to commemorate the 2,600th anniversary of the formation of the empire and to permit attendance of about 200 bishops of North and South America who will be going to London to attend the Lambeth Conference, called every ten years by the Archbishop of Canterbury. Plans are being made to accommodate 1,000 churchmen. —*The Living Church.*

ISLANDS OF THE PACIFIC

Defense of a Native Custom

Students of social customs among primitive peoples find that some ideas, repellant to the casual observer have a useful purpose. For example, when a man buys his wife the "purchase" is the very thing which prevents his abusing her. The price is a guarantee of good faith since, after marriage, if the young man is cruel to his wife, she returns to her people; but the youth's relatives cannot, under the circumstances, demand the return of the payment. Since economic sanctions make remarriage difficult for the divorced, the bridegroom is encouraged to behave with consideration towards his wife. On

the other hand, if the bride is lazy, or in other ways unsatisfactory, she may be sent back to her people; and the purchase price must be refunded. Since, however, the money has probably been divided among many, some ill-feeling is engendered and the girl falls into disfavor. Responsible relatives train both youths and girls in the obligations of marriage.

—*The Australian Missionary Review.*

Sunday Schools in Fiji

Rev. H. Chambers, of Davuilevu, Fiji, says that this field has the largest Missionary Training Institution in the South Pacific. It comprises five institutions, namely, the Theological Institution, the Village Pastor Training Institute, the Teacher-Training Institute, the District Boys' Technical School, and the Primary School. Sunday school must be written in the plural, for the Sunday schools at Davuilevu are as numerous as its institutions, with one in addition—the Kindergarten. A Preparation Class is held on Friday nights, when the lesson is given verbally, after which the full notes which have been put up on the blackboards earlier in the day, are copied by the teachers.

—*The Australian Missionary Review.*

Bible Study in the Philippines

Two or three years ago about 210 high school students enrolled in a six months' course Bible study and 120 received the Sunday School Union diploma. This year three new features have been introduced: the study is made intensive by meeting from three to five times a week; teachers went to the pupils' homes, instead of asking them to come to the school, and general courses have been offered in addition to technical study. There were 300 students enrolled. About 225 completed their studies and took the examination; 190 passed. Next year it is planned to have four or five three-week periods of Bible study.

Cannibals Learn Gospel Songs

A group of cannibals heard the Gospel for the first time on a recent Sunday afternoon when three canoes arrived at the "Un-evangelized Fields Mission" station in Papua, containing nearly forty of these men, who explained by interpretation that they had come to sell sago, and not to fight. They then told the missionary that they wanted a teacher, and were willing to build a house if one would come. They remained one night, and the opportunity was taken to teach them some choruses, "Yes, Jesus loves me," and "All the way to Calvary, He went for me." This tribe, living 200 miles from the mission station, frequently raids other villages for heads and food.

—*The Christian.*

Netherlands Mission

In twelve separate fields Gospel work is being carried on by the Netherlands East Indies Mission. Mr. R. A. Jaffray reports great blessing in the four fields in Borneo, where no fewer than 8,000 Dyaks have come to Christ. Nearly 100 students have recently entered the Bible School, and many are already occupied winning souls. The remaining eight fields of the mission present a more difficult problem, for Mohammedanism is strongly entrenched in them all, and there are millions of people in the islands to whom no missionary has yet been sent.

—*The Christian.*

NORTH AMERICA

United Adult Movement

Over two hundred leaders in special fields of adult activity, pastors, religious education specialists, and delegated lay workers, assembled recently at Lake Geneva, Wisconsin, to confer upon a proposed plan of work through nine commissions covering: Personal Religious Growth; Christian Home and Family Life; Education, Character and Community Life; Economic Life; Leisure Time and Cultural Life; Inter-Group and

Interracial Relations; World Relationships; the Church; and the Church's Adult Program.

The conference was called by the committee on religious education of adults of the International Council of Religious Education.

—*The Presbyterian Banner.*

Mobilizing Spiritual Forces

The National Committee for Religion and Welfare Recovery consists of more than four hundred leaders from the major religious faiths, and includes 61 bishops, Catholic and non-Catholic, 65 pastors, priests and rabbis, 25 college presidents or other educators and 143 national officers of church and benevolent boards, in addition to a considerable number of laymen.

The program is educational and cooperative but not administrative. Emphasis is placed upon the efficiency of existing church and welfare agencies, without any attempt to create a superorganization or federation. The Committee calls all church members and sympathetic citizens to rededicate both life and substance to the service of God and their fellowmen, and to recognize that the recovery of material prosperity will avail little without sound foundations of religious faith and unselfish moral purpose.

A Challenge to Every Community

"If you were to make a house-to-house canvass of your community," says a writer in the *Christian Observer*, "you would perhaps discover that the great majority of the children of your own community were not in Sunday school."

There is a challenge in the statement that nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish school; that three out of every four Roman Catholics of the same age are not in any Catholic school; and two out of every three Protestants of the same age are not in any Sunday school. To go more into detail:

There are in the United States 8,676,000 Catholic youth under twenty-five years of age, and of this number only 1,870,000 are enrolled in any parochial or other religious school under the auspices of the Catholic Church. So 78.4 per cent of the youth of the Catholic Church are not being reached by the Church. There are in the United States 1,630,000 Jewish children under twenty-five years of age, of which number 1,543,000, or 95.2 per cent, are not enrolled in any Jewish synagogue or other educational agency under the auspices of the Jewish Church. There are in the United States 42,891,825 children who are Protestant, or nominally Protestant, under twenty-five years of age, and of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sunday school.

Put this alongside the statement of Supreme Court Justice Lewis L. Fawcett, of Brooklyn, with eighteen years of experience on the bench, that "Of 5,000 boys less than twenty-one years old who have been arraigned before me, only three were members of Sunday school at the time of committing their crime. Of 1,092 boys who were sentenced to go to Sunday school and bring a written attendance report from the minister, only ninety-two of them ever appeared in court again; out of 1,092, 1,000 were cured by the Sunday school treatment."

Pioneers of Today

A newly appointed worker in Idaho describes the situation he found:

In the presbytery the population is so scattered and so transient that in many large sections there are no ministers, no Sunday schools, and no religious teaching of any kind. There is only one resident minister in the large county of Owyhee, a Congregational minister with a small church. Every school in this county is a one-teacher school. In the county of Boise there is but one resident minister, and he is blind. There is no minister in the county seat. In the county of Elmore there are many towns with no Sunday school.

It is difficult to organize Sunday schools because the adults have not had religious training, and are not prepared to fill places of leadership. Through leadership-training courses in the points he can reach, this missionary hopes to develop leaders who will become interested in

Sunday school organization, and hungry for a knowledge of the Bible. —*Presbyterian Banner*.

Bible Society's New Home

After occupying the old Bible House on Astor Place, New York City, for eighty-three years the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The six-story building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. It gives accommodations to the retail store of the Eastern Agency, as well as offices and storage space. There is on exhibition a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. The building will be formally dedicated in November.

For the past eighty-three years the output of Scriptures from the old Bible House has been enormous. The volumes printed, purchased or imported that passed through the Bible House in the past eighty-three years to December 31, 1935, the grand total was 134,179,512, or at a rate of about three every minute, night and day.

Methodists Seek \$12,000,000

Methodist leaders met in Evanston, Ill., July 8th, for "The World Is My Parish" movement, a special effort to continue through four years for the extension of the missionary and benevolence enterprises of the denomination. One part of the plan is the enrolment during the first year of 500,000 persons, groups and organizations in local churches who will subscribe one dollar a month or twelve dollars a year to the missionary and benevolence program. The goal sought for the first year is, thus, \$6,000,000. The goal for a

period of four years will be 1,000,000 such donors or a total of \$12,000,000 a year.

Methodists will seek to relate the life of their church to social and economic problems besetting modern civilization. They will also seek to deepen the personal piety of Methodists.

—*Presbyterian Tribune*.

Staff Increased at Sage Hospital

Sage Memorial Hospital at Ganado, N. M., is the only Indian hospital in the Southwest fully accredited this year by the American College of Surgeons. The recent addition of two doctors to the staff has made it possible to add a regular full time program to the pioneering field work reported for the first time a year ago. Each doctor in rotation has spent his entire time for a month in field visitation, clinics and examination and treatment of children in the eight Government day schools within a twenty-five mile radius of Ganado. This service is exceedingly important from the point of view of remedial and preventive health work. It gives the mission contact with many families not reached through any other activities. Another new service this year is a permanent dental clinic. The School of Nursing, the only training school for Indian nurses in the country, continues to grow in popularity and range of influence. Started in 1930, and now fully accredited by the American Medical Association and the National League of Nursing Education, it enrolled this year nineteen students from twelve different Indian tribes scattered from Alaska to Arizona.

—*Presbyterian Board News*.

LATIN AMERICA

Wider Tolerance in Mexico

There are unmistakable evidences that there is a reaction among thinking Mexicans from the extreme materialism so much in evidence during recent stages of the Church and State conflict. Educational writers of recognized standing, whose op-

position to the ecclesiastical authorities is unquestioned, do not hesitate to deplore a system of education which ignores the æsthetic and spiritual needs of humanity.

A sign that the Government is feeling secure in its position is the fact that President Cardenas has recently authorized the reopening of certain Catholic Churches which were closed by order of President Calles in 1934.

—*World Survey*.

Christian Literature in Mexico

In Mexico, crisis means, as the Chinese say, "both danger and opportunity." Political movements are producing a wholly unexpected interest in the Christian message in its bearing on social and economic problems. In 1931, the Christian literature publishing interests were "at the bottom." Now the union publishing agency under Baez Camargo is meeting with remarkable success. The volume "Has Science Discovered God?" has been avidly read. Atheistic and communistic literature has flooded this and other Latin American countries, but minds are open, and there is a demand for such books as "Christ and Human Service," the "Life of Kagawa," "Science and the Invisible World." Missions have been restricted in some types of work, but are putting greater effort into literature and social service. The people are eager for the Gospel.

Youth in the Caribbean

The Church in the West Indies is well on the way to being a young people's church. The young people's conferences, first held in the three islands only a few years ago, have grown increasingly popular. The results of these summer conferences are making themselves felt in the communities to which the delegates return. A group of Cuban young people, for instance, wanting to put into practice some of the ideals inspired at the conference, organized for the purpose of serving their communities along material and

spiritual lines. Puerto Rican pastors also reported that the conferences inspired a higher standard of work and a new willingness on the part of the young people to assume responsibility for church activities.

—*The Presbyterian Banner.*

Sunday Schools in West Indies

The progress of Christian education in the sixteen islands and island groups of the West Indies is shown by a net increase of 49 per cent in Sunday school enrolment since 1932. The Bahamas, which should benefit by direct and invigorating influences from the United States, show, however, a decrease of 7 per cent over the same period. There are some troublesome impediments to a general advance of the West Indian peoples which may only be removed by an indoctrination of their youth with new thinking. The lack of sensitiveness in the social conscience with regard to an astounding ratio of illegitimacy in many of the islands is an example to the point. Youth, with an enthusiasm for doing the right thing and a will to break from custom can alone change a discreditable situation.

The Islands have a Protestant community of 1,873,216, a body which if united in purpose could achieve anything needing to be done. They send only 277,680 children to the Sunday schools, although they have 468,400 of them under 14 years—a leakage of nearly 200,000. Problems which are the despair of the churches will only begin to show a solution when the importance of youth and the child is more clearly understood.

—*World Survey.*

One School's Work

The Latin American Bible Institute in Costa Rica has put seventy workers in the field. Alfredo Cardona, now preaching in Colombia, has raised up several congregations of believers into self-supporting churches. Hernan Bautista, of

the Presbyterian Church in Colombia, has formed a group of young men in his church into a Bible school, and is training them to preach from notes he took in the Costa Rican school. Domingo Fernandez, class of 1934, is evangelizing in Spanish villages.

A man and wife, both trained in this Institute, started a little school and have not only supported themselves, but gathered together a group of people into a thriving evangelical congregation. Two young women graduates, working in different countries, maintain themselves by taking children whose parents desire that they be taught the Bible.

Institute students evangelize while studying. They carry packs with necessary belongings and Scripture portions. In one place the priest told the people that it would be no more sin to kill them than to kill a dog. Throughout the country are isolated believers, twos and threes, won by this itinerant method.

—*S. S. Times.*

Needy Colombia

Leaders of the missionary enterprise have not been as active in Colombia as are commercial interests. Colombia has vast potential wealth and produces everything that is grown in temperate and cold climates as well as all tropical fruits.

But there is as yet little effort to give the Gospel to the millions in Colombia who have no opportunity of hearing it. There are only about 90 Protestant missionaries in the whole country, with a mere handful of native workers. One missionary to one hundred thousand people is about the proportion but one-fourth of the total missionary force is on furlough, and a fair proportion are new people still struggling with the language. Four-fifths of the missionaries are along the Pacific Coast, leaving much of the country without any Gospel teacher.

—*Latin American Evangelist.*

Misplaced Reverence

Charles W. Clay, in *World Outlook*, tells some things he saw here and there. A shop selling cheap perfume does business under the sign, "Good Jesus." In Para there is a restaurant, called the "Cafe Baptista," which displays a large sign showing John the Baptist, in heaven surrounded by angels, telephoning to the "Cafe Baptista" to send up one hundred pounds of their coffee, for it is the brand which has entrance to heaven! A further illustration of gross irreverence in advertising is the following doggerel noticed in a street car:

"Are you sad my dear?

Have you a cough or bronchitis?
It's a law of our Saviour

The only cure is 'Contratosse.'"

—*World Outlook.*

EUROPE

Evangelism in Spain and Portugal

Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance, has made an extended visit to Spain and Portugal. He believes that political conditions in both countries are helpful rather than a hindrance to evangelical work, and in reply to the question "Can Spain and Portugal Be Evangelized?" says that the answer concerns the spiritual equipment of Protestant forces, rather than Roman Catholic opposition. Also, a united front is of supreme importance. Mr. Gooch addressed many gatherings, and met with clergy, ministers and other representatives of Protestant organizations. His visit to Madrid coincided with the visit of Professor Baez Camargo of Mexico, and they shared in a warm welcome on the part of the Committee of the Spanish Evangelical Alliance at special gatherings arranged in the two largest Evangelical churches. The Portuguese Evangelical Alliance, the British and Foreign Bible Society, the World Dominion Movement and the United Society for Christian Literature all are at work on a cooperative

basis. Six evangelical churches in the north of Spain are threatened with extinction through the withdrawal of financial support hitherto available from America, and the help of the World's Evangelical Alliance has been sought in an endeavor to enable these churches to continue. Roman Catholic forces would rejoice in their demise.

—*The Christian.*

Paris Student Union

While a student at the Sorbonne, Miss Agnes D. Stoneham who was formerly a North Africa missionary, realized the need for an Evangelical Union to work among the students. Unable to return to North Africa, she felt the call of God to establish such a work. In a little over two years young people from twenty-three nationalities have been helped in their spiritual life.

The student population of Paris numbers 50,000, of whom 8,000 are from overseas. The vice-president of the union is a Japanese student. The story of one member, an Armenian doctor, is stirring. A nominal Christian, he was brought into blessing through the Union. He is now a keen soul-winner, and looks forward to his return home to engage in evangelistic work in his hospital and university. Until recently, various discussion groups and meetings were held in drawing rooms kindly lent by friends, but recently the Union has rented its own room, admirably suitable for the work.

—*The Life of Faith.*

Belgian Gospel Mission

Future direction of the Belgian Gospel Mission, since the death of Mrs. Ralph C. Norton on July 19, devolves upon two able and experienced workers, Mr. John C. Winton and M. O. Vansteenbergh. The former is a man of gracious personality and unique administrative gifts, and M. Vansteenbergh is equally qualified to maintain the high standard of executive ability displayed by Mr. Norton. M. Van-

steenbergh is known as an eloquent speaker, and is hoping to visit America for deputation work. The buildings owned by the Mission, covering among other places Brussels, Bruges, Ghent, Antwerp, Charleroi, Tournai, are all free of debt. Workers, including wives, number 130. The two Bible Training Schools are guided by competent leaders and the various administrative posts are in the hands of approved workers.

—*The Christian.*

Beatenberg Conference

In one of the most beautiful spots in Switzerland, at Beatenberg, 150 people of about twenty nationalities recently gathered to pray for world revival. The conference was divided into four groups, two speaking German, the others French and English. It was urged that all Christians must know in their own experience victory over indwelling sin, and fully understand the ministry of God the Holy Spirit.

Immediately following the Convention, a students' conference was arranged under the auspices of the Intervarsity Fellowship of Evangelical Unions, to consider how best to bring a deep spiritual revival in European universities. There were representatives there from British, French, German, Swiss, Dutch and Hungarian universities. Reports from Hungary and other countries of Europe indicate that this is a day of great opportunities for reaching students with the Gospel. This Beatenberg Conference did much toward helping to unite Christians throughout Europe.

—*The Christian.*

German Evangelical Manifesto

The most courageous protest yet heard in Germany against the repressive Nazi policy toward the Evangelical Church was made in a manifesto which was read in every Evangelical Church acknowledging the Confessional movement. This stated that the German people are confronted with a decision of the

greatest historical importance—"A question whether the Christian faith shall continue to have rights in Germany." Attacks upon Evangelical beliefs and practices were exposed and denounced. The declaration affirms that "in the country of Martin Luther, Evangelical Christians are prevented from bearing witness to the Gospel in public meetings." A spiritual demand is made that "the incessant interference" by the State shall cease, and that liberty shall be granted to the people to attend Gospel services, and to the pastors to proclaim the truth as it is in Christ Jesus.

The protest was made with full realization of what the cost might be, for it concludes: "We call upon the servants of the Church to bear witness to the Gospel of Jesus Christ without compromise and without fear of men. Many have been sent to prison and concentration camps, have had to suffer expulsion and other trials. We do not know what may still be in store for us. But whatever this may be, we are bound to be obedient to our heavenly Father."

—*The Life of Faith.*

Anatolia College Jubilee

The Golden Jubilee of Anatolia College, Salonika, Greece, was celebrated on June 20th. An address was given by Dr. Wright, the new president of Robert College, Istanbul. The procession was led by Pastor George Anastasiades of the first Anatolia College Class, of 1887. Doctors, lawyers, teachers and business men, graduates of the college, gathered to pay tribute to their Alma Mater. King George II of Greece was also present at the celebration and showed deep interest. The president of the college is Rev. Ernest Riggs, a grandson of the famous Elias Riggs, for many years an American Board missionary at Constantinople. Among the pressing needs of the college are a boy's home, an Alumni Hall, and a retirement fund for the college staff.

Christian Heroism

In Soviet Russia 47 pastors have been suffering for years in concentration camps, on the White Sea, or in Siberia. Two were recently condemned to death; others have been forced to stop their work. Probably less than 20 evangelical pastors are still at work in Russia out of the 300 who formerly preached the Gospel there. Two Christian colporteurs not long ago were preaching in a village. Suddenly one fell, shot through by a bullet. His comrade immediately took the Bible from the martyred man, and continued preaching to the frightened listeners. His heroism made such an impression that a revival began in the village, and spread far beyond.

—*Church Missionary Gleaner.*

Russia and Religion

The dechristianizing of Russian school children goes steadily on, though still is far from being completed. At Saratov it is reported that 49 per cent of the children still live "in the old religious superstition." Fifty per cent still pray at home.

An order was issued on December 1, 1935, that all churches, chapels and prayer houses must report to the civil authorities or be closed. No new buildings may be erected to serve as churches, synagogues or mosques. An exception is made for foreigners who speak English. They may have their own churches and worship as they please. Thus, an American Roman Catholic church is now being built in Moscow by Father Brown. A Protestant church is also to be erected there for English-speaking people. The work of closing the churches is going steadily on. The Reformed Church at Odessa has been made a theater. The chapel at Prischib has been torn down. St. Michael's Cloister at Kiev is about to be sacrificed. Another cloister in that city has become a factory building.

According to a new ruling, pastors from foreign lands from now on will be prohibited from

entering Russia on the ground that they are considered by the Soviet authorities as enemies of Bolshevism. Pastors and churches in Russia, in addition to persecution and extinction, are heavily taxed. This tax money is furnished by free-will gifts. Recently two old men, more than seventy years of age, were given a sentence of three years in the penitentiary for having given money to the church and not to the state. The Soviet has issued a handbook entitled: "What Shall I Do in Case My Parents Try to Force Me to Go to Church?" The advice given includes the following: Report the case to the authorities; call the police, bring action before the courts. The punishment is loss of work, starvation and death.

AFRICA

Religious Outlook in Ethiopia

World-wide interest in Ethiopia draws attention to religious conditions there. *The Indian Witness* states that among the estimated Ethiopian population of slightly more than 10,000,000, there are 5,000,000 Coptic Christians, 150,000 Jews, 3,000,000 Mohammedans, 2,000,000 pagans, 16,000 Roman Catholics and 12,000 Evangelical Christians. During the 300 years that followed the meeting of Philip with the eunuch a large part of Ethiopia became Christian. Then came the long theological controversy over the question whether Jesus had a single or dual nature. For nearly 1,000 years the church in Ethiopia was isolated from the rest of Christendom. About the year 1500 Catholic missionaries again entered the country. In 1830 the Church Missionary Society of England sent two missionaries. From that year may be dated the modern work of missions. The Bible has been translated and is now available in 20 languages. Until the war compelled the evacuation of some stations, Protestant missionaries totalled 184 at 35 stations, while Roman Catholics had a force of 45 foreign priests and 30 native priests. The largest American

mission is that of the United Presbyterian Church.

A large increase in Roman Catholic converts is anticipated under Italian domination. In fact, the Catholic population seems already to have gained by 400,000, for Mussolini has announced that 400,000 Italian soldiers and laborers would remain permanently to colonize Ethiopia.

Catholics Propose Conquest of Ethiopia

The Vatican, which placed no obstacle in the way of Mussolini's conquest of Ethiopia, is now pushing a religious conquest there. Bands of Salesians and Capuchins, already known in Ethiopia, are following close behind the Italian columns, as they proceed with the difficult business of mopping up. These missionaries are provided with all the means they need to carry their message to the most distant and primitive peoples. They have the funds to open schools and hospitals. Other missionaries are being trained by the Sacred Congregation for the propagation of the faith. But anything that would suggest the imposition of Catholicism on the Ethiopians by force is to be avoided, in accordance with Mussolini's promise that there would be genuine religious freedom under Italian rule.

—*The Christian Advocate.*

Medical Missions in Morocco

Morocco has always been one of the most difficult of Mohammedan mission fields. F. J. Scrimgeour writes of a visit he has made to southern Morocco, now a protectorate of France. Eight stations were visited, under the South Morocco Mission, established about fifty years ago, and the Bible Church Missionary Society, which has opened work in some of the larger villages during the last ten years. Although motor roads cover the country and educational training is available, fanatical Morocco continues much the same.

Legal restrictions and prohibitions of action imposed by the

French authorities have hampered efforts at direct evangelization, stopped all school work except classes of very elementary teaching, and now threaten to close all medical mission dispensaries as they are at present conducted. Under French administration an official medical service is being developed which extends into all the cities, towns and larger villages. Regulations have been issued which forbid medical practice to those who are not legally qualified to practice in their own country, be they British or of any other nationality. This applies equally to nurses, midwives and chemists, and the terms of the law are so worded that doctors may not supply or dispense their own prescriptions unless there is no chemist's shop within a mile. But H. M. Consul-General intervened, and a concession was arranged whereby those missionaries who were actively engaged in giving medical treatment to the Moors in the year 1913 are permitted to continue to do so until they retire. Dispensaries more recently established—as those of the B.C.M.S.—may also give medical relief with simple, nonpoisonous remedies; but the Consul-General deprecates the extension of such work.

—*E. M. M. S. Quarterly.*

Seek to Evangelize Moslems

A recent development in the field of missions is the lively interest in the evangelization of Moslems in their North African territories, shown by the Protestant youth of France. The Young Men's Christian Association, the Student Christian Federation, Association of Scouts and Guides and missionary groups have since 1932 been united in the "North African Sheaf." A missionary camp is held in September at Constantine, Algiers, or Oran. There are also fifteen groups of the Young Women's Christian Association in large centers like Tunis, Constantine, Algiers, Oran and Rabat, doing splendid missionary and social work.

—*World Survey Service.*

The Message Refused

Mr. Jenkinson, of the Unevangelized Fields Mission, at a recent meeting in London told how he arrived in an African village one afternoon and realized that much good might be accomplished there. "The chief was not sober, but came and sat down on the veranda of the rest-house where I was staying. I talked to him for two or three hours, and by that time he was practically sober. Then he said: 'Well, white man, I have heard all you have to say. I will have the drums beaten tonight to tell all my headmen to come and hear this message, and they can decide whether they want to hear further, or whether they would rather you go away.'"

The drums were beaten, and early next morning the people began to arrive. The headmen came, carrying their spears, their wives walking behind. They talked for some time, but in the end their decision was: "We do not want you; we do not want your message." It seemed as if the powers of evil were loosed in that village. Mr. Jenkinson continued: "I would have done anything to reverse their decision, but it could not be done. Next morning I went sadly away, and so far as I know the Gospel has never again been preached there. It is only prayer that can overcome these things." —*The Life of Faith.*

Race Question in Cape Colony

In the Union of South Africa the race question is a burning issue. The Government has proposed to abolish the Cape native franchise. This met with such opposition that the premier withdrew the bill. His substitute measure does not recognize the right of the native to attain full citizenship. The Methodists of South Africa have made their influence felt in this controversy. The Conference declared, "The African people form an integral part of the Union, and they are entitled to the opportunities of attaining citizenship." Natives flocked to Capetown during the discussion. Methodists were

leaders in the fight, and one of the Methodist black men addressed the House of Assembly for nearly an hour in executive session.

—*Christian Advocate.*

Christian Council for South Africa

The first steps toward forming a Christian Council in South Africa were taken in May, 1934. After two years, negotiations are nearing completion. On June 24, over sixty representatives of churches and missionary societies met at Bloemfontein to consider the proposed constitution, which was finally adopted. The functions of the new Council are:

(a) To bring together for periodical conference and counsel representatives of the churches, mission societies and other Christian agencies of South Africa, particularly for consultation upon matters bearing upon the spiritual and general welfare of the non-European races.

(b) To promote, through committees, commissions or otherwise, study and investigation of the problem of evangelizing and Christianizing the people of South Africa.

(c) To take joint action on any matters within the scope of the authority that may be given to the Council by its constituent bodies.

(d) To promote cooperation in missionary work, especially in evangelistic, educational, medical and social work, and in the production of vernacular literature.

(e) To promote such fellowship among the churches as will create an atmosphere of respect and confidence and will lead to united thinking, interceding, planning and action on the part of the Christian forces of the country.

(f) To represent the Christian forces of South Africa in their relations with the International Missionary Council and with national Christian organizations in other lands.

—*South African Outlook.*

MISCELLANEOUS

Promoting Race Harmony

The History Society recently sponsored a contest on the subject "How can youth develop co-operative and harmonious relations among the races of the earth?" open to those under thirty living in Africa, Australia, Canada and New Zealand. The winner, Mr. Tsotsi, a twen-

ty-one-year-old South African Negro, suggested the denunciation of all statements that intensify race feeling, the boycotting of all books and films that preach racial domination and the encouraging of all that demonstrate the advantages of cooperative action. As if with one voice, all the papers called for a fair system of government under which every one would have an equal opportunity to learn and to serve.

Mr. Tsotsi is of the Xhosa tribe and is a teacher at Blythwood Institution in Butterworth, a town of 575 inhabitants. He traced many of the causes for racial antagonism to the fact that in Asia, Africa and America there was "the anomaly of white capital and colored labor." He will receive \$300 as his prize.

—*New York Times.*

Mandates Against War

People's mandates against war is an international movement. In Hungary seven large associations are collaborating. In Holland the text of the Mandate was reprinted in 600 newspapers. In Sweden 100,000 people signed the Mandate at 200 peace meetings.

In Czechoslovakia 30 important organizations are enlisted in this cause, while in Finland 16 groups are at work. Syria reports 18 groups with 30,000 signers.

In Australia the text of the mandate has been spread on postal cards and in Greece six women's organizations are collaborating. Work has also begun in Egypt and in Spain.

In France more than 30 organizations representing 600,000 members, as well as 60,000 other individuals, have voted for the Mandate. Conspicuous among the signers here are ex-service men.

In Great Britain 28 societies and 1,027 meetings had signed up to last March. These meetings were arranged by women's associations, the Labor Party, religious groups, the Society of Friends and by the Liberal Party.

The campaign has also begun

in Denmark, Norway, Rumania and Yugoslavia. Meanwhile, Tunisia has sent in 9,500 signatures and in Ceylon the Women's Political Union has voted its endorsement.

—*The Churchman.*

World Statistics

The Statistical Institute of the League of Nations estimated the world population at approximately two billion. The population is increasing annually at a little more than eighteen millions or about 50,000 a day. Figures for the continents are as follows: Asia, Russia not included, 1,710,000,000; Europe, fifth in size, 382,000,000; Russia, alone, 164,000,000; Africa, both white and black, 143,000,000; North America, 135,000,000; United States, alone, 127,000,000; South America, 85,000,000; Central America, 35,000,000; Australia and Oceania, 10,000,000. Population in Russia is increasing faster than any place else on earth, 4,000,000 a year or at the rate of 2 per cent.

New Newspaper Evangelism

Newspaper evangelism, first tried out in Japan, is steadily reaching into other countries. In China, the movement is still new, although two Hankow papers have carried daily advertisements about Christianity for months, and a number of enquiries have been received. In India, a weekly article inserted in a Karachi paper has brought enquiries from people of all classes and faiths. An experiment in Christian journalism is also being carried on in Mohammedan countries; while in Spain the editor of *El Popular*, a widely read paper, has agreed to publish a Christian article of 1,000 words every Sunday for a year.

—*Report.*

Missionary Institutionalism

In a most able and persuasive address Bishop Ludlow, of the Protestant Episcopal Church, made some far-reaching statements concerning the conduct of the church's missionary endeavor. He said in part:

Too many times missionaries try to reproduce their own parish life as they knew it at home. Thus, we do not produce a native church but a transplanted one. Under the circumstances we should not wonder why our converts show so little initiative and sense of responsibility for self-support and self-propagation. The unity we maintain is one of Western customs and practice. By maintaining this kind of uniformity we have avoided heresy and schism, but thereby we have also prevented the creation of a native theology. Because there has been so little creative thought on the part of the mission church, there has been little missionary zeal and little sense of responsibility for self-support. . . .

The early church was a *koinonia*, a fellowship, before it was an *ecclesia*, an organized body. We must restore to the Church its primary duty of evangelization. Our task is one of inspiration, not institutionalism. We need to rely more on the Holy Spirit.

Faith Missions

A recently published pamphlet summarizes the service of popularly called Faith Missions. The Interdenominational Foreign Mission Association of North America was formed in 1917 by a group of foreign missionary societies that were not denominationally related, but which held identical doctrinal convictions and adhered to similar missionary principles and practices. Prayer fellowship, conferences concerning missionary policy, and united appeal for world evangelization are aims of the organization.

Listed in the order of their inception, the sixteen societies that are now members of the Association are: The Woman's Union Missionary Society of America, the China Inland Mission, the India Christian Mission, the South African General Mission, the Central American Mission, the Sudan Interior Mission, the Ceylon and India General Mission, the Africa Inland Mission, the Bible House of Los Angeles, the Inland South America Missionary Union, the Bolivian Indian Mission, the North East India General Mission, the Evangelical Union of South America, the American European Fellowship, the Orinoco River Mission, and the Latin America Evangelization Campaign.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Puritans in the South Seas. By Louis B. Wright and Mary Isabel Fray. Illustrated. 8 vo. 347 pp. \$3.00. Henry Holt & Co. New York. 1936.

The authors of this story of Christian missions in Tahiti, Raratonga and Hawaii cannot hide their antipathy to the Puritans, their disapproval of missions and their lack of sympathy with Christian standards and ideals. While they claim to have written without prejudice, their whole attitude and the words they use reveal their lack of knowledge and their antagonism to the whole enterprise: "Zealots" impose their religious and social points of view on a primitive people; "popish supplies to keep away scurvy"; "missionaries had come to Tahiti in the expectation of turning an honest penny"; "the work of the Lord proceeded on a solid foundation of real estate." These are some of the phrases that occur in the first few pages and similar ones recur many times throughout the book. In fact, the evident aim of the authors is to hold missions in the South Seas up to ridicule. While they quote from missionary letters and reports, it is to give unfavorable views of the work and workers. When they quote other authors, they never quote friendly and sympathetic reports like that of Robert Louis Stevenson.

Honest, constructive criticism of missions is welcomed. Mistakes have been made in men and women sent out, in methods used, and in aims held in view. The way missions were conducted a hundred years ago were different from the way they are conducted today. The Puritans were strong but uncompromising and at times were without sympathetic understanding, but as a rule they were brave and true

and tireless—not the foolish and selfish, uneducated and selfish zealots here depicted.

Some critics of missions furnish interesting and useful reading, for they write facts and describe scenes dramatically and with a sense of humor. These authors are dry and give practically no information of value in regard to the islands and the people. They repeat the same cynical criticisms over and over again *ad nauseum*—missionaries uneducated; seeking to create markets for European goods; tempted by the easy morality of the South Sea women; superficial in their work, etc., etc.

It is unfortunate that "Puritans in the South Seas" could not have been written judiciously to reveal the mistakes and the achievements of the early missionaries and to show some of the lessons learned and put into practice in later years—in the way of dress, education, the appreciation of native character and customs and the development of Christian life and service.

The Soul of Egypt. By Allison Douglas Boutros. Marshall, Morgan and Scott, London. Zondervan Publishing House, Grand Rapids, Michigan. 126 pp. 40 cents.

A vivid portraiture of the land of the Nile as a field for evangelism by an independent missionary who through marriage and close contact with the Egyptian people writes with knowledge and sympathy. The note of personal experience is dominant and there is little about the work of other missions carried on for many decades, nor much breadth of outlook on the strategy of missionary occupation and administration.

There are telling chapters on

the daily life of the *fellahin*, the downward drag of Moslem environment and the trials of new converts. The book is very readable and will awaken interest and intercession. S. M. Z.

The Story of the American Negro. By Corinne Brown. The Friendship Press, New York. 208 pp. \$1.00.

Perhaps no better textbook for the study of the racial problem in America has appeared from the press for a decade. It is based on authoritative sources, it traces the story to its sources and is unpartisan. It is brief but not scrappy and holds the reader's attention. The writer is a recognized leader in the present younger generation and by birth, training, wide travel and real sympathy is qualified for her task. The ten chapters tell us how and why the Negro came to our shores, and what were the conditions in his ancestral home; what the colonial pattern of slavery meant for master and slave; how it was modified by the industrial era followed by the breakdown of slavery and a civil war which did not emancipate in the tragic era of reconstruction. We learn of the struggle for freedom, the Black Man's burden and the emergence of "Brown America" with its chief problem—how to live together or apart and to love each other. A full bibliography, notes, references and a good index complete this unique study.

S. M. ZWEMER.

A Preface to Racial Understanding. By Charles S. Johnson. Friendship Press, New York. 206 pp. \$1.00.

The author is director of the Department of Social Science at Fisk University. He has served as Director of Research and Investigation under the Carnegie

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

Foundation and is editor of the magazine *Opportunity*. This, his most recent work on the American Negro, bears a modest title and covers an enormous field of investigation. A recent bibliography of the Negro in Africa and America contains 17,000 titles. The bibliography here selected suggests less than threescore books, of which the gist can be found in these eight chapters. They relate the story of the Negro, his social life, education, contribution to American civilization, and give examples of Negroes who attained in church and state. The last chapter is practical on the Conquest of Racial Prejudice. The literary contributions of the Negro to American life and especially to music are described at some length. The author holds that the greatest contribution of the church to the Negro has been the work of pioneer missionaries since the days of reconstruction. The Negro church today has a membership of over five million and expended in one year for its upkeep more than forty-three million dollars. It is unfortunate that even today less than twenty per cent of the Negro clergy hold academic or theological degrees. The church of America is the testing ground for the great moral issue of racial understanding and the conquest of racial prejudice.

S. M. ZWEMER.

Omwa? Are You Awake? By P. H. J. Lerrigo.

This book should accomplish its purpose to awaken the mission-minded constituency of churches in America to a new realization of what the missionary enterprise is about, and how imperative it is to maintain the Christian message among the unevangelized "while it is yet day."

The reviewer, as a missionary for thirteen years in West Africa, I can testify that the author's descriptions are true to the original settings and the inferences have been clearly deduced.

Dr. Lerrigo says: "The missionary contribution to Congo's life has to do preeminently with

the development of personality. . . . Only as men are regenerate can they build a regenerate society." The author has never allowed mere "story-telling" to obscure the great spiritual burden on his heart. He says also: "The spiritual enters profoundly into the complex reactions of human life, in sickness as well as in health, and the physician (the author is a physician) whose ministry is merely to the body is rendering only a defective service."

Anyone not familiar with native life in West Africa will find here picturesque descriptions and information which gives a clear understanding of the situation, together with folk tales and stories that relieve the commonplace.

It has been interesting, as a fellow missionary, to observe differences in methods of work in the Congo Mission and in the Cameroun stations of another society but such details in no wise disturb the general similarity of mission work. The author shows himself intimately acquainted with the main currents of life in the Congo, and its problems, government policies and projects, and the present determined effort of the Church of Rome. Says he, "A few white folks coming with a great spiritual message have found response, comradeship and affection among these folks of another race, and through self-effacing toil have released springs of initiative and power which have already carried the great Negro community far along the road to self-understanding, self-control and a new order of life and growth."

On two points I could wish that the author had placed more stress: First, the chapter on "Worship: Outdoors and In" should have included some description of the "principalities and powers" of the demon hosts against whom the missionary must contend. All the accessory enterprises of mission work, such as schools, hospitals, agricultural institutes, etc., are necessary to bring about "self-understanding, self-control, and a new order of life and growth"

among the natives, but after all it is only as men are delivered from the "Power of Darkness, that Old Serpent, the Devil," that we can hope to see the "new order of life" which is "Christ in you, the Hope of Glory."

Second, the author might have made more prominent, especially in the appeal of his last chapter, that the missionary's endeavor first, last, and always is to save souls unto eternal glory. True, eternal issues are being decided here and now, but this present life is not *The Life*, that eternal life. There should be not less stress on cooperation, councils, schools, etc., but more stress on the experience of the new birth; for thousands of natives who have accepted Christ nominally, as yet know little or nothing of the "power of His resurrection."

Dr. Lerrigo has addressed himself to a great problem, and has tried to make other people see what he has seen in his recent tour. He says, "The Christian cannot assume that he is the only single-hearted person in the world. Other great idealistic movements have arisen in competition, and the genuine communist or even the socialist is likely to laugh at the mild idealism of the traditional Christian who has taken his conviction second-handed, and whose religious habits are copies of a prevailing type. This sort of Christian experience does not get one very far." Dr. Lerrigo sees clearly that a time may come when "for Thy sake we are killed all the day long" (Romans 8: 36). Continuing, he says, "But if it ever does come, I believe so-called Christian people will quickly separate into three almost equal classes: Those who promptly and cheerfully abandon their religious profession to go with the tide; those who halt between two opinions and suffer profoundly in the process; and finally those whose Christian faith is steadied and quickened until they are ready to die for it" (page 170). All in the homeland, who name the name of Christ as their veritable Master, are urged to be "stripped and equipped for Christ's service."

L. PAUL MOORE, JR.

New Books

Valorous Adventures: A Record of Sixty and Six Years of the Woman's Foreign Missionary Society, Methodist Episcopal Church. Mary Isham. 446 pp. \$1.25. Woman's Foreign Missionary Society. Boston.

First, the Kingdom! The Story of Robert Fletcher Moorshead, Physician. H. V. Larcombe. Illus. 184 pp. 3s. 6d. Carey Press. London.

India. Part I, to 1837; Part II, 1858-1936. H. H. Dodwell. (Modern States Series Nos. 9 and 10.) 131 and 274 pp. Each 3s. 6d. Arrowsmith. London.

Ten Africans. Edited with introduction by Margery Perham. Map. 356 pp. 15s. Faber and Faber. London.

Alien Americans: A Story of Race Relations. B. Schrieke. 208 pp. \$2.50. Viking Press. New York.

The World Quest, 1936-1937: The Fourth Unified Statement of the Work of the Church Overseas, its present position, opportunities and needs, in those areas which receive help from the Church of England and its Sister Churches in the British Isles, together with a survey of the response of the Church at home. Illus. Maps. 131 pp. 1s. Church

House. Press and Publications Board. London.

Shaping the Future: A Study in World Revolution. Basil Mathews. 160 pp. 2s. 6d. S. C. M. Press. London.

With Christ Into Tomorrow. Hunter B. Blakely. 160 pp. 50 cents. Presbyterian Committee on Publication. Richmond, Va.

The Dawn of Religion. Eric S. Waterhouse. (Great Religions of the East.) 134 pp. 2s. 6d. Epworth Press. London.

Christianity and the Malays. Lawrence E. Browne. 78 pp. 1s. S. P. G. in Foreign Parts. London.

Children of Sunny Syria. Myrta H. Dodds. 147 pp. \$1.50. Crowell. New York.

East Is East. Lessons on the Church in Korea. Ruth Henrich and Elsie Fox. 60 pp. 1s. S. P. G. in Foreign Parts. London.

Indian Thought and Its Development. Albert Schweitzer. 265 pp. \$2.50. Holt & Co. New York.

The Land of the Morning Calm. Ruth Henrich. 80 pp. 1s. S. P. G. in Foreign Parts. London.

The Medieval Missionary (World Mission of Christianity Series). James Thayer Addison. 175 pp. Cloth, \$2.00; paper, \$1.25. I. M. C., New York.

Stories of Korea: Lessons for Little Children. K. O. Brightman. 28 pp. S. P. G. in Foreign Parts. London.

Secrets at Sidleigh. Margaret P. Neill. 252 pp. 2s. Pickering & Inglis. London.

"I Am Jesus." And Other Evangelistic Sermons. J. C. Massee. 117 pp. \$1.00 cloth, 65 cents paper. Zondervan. Grand Rapids.

The Living Christ. Will H. Houghton. 133 pp. 75 cents. B. I. C. Assn. Chicago.

Preaching Christ in Corinth. Klaas Jacob Stratemeier. 114 pp. \$1.00. Zondervan. Grand Rapids.

Portraits of Christ in the Gospel of John. Harold S. Laird. 126 pp. 75 cents. B. I. C. Assn. Chicago.

Southern Baptists in World Service. E. P. Alldredge. 172 pp. 60 cents cloth, 40 cents paper. Sunday School Board, Southern Baptist Convention, Nashville.

E Ming and E Rue: A Story of Child Life in Old Peking. Margaret Rositer White. 91 pp. \$1.00. Revell. New York.

So Half Amerika—Die Auslandshilfe der Vereinigten Staaten. 1812-1930. Hermann Stöhr. 328 pp. 5.60M.

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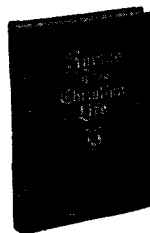
Okumeinscher Verlag. Stettin. Germany.

The Story of the Bible. Edgar J. Goodspeed. \$1.50. 150 pp. University of Chicago Press. Chicago.

Twelve Negro Americans. Mary Jeness. 180 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

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