



Missionary atlas : a manual of the foreign work of the Christian and Missionary Alliance

<https://hdl.handle.net/1874/402027>

Missionary Atlas

A Manual of
The Foreign Work

of

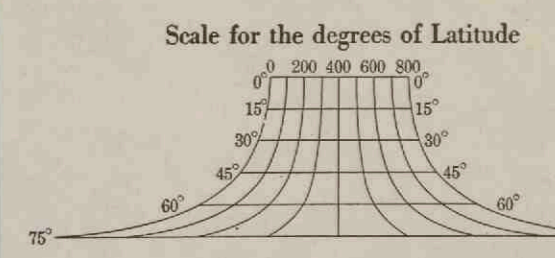
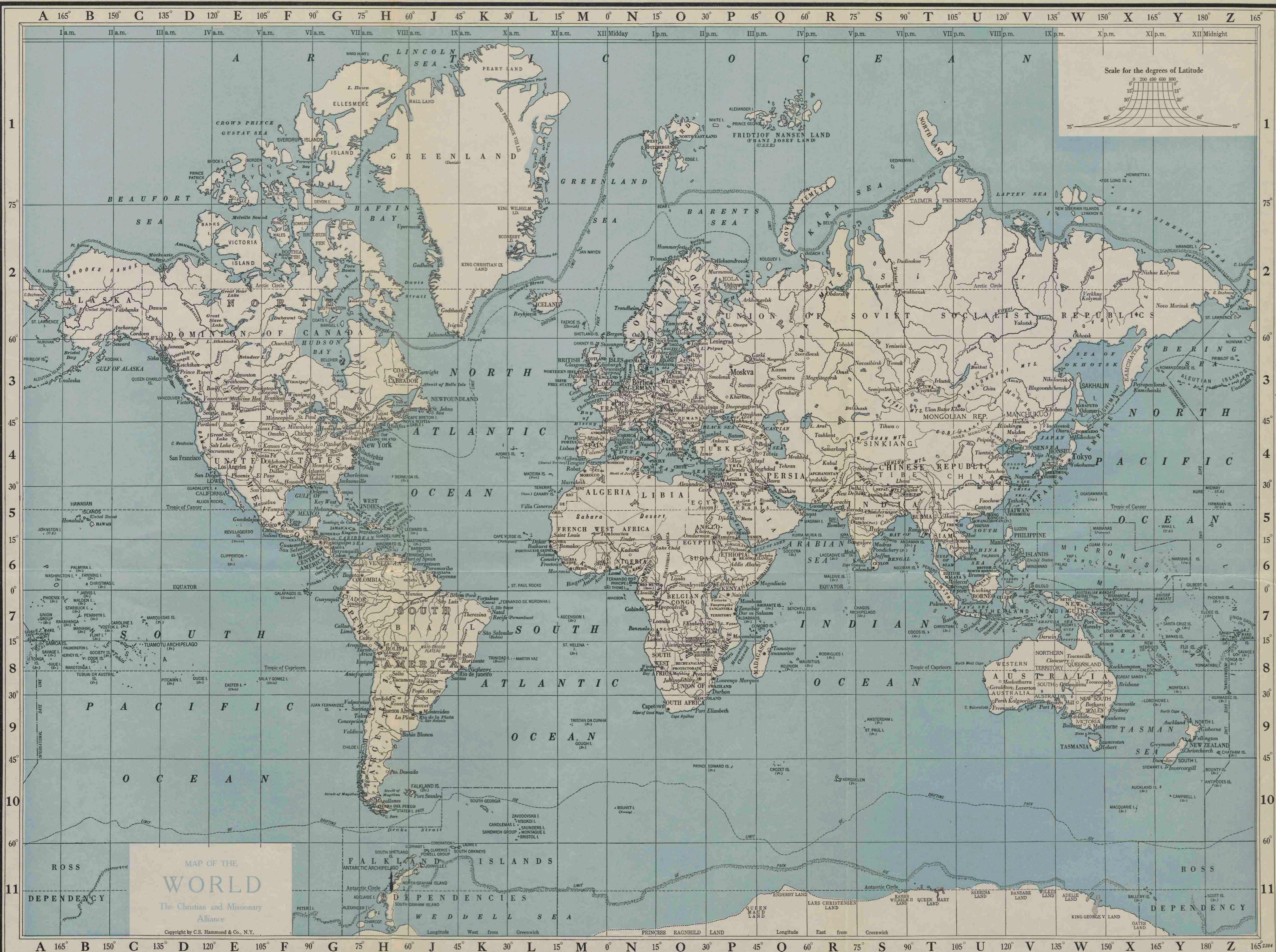
The Christian and Missionary Alliance



Historical and Descriptive

H-11-83

Bis Hotheek
NEDERL. ZAKENBANK
OEGSTGEEST

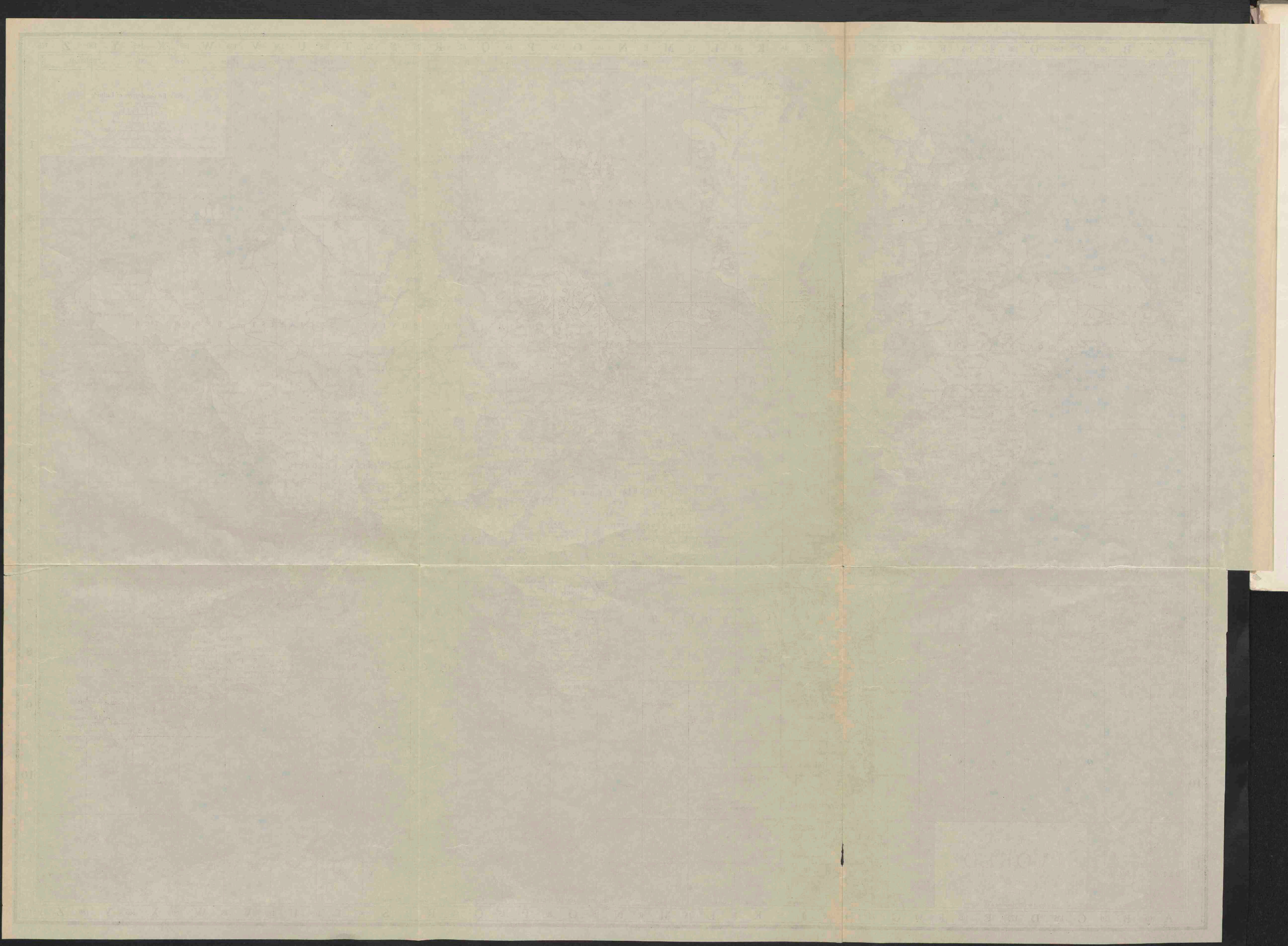


MAP OF THE
WORLD
The Christian and Missionary
Alliance
Copyright by C.S. Hammond & Co., N.Y.

A 165° B 150° C 135° D 120° E 105° F 90° G 75° H 60° J 45° K 30° L 15° M 0° N 15° O 30° P 45° Q 60° R 75° S 90° T 105° U 120° V 135° W 150° X 165° Y 180° Z 165°

I a.m. II a.m. III a.m. IV a.m. V a.m. VI a.m. VII a.m. VIII a.m. IX a.m. X a.m. XI a.m. XII Midday I p.m. II p.m. III p.m. IV p.m. V p.m. VI p.m. VII p.m. VIII p.m. IX p.m. X p.m. XI p.m. XII Midnight

A 165° B 150° C 135° D 120° E 105° F 90° G 75° H 60° J 45° K 30° L 15° M 0° N 15° O 30° P 45° Q 60° R 75° S 90° T 105° U 120° V 135° W 150° X 165° Y 180° Z 165°



Bibliotheek
NEDERL. ZENDINGSHOGESCHOOL
OEGSTGEEST

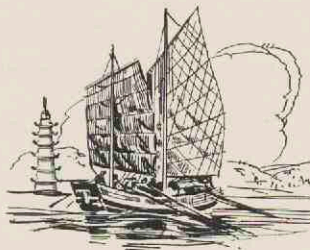
H
11
13

Missionary Atlas

A Manual of
The Foreign Work
of
The Christian and Missionary Alliance

By
ALFRED C. SNEAD, *Foreign Secretary*

Illustrated with
Maps, Charts and Photographs



PRICE

Single copy, \$1.10, postpaid; five or more copies, 75c. each
(Carriage extra)

Distributed by
CHRISTIAN PUBLICATIONS, Inc. (1936)
Third and Reily Sts., Harrisburg, Pa.

UNIVERSITEITSBIBLIOTHEEK UTRECHT



3947 2976

Bibl. Hendrik Kraemer Inst.



7110 030 3192

Copyright, MCMXXXVI
THE CHRISTIAN AND MISSIONARY ALLIANCE
(Printed in the United States of America)



The mark of vibrant faith

Table of Contents

	<i>Page</i>
Introduction	5
India	7
Africa	17
French West Africa	19
Sierra Leone	29
Belgian Congo	30
French Equatorial Africa—Gabon	37
French Indo-China and Eastern Siam	39
Latin America	49
Colombia	52
Ecuador	55
Peru	59
Chile	63
Argentina	67
China	72
Kansu-Tibetan Border	78
Central China	83
Shanghai	87
Kweichow-Szechuan	88
South China	91
Palestine-Arabian Border	98
Iran (Persia)	101
The Island World	103
Japan	104
Philippine Islands	108
Netherlands East Indies	113
Puerto Rico	122
Jamaica	124
Unoccupied Fields	125
Fields, Populations, Languages	127

Index of Fields

	<i>Page</i>		<i>Page</i>
Africa	17	Japan	104
Argentina	67	Kansu-Tibetan Border	78
Belgian Congo	30	Kweichow-Szechuan	88
Central China	83	Languages	127
Chile	63	Latin America	49
China	72	Netherlands East Indies	113
Colombia	52	Palestine-Arabian Border	98
Congo	30	Persia (Iran)	101
Eastern Siam	47	Peru	59
Ecuador	55	Philippine Islands	108
French Equatorial Africa—Gabon	37	Populations	127
French Indo-China and Eastern Siam	39	Puerto Rico	122
French West Africa	19	Shanghai	87
Gabon	37	Sierra Leone	29
India	7	South China	91
Iran (Persia)	101	The Island World	103
Island World	103	Unoccupied Fields	125
Jamaica	124		

Index of Maps

	<i>Page</i>		<i>Page</i>
Africa	16	Jamaica	122
Argentina	66	Japan	104
Belgian Congo	32	Kansu-Tibetan Border	79
Central China	84	Kweichow-Szechuan	89
Chile	66	Netherlands East Indies	115
China	73	Palestine-Arabian Border	100
Colombia	51	Persia (Iran)	100
Congo	32	Peru	51
Congo Churches	36	Philippine Islands	110
Eastern Siam	41	Puerto Rico	122
Ecuador	51	Shanghai	84
French Equatorial Africa—Gabon	32	Sierra Leone	25
French Indo-China and Eastern Siam	41	South China	93
French West Africa	25	West Indies	122
Gabon	32	World Map—Western Hemisphere	70
India	12	World Map—Eastern Hemisphere	71
Iran (Persia)	100	World Map—Folded	Insert

INTRODUCTION

It has been our purpose to prepare an historical and descriptive Atlas of the Mission fields of The Christian and Missionary Alliance, which would serve both as a source of information to individuals, and a textbook for groups and classes.

In order that the student may gain a general idea of the situation in the countries in which the Alliance operates, we first portray the field as a whole, and then more particularly our own work and objectives. The Land is described and its People. Such topics of general information as Area and Population, Climate, Government, History, Physical Features, Natural Resources, Currency, Languages, and Religions are discussed. Then we present the history of Missionary Occupation. And finally, we describe in detail, the work of the Alliance in the various areas.

We are living in a world of rapid change. Since our last Atlas was published in 1924, even the names of nations have been altered. And when we come to a land like China, we can scarcely recognize some cities and towns of long occupation by the new names that have now been assigned to them. This has made the task of map preparation particularly difficult, but we have tried to make both our facts and figures as nearly up to date and accurate as possible.

Ours is a spiritual warfare. Since we "wrestle not with flesh and blood," our methods can be no more carnal than can our weapons be material. If we advance successfully, we must advance on our knees, and have as our ammunition the Word of God.

The Alliance movement was born in prayer in Old Orchard, Maine, in August, 1887, when Dr. A. B. Simpson and a little company of God's children assembled for fellowship. This was followed by the incorporation of *The International Missionary Alliance* in 1889 and *The Christian Alliance* in 1890. In April, 1897, these two organizations were united under the present name of *The Christian and Missionary Alliance*. The Alliance was not founded to establish another denomination, but to promote fellowship with all like-minded believers in the fulness of Christ and the missionary enterprise.

The missionary zeal which animates the entire Alliance work at home and abroad has resulted, through the grace of God, in so developing the work in the foreign fields that the number of churches, members, Sunday Schools, and workers abroad exceeds that in the homeland. There are in our foreign mission fields nearly 500 churches and over 300 unorganized groups of Christians with a total membership of well over 40,000. The enrollment in the nearly 950 Sunday Schools is about 37,000. There are in active service 460 missionaries and more than 1,500 native workers.

The Alliance work in the foreign fields is supported by sacrificial gifts not only of those who are members of the Alliance movement in the United States and Canada, but also of individuals, groups, churches, and church conferences who desire to share in world evangelization through Alliance channels. The Christian and Missionary Alliance rejoices in the prayer fellowship and cooperation of all Christians who share in this ministry of world-wide missionary work.

The words of our Founder, Dr. A. B. Simpson, apply as truly today as when they were uttered:

"The great need of the world and the pressing call of the Master in these last days of the Christian age cause us to ask of our brethren that they unite with us in a spirit of faith and holy purpose in this glorious crusade.

"What do we ask of our people?"

"First, that each one of them will become imbued with the missionary spirit, which simply means the Holy Spirit and the spirit of the Risen Christ.

"Further, that they will ask the Lord to baptize them unto this especial purpose and aim, and unite their hearts in a loyal and whole-hearted fellowship in this great and glorious purpose. What the cause of missions needs today is a band of consecrated men and women who have become possessed with this one idea through the divine inspiration, and then nothing can resist them. Shall we stand heart to heart and hand to hand in this great and holy enthusiasm until the church of God shall take fire and go forth to do the work that should have been done centuries ago?"

"Again, we ask our people to recognize the fact that the missionary interest is the chief business of every Christian, that the work of foreign missions is the one preëminent business of every minister, every congregation, and every Christian. Let us unite in a great missionary crusade. . . . Let everything be merged in this. Let our churches exist for this. Let our ministers preach for this. Let our seminaries and training colleges be on fire with this one theme. Let our laborers toil for this. Let our servant girls work for this. Let our business men carry on their business for this. Let our consecrated women sacrifice for this. Let our homes be furnished and our wardrobes be purchased with reference to this. And let a whole army of true hearts prove to the world around and the heavens above that they understand the meaning of the Cross of Calvary, the cry of dying souls, and the glory of the coming kingdom. . . .

"And finally, this work can only be done by men and women who are filled with faith, armed with prayer, and baptized with the Holy Ghost. Mere human enthusiasm will wither and die. . . . Only when the church at home rises to a full realization of its responsibility and trust will the thought of God for this lost world be realized, and its evangelization will not only be possible but practicable in a single generation."

A PERSONAL WORD FROM THE EDITOR

We are grateful to the Lord of the harvest for the growing interest in our foreign missionary work as expressed in increased prayer ministry and a more widespread desire for information concerning the foreign fields. Many individuals and groups have asked for an Atlas of Alliance mission fields which would give present-day facts, and we have sought to meet this need, in so far as possible, in these pages.

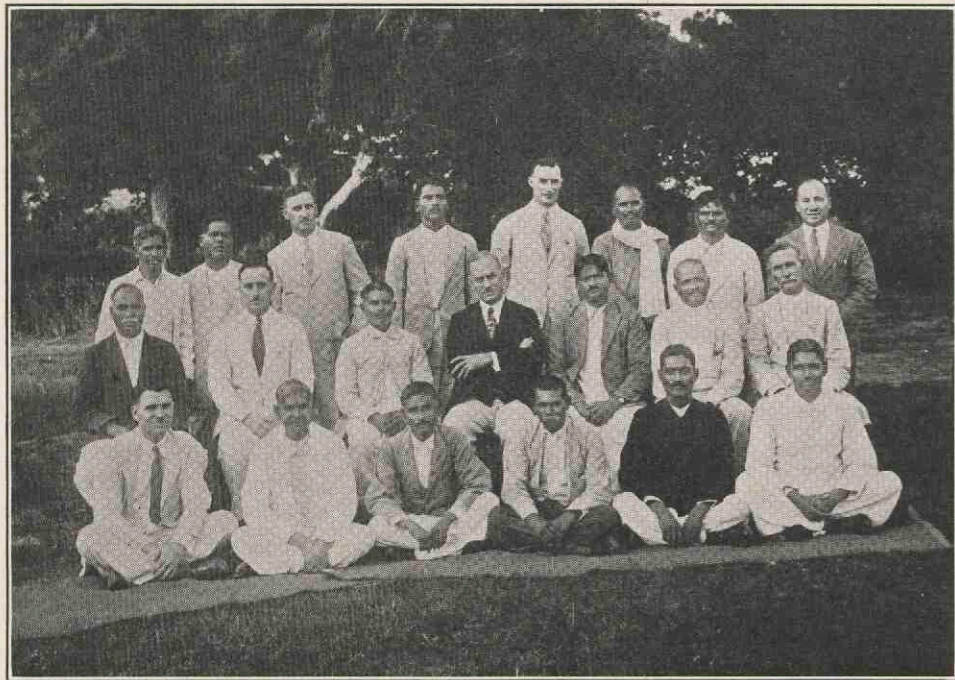
Those who read this Atlas are urged to aid in making our foreign missionary work known to others. It is suggested that Mission Study Classes be organized and Prayer Groups formed. The Foreign Department sends out monthly letters to such Groups, of which already there are many, giving latest items from the fields. A *Prayer Manual*, listing names of fields, stations, and missionaries, and *Literature* describing the work on the fields, are available from the publishers. *The Alliance Weekly* is issued at \$2.00 a year, and gives the latest available information concerning our foreign work.

Heartfelt thanks are due and are hereby given to the goodly number of missionaries and others, including those of the Foreign Department office staff, who have rendered such untiring and valuable service in the preparation of the material in these pages.

May God cause these facts of information to be set ablaze by the fire of inspiration through His Holy Spirit's ministry in the minds and hearts of all who read these Atlas pages until their lives shall be aglow with holy fervor and fiery zeal for the glory of God, the salvation of men, and the building of the Church of Christ among all the tribes of earth.



TWO INDIAN CHRISTIAN FAMILIES ATTENDING A SUBHA
(CONVENTION) IN THEIR VILLAGE



COMMISSIONERS TO A RECENT GENERAL ASSEMBLY OF THE CHRISTIAN
AND MISSIONARY ALLIANCE IN INDIA

A Missionary Atlas

INDIA

The Indian sub-continent is the central of three peninsulas in southern Asia. The land frontiers of India and Burma are varied as they extend for more than 4,000 miles from Baluchistan, where it borders Persia, to China and Siam. The frontiers of India itself lie for nearly 2,500 miles opposite Persia, Afghanistan, Turkestan, Tibet, Nepal, Bhutan and Burma. Then Burma marches about 1,000 miles with Tibet and China; turning south Burma touches the north-western part of French Indo-China for 100 miles, then adjoins Siam for 600 miles. The coastline of India lies along the Arabian Sea, the Indian Ocean, and the Bay of Bengal.

Area and Population

Although the area of India is less than one-half that of the Dominion of Canada and only about three-fifths that of the U. S. A., yet India has a population about thirty-four times greater than Canada and nearly three times greater than U. S. A. The following table shows the figures (1931) for India including Aden, Burma, Baluchistan and Assam:

State	Area	Population
British Provinces	1,094,220 sq. mi.	270,561,353
Indian States and Agencies	711,032 "	80,838,520
Total India	1,805,252 sq. mi.	351,399,873

The above figures are from the World Almanac. The Statesman's Year Book gives the following:

Total India	1,808,679 sq. mi.	352,837,778
-------------------	-------------------	-------------

In the decade 1921-1931 the population of India increased by 33,895,298, or 10.6%. The urban population is 38,985,427, or 11% of the total. This includes all communities of over 5,000 people and 674 towns (out of a total of 2,575) which have less than 5,000 inhabitants. Thus in India the urban population is 11% as contrasted with England and Wales 80% and U. S. A. 56.2%. The rural population of India is 319,852,351, which is 89% of the whole. These live in 685,665 villages, more than one-half of which have less than 1,000 inhabitants each, and nearly one-third are of less than 500 people each.

Climate

The climate is tropical but ranges from the extreme heat of the southeast to the cooler temperatures of the northwest mountain regions. Throughout the country in general there are but two seasons, the dry and the rainy, also known as the season of the northeast monsoon and season of the southwest monsoon. In various parts of India, however, the direction of the monsoon winds varies.

One of the most eagerly looked for news items each year in India is the first report of the monsoon which ushers in the rainy season. When the rainfall is abundant, it means a good growing season for the crops and a greater measure of comfort and prosperity for the people; but when the rains are late and scanty, distress and famine often ensue. In the areas where the Alliance Mission is working, the rainy season ordinarily begins in June and continues until September or October and is followed by the cool season, which extends

through February. After this the temperature increases rapidly until the hot season is broken by the beginning of the rains in June. The months of the cool season are the best time for the missionaries to tour in the districts. During the hot season it is important for them to escape from the heat, if possible, by going to the hills for a few weeks of rest and change.

Government

India is under British rule, but there are more than 600 Native States which do not come under the administrative system of British India but have varying degrees of independence. Most of these Indian States are governed by native princes.

The Viceroy and Governor General, the highest official in the government of India, is appointed by the British Government. Executive and legislative power rest with a Council, of which at least three members must have had ten years' service in India and one must have been a lawyer during that time.

The legislature consists of the Governor General and two Chambers, the Council of State and the Legislative Assembly. There are also Provincial Legislatures. About 35,000,000 men and women are qualified to vote for the members of the Provincial Legislatures, but only about 6,000,000 may share in the election of the Legislative Assembly.

The government of Great Britain is cooperating with the government and people of India in their desire to attain autonomy and complete self-government, and progress has been made during recent years looking toward the objective of self-government similar to that exercised by the Dominion of Canada, the commonwealth of Australia, and other areas in the British Empire. Since only about 28,000,000 of the people of India can read and write and thus 92% are illiterate, it is evident that much advance must be made in education and development of the vast multitudes before the utmost progress can be made in self-government.

History

There are three general periods of Indian history which may be classified as follows: The National or Hindu period from about 2000 B. C. to 1001 A. D.; the Mohammedan Period, 1001 to 1757 A. D.; the Period of European Dominion, 1757 to the present. Since the World War another important change has begun, marked by the demands of the people of India for autonomy. The transition from European dominion to a considerable measure of self-government is under way, but a long time will probably be required to put into effect as full a measure of autonomy as other portions of the British Empire enjoy.

The Aryans entered the Punjab about 2000 B. C., coming from the northwest and subduing or driving southward the aboriginal inhabitants, including the Dravidians. The events of these early centuries are legendary rather than exact in historical dates. One of the first authentic dates of Indian history is 557 B. C., the reputed year of the birth of Buddha. Alexander of Greece was in India in 327 B. C. and for a

time foreign influence in India gained steadily through various alliances and treaties. During the fifth century the Gupta dynasty reigned supreme over practically all northern India and the Hindus flourished in arts and religion.

Under the onslaughts of Sultan Mahmud of Ghazni, Mohammedan power was permanently established in India and Hindu princes fell before a succession of Mohammedan dynasties. About the beginning of the fourteenth century the Afghan power in India reached its highest point. The Hindus in Gujarat were subdued, the Moguls invading the Punjab were defeated, and the Deccan was entered. In 1398 Tamerlane sacked Delhi and proclaimed himself Emperor of India. This dynasty was succeeded by the Great Moguls of the house of Timur, who reigned until 1707. In 1739 the Persian Nadir Shaw invaded India, sacked Delhi and carried away the famous peacock throne and a vast amount of treasure. Soon many portions of India became independent states and Hindu and Mohammedan adventurers established their own kingdoms in various places.

The Venetians, the Genoese, the Portuguese, and the Dutch had by turns traded with India and in 1602 the English appeared on the scene and for a long time the East India Company had a powerful hold on the affairs of India politically as well as commercially. In 1757 by the Battle of Plassey the English General Clive won control for England of the most populous provinces in the whole country, Bengal and Bihar. By 1818 the British through the East India Company were masters of the most of India, except the Punjab and Sind. After the Sepoy mutiny and rebellion in 1857-8 British Viceroys consolidated the dominion in a time of peace and progress. Early in the twentieth century much unrest was caused by the rising tide of Indian nationalism, but after the outbreak of the World War India gave hearty allegiance to the British Empire and Indian troops fought valiantly on many battlefields. In 1918 serious difficulties began again in India and in 1920 Gandhi started a policy of non-coöperation. The tide of nationalism mounted steadily until 1930 when a Conference opened in London on November 12 to consider means of meeting India's demands for greater self-government. The membership of the Conference included thirteen British and seventy-six Indian delegates. Despite the variety of castes, religions and races represented, and even though the antagonism between Hindu and Moslem was evidenced in the Conference, yet the Indian representatives were unanimous in demanding responsible self-government for both the Indian States and the British Indian provinces under a central government and the Conference closed January 21, 1931, with a pledge of Indian autonomy. Some progress has been made in the last few years to the attaining of this end, but the diverse elements in Indian life hinder its speedy fulfillment.

Physical Features

The natural divisions of India are three: (1) The high mountain areas of the north; (2) The river plains; (3) The peninsula proper, including the southern plateau of India. These three geographical divisions form divisions also in language, race and characteristics of the people.

The Himalayas extend for 1,500 miles along the north in several parallel chains separated by deep valleys and table lands. Mt. Everest, the highest in the world, rises to a height of 29,000 feet in the northerly of these ranges. The Himalayas can be crossed only by passes at 17,000 to 19,000 feet. The chief of these passes are: The Khyber, the Kurram, the Gemal and the Bolan, which form the chief means of communication between India and the Northwest. In the west the Himalaya ranges are continued by the Hindu Kush and the Suleiman and Hala chains along the western borders.

The higher slopes of the Himalayas are devoid of vegetation, but some of the mountain valleys are wide and fertile and, especially in the case of Kashmir, are unexcelled for healthful climate and beauty.

The chief provinces of the river plains are Bengal, the United Provinces, the Punjab and Rajputana. On the alluvial lands of these sections are the densest population and the richest agriculture of the empire. The principal rivers of India are the Indus, the Ganges, and the Brahmaputra. The Indus rises on the northern slopes of the Himalayas, sweeps around to the western extremity of the range and flows southwestward through the Punjab into the Arabian Sea. The Brahmaputra also rises on the northern slopes of the Himalayas and flows east on the north of those mountains, entering India at the extreme eastern point of the ranges. The Ganges is formed by the union of the streams which drain the southernmost slopes of the Himalayas. The Ganges and the Brahmaputra finally run through Bengal and empty into the Bay of Bengal.

The southern plateau comprises the Presidencies of Bombay and Madras, the Central Provinces and the states of Hyderabad and Mysore. This region was formerly called the Deccan. To the north are the Vindhya mountains and the Narbada and Tapti rivers. On the two sides of this plateau are the eastern Ghats and the western Ghats, the latter being a higher range of mountains than the eastern. The western Ghats form such a great barrier on the western coast that the rivers which rise in the mountains do not empty into the near-by Arabian Sea, but flow eastward across India to the Bay of Bengal.

Resources

About 20% of the area, chiefly in the mountains, is covered with forests, among the timber products being sandalwood, teak, ironwood, sal and cedar. The forests also yield shellac, rubber, palm balsam, turpentine, rosin and wood oils. The date palm, banyan and acacia trees are found in various sections. The bamboo, the mango and the cocoanut, though useless as timber, are very useful in many ways and are widely distributed. The principal agricultural products are rice, wheat, maize, millet, peanuts, sugar, ginger, spices and tobacco. Cotton, jute and oilseeds are also important crops. Cotton and silk-weaving, shawl and carpet weaving, wood carving and metal working are important indigenous industries. Livestock furnishes another important source of income. India has important iron and other mineral ore deposits. Coal and petroleum, gold and silver are produced in considerable quantities. India ranks among the seven leading trading countries in the commerce of the world.

Progress

India's railway mileage is second in extent in the world, being exceeded only by that of the United States. More than 40,950 miles of railway are in operation and new railway lines are being opened yearly. Although there is extensive literature in the chief languages of India and Indian art and architecture are famous throughout the world, yet the progress of the mass of Indian people is hindered because of the fact that more than 321,000,000 of the people are unable to read and write. Under the influence of the British government in India and with the help of many educated and enlightened Indian leaders, definite progress is being made in education and economics and along industrial and political lines. One of the most important influences contributing to this advance is the work and lives of Christian missionaries and Indian Christians. The iniquitous caste system and the conservatism of the people with their opposition to change present great barriers to advancement.

Currency

The money of India is reckoned principally in rupees, annas and pies. Twelve pies make one anna, and sixteen annas equal one rupee. For many years the value of the rupee was about one shilling fourpence in British money, but in 1927 the Indian Currency Act placed the money on a gold basis, fixing a new level of one shilling sixpence, equal at that time to 36.4 cents U. S. Since the change in the value of the U. S. dollar, the rupee fluctuates in terms of U. S. money. At the present time one rupee costs about 36 cents, though the par value is listed at 61.79 cents. One hundred thousand rupees equal 1 lakh, and 100 lakhs equal 1 crore.

Languages

There are 225 languages in India in addition to innumerable dialects. (Indeed Grierson's Linguistic Survey of India mentions 872 languages and dialects of India and Ceylon and 272 of Burma. The Survey recognizes, however, that many of these are very similar and hence one translation could be used by several groups.) The following table shows the languages which are spoken by five million or more people each, and also whether the Bible or scripture portions are available:

Language	People	Bible Translation
Eastern Hindi	6,867,000	Bible
Lahnda	8,566,000	New Testament
Burmese	8,854,000	Bible
Malayalan	9,138,000	Bible
Gujarati	10,850,000	Bible
Oriya	11,194,000	Bible
Kanarese	11,206,300	Bible
Rajasthani	13,898,000	New Testament
Punjabi	15,839,000	New Testament
Tamil	20,412,000	Bible
Marathi	20,890,000	Bible
Telegu	26,374,000	Bible
Bihari	27,927,000	New Testament
Bengali	53,469,000	Bible
Western Hindi	70,547,000	Bible

Ten other languages are each spoken by more than one million people.

Bible Society records up to the end of 1934 show the following publication of the Scriptures in languages of India and Burma: Entire Bible, 22; New Testament only, 36; Scripture portions, i. e. entire gospel or other book of Bible, 57; selections, less than entire gospel or other book, 2; total, 117.

The three dialects of the Bihari language are spoken by about 28,000,000 people, yet the entire Bible has never been translated in any one of the dialects. The New Testament was published in the Magahi dialect in 1911; and the books of Matthew through II Corinthians in the Nagpuria dialect of the Bihari language in 1907. The Bihari is evidently the largest language group in the world in which the entire Bible is not available. When we remember that, of the 225 distinct language groups in India, only twenty-two have the entire Bible in the native tongue and only ninety-five others have the New Testament or some Scripture portion, it will be seen that a large work yet remains to be done in making the Word of God available in all the languages of the people of India.

Religions

From the dawn of its history India has been a land of many religions. The majority of the people acknowledge Hinduism or Brahmanism as their faith. The history of Hinduism is divided into several periods. First, the Vedic era or earliest religious beliefs of the Aryan Hindus, extending from early times down to about 1000 B. C.; second, the development of Brahmanism as taught in the religious books called Brahmanas and the philosophical Upanishads. This

period continued until about 500 B. C. In the third period two religious reforms, Buddhism and Jainism, showed a strong reaction against decadent Brahmanism. This period continued from about 500 B. C. to 500 A. D. and epic Hinduism covers about the same time. During the next thousand years was the era of Brahmanic counter-reforms and of sectarianism. While some changes are occurring there has been no outstanding development in the last four centuries which would rank with the periods of the past.

Hinduism is the religion of more than 239,000,000 of the peoples of India. It boasts of 330,000,000 gods and goddesses and is a vile and impure idolatrous system. A noted writer says: "The Hindu believes that a religious motive justifies every immorality, however gross. Indeed, lust has been deliberately deified, and the whole system of Hindu worship . . . is an active force for the corruption of morals." Since the Christian message has been widely proclaimed in India educated Hindus have sought to effect a reform of Hinduism through a combining of Christian ideas with the old Hindu Vedas. These movements, such as the Brahma Samaj and the Arya Samaj, are strongly rationalistic and pantheistic even though progressive in spirit and seeking to promote a measure of social reform. The Arya Samaj is one of the most hostile and deadly enemies to Christianity in India.

Brahmanism requires the division of society into innumerable castes and thus the Hindu people are held in a rigid thralldom which permeates every phase of daily life and constitutes one of the greatest hindrances to missionary effort. It restricts the circle in which marriage is permitted; it engenders class hatred, and hinders the intellectual progress of the people. According to Hindu tradition the origin of castes goes back to the time of Brahma, when it is said that the Brahmans sprang from his head, the Kshatriyas from his arms, the Vaishyas from his thighs, and the Sudras from his feet. The Brahmans are the priests and have sole charge of the sacred books; they guide and direct the rest of the castes and offer sacrifices. They compel all others to pay them homage even to the extent of worship. The Kshatriyas are the warriors from whom the Rajputs claim direct descent. It is their business to govern under the direction of the Brahmans. The Vaishyas, or husbandmen, shared with the two higher classes the privilege of hearing the Vedas but now are actually more closely related to the lowest class. The Sudras are the servants whose business it is to wait on and serve the three higher castes. There are now many subdivisions in the castes. No caste member may eat with persons of another caste or receive food prepared for them. Each of the several hundred divisions of castes has its own elaborate rules. The outcastes are held by Hinduism in the lowest level of human debasement and are treated with scorn and contempt, but it is from among these people that a large portion of the Christians have been won. Some members of other castes have been so moved by the power of God through the gospel that they too have forsaken all to follow Christ, but the number of converts from the higher castes is lamentably small.

The second great religion of India is Mohammedanism, which was introduced into India in the eleventh century and spread rapidly. Today more than 77,600,000 Indians are Moslems.

The Parsees, devotees of Zoroastrianism, are sun and nature worshippers. They are for the most part a highly cultured people and the Parsee women are given a place of high regard and affection in the family life, and freedom in the affairs of the Parsee communities, in striking contrast for the most part to the treatment of women by the Moslems and the various Hindu cults.

A movement is in progress in India among the outcaste peoples to decide upon their future religious affiliation. They are turning from Hindu oppression and considering Christianity. May God grant a sweeping revival throughout the church of Christ in India which will lead to their evangelization.

The following table shows the population by religions as given in the 1931 census:

Religion	Adherents
Hindus	239,195,140
Muslims	77,677,545
Buddhists	12,786,806
Tribal (Animists)	8,280,347
Christians	6,296,763
Sikhs	4,335,771
Jains	1,252,105
Zoroastrians	109,752
Jews	24,141
Minor religions and religions not returned ..	571,187
Not enumerated by religions	2,308,221
Total	352,837,778

The Hindu community is classified as follows:

Brahmans	15,237,452
Caste	171,190,624
Non-caste or outcaste	52,194,526
Undetermined	572,538
Total	239,195,140

The census of India enumerates 137 different primitive tribes and while the total number of tribal peoples is given as 24,613,848, yet most of these are Hindus and only 8,280,347 profess their old tribal religions. In the Central Provinces are 4,065,277 tribesmen who live mainly in the hills and forests. Of these 1,975,214 profess their tribal religions. In the province of Bombay there are 2,841,080, but only 155,038 hold to their tribal religion. Many of these tribes have proved to be quite open to the gospel message and the Christian forces of India, both missionary and Indian, should endeavor to see that every tribe has an adequate witness of the gospel within its boundaries and in its own tongue. The two provinces offering the greatest field for this increased ministry are Central India and Rajputana Agency. Baroda and Hyderabad also offer many opportunities for such pioneer work.

The increase in the number of Christians in India and Burma during the past fifty years, including all races and sects both Indian and European, Roman Catholic, Syrian and Protestant, is shown in the following table:

1881	1,862,634
1891	2,284,380
1901	2,923,241
1911	3,876,203
1921	4,754,664
1931	6,296,763

The Christians in 1931 included 3,002,558 Protestants; 2,113,659 Roman Catholics; and 1,180,546 Syrians.

Although we rejoice in the fact that the Protestant Christians increased by 41% from 1921 to 1931 while the Hindus increased only 10.4% and the Moslems 13% during the same period, yet when we consider the increase in numbers our hearts should be filled with a burden of prayer and intercession. During the decade ending 1931 the number of Hindus increased by more than 22,000,000, Moslems by about 9,000,000, and the total population of India by more than 33,000,000; whereas the number of Protestant Christians increased by less than 1,000,000, and Christians of all groups by a little more than one and one-half million. In other words, the total number of professing Christians in all of

India and Burma in 1931 (6,296,763) is less than one-fifth as large as the increase in population during the previous ten years, and there are still more than 346,000,000 held enslaved by false religions.

Missionary Occupation

Although there is no historic proof that India was visited by apostolic messengers in the first generation of the church, yet it seems probable that soon after Pentecost the gospel was taken to India, for history relates that Pantaenus of Alexandria went to India about A. D. 190, in response to an appeal for Christian teachers, and found Christians there who possessed a Hebrew Gospel of St. Matthew.

In a portion of southwest India extending about 200 miles along the coast and twenty to forty miles into the interior, there is a population of nearly five million, more than one-fourth of whom are Syrian or St. Thomas Christians. These claim that the gospel first came to their ancestors through the ministry of St. Thomas about A. D. 52. Some writers think that he had previously visited what is now known as the Punjab about A. D. 48-49. For many centuries these Christians in southwest India were considered to be a part of the Nestorian Church. A missionary of the United Free Church of Scotland in Madras, South India, the Rev. John Stewart wrote a valuable book entitled "Nestorian Missionary Enterprise, The Story of a Church on Fire." We commend this book to those who wish to make a careful study of the missionary movement which swept over all of Asia in the early centuries of the Christian era. The zeal of Nestorian witnesses for Christ was such that in the fourth century there were about 350 flourishing churches in India.

Frances Xavier, a disciple of Loyola, founder of the Jesuits, commenced the great missionary work of that order in India. In 1540 he was sent by the Pope to Goa, the Portuguese colony on the west coast of India, and later labored in southern India for several years and baptized thousands of Indians before going on to the Malay Peninsula and later to Japan. The zeal and devotion of this man reveals such a self-forgetting and self-denying passion for the souls of men as to make his ministry an example of enthusiasm, loyalty and zeal, even though he labored in connection with an organization which is to-day one of the bitterest enemies of Protestant religion.

Dr. A. T. Pierson calls the great missionary, Christian Frederic Schwartz, "the founder of the native Christian Church in India." He went to India in 1750 and ministered with singular piety, zealous love, and extraordinary gifts for forty-eight years. Other missionaries of this Danish-Halle Mission did effective work for God as the first Protestant missionaries to India.

In June, 1793, William Carey, the English cobbler, and missionary zealot, sailed to India with his wife and a companion, being compelled to travel on a Danish ship because the British East India Company was so hostile to missionary work that it would not permit him to travel on any English ship. For years Carey supported himself while mastering several languages, preaching daily and working at the translation of the scriptures. Later the Governor General appointed him as teacher of Bengali, Marathi and Sanskrit in Fort William College, Calcutta. With his salary Carey supported himself and his colleagues on a frugal scale and devoted the larger portion to the promotion of missionary work. By Carey's labors or under his supervision Scriptures in whole or part were translated into thirty-five languages or dialects. He compiled dictionaries in Bengali and Marathi and grammars in these and three other languages.

Among other noted early missionaries to India were: Alexander Duff, an eloquent missionary orator who not only

did effective missionary work himself but moved hundreds to go and thousands to give; Reginald Heber, who during his four years in India became the second Bishop of Calcutta and so lived and wrought for Christ as to leave an undying memory; and Adoniram Judson, who was driven out of India to Burma and thus became God's messenger to the Karens, being used of God to win thousands to Christ as well as to translate the Bible into Burmese. The names of Taylor, Scudder, Thoburn, are prominent in the long list of missionary heroes, both men and women, who lived and labored for Christ in India. Mrs. Sorabji, wife of one of the first Christian converts from the Parsees, and Pandita Ramabai, a cultured and educated Brahman woman who became a Christian and was widely acknowledged to be one of the most distinguished women of India, are among the goodly number of precious saints who were valiant soldiers of Christ among their own people in India.

The Directory of Christian Missions for 1934-35 gives the number of foreign missionaries as follows:

India	5,432
Burma	358
Ceylon	240
Total	6,030

These represent fifty-three missionary societies of U. S. A., sixty-five of Great Britain, and thirty from other European countries and the British dominions. In addition to these, forty-one native societies in India, Burma and Ceylon had 1,554 missionaries laboring in those lands. Foreign missionaries are located in 346 of the 2,483 towns in India (not including Burma and Ceylon) and in 637 of the 663,444 villages in India, leaving 2,137 towns and 662,807 villages without missionary occupation, although Indian workers and members are in several thousand villages and many towns. Nevertheless, India remains one of the neediest mission fields of the world. In the 562 Native Indian States there are only 885 missionaries and 603,437 Protestant Christians (1931) among a population of more than 80,000,000 people. Of these 885 missionaries, 551 are in Hyderabad, Mysore and the five Madras States, leaving only 334 for the other 555 Indian States.

The Christian and Missionary Alliance

The work of The Christian and Missionary Alliance in India began in 1892 when a small group of missionaries, organized under the name of the North Berar Mission, transferred their membership and their Mission in Akola to The Christian and Missionary Alliance. Seventeen new missionaries were added the first year and twelve new stations were opened.

Although the Alliance Mission in India is a unit administratively, its work is in two distinct areas and languages. The Marathi language area is in East Khandesh, a district of the Bombay Presidency, and in the adjacent province of Berar, which is a part of that portion of India known as the Central Provinces and Berar. The Gujarati language area is in Gujarat, the northern part of the Bombay Presidency.

In area Bombay is the third largest province of India, only Madras and Burma being larger. It includes the Bombay Presidency, Sind and 184 Native Indian States. The province has an area of 151,593 square miles and a population of 26,347,519 (excluding Aden). There are 699 foreign missionaries and 113 Indian missionaries. (This does not include the several hundred Indian pastors and evangelists working in the various missions and Indian churches.) There are in the province 137,000 Protestant Christians, an increase of 19.2% during the decade, 1921-1931. Of these 24.5% are literate. The number of primitive tribesmen is the second

greatest in India, being two and three-quarter million, and presents a great field for pioneer effort.

The Bombay Presidency itself has an area of 77,221 square miles and a population of 17,992,053 with 299,664 listed as Christians including Roman Catholics and Protestants. The 184 Native Indian States and Agencies in Bombay Province have a population of 4,468,396. The Christian community numbers 16,011.

For the Central Provinces and Berar are the following figures:

Area	131,095 sq. mi.
Population	17,990,937
Christians	102,285
Foreign missionaries	438
Indian missionaries	50

Within the Central Provinces are seventy-five Native States having native Indian rulers. The population of these States is 2,483,214, of which 51,701 are listed as Christians, including Protestants and Catholic. However, there is no missionary work being done in ten of these Native States.

Although there has been excellent train service between the principal stations in both sections of our field in India, the work in the districts formerly had to be carried on through travel by ox-cart or horse-tonga, but in recent years the roads have been made suitable for automobile travel and in most of the counties the automobile is a real aid in itinerating in the districts, thus promoting a more speedy evangelization of the field.

Gujarati Area

The Alliance work in Gujarat is in the Ahmedabad and Kaira (political) districts of the Bombay Presidency. The Alliance stations in the Ahmedabad district (area 3,846 square miles, population 999,768) are as follows:

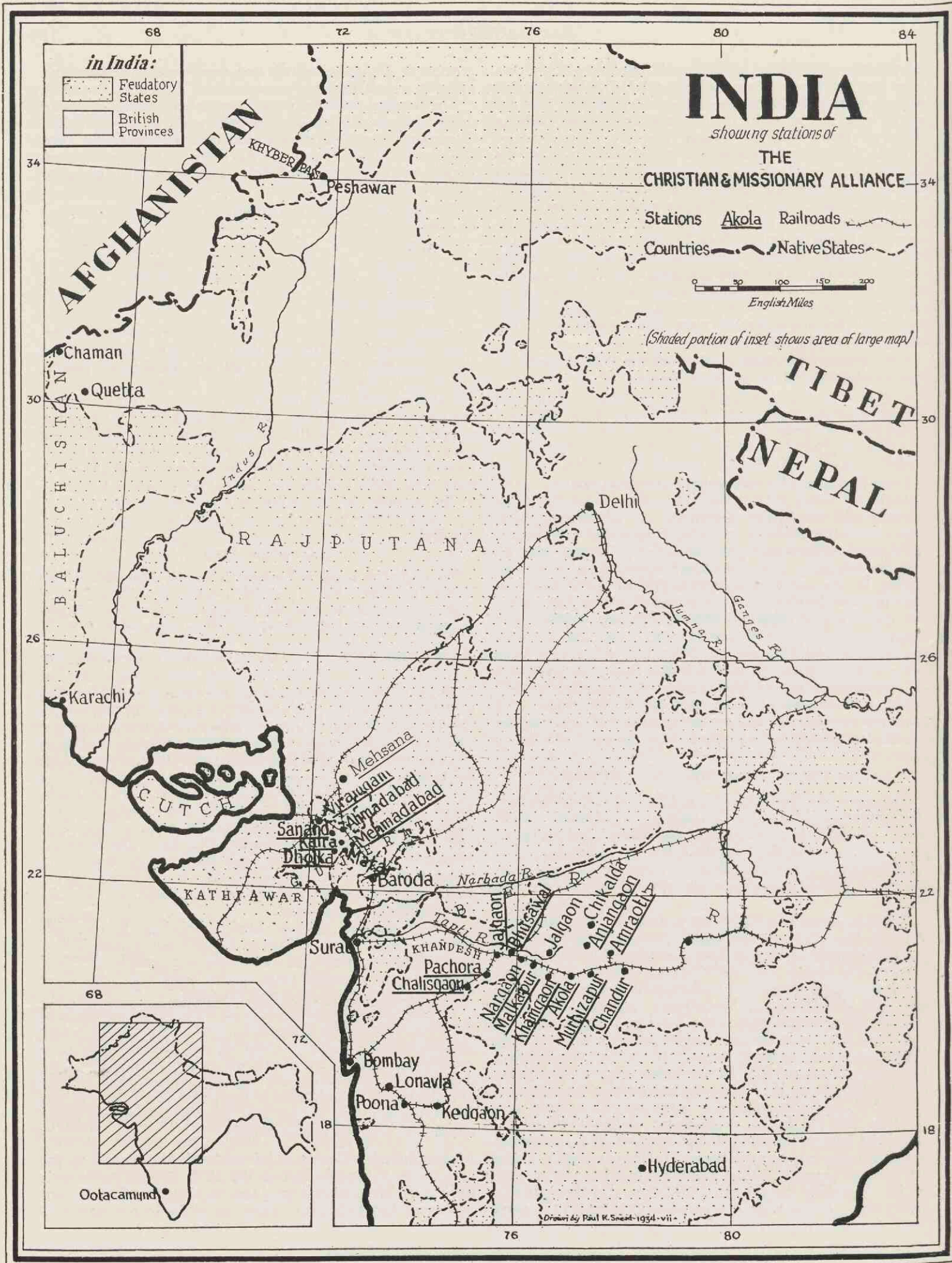
Ahmedabad City. This city (population, 234,265), the eighth largest in India, lies about 310 miles north of Bombay and is the seat of government of the province of Gujarat. It is an important railway junction of the Bombay, Baroda & Central India Railway, and an industrial center. Its people speak eighteen different languages and there are about 65,000 Moslems practically untouched by the gospel.

From among the Hindus God has given fruit and the work, which was opened in 1894 by pioneer missionaries who entered there in 1893 for language study, has steadily grown until there are now two large active churches. The Simpson Memorial Church became in 1926 the first self-supporting Gujarati church. In 1931 another church was formed in the Railwaypura section of the city, and this church also is making progress in self-support.

The Ahmedabad mission district, including the two out-stations—Shantipur ("Village of Peace") and Vatwa, is now under the supervision of the missionary couple in Mehmedabad; the principal work in the larger city being done by the Indian pastor and members of the churches there.

The city of Ahmedabad offers an unparalleled challenge to the messenger of the Cross in Gujarat. It is to this center that the villagers of the surrounding district come when famine or other calamity cut short their meager resource for their daily bread. The ever-busy cotton gins and mills always afford a means of livelihood to those who will work. It was from such a center as this that Paul sent forth the living message to the then known world.

Mehmedabad. Twenty miles south of Ahmedabad on the main line of the B. B. & C. I. railway is the city of Mehmedabad (population, about 10,000), famous in ancient days because of being one of the former homes of



the infamous Bluebeard. Now its reputation rests on a more sure foundation, it being the center of aggressive gospel ministry and church development. The growth of the work has been steady since the opening of the station in 1897 and for many years the Mehmedabad district has had more churches within its boundaries than any other district in our Alliance field in Gujarat.

Seven miles southwest of Mehmedabad lies *Kaira*, known for many years in Alliance circles as the site of the Gujarati orphanage for famine girls. In 1894 a large bungalow was purchased and a station opened. In 1897 orphan girls from the Marathi famine area were sent here and in 1900 the great Gujarati famine swelled their numbers to over 600. Several times in the history of the orphanage there have been seasons of special spiritual blessing when many have been saved. In recent years the orphanage has been conducted as a Girls' Boarding School and, as mentioned in a later paragraph, has now been transferred to Dholka, where it is carried on in a compound adjoining the Boys' School. The Kaira property, with the exception of the portion on which the native church building stands, has been sold to the Salvation Army for its welfare work.

The district missionaries reside in Mehmedabad, supervising the work in what was formerly Ahmedabad, Kaira, Matar and Mehmedabad mission districts. The change has been made possible by the rapid advance of the Gujarati churches in self-support, self-government, and evangelism. In the combined district are the following twelve organized churches all under native church government:

Ahmedabad	Mehmedabad
Akalacha	Navagam
Dharoda	Railwaytura
Hebron	Shantipur
Kaira Camp	Vansar
Mahij	Vasna

These churches had a total membership of 848. There is also a group of believers at Ghodassar.

The Alliance is the only mission agency in the combined district with the exception of the Salvation Army in Ahmedabad and Kaira and the Irish Presbyterian Mission in Ahmedabad.

Dholka. Twenty-three miles southwest of Ahmedabad is the city of Dholka with a population of about 12,000, from which a large area extending into the Peninsula of Kathiawar may be reached. Dholka is probably best known in the Alliance because of the boys' orphanage which has been located there since the opening of the station in 1897. At one time, because of severe famine conditions, more than 600 boys were cared for. Not only were these boys led to Christ but many of them have become faithful witnesses for the Lord in different parts of India and a goodly number are Indian pastors and evangelists, having been trained in the Gujarati Bible Training School, which was carried on in Dholka for many years and later conducted in Mehmedabad. The first funds for the support of the Bible School were contributed by the orphans who each week went without one of their two daily meals in order that the money thus saved might be used for the Bible School.

The orphanage is no longer carried on as such but is conducted as a Boys' Boarding School. In 1934 as a measure of economy and convenience the Girls' School at Kaira, which was also a successor of the large orphanage for girls carried on since famine days, was moved to Dholka where the Mission has a compound sufficiently large to permit of the conducting of the two schools at a saving both of money and of the services of missionaries and Indian workers. These

schools give a considerable amount of Bible teaching in their regular curriculum.

Dholka is also the center of a large district in which active evangelistic work is carried on. There are three organized churches in the district under native church government, at Dholka, *Ashapur* ("Village of Hope"), the largest of the four Christian villages in the Gujarati field, and among the Bhils at *Andhari*. These three churches have a combined membership of 175.

There is a large territory in Kathiawar south of the Dholka district with needy multitudes who are for the most part unevangelized. The Methodist Mission has an outstation and church in one portion of Kathiawar but there is still opportunity for pioneer work.

Sanand. Sixteen miles west of Ahmedabad by rail is Sanand, a city of about 6,500 people. Gospel work was begun there during the great famine of 1900 by a former army man who gathered together orphans and housed them in grass huts. Later this army man and his work came into the Alliance. To the north is the native state of Kadi, which is open to the gospel and where the Alliance has several outstations. Much colportage work has been done and missionaries who have toured in this area found the people to be responsive listeners to the gospel. There is a small organized church in Sanand under native church government.

Viramgam. Still farther westward from Ahmedabad at the end of the railway line from Bombay is the city of Viramgam, the capital of a large district of the same name. Work was begun here in 1897, but the harvest seemed long delayed. Recently the reaping began and an indigenous church worshipping in its own building and supporting its pastor is bearing fruit for the Master. There is also in this city a large group of Christians from the sweeper caste who hold regular meetings.

Viramgam is rapidly becoming a railway and commercial center of importance with lines reaching up into Sind and presents a very needy field of opportunity for the gospel. The district surrounding Viramgam is comparatively wealthy and is unique in that there are few low caste people. To the north are a number of Native States of various sizes containing many cities, towns and villages without the gospel. To the northwest lies Cutch, where some of our missionaries are hoping for an opportunity to enter with the gospel message.

The North Country. The Alliance Mission in India proposes to enter as soon as possible an area called the North Country.

This section lies directly north of Ahmedabad and east of the railway. It is estimated that there are about 300,000 people without a gospel witness. This territory is well covered with railways and many centers are thus readily accessible. The plan being considered for the occupation of this area is to locate a missionary couple in Ahmedabad, where during the monsoon (rainy season) a very useful ministry could be carried on especially among the young people in the city and in Short Term Bible School work. During the dry season this missionary couple could move north and make their headquarters for several months in some city like Mehsana. From this center much virgin territory could be entered in gospel ministry. Outstations should be opened as soon as possible with Spirit-filled Indian evangelists located in the several districts. We believe this to be the next important line of advance for the India Mission. Let those who read these paragraphs help through prayer to prepare the way and thrust forth the laborers.

Marathi Area

East of Bombay lies the Marathi language area with its twelve main stations of the Christian and Missionary Alliance, beginning with Chalisgaon, East Khandesh, nearly 200 miles from Bombay, and extending eastward along the Great Indian Peninsula railway another 200 miles to Chandur in Berar.

The East Khandesh district of the Bombay Presidency has an area of 4,551 square miles and a population of 1,206,035. Missionaries of two other Societies have stations in five counties (talukas), and the Christian and Missionary Alliance is solely responsible for the talukas of Pachora, Jalgaon and Bhusawal. In the latter district there are two stations, Bhusawal and Nargaon.

Berar has an area of 17,767 square miles and a population of 3,441,838, of which 5,395 are listed as Christians. Five Missions are working in twenty counties or talukas in Berar, but no other Society is laboring in any of the seven talukas where the Alliance has missionaries.

Chalisgaon. Traveling northeast from Bombay about 200 miles on the Great Indian Peninsular railway or by automobile over the beautiful Ghat range, we reach first this station, which is the center of a county or taluka of about 103,000 population and was opened by the Alliance in 1895. Throughout the years the gospel has been preached faithfully, but the district has been for the most part very barren and only a small number of converts have been won to Christ. In 1932-33 a goodly number of villagers turned to Christ and there is now an organized church under native church government partially, supporting its own pastor. There is abundant evidence that the Spirit of God is working graciously in several villages of this district. Recently there has been a blessed ingathering from among the Bhil tribe.

Pachora. Twenty-five miles further is the station of Pachora, opened in 1895 and occupied for twenty-five years by one lone worker whose Christlike life among the people earned for him the title of "white saint." In 1912 a chapel was erected in this center of 120,000 population and regular church services are held under the leadership of a native evangelist. Work has been carried on among the Vanjari tribe and the first fruits have been won.

Jalgaon. To the north about thirty miles in a district having 100,000 population is located the next station, Jalgaon, a large cotton spinning and weaving town and the most important trade center in East Khandesh. Here work was begun in 1895 against great opposition and persecution and, while it continues to be one of Satan's strongholds, yet the attitude of the people has changed somewhat and there is now a more responsive reception of the truth and each year some converts are baptized. The flourishing church has built a tabernacle practically without foreign help and provides part support of the pastor. A number of its members find opportunities for service in police camps, the hospital and the penal colony.

Bhusawal. This town, sixteen miles eastward, is the largest in a county of 66,000 population. It was formerly an important railway repair center employing over 4,000 people, but the shops have now been moved to Bombay thus reducing the population. The Alliance began work here in 1896 first among the English-speaking population and later extended it to the native people. The Marathi-speaking church is not only fully self-supporting but they contribute monthly to the Central Pastors Fund, from which other native pastors are paid. They have assumed responsibility also

for preaching in a number of near-by villages and gospel bands visit these places.

The Day Schools previously conducted by the Mission have been turned over to the Public School Board, thus allowing the missionaries to give their full time to spiritual ministry.

In the English-speaking branch most of the members are railway employees who are often transferred, and thus the full gospel message is carried to other centers as these believers are scattered. The testimony of the gospel in Bhusawal has been attended with much blessing and outstanding healings have increased the interest.

Pentecostal workers have entered Bhusawal recently and established a church among the Anglo Indians.

Nargaon. Traveling about twenty miles southeastward we reach the station at Nargaon, the center of a village community of 60,000 in the eastern section of the Bhusawal taluka. In 1908 a Bible Training School was opened here for the instruction and practical training of future workers of the Marathi language area. This school has been closed temporarily but is expected to be reopened.

Malkapur. Immediately after leaving Nargaon we cross the boundary between East Khandesh and Berar Provinces and a sixteen-mile run brings us to Malkapur, a town with a large Mohammedan population situated in a district of 160,000. Although the work here was started in 1896, the shortage of laborers and the inability to rent property prevented the residence of missionaries until 1912. The difficulty of work in this Moslem place is attested by the fact that not until 1922 were the first converts, a man and wife, baptized. There is now a small organized church in Malkapur under native government and the signs of harvest are encouraging.

Khamgaon. Twenty miles east on the main line of railway and then eight miles south on a branch, is Khamgaon, a place of considerable importance and the center of a population of 137,000. Here work began at an early date, there having been opened in 1893 a Girls' Orphanage, which now continues as a Girls' Boarding School. The first generation of students having married are now sending their own girls back to their Alma Mater. There are two organized churches under native church government, one in Khamgaon and a smaller one in Khamgaon Rural circle.

Akola. Returning to the main line and continuing eastward for about thirty miles we come to Akola, the center of a county with 156,700 population, commercially, politically and in our mission administration the most important city on the route through Marathi country. Here a small group of missionaries, which had organized in 1881 under the name of the North Berar Mission, in 1892 placed its property and work in the hands of The Christian and Missionary Alliance. Seventeen new missionaries were added the first year and soon twelve new stations had been opened. Today at Akola is located the headquarters of our whole India Mission, the residence of the chairman, and the receiving home for new missionaries. The Annual Missionary Conference is held in Akola.

The Marathi church in this city has a large membership and is not only supporting its own pastor but is handling church problems and developing the work of the church in such a way as to show a healthy growth in spiritual power and in zeal for the upbuilding of the work. A strong Sunday school is an efficient aid in the work of the church. There is an unorganized group of believers at *Borgaon* in this district.

The work in the Akola district includes missionary itineration during the touring season and visitation of outstations, of which there are three, one being in *Balapur*, the county seat. In recent years people throughout the county, who formerly were indifferent or opposed the gospel even to the point of stoning the workers, are now showing a real interest in the message and high caste and low listen to the Word of God.

One very interesting phase of ministry in this taluka is the Boys' School at *Santa Barbara*, a few miles from Akola. A missionary is stationed here to direct the work. The boys are trained to become strong, manly men and led into the reality of a Spirit-filled, Christian life. The boys as well as the teachers are faithful in witnessing for Christ to the heathen round about.

Murtizapur. Eastward for another thirty miles finds us at Murtizapur, a railway junction and cotton center with a county of 134,500 population where work was begun in 1893. It was here and at Daryapur, now an outstation, that there came the first great break in the Marathi area, and today Christians are found in thirty of the 328 villages and towns of the Murtizapur district. The largest groups of believers in this district are in Murtizapur, Gungshi and Jampti.

One very interesting and important ministry carried on throughout most of the year in the Murtizapur station is the holding of special fellowship meetings in the afternoons and evenings, giving to the high caste people especially an opportunity to come and converse about Him, Who is the Way, the Truth and the Life. Gospel hymns are sung in Marathi, Hindi and English. Messages are given from the Word and personal heart to heart talks aid in the effort to reach these inquiring ones with the gospel. Many castes are often represented. In a recent year those coming to the bungalow services included men from twenty-two villages of the Murtizapur taluka. Patels, village headmen, often came bringing new friends with them. Men have come also from six surrounding counties and guests visiting friends in Murtizapur were brought to the meetings from Gujarat, Bombay, Sholapur, Hyderabad, Miraj, Saharanpur, Nagpur, and Balaghat. Thus from one small center the Word of God was broadcast to many in varying walks of life and from widespread areas.

Anjangaon. Leaving the main line of the G. I. P. railway we go thirty miles north on the Central Provinces railway to Anjangaon in the county of Daryapur, a town of 7,000 in a county of 130,000. Anjangaon (listed as Daryapur in earlier years) was originally superintended from Murtizapur but the growth of the work required a separate station, which was established about 1920. There are Christians in over fifty of the 237 villages. A sifting and deepening of the work is now going on. There are four outstations, two of which—*Daryapur* and *Akot*—are county seats. Both of these are fruitful and promising fields. From Akot taluka came Bhivaji, an earnest and efficient evangelist, formerly an outcaste, village bred and steeped in idolatry. Now hundreds have given up idolatry through his logical and scathing denouncement of it, combined with rare tact and real love for souls. In this district are three organized churches under native government—*Hingini-Anjangaon*, *Daryapur-Nardoda*, and *Akot-Panori*—with a total membership of 214.

Short Term Bible Schools and Bible Institutes are proving a very fruitful aid in the building up of the Christians in the knowledge and service of Christ.

Amraoti. Returning to Murtizapur we again follow the main line eastward for thirty miles to Badnera, from whence a branch railway line runs north six miles to

Amraoti, the next Alliance station in one of the largest cotton markets in Berar. Amraoti is a place of financial and political importance, located in a county of more than 180,000 people. Work was begun here in 1893, and there is now an organized church under native government. The outstations where there are unorganized groups of believers under mission government include *Kolhapur*, *Phulamala* and *Badnera*. In the city of Amraoti and in Badnera excellent work has been done in children's meetings, and in the former city among the Normal School girls, in addition to the usual work in the station and district.

Chandur. Once again the main line takes us from Badnera junction about eighteen miles to Chandur, the most eastern of our India stations, located in a county of over 193,000 population. Opened in 1894, this station baptized its first converts during the great famine of 1897 to 1900. For many years thereafter the work was difficult and without large returns in the number of conversions, but during the last decade and a half the earlier years of faithful seed sowing have begun to show a gracious harvest.

The church in Chandur is under native government and there are unorganized groups of believers under mission government in *Cherodi*, *Malegaon-Teusa* and *Pohur*. A native worker is also stationed in *Rajura*, a large town ten miles from Chandur.

Hill Stations and Children's Home. The climate of our field in India is such that it is vitally important for the missionaries to spend a few weeks each year at some hill station during the extremely hot season. The Mission has a modest bungalow in each of two near-by hill stations: *Chikalda* and *Lonavla*. The altitude of these places, however, is not sufficient to give a proper change of climate to those most in need of rest nor can the green vegetables and fruits, so important to the building up of the body, be obtained to a sufficient degree. The hill station at *Ootacamund* in South India has sufficient altitude to make it an ideal place for the hot season rest time. A Home for children of Alliance missionaries is maintained here, where a fine English School is available for the educating of the children. A missionary serves as matron of the Home. Many of the missionaries have not been able to spend the hot season in Ootacamund because of the lack of accommodations in the Children's Home and the very high cost of renting rooms in other houses. The Mission hopes to purchase another bungalow soon so as to provide more fully for the needs of the missionaries.

The Ramabai Mukti Mission. The work which the late Pandita Ramabai founded and carried on in Kedgaon, Poona District, is still being continued along the lines laid down by the founder. Before her death Pandita Ramabai provided in her will that The Christian and Missionary Alliance in India should be asked to assume responsibility for such oversight and direction of the work at Kedgaon as would insure its remaining true to the principles which had characterized its history under the blessing of God.

The Ramabai Mukti Mission, however, continues to function as a separate body under a Board of Trustees and is represented in America by The American Council of The Ramabai Mukti Mission, through whose efforts people in the various denominations and church groups are made acquainted with the work, and funds are provided through these channels and also through interested groups in Great Britain and Australia for the support of the valuable Christian ministries at Kedgaon for needy women of India. One or two experienced women missionaries of the Alliance Mission in

India are usually assigned to the work in Kedgaon as a contribution of the Alliance to the Ramabai Mukti Mission.

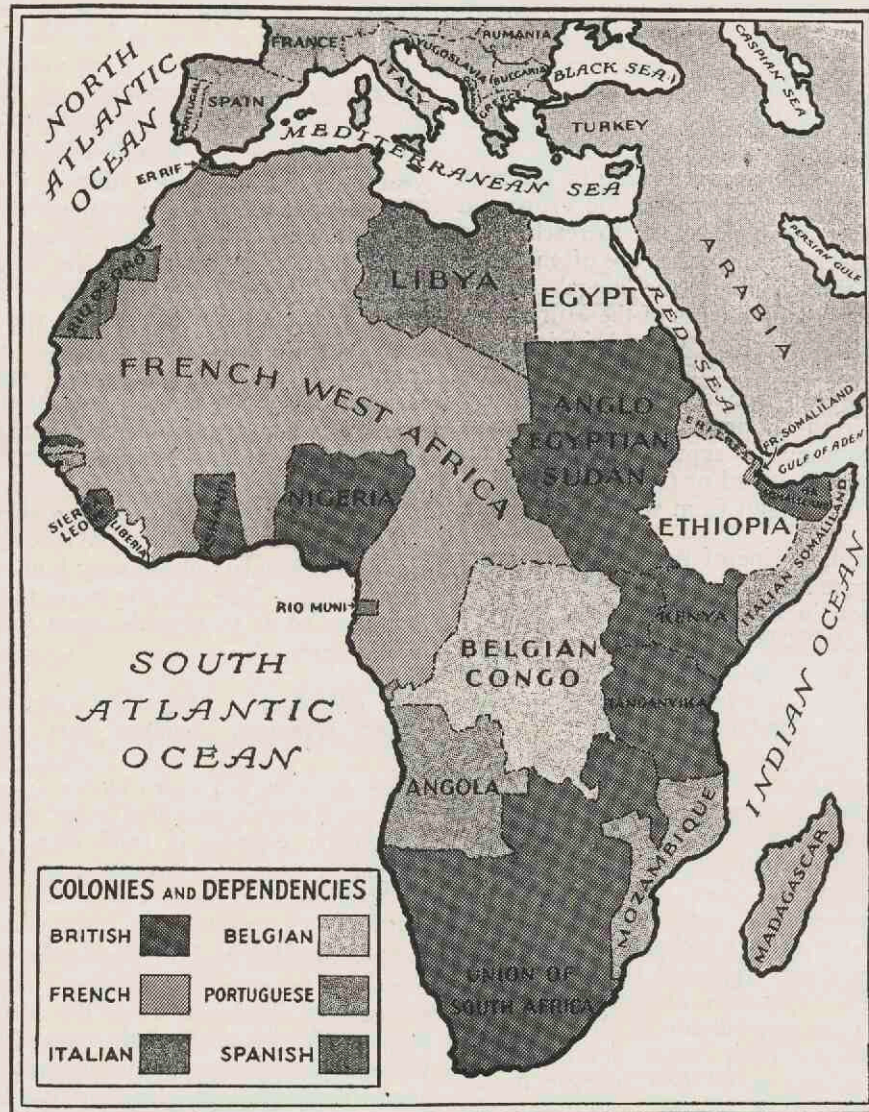
The Indian Christian and Missionary Alliance

In November of 1931 the new constitution for the Indian Christian and Missionary Alliance came into active being and from that time forward a self-supporting, self-governing and self-propagating church, more conscious of itself than ever before, has been taking its responsibilities and burdens cheerfully and is proving worthy of the confidence placed in it. In 1932 were held the first meetings of the Marathi and Gujarati Synods, when missionaries and Indian laymen and preachers met on a common footing and considered the problems of the Indian Church. Responsibility is passing from the missionary to our Indian brethren. The goal of the India Mission is an indigenous Indian Church. Results have been encouraging. With the Indian church assuming responsibility financially and spiritually, greater opportunity is af-

forded for the missionaries to do pioneer work in hitherto unreached areas.

The adult Christians in the Indian Alliance churches number only a few more than two thousand and with their children form a community of nearly four thousand scattered in about 175 towns and villages throughout the field. Local conventions are held among them and Short Term Bible Schools and night Bible classes are conducted where possible in order to teach the Christians to observe all that the Lord has commanded and to train them for efficient witnessing, and the Lord's blessing has rested upon this phase of our work.

These Christians out of their poverty are fully supporting eight pastors and partially supporting thirty-seven other workers, including pastors, evangelists and teachers. Lay workers also hold many services, seeking to win the unsaved to Christ. The churches are more and more taking their place as coworkers with the Mission in making Christ known in India.



Courtesy of New York Sun.

MAP SHOWING HOW AFRICA IS PARTITIONED AMONG THE EUROPEAN POWERS

AFRICA

Africa, the second largest continent, lies south of Europe, from which it is separated by the narrow Strait of Gibraltar and by the Mediterranean Sea. It is joined to Asia by the Isthmus of Suez and is bounded on the west by the Atlantic Ocean, on the south by the Indian Ocean, and on the east by the Indian Ocean and Red Sea.

Area and Population

The greatest length of Africa from north to south is 5,000 miles, and its greatest breadth, 4,650 miles. The area, including Madagascar and other islands, is 11,576,853 sq. mi., which is 22.2% of the earth's surface, whereas its population is 150,308,653, or only 7.7% of the population of the world.

Climate

Since nearly three-fourths of the total area of Africa lies within the tropics and under the vertical rays of the sun, there is almost perpetual summer with definite seasons of rain and drought. Variations in the climate are caused by the prevailing winds and the altitude. Ruwenzori (mountains of the moon) and Kenya Mountains, almost on the equator, are covered with perpetual snow for two or three thousand feet down from their summit and on many peaks in Abyssinia snow remains continually. In the region of the tropical rains, vegetation is luxurious and the soil for the most part is productive.

Government

Almost all of Africa is under the control of European governments, there being in the entire continent only three countries with independent native rule—Egypt, Ethiopia and Liberia. Of these three, Egypt is strongly under British influence and the government of Great Britain has treaty rights concerning the military defense of the land. Ethiopia has been for centuries an independent kingdom, and not subject to the domination of any European power, but this ancient land is now becoming a prey to the imperialistic designs of at least one great European power.

The following map and table show how Africa is partitioned among the European powers. We are indebted to the *New York Sun* for the privilege of reproducing this map.

Country	Area	Population
Great Britain	3,833,278 sq. mi.	50,015,929
France	4,193,702	38,805,710
Portugal	927,292	7,162,664
Belgium	920,600	9,584,936
Italy	875,435	2,350,254
Spain	140,000	897,000

The figures for the three nominally independent countries are as follows:

Country	Area	Population
Egypt	347,840	14,226,898
Ethiopia	350,000	10,000,000
Liberia	45,000	2,000,000

History

Greek and Roman writers as early as 484 B. C. and 139 A. D. give information in their works about this continent, which they called Libya. The Arabs were acquainted with

the country south of the Great Desert in the 7th century and left records which show a more extensive knowledge of Africa than was possessed by the Greeks and Romans. The Portuguese made discoveries along the northwest coast as far south as Sierra Leone and the Congo in the 15th century. In 1487 the Cape of Good Hope was discovered and in 1497 Vasco de Gama discovered the Cape route to India. During the 16th and 17th centuries the Portugese settled along the east coast and made journeys into the interior. A French ship sailed as far as the River Gambia in the 16th century and by the beginning of the 18th century it had opened up the country of the Senegals and other portions where commercial interests and gold brought profits and wealth. Later the Dutch, the Danes, and the English commenced to explore. In 1822 Frenchmen reached Tombouctou, and Richard Lander reached the mouth of the Niger River in 1830. Intrepid pioneers continued to explore the country, prominent among them being David Livingstone and Henry M. Stanley. Soon most of Africa was claimed by various European powers and the subjugation of the colonies has continued until now there are fairly well settled conditions and stable governments throughout the whole continent. While in many instances European traders and officials showed the most terrible cruelties to the natives, yet in general, the condition of the natives has been greatly improved under these governments. This is true especially in portions under British and French control and for several decades the Belgian government in its large interest in the Belgian Congo has shown a truly enlightened interest in the welfare of the people.

Physical Features

The coast line of Africa is so regular that, in proportion to its size, this continent has less coast line than any other. The continent is an enormous plateau, its terraced tablelands rising one above the other. The mountains of Africa may be divided into three distinct systems: The Atlas Mountains; the west coast mountains, principally the Kameroun and the Kong Mountains; and the east coast system, containing many important ranges and high peaks, ranging in height from 11,000 to nearly 20,000 feet. There are two great deserts, the Sahara in north Africa—the largest desert in the world; and the Kalahari, a sandy, rainless region in the south. The Libian and Nubian deserts are really a part of the Sahara. The most important rivers are: The Nile, the Congo, the Zambesi, and the Niger.

Resources

In the Mediterranean region of north Africa olives, figs, oranges and grapes are grown. In the oases of the Sahara Desert the date palm grows. The fertility of the lower Nile valley is greatly increased by the annual overflow of the Nile, and cotton, wheat, flax, maize and rice are produced in abundance. The Soudan is largely pastoral and agricultural, cattle being raised and gurrah and maize cultivated. In the western section, palm oil is the chief article of export. In the western equatorial region are dense forests with heavy undergrowth. The chief productions are palm oil, ebony, ivory, rubber and bananas. Coffee is an important product of Abyssinia. The eastern plateau produces some grains and there is good pasture land. In the south sheep, goats and ostriches are reared; grapes, maize, sugar and tobacco are cultivated.

The most important mineral products are gold, diamonds, copper, coal and iron. Many large wild animals are found in the forests and monkeys of various kinds are found all over the continent.

Progress

The governments and commercial interests of various European countries have during the past century and a half penetrated all parts of Africa for the exploration of the natural resources and in the past few decades there has been rapid development of transportation facilities, although Africa is still the most backward continent. The building of railroads and roads is progressing rapidly in many parts; especially south Africa, Rhodesia in East Africa, and north-west Africa are now provided with a network of fair high-ways suitable for use as motor roads. The airplane is being used quite extensively by European countries to form a closer link with their colonial interests. Through Mission Schools and later government schools in many colonies, education has advanced, although hundreds of tribes are still enveloped in the darkness of ignorance and superstition. Among a few tribes cannibalism still exists, mainly in connection with religious rites.

Religion

The Lutheran World Almanac for 1933 gives the following figures as to the religions represented in Africa:

Greek or Orthodox Catholic	5,868,089
Roman Catholic	3,347,166
Protestant Christians	2,768,072
Jews	527,499
Mohammedans	54,588,211
Others (mostly pagan tribes)	83,209,616

Mohammedanism predominates in north Africa, and in east and west Africa it has brought many millions of people and many whole tribes under its sway. Hundreds of tribes still in the depths of paganism and fetish worship should be given the gospel message before Mohammedanism lays its deadly hand upon them.

Missionary Occupation

The Moravians were the pioneers of Protestant Missions in Africa, the first missionary going in 1737 to South Africa, where within four years there was a little group of baptized Christians. The Dutch settlers were bitterly hostile and in 1743 this pioneer was ordered home by the authorities and never permitted to return. It was half a century before Protestant work was resumed.

During the past century many Societies from Europe and America have labored in the dark continent, among them being the Church Missionary Society of England, The American Mission (United Presbyterian), Egypt General Mission, Abyssinian Frontiers Mission, South Africa General Mission, Africa Inland Mission, United Brethren, Wesleyan Mission, Sudan Interior Mission, Southern Baptist, Paris Evangelization Society, Methodist Episcopal, Presbyterian, Mennonite, Heart of Africa Mission, besides several German and Scandinavian Missions and The Christian and Missionary Alliance.

The roster of missionary pioneers and statesmen of the dark continent includes the names of many valiant soldiers of the Cross. Among the best known are Robert Moffat, David Livingstone, John Mackenzie, Barnabas Shaw, Francois Coillard, James Stewart, Alexander Mackay, Dr. Robert Laws, C. T. Studd, and Mary Slessor.

The 1933 Directory of Foreign Missions, published by the International Missionary Council, gave the following number of Societies in the sections named:

	British Societies	Canada and United States Societies	Continental Societies	South African Societies
Egypt and Anglo Egyptian Sudan	11	10	2	..
North Africa, including Libya, Algeria and Tunisia, and Morocco	8	4	..	..
South Africa	14	17	14	..
Southwest Africa .....	..	1	2	1
Bechuanaland Protectorate	2	1	1	2
Southern Rhodesia	7	5	1	4
Northern Rhodesia	7	2	2	4
Mozambique (Portuguese East Africa)	7	5	2	2
Nyasaland	6	2	..	2
Tanganyika Territory (British Mandate)	4	3	6	..
Kenya Colony	5	7	1	..
Uganda	3	2	..	..
Madagascar	5	2	2	..
Mauritius and Seychewells	2	1	..	..
Italian Somaliland and Eritrea ...	1	2	..	..
Ethiopia (Abyssinia)	3	3	3	..
Angola (Portuguese West Africa)	3	6	1	1
Rio Muni and Fernando Po	1	1	..	..
Belgian Congo	8	14	4	..
French Equatorial Africa*	1	4	3	..
Cameroun (French Mandate)	1	1	2	..
Nigeria, including French Mandate in Togoland and British Mandate in Cameroun	10	7	2	1
Gold Coast, including British Mandate in Togoland	6	3	2	..
Liberia	11	..	..	..
Sierra Leona	6	7	..	..
Cape Verde and Madeira Islands†	..	2	..	..
Gambia	1	..	..	..
French West Africa:				
Senegal	1	1	1	..
French Guinea	1	1	..	..
French Soudan	3	3	..	..
Ivory Coast	1	2	..	..
Dahomey	1	..	1	..

* The Christian and Missionary Alliance entered Gabon, southern French Equatorial Africa, in 1934. No other Society is working in this section.

† One South American Society also is working in these islands.

In several of the countries, especially in north, south and east Africa, in addition to the number of missionary societies listed in the table, there are missionary societies and church conferences which have their headquarters within the countries where they labor. This is true especially in South Africa, where seven large denominations have many churches and operate their own missionary societies. Three of the well known faith missions working in Africa, the Sudan United Mission, Africa Inland Mission, and South Africa General Mission, have their own Councils in South Africa and are thus not included in the list of foreign missionary societies in that area. In other sections of Africa, however, they are listed as foreign societies.

The Christian and Missionary Alliance has work in the Belgian Congo near the mouth of the Congo River, in the Portuguese Enclave of Kabinda, in the Gabon in southern French Equatorial Africa, in Sierra Leone and French West Africa. Throughout French West Africa, with the exception of the coast regions and the extreme eastern portion, the principal responsibility for the evangelization of the various tribes lies with the C. and M. A.

FRENCH WEST AFRICA

French West Africa is a vast territory in western Africa, bounded on the west by the Atlantic Ocean, Sierra Leone and Liberia; on the north by the southern Sahara desert boundaries of Morocco, Algeria, Tunis and Italian Libya; on the east by the indeterminate boundary of French Equatorial Africa; on the south by the Gold Coast, Nigeria, and the Gulf of Guinea.

Area and Population

French West Africa comprises the following colonies:

Colony	Area (1932) Sq. Mi.	Population (1932)	Capital
Senegal	74,112	1,587,944	St. Louis
French Guinea ...	89,436	2,176,281	Conakry
Ivory Coast	180,802	3,842,944	Bingerville*
Dahomey	41,302	1,132,289	Porto Novo
French Soudan ...	380,557	3,568,825 (1933)	Bamako
Mauretania	347,400	348,929 (1933)	St. Louis
Niger	490,490	1,758,392 (1933)	Niamey
Dakar and Depend- encies	60	60,102	Dakar
	<hr/> 1,604,159	<hr/> 14,475,706	

* Capital will be changed soon to Abidjan.

Upper Volta was a colony of French West Africa until 1933 when its territory was distributed between Ivory Coast, French Soudan and Niger.

French West Africa has an area greater than half the area of the United States. Its population includes about 21,000 Europeans of which 70 per cent are French. The capital, Dakar, has a population of 40,000.

Climate

Being in the Torrid Zone, French West Africa has a hot, tropical climate. There are two seasons: the rainy season, extending from July to October; and the dry season from November to June, though the seasons vary considerably in various sections of the country. The dry season is much longer and hotter nearer the Sahara. The months of December and January are the coolest. March, April and May are extremely hot. The excessive humidity in the forest belt in the south during the rainy season, and the burning heat of the northern districts from March to May, are both very enervating. The hill station at Dalaba with an elevation of 4,000 feet affords relief to the missionaries who spend a few weeks there annually.

Government

French West Africa is governed by a Governor General and his Council at Dakar. Each colony has a Lieutenant Governor and a full staff of French officials, with headquarters in the respective capitals of the colonies. The colonies are subdivided into districts called "Cercles," in each of which are a French Administrator and other officials. In the cercles are various groups of villages and towns over which are "medal" or paramount chiefs (native), and over each village is a native chief who is responsible for the local government of his village.

History

The Arabs were acquainted with the country south of the Great Desert in the seventh century and left records which show a more extensive knowledge of Africa than was possessed by the Greeks and Romans. The Portuguese made

discoveries along the west coast as far south as Sierra Leone and the Congo in the fifteenth century. A French ship sailed as far as the River Gambia in the sixteenth century, and by the beginning of the eighteenth century it had opened up the country of the Senegal and other portions where commercial interests and gold brought profits and wealth.

Mungo Park preceded the company of great African explorers by fifty years. He set sail for Gambia, West Africa, in 1795 for the purpose of exploring the Niger River. This trip proved unsuccessful after two years. He began a second expedition in 1805. This attempt carried him as far as the rapids of Boussa beyond the buckle of the Niger, where he and his men lost their lives.

In 1822 Frenchmen reached Tombouctou, but Rene Caille was the first man to enter that city (1827-1828) and emerge alive. Richard Lander reached the mouth of the Niger River in 1830. Dr. Barth in 1853 was the first to bring any definite information concerning the Niger valley and Tombouctou.

The French occupation of the Niger valley occurred in 1883, when they captured Bamako. Samory was the native chief who most strongly withstood the French occupation. His kingdom extended from Kita, which is now a station on the Dakar-Niger railway, to the Liberian border on the south. In eight years he had founded a kingdom of 250,000 square miles with a population of two million inhabitants. He attacked the French at Bamako in 1892, but was repulsed. He then moved east to Sikasso but was unable to subjugate the Senoufo tribe there. However, he was able to conquer the northern part of the Ivory Coast but was slowly driven back by the French from points in the east. He fled to the Ivory Coast and was finally captured in 1898.

While this campaign was going on in the south an expedition was sent against Tombouctou, which was held by the nomadic Touaregs. Colonel Bonnier and his army occupied Tombouctou in 1894. The Touaregs were pursued to Lacouboa in the desert, and, thinking none of them were in sight, the army slept. The Touaregs, led by their Chief Chabon, came down upon the French and Colonial Bonnier and a greater part of his troops were slain in a mad stampede.

Colonel Joffre, next in command, occupied Tombouctou in 1895 and built two forts over which the flag of France has flown ever since. Thus, the northern Soudan came under French control after decades of bloodshed. The French flag flying over the forts and the bugle call to drill ringing out each morning over the desert insure safety at the present time, and there is no fear of being molested or driven from the city by the fanatical Mohammedans.

In 1927 the government planned to open a new post between Tombouctou and Bourem on the river. The warlike Touareg tribe in that vicinity refused to allow it. When the governor's representative was sent to make an investigation, and the Touaregs were told that for every white man they killed a thousand Touaregs would have to pay the price, the chiefs decided that they would not fight, and so the post was built.

A troop of camel cavalry patrols the desert regions and keeps these nomadic tribes under control, otherwise no one would be safe in those desolate wastes. One of the caravans coming into Tombouctou in 1927, guided by soldiers, had trouble. When the Arab chief was called before the officer there was an argument, and the officer was killed. The fire was returned by a soldier standing near by and as a result the entire village was wiped out. Uprisings have taken place in other parts, the most recent of which was in Boboland during the World War. The people, believing that the government was weak on account of the war, rose up in rebellion. This was soon crushed and the people disarmed.

Physical Features

French West Africa has a low coastal plain, flanked by a range of mountains, with wide plateau in the interior, thus partaking of the topography of Africa as a whole, which resembles an inverted saucer. The sloping rim of the saucer is the coastal plain; the ridge around the base of the saucer represents the mountain ranges; and the flat bottom of the saucer stands for the central plateau.

The two great rivers of French West Africa are the Senegal and the Niger. The Niger River and its four tributaries, the Niandan, the Milo, the Bani, and the Tinkisso, drain the Niger valley and much of the plateau. This great river rises on the border of Sierra Leone and flows for 1,000 miles northeast to the border of the Sahara. Here it turns east and then south to the Atlantic Ocean, covering a distance of more than 2,500 miles in its entire irregular course. It is so sluggish that high floods at its source require almost a year to reach its mouth in the Atlantic. The Niger is a veritable river of life to this whole section. It abounds with fish, crocodiles, hippopotami, ducks and geese, while many kinds of antelope and other animals feed on its banks.

The Djallon range of mountains, bordering the coastal plain on the west, rises at some points to an altitude of 4,000 feet. To the east of the range are the vast plains and plateaux stretching north and east to the vast Sahara desert.

Resources

Fruits, palm nuts and oil, shea butter, rubber, cotton, cocoa, lumber and peanuts are the most important products exported from Africa. On the docks at Dakar are literally mountains of peanuts. In a recent year 429,504 metric tons of the nuts were shipped.

From Conakry are shipped tons of bananas, raised on vast plantations throughout Guinea. Oranges, pineapples, and rice are also plentiful in Guinea.

From the forests of the Ivory Coast, and to a lesser extent from southern Guinea also, come mahogany and other valuable timbers, beside coffee, cocoa, kola nuts, coconuts, and palm oil. Gold is being mined in Guinea near Siguri. Great herds of cattle, sheep and goats are raised in the Soudan, and the land yields a good supply of vegetables, millet, maize, etc.

Progress

In the colonies of Senegal, Soudan, Guinea, and the Ivory Coast there are excellent railroads, telegraph and postal facilities between the principal towns, in which there are European shops, mainly French, Syrian, and a few English.

The French have also built a network of fine roads through many portions of the colonies. In 1934 a new auto road was opened from the seaport of Conakry to the railroad at Kankan in the Guinea. This connects with the Soudan route to the Sahara. An auto route also extends from Port Bouet in the Ivory Coast to the Sahara and Algiers, while another is open from Dakar, via Bamako, to Gao and across the Sahara to Algiers. Regular auto bus, airplane passenger and mail service are conducted across the Sahara from Gao to Algiers during the dry season.

The three main lines of railroad are the Conakry-Kankan line, extending 415 miles inland through the Guinea; the Grand Bassam to Bobo-Dioulasso railroad, extending about 475 miles through the Ivory Coast; and the line from Dakar to Bamako covering about 600 miles.

Steamboats connect the Guinea and Soudan by way of the Niger River from the head of the Guinea railroad at Kankan to the head of the Senegal-Soudan railroad at Bamako.

The French government has established an excellent school system providing for primary elementary education, higher elementary, and commercial, and professional education. The primary regional schools are found in every important center, and many rural schools are being opened with a native teacher in charge. At Conakry, Dakar, and Bamako are located the schools of higher education. European teachers with native assistants are in charge of the regional schools. In the rural schools the instruction comprises French conversation, reading, elements of agriculture, writing, arithmetic, and other simple subjects.

Apart from the education given by the government, the children of Mohammedan parents receive instruction from the marabouts to the extent of being taught to repeat from memory verses of the Koran, even though they do not understand the meaning. The government has also provided schools in Senegal at St. Louis, and in Soudan at Djenne, where instruction is given in theology, history, and law by Mohammedan professors.

In every principal center where French officials reside, small hospitals are established with a French doctor and several native assistants. In the larger cities such as Dakar, Conakry, Bamako and Abidjan are large hospitals with modern equipment.

A new museum of African arts and crafts has been opened recently in Bamako. Here, in addition to seeing the handicraft produced by the natives, representative artisans of the various tribes are brought to the museum and taught how to improve their crafts.

Currency

The official currency of the country is French. There are coins ranging from five centimes to two-franc pieces, and notes from five to one thousand francs. The franc at present is worth about seven cents in U. S. money, or fifteen francs to the dollar. Before the United States went off the gold standard, twenty-five francs could be bought for one dollar.

In the Soudan rural districts cowrie shells are still largely used as a medium of exchange. In the forest districts of Guinea, bars of iron resembling arrows are used for currency. There is much gambling over the current value of the cowrie shells and iron bars in relation to the standard value of the French franc. The exchange rises and falls constantly, though the average value is perhaps 300 to 400 cowrie shells, or ten bars of iron to the franc.

Languages and Tribes

There are more than one hundred tribes in French West Africa each speaking its own language or dialect. Meninka, Bambara and Dioula, kindred dialects, are the trade languages, and one or the other can be understood in almost every section. The following is the population of the principal tribes:

Foula and Macina Foula (Soudan, Ivory Coast, Guinea, Niger)	2,000,000	Grou (Ivory Coast) . . .	250,000
Bambara (Soudan) . . .	845,000	Mianka (Soudan)	172,000
Meninka (Guinea and Soudan)	678,000	Sonhrai (Ivory Coast, Soudan)	154,000
Senoufo (Ivory Coast, Soudan)	330,000	Habbe (Soudan)	120,000
Bobo (Ivory Coast, Sou- dan)	308,000	Touareg (Soudan, Niger)	110,000
Baouli (Ivory Coast) . .	300,000	Kissi (Guinea)	104,000
		Dioula (Soudan, Ivory Coast)	40,000
		Toma (Guinea)	36,000

The languages used in Alliance work in this field are as follows:

<i>Languages Used by Missionaries</i>		<i>Additional Languages Used by Native Christians</i>
French	Senoufo	Mianka
Meninka	Bambara	Fanti
Foula	Black Bobo	Grou
Kissi	Sonhrai	Red Bobo
Toma	Macina Foula	Dafin
Baouli	Dioula	Yalonka
Habbe	Tamachek	Gberese
	(language of Touaregs)	

Religions

Mohammedanism still has a strong foothold in many sections of French West Africa, especially in Upper Senegal and along the Niger River. To the negro the appeal of Mohammedanism undoubtedly lies in the unexacting character of its demands; it does not in practice require him to lay aside many of his superstitious beliefs; it permits and approves polygamy; and it sanctions domestic slavery. Proposals to veil polygamy by recognizing only the principal wife as really married and the rest as concubines have naturally and inevitably been disapproved; and the native, long accustomed to rely on the labor of his wives is not quick to accept a religion which deprives him of this great economic advantage. However, during the past five years a number have turned to Christianity.

Millions of pagans are still worshipping idols but as the gospel enters, great numbers burn their fetishes and turn to the living God. Fetishists are more prevalent in the Ivory Coast and southern Guinea than in those places where Mohammedanism is found.

Missionary Occupation

There are three French Protestant Churches—in St. Louis and Dakar, Senegal, and in Sassandra, Ivory Coast. The Roman Catholics have churches established in most of the centers where there are Europeans, and are active among many tribes. For the most part they strongly oppose the work of Protestant missions.

The Gospel Missionary Union occupies the territory surrounding Bamako. They entered this region first in 1919 and in 1935 they had ten missionaries with three mission stations. They have confined their work to the Bambara-speaking people and one of the workers completed the translation of the New Testament in that language.

The Assemblies of God Mission of Ouagadougou is working among the Mossi people with good success. They have about fifteen missionaries and six mission stations. The Qua Ibo Mission opened a station at Bouroumbouroum in 1931, the first to be opened in the Lobi tribe. Up to the present time only one station has been established, with two missionaries. The Sudan Interior Mission has one station at Fada N'Gourma in addition to their extensive work in Nigeria (British) and in French territory to the north. The Wesleyan Mission is well established in the Ivory Coast.

The Alliance Mission has the responsibility for the upper Niger River Basin region (with the exception of the Bamako territory) and also for the northern portion of the Ivory Coast.

The Christian and Missionary Alliance

In 1890 a party of missionaries sailed for West Africa under The Christian and Missionary Alliance and began work in Sierra Leone with the hope of reaching the western Soudan. Dr. Simpson, writing in *The Alliance Weekly* in

1896, said: "From the Soudan comes another forward cry. Our Mission has been reinforced by six new workers during the year, and the line of stations from Freetown to Tibabodugu near the Niger are fully opened. And now, from this base of operations, a double advance movement is proposed, pushing northwest to Tombouctou and eastward across the Niger toward Lake Tchad."

Although the vision tarried, yet Dr. Simpson and others with him held steadfast in praying, waiting, hoping and believing, and the first Alliance mission station in French West Africa was established at Baro in the year before his home-going.

Early in the history of the Sierra Leone work, one of the missionaries made a trip to Paris to interview the French government in regard to obtaining permission to enter French possessions. The usual delay in governmental matters kept him there a long time. Hope ran high. Different workers began studying French so that when the door opened into the Soudan they would be ready. However, they were destined to be disappointed. The reply of the government was not favorable.

It was not until the fall of the year 1917 that prayer prevailed. Some Alliance missionaries, sailing for Sierra Leone, were booked via Bordeaux and Conakry on a French ship and en route they met one of the French officials who was very friendly. The matter of entering French territory was taken up and he promised to do all he could to seek an interview with the government officials in Conakry. The interview proved very satisfactory and permission was granted to evangelize, provided no force was employed with existing religions.

After another interview with the Governor, two workers made a trip as far as Kankan and felt that the time had come for our Mission to advance at once into that great unevangelized territory. The Sierra Leone Conference appointed workers to make an extended trip through the country and find a good location for our first station. Occasionally these workers met a man who had heard the Word over in Sierra Leone years before, otherwise it was virgin territory where the gospel messenger had never traveled. They sailed down the Niger and many large towns were visited.

It was decided to open the first station at Baro, which is a large provincial town located back from the railway about one mile. A site was chosen and temporary buildings erected. That same year a trip was made by boat down the Niger to Bamako, the capital of the Soudan.

While the Lord was stirring the hearts of the missionaries in Sierra Leone to go into the great "regions beyond" in French West Africa, the burden for the evangelization of the many tribes in that vast territory was laid heavily upon the hearts of some in the homeland who were faithful in intercession that the field might be entered and occupied in the name of our Lord.

In the fall of 1921 the Foreign Secretary visited Sierra Leone and French West Africa as a deputation from the Board of Managers. While present at a Missionary Conference held late in the year at Makump, a station in the Temne tribe in Sierra Leone, the important subject of discussion was the transfer of a number of the missionary staff from Sierra Leone to the new field in French West Africa, where already two or three former Sierra Leone missionaries were laboring at Baro near the Niger in French Guinea. A large map of West Africa was on the table and one of the missionaries from Baro, placing his thumb on that portion where the Alliance Mission was working among the Temne and Kuranko people and pointing to the vast interior of French West Africa, stated that, whereas the Alliance field

in Sierra Leone could be covered by the tip of his thumb, the territory without missionary occupation in French West Africa could not be covered by his outstretched hand.

Accompanied by the Chairman and the missionary mentioned, the Foreign Secretary made a trip through portions of French Guinea and French Soudan from Baro down the Niger to Bamako and overland to Bougouni and thence to Kankan. After returning to Baro a special trip was made to Conakry, the capital of the province, with a view to arranging for the purchase of property located in Siguiri on the Niger, where the party had visited on their way down the river. In very definite providences of God this property was secured and became the second mission station in the field.

During this deputational visit it was decided that the headquarters should be established in Kankan, the second largest city in French Guinea, as soon as property could be purchased, and plans were laid prayerfully for the placing of missionaries in at least ten strategic centers in large districts during the next few years.

As the report of the deputation was made public through *The Alliance Weekly* and in other ways, and especially as missionaries on furlough from French West Africa presented the appeal of the millions of people and scores of tribes in that field, God moved upon the hearts of His people in the homeland and rapid progress was made in the sending out of a large force of new missionaries and the opening of stations.

French Guinea

Baro. Although Baro had the distinction of being the first station opened in the Niger Valley (1918), it was not the first to show a harvest. While from time to time a number were converted from that part of the field, the village remained asleep until the fall of 1931. A church sprang forth almost in a day. Old women as well as men were converted. The Mohammedans tried to hold their ranks by the universal word that any one dying outside their faith would not be buried. This fear was shattered when the first Christian funeral was held in Baro, and today there is a faithful band who enjoy the gospel. A native teacher was placed in the district at *Toroban*, near Baro, where another nucleus has been gathered to form a church.

Kankan. This thriving town, the inland terminus of the railroad from Conakry, is reached by a pleasant two days' trip by train from the coast. The headquarters of the Mission is in Kankan, where a splendid property, located just outside the business section and near the native center of the town, was purchased from a French trader and occupied by the missionaries in 1922. With the exception of foreign residents, principally French and Syrians, the community is quite evenly divided between Mohammedans and pagans, though the former predominate. Kankan is located on the Milo River and is the chief commercial city of Upper Guinea. The population is very cosmopolitan and souls have been won to Christ from many tribes. There are Kissiens, Gbereses, Tomas, Foulas, Sousous, Miankas, and Senoufos among those who have been baptized here, and today they are scattered throughout their various tribes, giving forth a good witness to their own people.

The office of the Chairman is at Kankan and in 1930, when the mission had grown to such an extent that it demanded the Chairman's undivided attention, an assistant was stationed at headquarters to oversee the business matters in the absence of the Chairman. The Annual Missionary Conference is held here, the first being in 1926. Prior to this the Mission had been administered by a Superintendent directly under the control of the Foreign Department.

Printing work is done at the headquarters. The office has been equipped with a multigraph and mimeograph, which are run by trained native help under the supervision of experienced missionaries, and scripture portions are printed in every tribal language used by the missionaries. The district surrounding Kankan has been sown with the Word.

In 1931 a native evangelist and his wife were stationed at *Dabadougou*, a village about five miles away. While very few accepted the message in that town many from outlying villages were touched by the gospel and several were baptized. Workers made an itinerating trip to *Silatiya*, forty miles from Kankan, and after faithfully witnessing the gospel nearly the whole town repented and they in turn spread the message to many other towns in that district. A gathering place for the natives and also a comfortable hut for the missionaries was built by the natives themselves without any cost to the Mission. Bi-monthly visits are made by the missionaries, but in their absence the natives gather together for worship.

A Bible School was established at Kankan, where instruction was given to the native Christians from several tribes, with the hope that they would become the leaders of the Church. This was discontinued later, however, and since then there have been Short Term Bible Schools held on the different stations throughout the field. It is expected that the Bible School will soon be reopened, probably at Ntoroso in the San area.

Siguiri. About three or four days' journey down the Niger from Kouroussa, the town where the railroad from Conakry to Kankan crosses the Niger River, is the town of Siguiri, an important trading center with automobile roads running to Kankan and to Bamako, the capital of French Soudan. Through the purchase in 1921 of a property from a Syrian trader, the Mission secured an excellent location on a much traveled street thus enabling the missionaries to reach many passers-by with the gospel message. Itinerating work is conducted in the surrounding country.

At Siguiri the Mission experienced their first difficulty with the government in carrying on evangelistic work. Government officials interpreted the law that no work in the villages could be done unless there was a building dedicated for that purpose, although the missionaries could evangelize in the district. Those were perplexing days, but the Lord met the need when an offering was received enabling the Mission to erect a comfortable chapel on the market square. The Word of God has been faithfully given forth from this Lighthouse and many travelers from all parts of West Africa have heard the Message of Life, for Siguiri is situated in the gold mining district of Guinea. The fact of a floating population has been a hindrance to the establishing of a strong work in this city. The lust for gold has so blinded the eyes and dimmed the vision of the people that they live only for the present with no thought for the future. The proud Mohammedan teachers are seen swaggering through the streets and typify the arrogant spirit of the natives. Yet against this background of greed and pride, Jean Keita, a native evangelist, stands out as a trophy of God's grace. Through the years his intense desire to study the Word of God caused him to forge ahead until he obtained his diploma, having finished a complete Bible course.

Kouroussa was opened as a mission station in 1926, but missionaries resided there only for a short time. It is not probable that it will be reopened as a main station inasmuch as Baro is only a few miles distant and there seems to be evidence of the blessing of God in retaining Baro as a mission center.

Mamou. After the work was well established in the Meninka tribe and other tribes to the east, attention was turned toward the Foula race. Knowing them to be strong Mohammedans, it was believed from the very first that once members of this tribe were won to Christ, they would become strong evangelists. They possess many characteristics of the white race.

In the fall of 1923 a journey was made to Mamou to seek a mission site. This place is on the railroad, midway between Conakry and Kankan, and is a day's journey from either place. It is the principal town in a district having a population of about 153,000, made up of natives from many different tribes of West Africa. It is, moreover, one of the strategic gateways to the strongly Mohammedan tribe of Foulas of Fouta-Djallon, which tribe numbers more than 655,000.

The altitude is 2,625 feet and sufficiently high to make the climate cooler and better than in lower altitudes. In the beginning of the work it was planned to have the missionary children's school at another place, but this plan was changed and Mamou was chosen. The Mission was fortunate in obtaining a hotel with thirteen rooms, which has been remodeled and equipped as a school for the children. While this building served for the first years of the work, a much larger site is needed and a few miles out from Mamou a larger concession of land is being procured. Not only will suitable buildings be erected, but there will be ample room for the children to have recreation grounds and also for fruit and shade trees, etc.

Mamou is also the receiving home for missionaries sailing and arriving via Conakry and for those going to the Rest Home at Dalaba.

Dalaba. Dalaba is thirty-eight miles from Mamou and about 4,000 feet above sea level. The government had thought of opening a sanitarium near this place but decided that it was too high and too great a change from the lowlands. The heat never becomes intense on these mountains and it is an ideal place for a Rest Home. In 1924 the Mission chose a site on a beautiful hillside overlooking a valley. Terraces were excavated on the side of the hill and ten native houses and two more substantial dwellings were erected. The native houses with grass roofs resemble beehives and are made after the pattern of the Foula homes. To this place of rest the workers go each year for a month to regain their strength. The water is piped from a spring on the hillside to the compound. The government, realizing the advantages our missionaries had, opened a much larger place two and one-half miles from our concession. This gives the Mission the facilities of postal and telegraph service.

Labe. Labe, located ninety miles north of Mamou, is in the very heart of the fanatical Mohammedan tribe of Foulas of Fouta Djallon. It is the most densely populated district of French Guinea, comprising about half a million souls, or one-fourth of the total population of the colony.

When a mission station was opened at Labe in 1923, the Mohammedan teachers boasted that, though the gospel be preached there a hundred years, none of their number would ever yield to Christ. As in most Mohammedan work, it has been a very hard field, but the constant preaching of the Word accompanied by faith and prayer has brought about a changed attitude and some advance has been made. A number of both men and women have attended services in the chapel regularly. There are seven baptized Christians, one of whom, a young man, feels called of the Lord to preach the gospel. There are also a number of inquirers who have given real evidence of conversion and have endured much

persecution at the hands of the Mohammedans. Three weekly evening classes for inquirers have been well attended.

The Foulas are scattered in small villages and itineration among them means strenuous work because of the hilly country. Eight hundred Gospels of Matthew in the Foula language, written in Arabic script, have been sold, and with each of these there has been the personal testimony of the missionary or native Christian. Quantities of gospel tracts have been scattered far and wide over many parts of the district, thus contacting thousands of individuals. It is a real victory when a Foula Mohammedan accepts Christian literature.

Early in 1934 a group of native Christians at *Netere*, ten miles from Labe, constructed a permanent chapel with the permission of the Governor. The missionaries built a grass-roofed hut to be used as an outstation and training camp.

Velingara. The missionaries in this section heard of the Foula Counda people living north of Labe in the Senegal and a tour was undertaken in the fall of 1927. The missionaries opened a station at Velingara and at first the response was gratifying, but the people lacked the stability of character that is found in other tribes of the Soudan. The most outstanding success was the conversion of two young men from the Labe district who had gone to Velingara to farm. They returned to their home in Netere and the more valiant of the two decided to build a house for God such as he had seen at Velingara. The missionaries taught him to read the Word and he fearlessly proclaimed the Truth that he had learned. Almost single-handed he erected a chapel that seated 150 people. In 1934 a more suitable church was built and also a house for the visiting missionary, and this small group of believers in the strong Mohammedan district of Labe has been proving a great encouragement to the workers in that section. The missionaries who occupied the outstation at Velingara were withdrawn in 1933 to assist other workers in the Bobo district where there was a great turning to the Lord.

Kissidougou. Moved by the great need and opportunity in the Kissi tribe and encouraged by faithful prayer support in the homeland, the Mission began work among the forest people in the Kissidougou district. These were a purely pagan people and a great challenge to the Mission. A dilapidated Syrian store was rented, and the missionaries opened up the work after the field Conference of 1926. The following year the Mission purchased property and built a missionary residence. In 1929 the natives built the first chapel which was replaced by a larger building in 1931. About this time the district work began to enlarge. Calls came from a number of kingdoms asking for instructors who would teach them the Word of God. As the missionaries answered these calls, the people turned to the Lord in such numbers that it was necessary to send native teachers who would work in cooperation with the missionaries in teaching these newborn babes in Christ. Since that time there has been a steady increase in the number of converts. Regular classes, as well as special courses in Bible instruction and primer work, have been held by the resident and assisting missionaries, thereby establishing the young converts and meeting the aggressive opposition of the Roman Catholic forces.

Closely grouped around the Kissiens are a number of other tribes, all of which are reached from the one center. There are six distinct language groups in this area, which necessitates instructing each language group in its particular tongue. Much translation work has been done for use among the Kissiens and the trade language has been widely used among all groups.

Yalankoro. This station was opened in order that the missionaries might be in closer contact with the many groups of Kissiens and other tribes people who have expressed a desire to follow Christ. In this way intensive training in the Word can be given more readily both at the station and through visiting other places. Short Term Bible Schools are held during the dry season.

Mandou. After the missionaries had spent a number of months itinerating among the Lele tribe, it was decided in the Conference late in 1935 to establish a missionary residence among the Lele people, the probable location being at Mandou. The population of this tribe is 10,000. After hearing the gospel a few times many burned their fetishes and several hundred signified their desire to become Christians.

Revival fires are burning at the Niger's source. A number of native teachers are doing effective work but prayer is requested that many more of the native Christians shall be filled with the Spirit and become zealous, consecrated workers.

Faranah. The first effort to secure a missionary residence in Faranah was met by the enemy with a strong resistance, but by prayer and faith the attack was completely foiled. A Syrian property was finally located which was far from satisfactory but seemed to be the only one available at the time. Missionaries took up residence here in September, 1924. Soon afterwards, however, they had to look for other quarters and they found a native house. It was in bad condition but after repairs the workers used it as a dwelling place until the government gave permission to build a permanent station.

Three languages are spoken in Faranah: Kuranko, Sankaran, and Yalonka. The two former tribes are very similar in racial characteristics and language, while the latter is quite different, being more closely allied to the Sousou people who are more energetic and stable in many ways. These three groups had equal opportunity to embrace the gospel but the Yalonkas, true to their race, immediately went forward and took the leadership. One of the first converts from that tribe soon developed into a native worker and, under the direction of the missionaries, his ministry was greatly blessed in opening up many towns to the gospel. Regular itinerating trips are made by the missionaries from Faranah to the Yalonka district and the results have been most gratifying. Many have been baptized and are being taught to read the Word for themselves.

Short Term Bible courses have been given at Faranah, not only to the men and women of that district, but to those of different tribes in the Guinea. These natives receive a thorough grounding in the faith and are taught to use the scriptures in public ministry.

Macenta. A young Toma man was converted at the headquarters station in Kankan and his mind and heart constantly dwelt on the darkness of his people and their lost condition. He asked repeatedly, "Is there no one who can go to my people and tell them the way of life?" When the call became more insistent, the Mission could forbear no longer and it was decided in 1930 to undertake the evangelization of one more tribe for the Lord.

Macenta is situated in the forest belt of French Guinea about 180 miles from the station at Kankan. The automobile road had just been completed over the mountains and it required careful driving because of the sharp curves which were oftentimes slippery and dangerous. Suitable quarters for a mission station were sought but there seemed to be nothing available in the town. A missionary couple felt led to work

among this tribe and when the Toma Christian heard that they had been appointed to his people, he gave up his position as clerk and offered to accompany them. The workers lived in a native hut for several months and, although permission had not been given to hold services, they were able to gather the people together and the Message was proclaimed. Another two-room building was secured that served as dwelling and meeting place, and after permission was granted by the government a chapel was built seating more than 200 people. Many were saved and in 1933 when the missionaries were transferred to another district, this Toma Christian, who had become an evangelist, was appointed to the work. He is now assisted by another native worker, and under their ministry the church is steadily increasing in numbers.

French Soudan

Sikasso. Sikasso, the center of the Senoufo tribe and the first station to be opened in the French Soudan (1923), is a beautiful town lying in a natural basin surrounded by rolling hills. Dioulas, Foulas and Senoufos comprise the population of Sikasso proper, the Senoufos being in the majority. After much seed-sowing, there were several converts, but it was not until 1931, when three of the missionaries were stricken with yellow fever and went to be with the Lord, that a break came in the district at Fanterela, which is twenty-five miles from Sikasso. Two of these three workers had spent several months at Fanterela and the Word had been given forth repeatedly. Shortly before they passed away there were signs of an awakening and soon afterwards twenty young men stepped out, in spite of the fierce persecution incited by the chief who was a fetish worshiper. Not only did the tide turn in Sikasso in 1931, but it was at that time that there was a great awakening in many parts of the field.

San. San represents a vast populous district in the Soudan and was occupied by our missionaries in 1926. A mission house was erected the following year and permission to preach secured. After a time of faithful sowing of the Seed and winning of the firstfruits, the increase began to be realized in 1931. While the town of San itself presents a solid Mohammedan front, the district is still pagan. Many a pagan boy coming in to the government school at San has found Christ at the Mission and then prepared the way for the messengers of the Cross in his distant village. The Red Bobo tribe, the Mianka tribe in this district, as well as the Bambara tribe in which the Mission is already working, challenge us to send them missionaries. Many from these tribes have already yielded to Christ. Short Term Bible Schools are held at San and places in the district.

Ntoroso. Ntoroso, a farming town, is about twenty miles from San in the center of a district where many are moving toward God. The first missionary residence was established here in 1933. Ntoroso was a pagan town, but now all but twelve men have confessed Christ. Many have burned their fetishes, not only in this village but in many of the near-by villages. On Sundays a congregation of three hundred gather, about one hundred of whom are women. In spite of the persecution, the building of a Mohammedan mosque, and many other things done to turn this group from God, the believers have become stronger and increased their number. Several have gone to the Short Term Bible School and were supported by their own church. Classes have been held and many can read. Some of the Christians are visiting other towns every week, giving the Word of God to their own people. Houses have been built in the near-by villages where the Christians meet for prayer and study, but on Sun-



days all gather at Ntoroso, which is the home church as well as the home of the missionary. It is planned to open a full-time Bible School in the near future either in Ntoroso or Somasso.

Koutiala. Koutiala is the government post on the automobile road between Sikasso and San. The Senoufo and Mianka tribes make up most of the population of the town and district. These tribes are for the most part pagan. The Christian French Commander asked that we open work here and a dwelling place for the missionary couple appointed to that station was erected in the spring of 1935.

Somasso. Somasso, a large native village in the Mianka tribe, was first heard of through a Mianka lad who was looking for work at Kankan. From the very first visit of the missionary there was a response to the message. The Governor granted permission to occupy a small lot outside of town, and two grass-roofed huts were built. Two lady missionaries, who were appointed to this station, had a fruitful ministry teaching the new converts to read the Word of God, and also instructing them in the fundamentals of Christianity.

The surrounding towns soon heard of the movement and the missionaries' days and evenings were filled with teaching and leading souls to Christ. Twenty-eight were led into the waters of baptism, and in 1934 a chapel was built. This chapel represents a real triumph for the Gospel in a district where the government reckons the people to be the most degraded and worthless. The leading men of the church know what it is to be persecuted and suffer reproach for Christ's sake, but their persecutors have invariably been punished and have lost their positions and prestige in the district.

Mopti. Mopti is situated on the Bani and Niger Rivers and in the rainy season is surrounded by water since the rivers overflow their banks. Missionaries entered Mopti in 1924. Work among the Foulas in this district proved very difficult. The haughty Mohammedans refused to yield although convinced of the truth of the Message. However, there are now two Foulas from this section who are staunch native workers, giving forth the message to their own people.

Mopti proved to be a key for the opening of two other points in this area: Tenenkou, to the west of Mopti, in the strong Mohammedan territory; and the Habbe country, the home of a great pagan tribe to the east.

Tenenkou. An application was made to open religious work in Tenenkou, but it was denied at first because of the strife between the Foula and Touareg herdsmen, which seemed to make it unsafe for foreigners to reside in this territory. Later the workers were permitted to go ahead with their work unhindered. Great hopes for the speedy evangelization of these people filled their hearts, but the people proved as obdurate as the Mopti Foulas. The workers were finally recalled from this district to help take care of the awakening in a pagan tribe. The time of their leaving was providential for a few days thereafter the roof of the house where they had been living fell in, which would have buried them alive under a mass of timber and mud.

Sangha. Missionaries began work at Sangha, among the Habbe people, in 1931. That these people were strong fetish worshipers was clearly proved by their numerous altars on the hilltops and in their yards. While the Habbes build their houses on top of the rocks and on the sides of the steep cliffs, they cultivate the sandy soil of the valleys, and every fertile place among the rocks. If the rain fails to come in season, they have no chance of harvesting a

crop. The burning sun dries up every vestige of verdure and plunges them into hopeless despair. A few years before the arrival of the missionaries a famine swept over this tribe, causing the death of great numbers; and soon after the workers had settled at Sangha a crisis came that proved to be God's opportunity to speak to the Habbe people. Men came to the mission station and said they had tried all their fetish methods to secure rain but these had failed and they wanted to know if God, in answer to prayer in Jesus' name, would send rain and save their crop. The missionaries spent about two hours in prayer and less than an hour later the rain was falling. The next day some of the men were saved and soon forty men and six women had bowed in prayer. Now there is a growing church at Sangha and a wonderful work is being accomplished also in the surrounding district.

Tombouctou. The first trip made to Tombouctou by Alliance missionaries was in October, 1924, and at that time a mission house was rented. In January, 1925, two young men were sent to Tombouctou to live and minister in the name of Christ in this strategic outpost. The Catholic Mission had worked there some years before, but failing to make any impression on the Mohammedans, they abandoned the enterprise to take up work in less difficult fields. However, one of their men who had married a Sonhrai woman of Tombouctou and could no longer officiate as a priest, remained. He compiled an excellent dictionary and grammar of the Sonhrai language which greatly aided the missionaries in the work. Sonhrai is not only the language of the city, but with some variations is the language of 400,000 people extending down the Niger to Dahomey.

By the fall of 1932 a great change had taken place in the attitude of many of the people toward the gospel. Many not only came to the meetings, but remained for prayer. The first baptismal service was held in December, 1932, when five were baptized. A haughty Arab was converted and this stirred the town and brought the wrath of his father and mother upon his head. He was disowned and driven from home, but before his father's death he was restored to his family. He and others in this fanatical Mohammedan town are standing true to the claims of the gospel.

Work is also being carried on among the Touaregs, the wandering nomads of the desert. These wild men had been a law unto themselves until the French occupation, and many of them were noted for their cruelty and wickedness. They now visit the Mission station and listen intently to the claims of Christ.

The Touaregs are entirely different from any other tribe of Africa. This is noticed particularly in their customs and their treatment of their women. They were once a white race, who came down into the desert and have had no fellowship with white people since that time. Their chief occupation has been one of robbery and theft. Their victims have been commercial men and travelers of the desert. When there were no merchantmen or travelers whom they could rob, they fought among themselves. There are three divisions of the Touaregs: (1) The Imouchars, or the Nobles; (2) The Daggas, or the middle class; (3) The Bella Class, or the slaves.

The Imouchars, or Nobles, are perhaps descendants of a lost crusade or of a Roman legion that came down into Africa and did not get back, or of 78,000 vandals who came over from Spain and never returned. They hold themselves far above the other two classes and will not intermarry with them. The Daggas are the offspring of the Nobles and their concubines. The Nobles still retain their tifinar script of writing. However, there are none that are able to read or write this script. The Daggas have learned to read Arabic

and many of them are very fluent in reading the Arabic scriptures. There are a few who have been trained in the French school to read French and any Latin character scripts which might be given them.

During the dry season the Touaregs camp along the river in order to find food for their cattle, and at this time the missionaries itinerate among them, using tents for dwellings. There are many hungry hearts and the workers have already been rewarded with souls that have been born again. One Touareg has followed the Lord in baptism—the first of this tribe to be baptized, as far as is known, in this dispensation.

Gao. Early in the spring of 1928 the missionaries at Tombouctou felt led to divide their forces and open Gao at the buckle of the Niger. They were able to rent a native house which serves as a Mission station. The workers found that Gao was a more important commercial center than Tombouctou. From this point on the Niger a motor highway had been opened which leads across the Sahara, linking up the Soudan with France. Many tourists, even from America, avail themselves of this highway across the Sahara in their own automobiles.

The first baptismal service in Gao was held in 1932. Six men were baptized near the public wharf and there was no hesitancy as each in turn acknowledged the Son of God as his Saviour and Lord and was put beneath the waters in baptism. The false report was spread through this Mohammedan town that the Americans had paid a sum of money to each man who had been baptized. No man will desire to be baptized in a fanatical town unless he really desires to follow the Lord. The persecution that followed greatly developed this little band. An elder of the church, while on a tour with the missionary in a district where hundreds of pagans were turning to the Lord, felt led to stay there and help shepherd the many flocks without a pastor. And others, equally as true, are giving forth their testimony in Gao.

Ivory Coast

Dedougou. The Mission opened this station in 1927. The Dedougou district up to the year 1933 comprised a population of 500,000. At that time it belonged to the colony of Upper Volta. For economic reasons this colony dissolved and the government posts were apportioned to the French Soudan and Ivory Coast colonies. The town of Dedougou was assigned to the Ivory Coast and a number of the towns formerly in the Dedougou district were transferred to other districts, thus greatly reducing the number of towns and people for which the Dedougou government officials were responsible. This new arrangement, however, does not alter the fact that the Dedougou missionary couple is responsible to God for approximately 500,000 native people in 500 towns. The bulk of this population belongs to the Red Bobo, Sanmogo and Dafin tribes, the Red Bobo predominating.

The people of the Sanmogo tribe are located northeast of Dedougou but migrate to many of the government centers. They number about 50,000 and at present are without a Protestant missionary. Several of these people have come to the missionary for teaching but have then gone elsewhere. The Roman priests are located in the center of the tribe and are rapidly deceiving the people.

For the past four years work has been carried on among the Dafin people. This tribe, as well as the aforementioned Bobo and Sanmogo tribes, is almost entirely pagan. An outstation at *Boumboya*, forty miles from Dedougou, is the geographical center of the tribe and from that point numerous towns may be easily reached. Permission to preach has

been accorded by the governor and application has been made for four other preaching points in the tribe. The native evangelist of the Dafin tribe moves from town to town to instruct the inquirers. The outstation is being maintained as a training center to which people may come for teaching and for Short Term Bible School classes.

Most of the towns in the district are accessible by automobile or bicycle as the land is comparatively level. There is one section, however, that is quite mountainous and visits have to be made on foot. In these localities the towns are only four or five miles apart and during the dry season, from November through May, they may be reached by the missionary once a month. In several sections the continuous rains of August and the floods of September render traveling impossible during those months.

Bobo Dioulasso. This mission station among the pagan Bobo tribe was opened in 1923. The missionaries labored faithfully for a number of years but until 1932 only a few Bobos had knelt in prayer, although there were several from other tribes who had been converted and baptized.

One of the things that impresses a visitor to a Bobo town most forcibly is the number and variety of idols and fetishes. They are found in the houses, on top of the houses, in the streets, under the trees, outside the towns and almost everywhere. The material forms of the fetishes vary, but they are nearly all alike in being partly covered with black and reddish stripes or splotches of old clotted blood from the sacrifices made upon them, and they all give one the same feeling of loathing and revulsion.

The Bobos will walk long distances to inquire the way of salvation. Frequently men have walked more than twenty miles for this purpose and then back the next day to their work. One man walked about twenty-five miles from a village the missionaries had never visited to attend the Sunday service and then two weeks later he returned with eight other men. Men from eight other towns have shown similar interest and inquirers come almost daily to repent and learn more about the gospel. Chapels are being built by the natives themselves in the towns where there are believers, and regular classes have been established for instruction in the Word.

Santidougou. The first real encouragement among the Bobo people came in 1933 when about twenty-five natives from one village came of their own accord desiring to be taught. It was at this time that it was decided to establish a station at Santidougou, also called Parehon, where the missionaries could reside especially for work among the Bobos and where the inquirers and Christians could be taught in their own language. Prior to this two towns were opened to the Gospel message and there were interested individuals in other villages, but since then there have been evidences of a general awakening throughout the Bobo tribe.

Bouake. A tour of the mass movement in the lower part of the Ivory Coast was made in 1925 and it was found that the Wesleyan Mission had entered the territory and had made extensive plans to develop the whole district affected by this remarkable movement. Hearing later that there were great areas in the interior that had not been cared for, an investigation was made in 1929. It was found that the Baouli tribe, numbering 380,000, and the Gouro tribe of 250,000 were as yet unoccupied and that no society had planned definitely to evangelize these regions. Thus Bouake was opened in May, 1930. Repeated trips have been taken into the surrounding district with excellent results.

Many races are gathered in the cosmopolitan center of Bouake where the work of God was blessed from the very beginning. There are Ashantis from the Gold Coast, Dioulas and Bobos from the north, Gourros from the west, and other tribes. No one language is spoken by all and so an interpreter is required. Leaders were developed from the very first group of men and they helped to bear the responsibility of the church.

The latest reports tell of work begun among the Agni tribe, which had been influenced by the Harris Movement and had waited for years for a visit from a Protestant missionary. When the missionary from Bouake visited the tribe, 27 believers were baptized in the town of Koun.

Mbayakro. The Bouake church was soon self-supporting and one of the leaders was sent to work at *Mbayakro*, fifty-six miles away, where the people had responded readily to the gospel. Thus Bouake became a missionary church for they contributed toward this leader's support. When the Christians at Mbayakro had built a commodious chapel and had begun to carry the Truth to the surrounding country, two missionaries were stationed there to give the church further instruction. The church, under the leadership of the native worker, was crowded at nearly every service and within the year the believers had more than doubled their numbers. They conducted a prayer meeting in a near-by town that continued far into the night. The work continues to prosper and the district gives promise of a fruitful harvest.

Toumodi. Missionaries took up residence in Toumodi in 1934 when a permanent dwelling place and a chapel were built. This station is located near the Swamney section where there are many opportunities for preaching the Word. As a result of the Harris Movement, churches have been built by the natives in eight towns and they are still waiting for a messenger of the gospel to teach them more of the Way of Life. They are very desirous that our missionaries should work in their churches and towns, and the missionaries plan to do so as rapidly as the government grants permission. Before the missionaries had been in Toumodi a year, eight converts were baptized and the blessing of God continues.

Translation and Publication Work

The New Testament has been completed in three different languages, namely: Meninka, spoken by 678,000 people; Bambara, a trade language spoken by approximately 845,000; and the Sonhrai with a population of 154,000. The Alliance missionaries translated the New Testament into both the Meninka and the Sonhrai languages, but a worker from the Gospel Missionary Union at Bamako completed the translation in the Bambara. Genesis, Exodus, Daniel, Jonah, and a number of the Psalms have been translated into the Meninka language. There is translation work being done in all the languages used by the missionaries.

During the past years the translation and printing work have increased steadily. By the use of the multigraph, run by trained natives, and the stenciling and mimeograph work taken care of by the missionary in charge, Gospels and Scripture portions have been printed in the following languages: French, Kissi, Bobo, Toma, Bambara, Meninka, Foula, Habbe, Sonhrai, Dafin, Baouli, Yalonka, and Red Bobo. In the year 1934, 1,350 copies of Scripture portions were printed in Meninka, Bambara and Kissi; 6,500 Primers were printed in Meninka, Dafin and Red Bobo, and 500 in Baouli; 200 copies of Bible Stories of 95 pages each in Black Bobo and 500 in Baouli; 2,500 copies of Bible Studies in Kissi,

Baouli and Meninka, 700 copies of hymn books in Kissi, Yalonka, Baouli and Toma; 4,300 Church Covenants in Sonhrai and French; and 1,200 copies of hymns in Meninka and Baouli. The Gospel of Matthew has been translated into Tamachek, the language spoken by the Touaregs of the Sahara desert. A native scribe was secured to cut the stencils for the Gospels, Scripture portions and tracts written with the Arabic characters in Meninka, Bambara, Macina-Foula, Sonhrai and Fouta-Djallon.

The Indigenous Church

When one considers the magnitude of the task that confronts the missionaries in the molding and shaping of the native church in order that it might be built up in the true and holy faith, it is realized that their sufficiency is in God only. The diversity of languages has been one of the greatest handicaps in the unifying and strengthening of the native church. Many of the tribes as yet have only small portions of the Scriptures in their own tongue, and it is the missionary who has the colossal task of translating the Word into these unwritten languages. In some of these language groups the Mission has been able to allot only one missionary couple.

There are regular evening Bible study classes held on nearly every mission station for those who desire to read the Scriptures and know the Word of God for themselves. From these classes the students for the Short Term Bible Schools are chosen. It has been the policy in the past to hold such Short Term Bible Schools among the various language groups. They have been graciously blessed of the Lord, but the time has come when a central Bible school is needed where the more advanced students can receive the necessary training that will enable them to become the future pastors of their people.

In the French Guinea, churches have been established in five different tribes, the Kissi church being the largest. There are also six tribes represented in the Soudan and four in the Ivory Coast. The Mission's objective is to establish these churches on a self-supporting, self-propagating, and self-governing basis; nevertheless, due to the immense territory and numerous tribes whose manners and customs are at great variance, the progress is slower in some tribes than in others. In the pagan tribes, where Mohammedanism and modern civilization have not yet made their imprint, these principles have met with hearty response, while in the Mohammedan tribes the progress has been retarded greatly.

In the various districts there are seventeen native workers, five of whom are supported by native funds. Their splendid work has greatly augmented the endeavors of the missionaries. Some districts use as helpers the promising young men of their own tribes who have shown evidence of leadership. As a means of livelihood they continue working on their farms and only receive, when needed, a mere stipend from designated funds. Just as soon as the churches are able financially they will support their own native workers. Several are now partially thus supported.

When the central Bible School becomes a reality many will be trained to become capable native pastors and workers to shepherd the flocks, which in turn will mean a multiplying of converts and church members, and this will culminate in self-supporting and self-governing native churches.

Many of the fourteen millions of French West Africa have not yet had the opportunity of hearing the message of the gospel. The Alliance Mission is responsible for five million souls, and nearly five thousand of these have already been enrolled as inquirers. The task is tremendous when one considers the language barriers, but faith says it can be done. This requires the coöperation in prayer of the Alliance constituency, both at home and abroad.

SIERRA LEONE

One of the early goals in the missionary zeal of Dr. Simpson and his coworkers was the evangelization of the French Soudan. The work in Sierra Leone among the Temne and Kuranko tribes was considered to be but a first step along this way. As early as 1896, four years after the first Alliance missionaries entered Sierra Leone, the Superintendent of the Mission wrote to the Board declaring their desire and purpose to extend a line of mission stations at intervals of about fifty miles northward to Timbuctoo and eastward for more than five hundred miles. Although this particular plan has never been carried out, yet the purpose and scope which it set forth is being realized under the providence of God as will be seen in a study of the map and the description of the work in French West Africa. For a more complete account of the work in French West Africa we commend the excellent book, *The Niger Vision*, published by Christian Publications, Inc.

The ministry of The Christian and Missionary Alliance in Sierra Leone has continued from 1892 until the present time and through these years the gospel has been preached faithfully in the Temne and Kuranko tribes, although the work among the Kurankos has not been as continuous or as widespread as that among the Temnes. For many years prior to the transfer of the missionary force to French West Africa with the exception of one veteran missionary who continued work in the Temne field, there was conducted a Bible Training School at Makump, which was also the headquarters of the Mission in Sierra Leone.

Mayoso. This station among the Temne tribe was one of the centers entered in the early days of the Mission and an excellent work has been carried on through the years. A church has been established and native workers trained in the Word and work of the Lord. These native workers are now ministering in different portions of the surrounding area and we commend the work to the prayers of God's people that each church may grow in spiritual power and that many souls may be saved.

When the missionaries were transferred gradually from Sierra Leone to the French West Africa field, the portion of Sierra Leone inhabited by the Kuranko tribe was considered to be a part of the French West Africa Mission, and the work has been carried on from two centers.

Sambaya-Bendugu. When the deputation from the Board visited this field in 1921-22 the mission station at Bendugu had been closed for a number of years. With the sending out of new missionaries the station was reopened in 1923 and manned by colored missionaries from our colored Alliance branches in the United States of America. The witness has been given with zeal and some souls have turned to the Lord.

Monko-Bendugu. This station in the northeast portion of the field was opened about 1925 and another missionary couple of the colored race has been steadfast in their labors for Christ among the people of the district. The ministry has resulted in bringing some precious souls out of heathen darkness into the saving light of the Lord Jesus Christ.

Transfer of the Work

As the responsibilities of the Alliance have increased in French West Africa with the expanding of the work into other tribes and larger areas, there has also come a realization that the opportunities for gospel ministry are so great that the utmost endeavors of the present force of missionaries and the few native workers are utterly inadequate to the task. The movement of the Holy Spirit upon the hearts of many in the various tribes in the larger field has not only given cause for great rejoicing among those who labor by witnessing and by prayer for the French Soudan, but has also required the concentration of forces in order that the harvest so abundantly promised may be surely gathered. Hence, it is expected that the work of the Alliance in the Kuranko field will not long continue, but that another evangelical Society, working in adjacent territory in Sierra Leone, will become responsible for the further evangelization of the Kuranko people in Sierra Leone.

Let us continue to remember both the Temnes and the Kurankos before the throne of God in our supplications and prayers, and especially that the church members, new converts and inquirers may continue to be moved by the Spirit of God and may come into a place of full blessing in Christ Jesus; also that they may become channels for God to use in carrying the message to others among their people. In this way the Seed, sown so faithfully and oftentimes at such heavy cost in the early days of the Alliance work in Sierra Leone, will continue to grow until there is an abundant harvest of souls to the credit of the laborers and to the glory of the Lord, Whom they loved and served so devotedly.



TOMBOUCTOU BY MOONLIGHT

This city at the bend of the Niger on the edge of the Sahara Desert was long the goal of adventurous men, many of whom lost their lives in endeavoring to establish business or government contacts. For a generation or more many Christians prayed with longing that the gospel might enter there. To take Christ to the people of this city and the desert tribes beyond was the earnest expectation and objective of many missionaries whose lifetime service was spent in coastal regions, but their devotion and prayers give them a share in the later accomplishment when missionaries of a younger generation entered within the walls of this long-sought goal and planted there the banner of the Cross.

BELGIAN CONGO

Belgian Congo has a short coast line on the South Atlantic at the mouth of the Congo River but the principal part of this great colony is in the interior of south Central Africa. French Equatorial Africa lies to the north and west, and Angola (Portuguese) to the south, beyond which and to the east is North Rhodesia; also to the east is Tanganyika, now British, but formerly German, East Africa, and Uganda (British); to the north it also touches the Soudan.

The Congo Mission of the Christian and Missionary Alliance is in the lower Congo near the mouth of the Congo River and in the northern portion of the Portuguese Enclave of Cabinda, (or Kabinda).

Area and Population

The area of Belgian Congo is estimated at 918,000 square miles. The black population is chiefly of Bantu and Soudanese origin with some Nilotics and Pygmies. The native population in 1934 was 9,467,503. The white population was 17,588 and of this number 11,423 were Belgians and 581 Americans.

The Alliance field in the Belgian Congo covers a comparatively small area in a district having a population of 380,000. The principal portion lies in a section called the Mayombe, north of Boma. One district of the mission lies across a river in the northern portion of the Portuguese Enclave of Cabinda. Cabinda belongs to Portuguese Angola, and is located between French Congo and Belgian Congo with two ports on the Atlantic Ocean. The area of Cabinda is approximately 7,000 square miles.

Climate

The climate is hot and moist. The average mean temperature is 80.6 degrees Fahrenheit, and the average rainfall is 43.27 inches.

Government

The central government is at Brussels, Belgium. The King is represented in the Colony by a Governor-General, assisted by a Vice-Governor-General, one or more State Inspectors and six Provincial Commissioners. The colony is divided into six provinces and sixteen administrative districts. Each district is divided into administrative territories of which there are 104 in the whole country. The capital of each province bears the name of the province itself.

Throughout much of Africa, tribes have been governed by Chiefs, each village having a local Chief and the districts having, what is termed in English, Paramount Chiefs. The colonial governments differ in the extent to which they permit native local government, but all give some degree of recognition to the native system. Hence, in the Congo there is a local native Chief in each village and a Paramount Chief, or Bula Matadi, rules over a district of many villages. The government generally deals with the natives through these Chiefs, though changes are being effected and the tendency is for the colonial government to increase its administrative work.

History

The Congo Free State had its origin in the vision of King Leopold II of Belgium, who, roused by Stanley's discoveries, realized the great economic possibilities in the development of the vast territory reached by the Congo. The International Association of the Congo, which he founded and largely financed, sent Stanley back in 1879. He founded the first station, Vivi, in February, 1880, and all twenty-four before he returned in 1884. Leopold pushed the work with

the aid of a handful of men, mostly officers, and in 1885 the powers in convention at Berlin recognized the association as an independent state under his sovereignty.

The Congo Free State was ceded to Belgium by the treaty of 1907, becoming Belgian Congo under the control of the newly created Ministry of the Colonies.

Physical Features

The Congo River is navigable for ninety-five miles from its mouth to Matadi, and in this section ply fifteen steamers belonging to the State. Above Matadi, for over 249 miles numerous rapids render the river unnavigable as far as Stanley Pool (Leopoldville). Above the Pool are 1,068 miles of navigable water reaching Stanley Falls, while several of the great tributaries are navigable over a considerable extent of their course. Above the Stanley Falls the Congo is called Lualaba and is navigable for 585 miles.

The surface of Congo is a depressed plateau basin, tilted westward, which was seemingly occupied in earlier ages by the sea. It is unbroken by mountains except in the western part near the Atlantic, but rises on its borders to elevations of 6,000 feet or more. Less than half of the area is covered by forests, while the remainder is composed of savannas and arable land.

For several years there has been in a portion of the Congo a tract of land set apart for scientific purposes for the preservation and study of the animal and plant life of the section. Late in 1935 the King of Belgium increased this national park for scientific purposes to a much larger area in a portion of the Congo which is considered one of the most ideal sections in the world for this purpose. Here because of the tropical location and the great range in elevations, there is found an unusually large number of varieties of plant and animal life.

Resources

Vast sunless and well-nigh impenetrable tropical forests fill the upper reaches of the river, covering about 25,000 square miles. The Lianas yield 3,000 to 4,000 tons of rubber yearly. The oil palm is cultivated and palm kernels and palm oil are exported. Copal, ivory, diamonds, gold, tin, uranium, radium and iron are also found. Coffee, cocoa, rice, cotton and tobacco grow freely, and cattle thrive where there is no tsetse fly.

The chief industry is copper mining, the copper bearing belt being 250 miles long by 25 to 50 miles wide. The reserves are estimated at 40,000,000 tons.

Progress

The total railroad mileage in 1934 was 2,894 miles. There were 26,860 miles of road partially suitable for automobiles. A motor road now runs from Rejaf, the Nile terminus of navigation from Khartum, to Stanleyville on the Congo, terminus of navigation from Leopoldville on Stanley Pool. The trip on regular service for mail and passengers now takes five days. A railroad 249 miles long transships freight around the series of falls and rapids to Leopoldville on Stanley Pool. Railroads have been built around the falls on the upper river, and to connect important points. The southern part of Africa was at last spanned by railroad when on July 1, 1931, the line was opened from Benguela at Lobita Bay on the Atlantic across Portuguese Angola, east to Tenke in Belgian Congo, south through Northern Rhodesia, thence east through Portuguese East Africa to Beira, the port on the Indian Ocean. The road is more than 2,000 miles long. It was begun in 1903 and is designed to give an outlet for the copper of the Katanga mines and those of Northern Rhodesia.

In 1911 an important development was the construction of a pipeline from Matadi to Leopoldville 246 miles long for the purpose of transporting crude oil for the use of river steamers. The river steamers run from Leopoldville to Stanleyville and the tributaries of the Congo.

Airplanes fly regularly along several routes. From Leopoldville as a center, there are lines to the following places: Boma, 217½ miles; Stanleyville, 1,062 miles; Lusambo, 806 miles. In 1933 there were 74 post offices, 66 special telegraph offices, 29 wireless stations; 4,000 miles of telephone lines and 4,209 miles of telegraph lines.

In the lower Congo where the Alliance ministers there is a railway running from Boma north to Tchele-Banga, a distance of ninety miles. Some years ago the Mission built a road between the railroad station at Tchele-Banga and our mission station at Kinkonzi, a distance of six miles. Other roads have been built by plantation owners through some of their large rubber, coffee and cocoa plantations, but for the most part travel throughout our Congo field is along narrow native paths. In all of this district there is but one post office, which is located at Boma.

In 1933 there were eleven State schools with 5,649 pupils and 4,096 subsidized schools with 202,425 pupils. State schools for boys are at Boma, Leopoldville, Coquilhatville, Lusambo, Kabinda, Stanleyville, Buta, La Kafubu and Bunia and those for girls at Leopoldville and Elizabethville. In 1934 the government grant to the missionaries for education of native children amounted to 9,288,248 francs, while the total expenditure on education was 16,889,281 francs. An organized medical service also exists.

The mode of living is very primitive, the houses being small huts built of reeds or the ribs of the palm branches, roofed with layers of leaves over a network of reeds or palms. There are no farms but the crops are grown on small fields cleared each year in the forest or grass country as the case may be. The methods of agriculture are very crude and hard work is required. Often animals of the forest will destroy much of the crops before they can be harvested. The government is doing what it can to promote an interest in and knowledge of better ways in agricultural work.

Currency

Belgian colonial francs are used in the Congo. There are half-franc and franc pieces in coins and also smaller denominations but the latter are used very little. The notes at present in circulation are of 1,000, 500, 100, 20, and 5 francs. The five-franc notes are used by the natives but those with larger values are used chiefly by the white population. In 1935 twenty-nine Belgian francs could be secured for an American dollar.

In Cabinda Enclave, a Portuguese colony, the angolares are used. The smallest piece, which is made of metal, is one-half an angolare and the smallest denomination in paper is five angolares. The rate of exchange in 1935 was twenty-two angolares to the dollar.

Languages and Tribes

Kiswahili is the language spoken by the natives who have been under Arab influence. Bangala is the commercial language on the Upper Congo. Fioti is used near the coast and Erhiluba in the southern part. The language used in the Alliance field is generally called Kifioti. It is sometimes spoken of as Kikongo.

Religion

The religion of the native is gross fetishism. There is no religious community as in the highly developed religions of

the Orient, but each village or group of villages has its so-called religious leaders, generally witch doctors.

The Roman Catholic Church is making every possible effort to turn the people of Congo to the Church of Rome. Hundreds of monks, priests and nuns have been sent out in the last few years.

Missionary Occupation

In the work-span of a single life Christianity has come to Congo. During the years 1878 and 1879 the first little band of devoted men and women missionary pioneers struggled for a foothold on the very fringe of the deadly western coast that hid the equatorial empire beginning then to be known as the conventional basin of the Congo.

There were six missionaries at first but in 1930 there were a thousand, with one hundred and eighty mission stations and a half million adherents. In the beginning the missions occupied about two hundred square miles but now they are spread over a million and a half.

The Congo Protestant Council reports the following figures for 1935: Forty-two Protestant missions and three independent missions covering an area of 966,000 square miles with a population of 14,000,000. This includes Ruanda Urundi. There are 210 Protestant mission stations. Report from 141 of these show an adult baptized membership of 238,807, adult adherents under instruction 275,935 and a total Protestant community exceeding 1,000,000. Protestant schools number 10,116, scholars 335,727. The number of missionaries is 893, of whom 197 are single, and 315 married, women. There are 13,058 native workers.

Christian schools, hospitals and training centers are preparing hundreds of young men and women as preachers, teachers, nurses, agriculturists and skilled artisans, all with a decided Christian background. These are scattering out everywhere among their twelve million fellows, a large percentage of them in direct and active religious service.

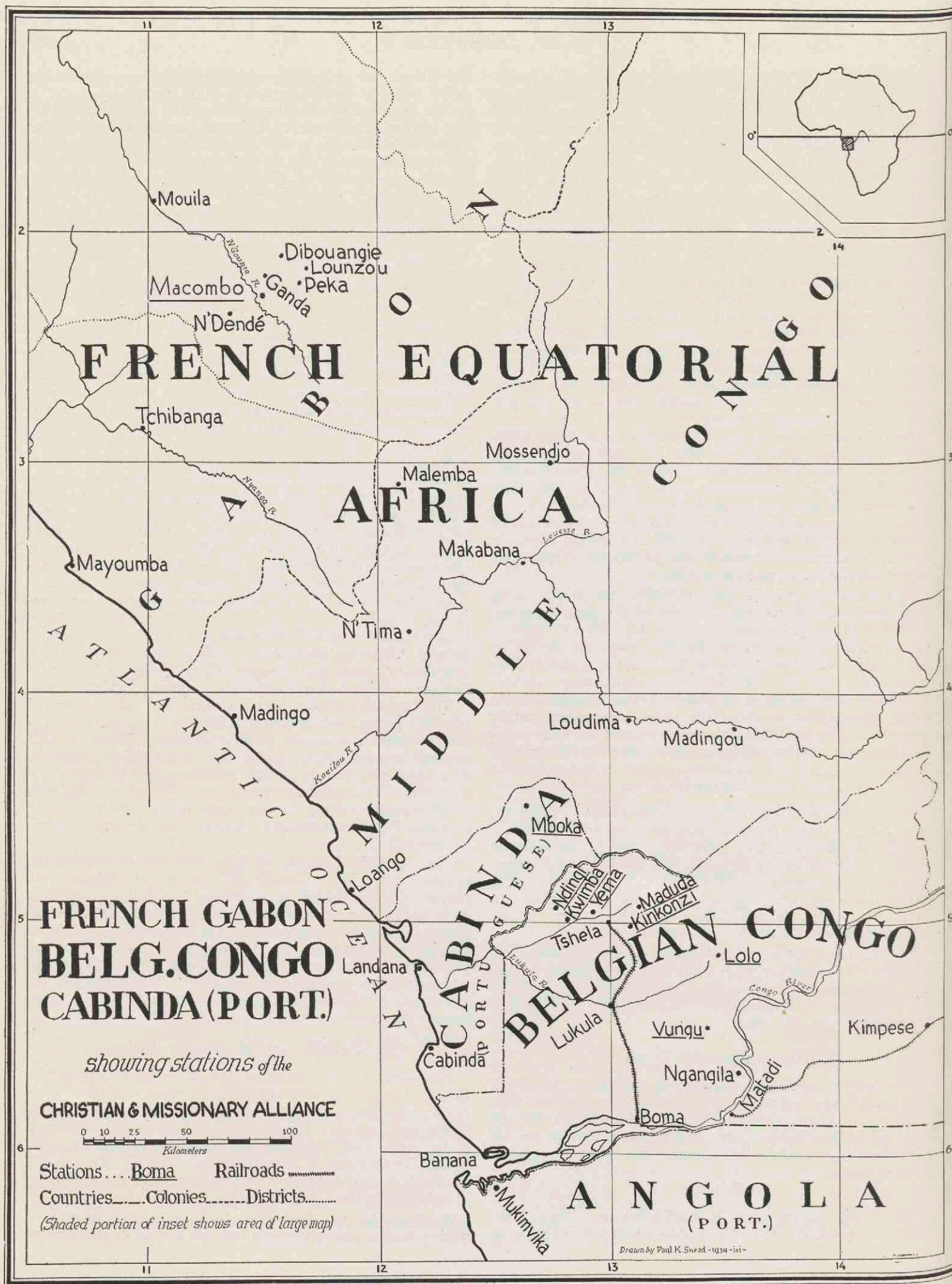
The Catholic statistics for the same area at the same period give 805 priests, 465 brothers, 1,057 sisters, 37 native brothers, 67 native sisters and 18,307 catechists. There are 255 stations divided among twenty-five ecclesiastical divisions. The missionary personnel have increased by 950 during recent years. The Catholic population is given as 1,232,018, adult baptisms during the past year being 121,109, infant baptisms 71,960. Scholars in Roman Catholic schools number 444,427.

The Apostolic Delegate speaking recently at Leopoldville, Congo, said: "The Catholic Church is not Belgian, nor French, English, Italian or American, it is Catholic; Belgian in Belgium, French in France, Italian in Italy. . . . In the Congo it must be Congolese: in the construction of sacred edifices, in the manufacture of objects for use in liturgical functions, lines and colors and all the elements of Congolese art must be scrupulously observed. . . . When the natives are in church they must not feel that they are in a strange house; they must feel that they are in their own church."

The Christian and Missionary Alliance

The field of The Christian and Missionary Alliance in Belgian Congo is a territory near the mouth of the Congo River containing a population of about 380,000. In a sketch of the early days of The Christian and Missionary Alliance in its world-wide ministries, as contained in the excellent book, "Twenty-five Wonderful Years," by Dr. George P. Pardington, there is the following statement of the beginning of the work in the Congo:

The Congo has the signal distinction of being the first field to which a band of missionaries was sent. In the fall of 1884, several



years before the Alliance was organized, eight young men sailed for the Congo, the fruit of the first class of the New York Missionary Training Institute (transferred to Nyack, N. Y., about 1897).

The early years were arduous ones for the missionaries, the deadly climate taking a toll of thirty-one lives. Under the providence of God this death rate did not continue and before the end of the first thirty years there was one period of seven years in which no death occurred among our Congo missionaries. Despite hardships, testings, and losses, the work was carried on faithfully, and reinforcements sent so that during nearly the entire period of the Alliance work in the Congo this field has had a larger number of missionaries in proportion to the population for which the Alliance is responsible than in any other field. The backward condition of a primitive people often makes necessary a larger number of workers.

Although in the Congo field there are now more native Christians than in any other Alliance field, yet in the first twenty years of the Mission the results were few and there came a time when the work in the Congo Mission was very discouraging. A number of the leading native workers had backslidden and the church, then small, was practically disbanded. During the Missionary Conference that year there was much in the local situation to dishearten the missionaries, but they were encouraged by the promises of God and by the reports from China and other fields, where God was working in the salvation of many souls. One missionary ventured the remark that we should not expect the same results from the preaching of the gospel among Africans as from among educated Indians or Chinese. Just then a young man, one of the younger missionaries, stood up and in a spirit of great earnestness said, "Brother, I refuse to believe that the grace of God or the Spirit of God can do less in the heart of any man in Africa than in the heart of a man in India or China." The missionaries determined to take the stand that the gospel was as truly the power of God unto salvation for the Congo field as for any other part of the world, and they went back to their stations to pray and labor in expectation of the harvest, in due time. An awakening soon resulted in the villages of the Maduda district and later in the Yema district, and hundreds of natives turned to the Lord in the next few years.

The most rapid growth of the work came after thirty years of faithful ministries on the part of missionaries and the loyal aid of a number of devoted native evangelists. During these years a solid foundation was laid. A report printed about the end of the thirty-year period states: "Recently a gracious outpouring of the Holy Spirit visited this field, quickening both the missionary staff and the native church. A number of remarkable cases of divine healing have occurred." The growth since that time has been outstanding as will be seen in the paragraph under The Indigenious Church.

Although this first Alliance mission field was opened in 1884 and many fields opened at a later date had had several visits by deputations from the Board in New York, no such visit was made to the Congo until in 1924—forty years after the opening of the field. At that time the Foreign Secretary was privileged to visit the Congo field and another Secretary made a visit in 1931. These visits resulted in more rapid progress in the development of the native church as a self-governing body, and in the enlargement of the plans and work of the Bible Training School and the other school work throughout the field.

In 1935 there were six centers occupied by missionaries, from which they ministered throughout the field in spiritual ministries among the churches, especially in the various church quarterly meeting centers and also in school work.

One of the important problems in the Congo work today is the training of the native church and a heavy responsibility rests upon the Bible Training School staff in order that native workers may be trained and all the native Christians more fully instructed in the Word of God.

A Bible Training School with a three-year course is conducted at the central station, Kinkonzi. In this school the objective of self-support is maintained and the students who are active evangelists are chosen by the church and partially supported by it, the balance having to be secured by the individual students.

Bush Schools, manned by natives, are maintained in over 700 villages. Children's Schools and Preparatory Schools, some conducted by natives and others by missionaries, are held at suitable centers since it became necessary to do something for the children of the Christians especially, more than could be done at the Bush schools. The Roman Catholic Church has made a tremendous drive to compel the youth of Congo to enroll under her banner. Since this effort is conducted, in a measure, under government auspices, it is doubly hard to combat. Their plan is to compel the younger generation to enter so-called government schools, which are manned entirely by Roman Catholic priests and lay-workers.

Much has yet to be accomplished in the schools, for the vast majority of the people of Congo are still illiterate. Encouraging progress has been made educationally, and some splendid leaders have been developed and are taking their places in the church. The church, however, is as yet unable to assume fully the task of educating her own people as well as the second generation of Christians and the missionary must render further aid along this line. It is the purpose of the Mission to conduct only that amount of school work which is necessary for the proper development of the church. This, however, will require a considerable increase in school work during the next few years until there are native teachers sufficiently well trained to carry forward such school work as is required by the Christian communities.

Kinkonzi. Opened in 1895, Kinkonzi has been the central station of the Alliance work in the Congo. It is located in the Mayombe, six miles from Tchele Banga, which is the terminus of the railroad running north from Boma.

The Bible Training School located here had an enrollment last year of sixty-eight students of whom fifteen graduated after completing the three-year course. There are also a Women's School, a Preparatory School, and a Children's Primary School. Thus, the staff of missionaries is larger than in other stations of the field. One missionary is in charge of the Bible School and others teaching in this and other schools. The missionary who is responsible for the district work devotes his time primarily to attending church quarterly meetings in the various sections, to the holding of Bible Conferences, and in giving counsel to the pastors and churches as may be sought by them.

There is a large, well-built brick church in Kinkonzi with a main auditorium seating about a thousand and an adjoining room for conference purposes. The native church has built houses for the Bible School students on land secured for them by the Mission for that purpose.

Boma. The work in Boma began about 1896. Here is the Receiving Home for missionaries arriving and departing by steamer or coming down from up country for necessary trading. The business of the mission,—including the receiving and transmitting of mission funds, mail and necessary provisions, and the purchase and shipping of provisions and supplies for the various stations,—is conducted

in Boma. The missionary couple living in Boma have charge of the station as well as the Receiving Home and all the business matters, and therefore have comparatively little time for extensive work in the district. One of the young women missionaries is usually stationed here for supervision of the school work in the station and district and for other spiritual ministry.

The missionaries on the Boma station are responsible also for the spiritual oversight of the work in the distant pioneer district of Banana, down near the coast at the mouth of the Congo River. Native workers from Yema and other districts have also been sent to Banana. The report of the Foreign Secretary concerning his deputational visit to the Congo in 1931 says concerning a meeting of the evangelists of the Banana District held at Boma

I had a profitable time with them and gleaned something of the difficulties attending the preaching of the gospel in this section. The old heathen customs, so prevalent in other portions of the field in the earlier days, such as fetishism, witchcraft and poison test, abound here. In addition to the necessity of breaking down the old superstitions, there is a ceaseless fight against our workers by the Roman Catholics. It would seem that the principal objective of the Roman Catholics is not to change the hearts and habits of the heathen, but merely to keep them from accepting the Word of God as preached by the Christians of the Mission.

A station school for children is conducted at Boma as on the other stations, but the Preparatory School for the Boma and Banana Districts is held in Vungu. Although the Boma congregation is small compared with many of the upcountry churches, there is a good church building and the work is growing.

Vungu. Opened about 1892, Vungu was the second station in the Belgian Congo Mission. *Ngangila*, now a part of the Vungu district, was the first station opened. For many years the people were not very responsive to the gospel but more recently the work has grown and there is not only a healthy spiritual and numerical growth among the churches of the district, but there has been a definite advance in Primary and Preparatory school work so that the workers and members shall be better trained for effective service for Christ.

The former mission station at *Lolo* (opened 1901) no longer has missionaries resident there and the Lolo district is supervised from Vungu with the exception of one village which is related to the Maduda station.

Maduda. In the early history of Alliance work in Congo, Maduda (1893) and Yema (1894) were both important mission stations, later they were transferred to the direction of the large native churches which had been established. However, in recent years it was decided that the mission should reënter Maduda for the purpose of establishing a Normal Training School so that the native workers throughout the field might be more adequately trained for the important work of teaching in the village schools. It is hoped that the Normal School will also be a valuable supplement to the work of the Bible School, inasmuch as workers who have studied in the school at Maduda will be better able to profit by the Bible classes given in the Bible School at Kinkonzi. The missionaries at Maduda also have opportunity for special ministry in the district. Station schools for children and Preparatory Schools are also carried on here.

Kwimba. About ten years ago Kwimba was established as a mission station because of the growth of the work in this district. In addition to the spiritual oversight of the churches, a station school for children and a Preparatory School are carried on here. As in the other dis-

tricts, Institutes and Bible Conferences are held in various church centers. Each Institute continues for two full weeks and the teachers and evangelists from the various churches attend the Institute nearest to them. Because of the deepening of the spiritual life of those who attend these Institutes, they result in increased blessing in all parts of the district. Two years ago each of the ten churches in the district agreed to hold a regular monthly day of prayer where the teachers could meet and bring their problems and needs of their school to the Lord in prayer. This has resulted in a different spirit in the work and in greater blessing, especially in the quarterly meetings.

Mboka. This station in the Portuguese Enclave of Cabinda was opened in 1907. Cabinda has a population of about 25,000. The Alliance field is in the northern portion of Cabinda. Another Protestant Society has work in the southern portion, their headquarters being at the town of Cabinda.

The Portuguese government requires that our native evangelists pass a government examination before receiving permission to teach. On the whole they have been lenient in this examination. Students satisfactorily completing the mission's eight months Bible Preparatory Course in which they are taught arithmetic, reading and writing in Portuguese, are usually able to obtain government permits.

Many of the people in the district are slaves, having been brought over from the French Congo and sold to the natives. This condition makes for an instability of character which greatly hinders the work. Another hindrance is the head tax, which the natives have to pay, the amount being so large that they have difficulty in earning sufficient to pay it. The native people themselves are favorable to the work of the mission and from every direction towns are asking for evangelist-teachers. Although Catholic persecution is often very severe, souls are being saved wherever our evangelists go. The crying need of the Portuguese territory is for more native workers to labor in the Master's vineyard.

Translation and Publication Work

A newly revised edition of the entire Bible was printed about 1933 by the British and Foreign Bible Society. The work of revision was done by the American Baptist and Swedish Missions, and The Christian and Missionary Alliance, all three Missions using the same translation in the Kifioti language. Some progress has been made in the translation of other books helpful to the upbuilding of a spiritual church, but much more needs to be done along this line so that the growing church will have more literature available in the native tongue.

The Indigenous Church

Although at the end of the first thirty years of the Alliance Mission in the Congo an excellent foundation had been laid, yet the native church was not large, there being less than 800 members and only seventy native evangelists. However, by a gracious working of the Holy Spirit in the Mission and in the Church, the subsequent growth was much more rapid and now during each year more converts are baptized than the total membership at the end of the first thirty years. The church membership had grown to 11,542, the 50 churches being entirely self-supporting with 22 ordained pastors and 774 other native workers. In addition, 34 men and 36 women were being trained in the Bible School preparing to become workers in the churches and schools.

The work of the churches is supervised by a native Board

of Elders, who are elected by the Annual Conference of delegates representing all the churches. The government's refusal to recognize the independent status of the native church increases the burdens of the church leaders. It also necessitates the continuance of missionary service, not only to assist the churches in a spiritual ministry, but also to aid in promoting the proper welfare of the Church in its relation to the government as occasion requires.

In order to give a clearer understanding of church life in the Congo, we take for an example the district of Yema and describe briefly the organization. The same principle applies in the other church districts.

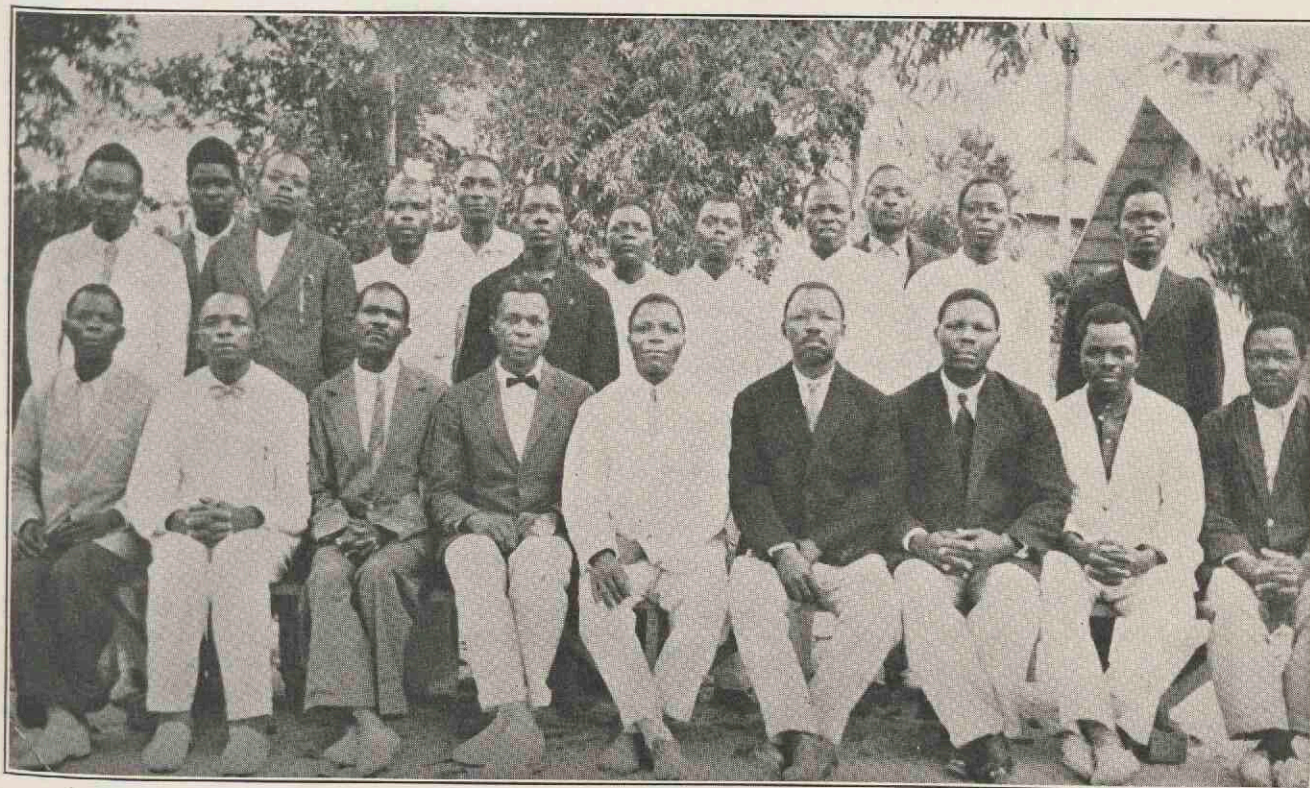
There are seven churches in the Yema district, as shown in the table of Congo Churches. Four of these are in the Yema district proper and three are in Kakongo district, fifty miles south of Yema, where work was begun in 1924. Most of the Kakongo teacher-evangelists and the ordained pastor are from Yema and much of their support also comes from Yema. Kakongo is really a mission field of the churches in the Yema district proper and these churches send part of their offerings quarterly to the Kakongo churches, since this younger field has too few Christians to support so many evangelists. Special offerings are also taken for this advance work.

The members of the churches in the Yema district, as in other districts, are scattered throughout a large area and regular weekly services are held in the various villages under

the leadership of native teacher-evangelists. Quarterly meetings are held at each of the seven churches, which are considered centers for the seven sections into which the entire Yema district is divided. At the time of quarterly meetings and on other special occasions the members from the different villages gather at the central church in their section. The missionary associated with the work in that district attends each quarterly meeting whenever possible, but the work is under the direction of the ordained native pastors, of whom there are four in the entire Yema district.

In the villages where native workers are teaching and preaching there are combined school houses and churches, built generally after the manner of native houses, the walls being of the ribs of palm branches and the roofs covered with leaves, although in some instances even the village churches are built of sawn boards. These places are always erected by the natives without any mission help. Here services are held both during the week and on Sunday and here those in the village who desire to learn to read are instructed in regular weekday sessions.

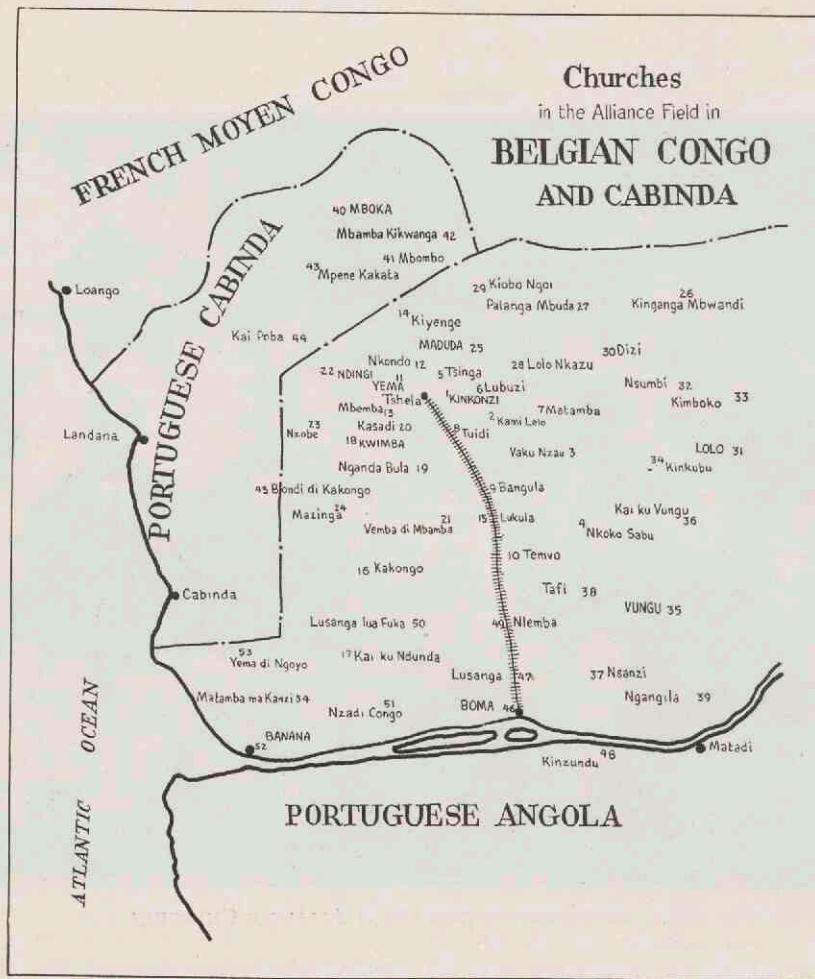
Statistics concerning the churches have been omitted from the paragraphs under the various stations and are given on page 34 with a rough sketch of the Congo field. We trust that this display will be impressed upon the minds and hearts of the Lord's people until there shall be a continual fellowship in love and prayer for the growth of the church in the Congo field.



ORDAINED PASTORS IN THE CONGO ALLIANCE CHURCHES

CONGO CHURCHES

Church	Number on map	Is in the church district of—	Given spiritual oversight by the missionaries at—	Membership	Church	Number on map	Is in the church district of—	Given spiritual oversight by the missionaries at—	Membership
KINKONZI	1	Kinkonzi—10	Kinkonzi—15	516	Lolo Nkazu	28	Maduda	Maduda	484
Kami Lelo	2	"	"	238	Kiobo Ngoi	29	"	"	515
Vaku Nzau	3	"	"	96	Dizi	30	"	"	365
Nkoko Sabu	4	"	"	70	LOLO	31	Lolo—4	Vungu—8	479
Tsinga	5	"	"	331	Nsumbi	32	"	Maduda	341
Lubuzi	6	"	"	310	Kimboke or Dungu	33	"	Vungu	187
Matamba	7	"	"	217	Kinkubu	34	"	"	225
Tuidi (Luvu)	8	"	"	102	VUNGU	35	Vungu—5	"	166
Bangula	9	"	"	122	Kai ku Vungu	36	"	"	90
Temvo	10	"	"	44	Nsanzi	37	"	"	47
YEMA	11	Yema—7	"	726	Tafi	38	"	"	89
Nkondo	12	"	"	421	Ngangila	39	"	"	163
Mbemba	13	"	"	193	MBOKA	40	Mboka—6	Mboka—6	282
Kiyenge	14	"	"	207	Mbombo	41	"	"	118
Lukula	15	"	"	35	Mbamba Kikwanga	42	"	"	152
Kakongo	16	"	Kwimba—9	92	Mpene Kakata	43	"	"	28
Kai ku Ndunda	17	"	"	437	Kai Poba	44	"	"	450
KWIMBA	18	Kwimba—4	"	109	Bondi di Kakongo	45	"	"	73
Nganda Bula	19	"	"	145	BOMA	46	Boma—6	Boma—9	96
Kasadi	20	"	"	47	Lusanga	47	"	"	212
Vemba dia Mbamba	21	"	"	640	Kinzundu	48	"	"	32
NDINGI	22	Ndingi—3	"	401	Nlemba	49	"	"	141
Nzobe	23	"	"	49	Lusanga lua Fuka	50	"	"	....
Mazinga	24	"	"	599	Nzadi Congo	51	"	"	35
MADUDA	25	Maduda—6	Maduda—7	71	BANANA	52	Banana—3	"	117
Kinganga Mbwandi	26	"	"	437	Yema di Ngoyo	53	"	"	....
Palanga Mbuda	27	"	"		Matamba ma Kanzi	54	"	"	....



FRENCH EQUATORIAL AFRICA

GABON

Location of Field

French Equatorial Africa extends from Spanish Guinea, just south of the Cameroon, to Belgian Congo. Its eastern boundary is the Ubangi and Congo Rivers and the Soudan. On the west is the Cameroon. French acquisition began in 1841 and its territory has since been extended by exploration and occupation and the limits defined in a series of international conventions.

Area and Population

In 1910 the French Congo was renamed French Equatorial Africa and subdivided into three colonies under one administration, subsequently adding Chad as a colony.

(January, 1934)	Area	Europeans	Natives
Gabon	104,320	1,352	387,283
Middle Congo	172,411	2,149	660,564
Ubangi-Shari	236,363	782	1,175,782
Chad	398,955	378	1,095,339
	912,049	4,661	3,318,968

Climate

The heaviest rainfall appears between September and December when the equatorial rain-belt is moving southwards; but from the latter part of December to the earlier part of February there is a considerable decrease. As the sun moves northward there is a second rainy season between the middle of February to the middle of May and then follows the dry season when the rainfall is reduced to a minimum. The temperature is high throughout the year but the upland districts in the interior are cooler. The annual rainfall is between fifteen and eighteen feet.

Government

In 1934 French Equatorial Africa constitutes a single administrative unit under the rule of a Governor-General who is assisted by an administrative council, and a Secretary General who acts as his deputy in the Governor-General's absence. The Governor-General is located at Brazzaville. Lieutenant-Governors with their full staff of French officials, are responsible for the administration of each colony.

History

French sovereignty in the Congo area was first established by the treaty of February 9, 1839, under the King of Gabon who was on friendly terms with French missionaries and traders. He ceded his territory to France and effective occupation took place in 1844, and in 1848 Libreville, the capital, was founded with a draft of freed slaves. The territory was explored in several expeditions by du Chaillu and from 1862 onwards French control was extended until it reached the Ogooue River.

Physical Features

Much of the land is covered with dense equatorial forests. Beyond the Ogooue River lie the Crystal Mountains which have an average height of over 2,000 feet and send off numerous branches towards the coast. In the northeast at the central part is the plateau of Ngunye which is 3,000 feet.

Rivers are frequently interrupted by waterfalls and rapids,

but are sometimes almost level with the surface of the land, so that a very slight rise converts large areas into marsh.

The most important river is the Ogooue, which has a length of 750 miles. It rises in the plateau of Achikouyas and flows northwest to the confluence of the Ivindo; then turns west and southwest to its delta south of Cape Lopez. The Ogooue is the only river which provides a route to the interior, but navigation is difficult at all times, on account of rocks and sand banks and the strong current. Because of the many islands it is difficult to distinguish the banks. Both shore and islands are covered with most beautiful scenery and there is an abundance of wild life.

Resources

The resources of French Equatorial Africa are quite undeveloped. There are about 300,000 square miles of tropical forests extending to the Gabon coast which contain many species of trees of industrial value. Wild rubber is the most important. Palm oil is produced to some extent. Coffee, cocoa, and cotton are also cultivated. In the Chad Colony large numbers of cattle, sheep, asses, camels, horses, and ostriches are raised but there are no facilities for export. Ivory is an important article of export; copper, zinc and lead are also found.

Port Gentil is the greatest lumber port in all Africa and ships are continually loading logs. These logs are floated down the Ogooue River.

Progress

A new railway was begun in 1921 and completed in 1930 connecting Brazzaville with the Atlantic at Pointe-Noire, a distance of 318 miles. A river port is under construction at Brazzaville to facilitate traffic between the Congo and the railway. Miles of paths and tracks have been made by the French but communication in the equatorial forest is chiefly by waterway in paddle-wheel steamers or motor boats.

Currency

As in other French colonies in Africa the official currency is French. However, there are coins and notes of the usual denominations in French money especially made for French Equatorial Africa. Trade in the interior is carried on by means of barter, cloth and other items being given to the native in exchange for ivory, rubber, etc. Among themselves the natives use native money consisting chiefly of wire or small metal objects, but the French currency is coming into greater use.

The franc at present is worth a little less than 7c in U. S. money, or about 15 francs to the dollar.

Languages and Tribes

There are several language groups in Gabon, four being shown below:

- | | |
|---|------------------------------------|
| 1. <i>Bapouno</i> (Bayaka) | 3. <i>Mitsogo</i> |
| <i>Baloumbo</i> (<i>Baloumbo</i> is derivative for
<i>Bapouno</i>) | <i>Simba</i> |
| <i>Bavoungo</i> | <i>Apindji</i> (<i>Apingi</i>) |
| <i>Echira</i> | <i>Iveia</i> |
| <i>Masango</i> | |
| <i>Bavarama</i> | |
| 2. <i>Banjawi</i> (<i>Banzebi</i> —native name) | 4. <i>Bakale</i> (<i>Bakale</i>) |
| <i>Badouma</i> | <i>Bangomo</i> |
| <i>Bavili</i> | |

The Echira and Masango are sister tribes speaking the same language. There are eight or nine other languages or tribal dialects within the bounds of the probable Alliance field in addition to that of the pigmy tribe, the Barimba.

Religions

Gabon and Middle Congo lie beyond the full range of Mohammedan influence. The people are fetish worshippers, and practice witchcraft. The human leopard society is active in parts of the country. The Roman Catholic Mission is located in Gabon and the workers are putting forth every effort to hinder Protestant missionaries from giving forth the gospel message.

Missionary Occupation

The Paris Evangelical Mission is established in northern Gabon and in 1890 they took over the work of the Presbyterian Mission. This French Mission is located on the north side of the Ogooue River extending north and northeast to the border of Spanish Guinea and Cameroon. They desire that the Alliance Mission take responsibility for nearly all the country south of the river, keeping only a small strip along the southern shore for themselves. This gives the Alliance an area in southern Gabon and middle Congo, about 250 by 350 miles square with a population between 300,000 and 400,000 that has never had the gospel.

The membership of the Paris Evangelical Mission churches is 6,000 with 13,000 catechumens, 300 teachers and four pastors.

The Christian and Missionary Alliance

Until 1930 the entire district of South Gabon, French Equatorial Africa had been closed to missionary effort by a large commercial enterprise. The failure and withdrawal of this company now leaves it open to the preaching of the gospel. For several years the Paris Evangelical Mission, working among the people in the north, had been praying that God would open the way and send some Mission Society to work among the savage and cannibalistic tribes occupying the plains and mountains of the south and east.

On February 15, 1933 two missionaries were appointed by the Belgian Congo Alliance Mission to make a survey of Southern Gabon and choose a suitable Mission site. In December, 1934, two couples entered the country and began to put up temporary houses of native material, with grass or leaves for roofs, bark of trees for walls and dirt floors.

Macombo. This location was chosen as the natural center, geographically and experimentally, from which to reach the tribes and carry on work among three of the major language groups. The station thus established at Macombo (Boungolo Falls) is actually joined by path to the two big cross-country government paths which carry a continual stream of people from all the tribes of the district going to and coming from the government posts. Scores of men and women were sent by the Commandant to make roads to the site, to clear away the forest, and to get building material.

One missionary couple had to leave for furlough in May, 1935, but a new couple sailed for France before the end of the year in preparation for work in the Gabon.

Translation and Publication Work

Two hymns have been translated into four different languages. The Gospel of Mark is being translated into the Echira language and the Gospel of John, into the Bapouno language. Separate translations of the scriptures will be needed in two or three other languages, requiring years of earnest endeavor.

Building the Church

By the end of 1935 the church in the Alliance field in the Gabon numbered twenty-four members, twenty-three of

whom had been baptized during the last half of the year. A Bapouno Christian from the French Mission to the northwest became the first native teacher in the Alliance field. During the latter part of the year a class of fifty-nine candidates for baptism were given a three months course of intensive teaching in the Word and from this group nineteen were accepted and baptized on Christmas Day, the others needing further instruction. The new converts represent several different tribes and are zealous in serving the Lord and witnessing among their own people.

Writing in July, 1935, less than eight months after the field was entered, a missionary says, "Pioneering here alone in the heart of the upper Ngounie river country of south Gabon, we find the daily demands upon our time and strength far more than one couple can fulfill. The opportunities are unlimited and the doors are open for fruitful evangelization and, we believe, an early harvest; but, being alone, we are greatly hampered in the double task of the foundation work, carried on at the mission post, and the itineration which is so needed at this time in giving us personal contacts and making Christ known to these people. Recently I made a hurried trip to the government post at Mbigou on business for the Mission and at the same time visited fifty villages and returned impressed with the fact that we could place a hundred teacher-evangelists immediately, if we had them, in as many villages—fertile soil, ready for the planting of the Word of God. At the same time I found everywhere the recent aggressive efforts of the Catholic (Jesuit) missionaries to poison the people against us and the Gospel that we preach. Now is a crucial period in this field and we urge your earnest prayer that we may be given wisdom in every step and attitude taken, relative to the government, the Catholics, and the natives, in advancing the kingdom of God here. We are encouraged as we see the small number of believers increasing. Several young men have made known to us their desire to be Christians and become teacher-evangelists in our mission among their own people."



TWO PIGMY PEOPLE OF THE GABON WHO
CAME TO BRING PRESENTS TO THE
MISSIONARIES

FRENCH INDO-CHINA AND EASTERN SIAM

FRENCH INDO-CHINA

French Indo-China lies in the southeastern part of Asia; being bounded on the north by China, where it touches three provinces, Yunnan, Kwangsi and Kwantung; on the west by Siam and Burma. The eastern and southern coasts lie along the Gulf of Tonkin and the South China sea.

Area and Population

Although only a little larger than the State of Texas in U. S. A. or the province of Alberta in Canada, yet French Indo-China with its area of 277,504 square miles has a population of 21,452,000. The population includes about 42,000 Europeans, chiefly French. The area and population of the five States are as follows:

State	Area	Population
Cochin-China (Colony)	26,476 sq. mi.	4,484,000
Annam (Protectorate)	39,758 " "	5,122,000
Cambodia (Protectorate)	67,550 " "	2,806,000
Tonkin (Protectorate)	40,530 " "	8,096,000
Laos (Protectorate and colony)	103,000 " "	944,000

In addition to the five States of French Indo-China proper, another section, Kwangchow, leased from China, has an area of 190 square miles and a population of 250,000.

Climate

Lying within the tropics, most of French Indo-China and Eastern Siam, especially along the seashore and in the valleys, has a hot, damp climate so enervating that it is important for the missionaries to spend a brief time each year, if possible, at some hill station like Dalat. Here, as in other high mountain regions, the weather is cooler and invigorating. In Tonkin the rainy season comes in the summer months—June, July and August; in Annam it is in the winter months—October, November and December. In Cochin-China and Cambodia the rains come from June to October, and the climate is more equable than in the other provinces, the temperature averaging 80 degrees the year round.

Government

The whole of French Indo-China is under a Governor General appointed by the French Government in Paris. His chief capital is at Hanoi, Tonkin, but he resides part of the year in Saigon, Cochin-China. The chief official of each of the five states is also appointed by France. In the colony of Cochin-China he is called a Governor, while in the protectorates his designation is Resident Superior. Within the states each province has a French Resident and other French and native officials.

History

As early as 2537 B. C. Chinese annals make mention of the "Giao-Chi." The name signifies "separated big toe," which is a distinctive mark of the Annamese people. This tribe, a member of the Mongolian race, came from southern China and occupied the territory now known as Tonkin. For twenty centuries the people were governed either by a Chinese family or by an Annamese family under the suzerainty of China. About 200 B. C. a Chinese Emperor, coveting the rich province of Annam, sent a force of half a million men to conquer the country which was thereafter ruled by Chinese governors until about 900 A. D.

The kingdom of the Cham people was strong and independent and occupied the territory lying between Hue in Annam and Saigon in Cochin-China. The Cham race is a cross between the Cambodian and the Malay. Beautiful Cham towers in several portions of Annam testify to their architectural ability. For centuries there was a struggle between the Giao-Chi and the Chams, but the conquest of the Chams was completed about the seventeenth century and from that time the Chams disappear from history except for a few isolated groups in certain parts of the country.

The territory now known as Cochin-China and Cambodia was occupied by the Cambodians, who in ancient days formed a part of the Khmer Empire, the kingdom being known by the name of "Cuch-Thloc." This people soon became intermingled with the Malays and formed a race known as Khomen. Though showing much practical intelligence and energy, they cannot be credited with the qualities necessary to such building achievements as are shown by the ruins of the wonderful temples in Angkor and other places in Cambodia. The building of these temples and monuments probably began after the conquest of Cambodia by King Bhavavarman, Lord of the Khmer principality of Samvor on the Mekong and vassal of a Royal Hindu house. This building continued probably until the twelfth century. During this period the language of the country was Sanskrit. About the thirteenth century the Cambodian kingdom began to decline. The artistic skill which distinguished this people was gradually lost and today they are excessively lethargic and lazy. By the middle of the eighteenth century the Annamese, having subjugated the Chams, completed the conquest of the portion of Cambodia now known as Cochin-China.

In 1760 the great revolution broke out in Annam. One of the princes sought refuge in Bangkok, Siam, where he appealed to the Catholic Bishop to obtain the aid of France to help establish him in his kingdom. Thus began the ascendancy of French influence and control throughout all of what is now French Indo-China. Cambodia sought the help of France against Siam and in 1883 became a French Protectorate. In 1894 Siam recognized French sovereignty over Eastern Laos. Though kings still live and nominally rule in Hue, Annam; Pnom Penh, Cambodia; and Luang Prabang, Laos; yet the French are the supreme power in the government of all French Indo-China.

Physical Features

Most of Tonkin consists of forest covered mountain regions inhabited principally by various aboriginal tribes, but one-sixth of the area is a delta formed by the branches of the Red River and the Thai-bin. Here and in Cochin-China with its low-lying lands, well watered by the many mouths of the mighty Mekong, are found the rich delta lands which are among the best rice producing regions in the world. The Annamese live mainly in these regions and along the coast of Annam. The western boundary of Annam is formed by a chain of mountains and plateaux, the home of a number of primitive tribes. Laos is mountainous in most of its area with vast forests and torrential rivers. The Mekong, which rises in the Himalaya mountains, forms the western boundary of Laos and flows down through Cambodia and Cochin-China. Cambodia for the most part is a level and well-watered country. In the northern part of Cambodia lie the ruins of Angkor, the mecca for tourists from many parts of the world. In the wilder mountainous regions of French

Indo-China, elephants, tigers and other wild animals are numerous.

Resources

The chief product of the country is rice, which is grown on irrigated lands which must be covered with water during most of the growing season. Many ingenious contrivances, some mechanical and others hand operated, are used for lifting the water from streams and canals to the rice fields which are surrounded by dykes.

Sugar, tea, cotton, spices, maize, coffee, tobacco, manioc, vegetables, and fruits are also grown. The forests supply rare hard woods, including teak; dye-woods, bamboo, rubber, cocoanuts and medicinal plants. The minerals include coal, phosphates, zinc, tin, chrome, graphite and lead. Silk is produced in some Annamese homes through its entire process from the silk worm feeding on mulberry leaves and spinning its cocoon to the weaving of the cloth on home-made looms.

Progress

Under French influence an excellent school system from primary schools to colleges has been established principally among the Annamese, whose language has been Romanized, the Latin alphabet displacing the old Chinese characters. The French government has built 5,257 miles of colonial routes (main roads) and 10,611 miles of local roads. Most of these were suitable for automobile travel. The work of road-building continues steadily. One may travel from Haiphong in Tonkin south through Annam and across Cochinchina and Cambodia to the borders of Siam, a distance of about 1,500 miles, on good auto roads. Automobile buses operate throughout the country wherever the roads are suitable.

The railroad mileage in 1933 was 1,699 miles, two-thirds being government owned. Saigon, Hanoi, Haiphong and Tourane are the principal terminals. One railway line of 28½ miles runs from Tourcham, which is near sea level, to Dalat, which lies at an elevation of nearly one mile. There are 422 principal post offices and more than 700 rural post offices; 6,443 kilometers of telephone lines and 19,000 kilometers of telegraph lines (1 kilometer equals about six-tenths of a mile). In the principal centers where French officials reside good hospitals have been established and electric light and ice plants built.

Currency

According to the decree of May 31, 1930, the piaster was legally established on a gold basis, 10 francs equalling one piaster. Before the devaluation of the U. S. dollar, one U. S. dollar would purchase two or two and one-half piasters, but now it requires about 68 cents to purchase one piaster, the cost varying according to the value of the dollar in foreign exchange.

Languages and Tribes

The Annamese language is the native tongue of about 15,765,000 people in Tonkin, Annam and Cochinchina. Cambodian is spoken by about 2,682,000. The Lao dialect of the Thai language, spoken in Laos, is next in importance. French is used throughout the country by the educated people in business and in government offices. In addition to the three principal language groups, there are eighty-two tribes speaking different languages. Some words are the same in several languages and some of the customs are the same in neighboring groups, but there is enough difference to name them as separate tribes. The Moi outnumber all others, numbering about 224,000 people already subdued and an unknown number still living in their savage state in the forests, large areas of which have never been penetrated

by a white man. Although the name Moi really means "savage or primitive people" and thus could be applied to most of the aboriginal tribes, yet it is used by the French to designate certain tribes. Hence we use the term in this latter sense.

There are 222,000 Thos, and other tribes, such as the Rhadé, Phnong, Muong, Man, Stieng, Kha, numbering tens of thousands each; while some tribes as the Ngion, Pana, Yo, Hoyan and others are each fewer than 1,000. The Cham tribe is among the most civilized. Their language comes from the Sanskrit. A few of the tribes in Laos are not only civilized but advanced in art. Other tribes live in the most primitive way imaginable. Some seem to be less provided for than the beasts of the jungle. The following languages are being used in Alliance ministries:

<i>Used by Missionaries</i>	<i>Used by Native Workers</i>	<i>Used only by native Christians other than Workers</i>
French	French	Stieng
Annamese	Annamese	Several Moi dialects
Siamese	Siamese	Kamoo
Lao	Lao	
Rhadé	Djiring (Moi)	
Phnong	Cambodian	
Djiring (Moi)	Chinese	
Cambodian	Tho	
Chrau	Khaleus	

Religions

Confucianism exercises a great influence over most of the literary class of the Annamese especially. Every third year at Hue the King of Annam officiates as the representative of his people in praying and offering sacrifices to the god of heaven and earth. Ancestral worship is universal. The common people mingle the idol worship of Buddhism and Taoism with the ancestral worship of Confucianism. The Cambodians are strongly Buddhist, the ancient temple of Angkor in Cambodia being one of the holy places of Buddhism. Although the founder of Taoism taught that there was one supreme god, yet in practice today the religion has degenerated in many places in Annam into a kind of sorcery and worship of the devil. Not only in the primitive tribes, but also among cultured Annamese, spirit worship is common. In nearly every home an altar is raised to the spirit which is supposed to preside there.

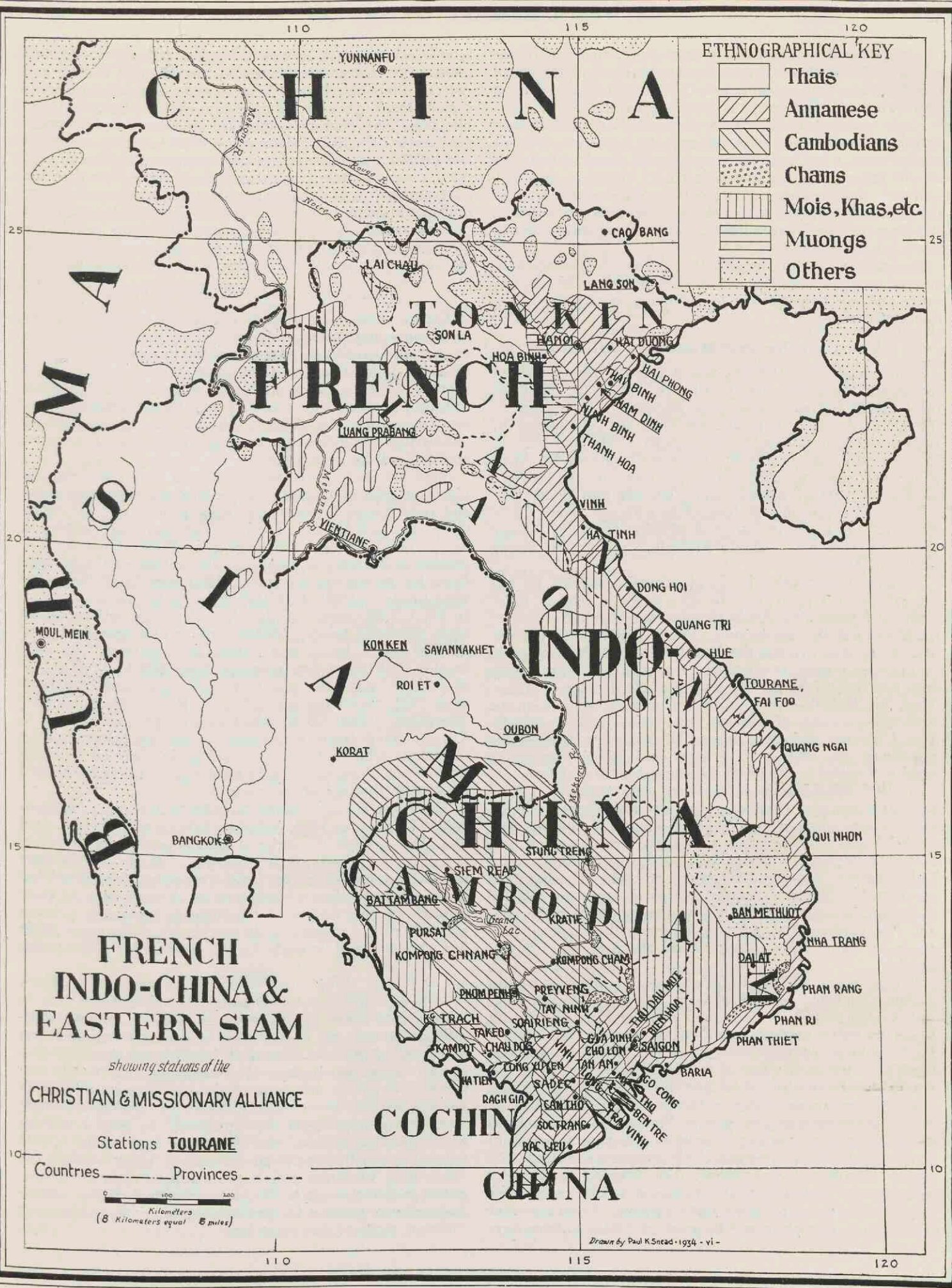
During the past century Roman Catholicism has made rapid progress in Indo-China. Large churches and cathedrals are found in many cities and much of the opposition which has sought to forbid and hinder the preaching of the gospel in various provinces can be traced to Roman Catholic influence.

The number of Protestant Christians in French Indo-China is about 10,000, there being 7,889 active members in the native churches in the Alliance work at the close of 1934.

Missionary Occupation

There are French Protestant churches in two or three cities. The Roman Catholics have several hundred foreign priests and nuns throughout the country and many native priests. The Christian and Missionary Alliance is the only evangelical missionary agency primarily responsible for the evangelization of all of French Indo-China with the exception of a small section of southern Laos, and among the Kha tribe in northern Laos.

The Swiss Protestant Mission has been working in Laos since 1902 and today has three couples in three stations in the region of Savannakhet. While colportage and preaching trips have been made by them far into the north, their work has been confined chiefly to the south and they have a group



FRENCH INDO-CHINA & EASTERN SIAM

showing statistics of the

CHRISTIAN & MISSIONARY ALLIANCE

Stations **TOURANE**

Countries ——— Provinces

0 100 200 Kilometers (8 Kilometers equal 5 miles)

Drawn by Paul K. Sneed - 1934 - vi -

of several hundred Christians scattered over that part of the country. These Swiss Brethren missionaries have translated the Bible into the Lao language, the New Testament having been printed in 1926 and the whole Bible in 1932.

Early workers of the North Siam Mission of the Presbyterian Church made trips through the western section of northern Laos and now there are several hundred believers in this territory among the Kha tribe. Several years ago, however, the Presbyterian Mission in Siam turned over to the C. and M. A. this large field of northern Laos, although the Siamese Church continues to minister somewhat among the Khas.

A small number of Seventh Day Adventist workers have entered a part of the field in Indo-China during the last few years and are now actively proselytizing among the Christian churches.

The Christian and Missionary Alliance

In his report for 1895-96, which was the eighth year of the International Missionary Alliance, Dr. A. B. Simpson, the General Secretary and Superintendent of Missions of the I. M. A., said in connection with the establishing of Alliance work in Kwangsi, South China: "Mr. and Mrs. R. have recently made a trip up the entire length of the West River and have succeeded in crossing over into the province of Tonkin, part of Annam, and plans are now under consideration for opening, in connection with our South China Mission, a work also in that great adjacent empire of Annam where there is not a single Protestant missionary among all its 22,000,000."

Alliance missionaries in South China continued to feel the call of God upon them to open work in French Indo-China and from 1903 the burden increased and efforts were made to reach this needy land. Three South China missionaries were sent to view the land and eventually a property in Tourane, owned by a Frenchman, an agent of the British and Foreign Bible Society—was bought by the Alliance. Thus in 1911 the first Protestant mission station in the Annamese section of French Indo-China was opened by The Christian and Missionary Alliance, our missionaries succeeding the Bible Society agent and falling heir to the good will which he had won for the gospel in Tourane.

In 1915 missionaries entered two new stations: Faifoo near Tourane, and Haiphong, the principal seaport of Tonkin. It was planned also to enter Hanoi. Conditions due to the World War, however, caused the French government to forbid missionary residence in any part of French Indo-China except Tourane, Haiphong, and Hanoi, where the missionaries, though permitted to remain, were not allowed to engage in active work. Four missionaries left the field and five continued at Tourane studying the language and preparing for future ministry when the field could be reopened.

Within a year the hand of God was clearly recognized as working on behalf of the Mission, the attitude of officials and residents changed, and better still the Holy Spirit soon began to move mightily upon many hearts. In January, 1917, eighteen converts were baptized, bringing the membership of the native church to twenty-five. Following the Annual Conference in September, 1916, a missionary couple proceeded to open a station in Hanoi, the capital of Tonkin. A printing press was purchased to be installed in Hanoi and missionaries were working steadily at the important task of translating the Scriptures into the Romanized Annamese language. The British and Foreign Bible Society appointed a subagent for Indo-China and promised hearty cooperation in publishing and circulating the scriptures. From that time on the work has continued to grow and new stations have

been opened in each of the five states and also in Eastern Siam. For many years, however, the states of Tonkin and Annam, which are French Protectorates, were closed to missionary residence with the exception of the cities of Hanoi, Haiphong and Tourane, which are considered to be French possessions. In 1923 Faifoo was opened but it was not until late in 1927 that missionaries were permitted to labor in any other cities of these two great states. Since that time the government has granted increasing freedom for missionary ministry in many provinces. Cochin-China is also a French possession and after the Mission entered Saigon in 1918 the government granted permission for missionaries to reside and minister in many of the provinces throughout the state.

Translation and Publication Work

The missionaries in French Indo-China have had the responsibility and privilege of translating the Bible in whole or part into various languages, notably in Annamese, spoken by about 15,765,000, and Cambodian, the mother tongue of about 2,682,000. A beginning has been made in translating scripture portions into the Tho and Rhadé languages and into one of the Moi dialects. As the message is given to other tribes throughout the field the translating of scripture portions will be a vital part of the ministry.

Since the first press was purchased and established in Hanoi in 1918, other presses and equipment have been added and now gospel literature is being printed in Annamese, Cambodian and Laotian. The first pages have been printed in the Tho and Rhadé tribal languages. Publications are also printed in French and English. The output of the Mission Press has grown steadily until in 1933 over 25,000,000 pages were printed. Over 3,000,000 pages were printed in 1922. In 1923, 5,000 copies of the New Testament in Annamese were published besides 65,000 scripture portions and over 200,000 tracts, books and leaflets in Annamese. In 1924 besides 80,000 scripture portions, from 500 to 3,000 copies of various books were printed in Annamese, including Bunyan's "Pilgrim's Progress"; Dr. A. B. Simpson's "Wholly Sanctified"; and "Difficulties Answered," by Dr. R. A. Torrey. Thus began a ministry for the enrichment of the Annamese Church through providing in their own tongue translations of books by Spirit-filled writers who have blessed the church throughout the world.

The Press began to issue Christian literature in the Cambodian language in 1925, including 5,000 copies of the Gospel of Luke. In 1926 the entire Bible was printed in Annamese and thus the Word of God became available for the first time to one of the largest language groups then remaining in the world without a translation of the scriptures in their tongue. A new edition of the Bible in Annamese is being printed and it is hoped that the translation of the entire Bible in Cambodian will be ready for the press within a few years.

Annam

Although the first station opened by the Alliance was in Annam and after a few years of preparation and seed-sowing the blessing of God was abundantly manifest, yet the doors of other stations in this state were closed to missionary occupation because of government restrictions. Annamese evangelists and preachers, however, went into many parts of Annam, often enduring bitter persecution and sometimes being imprisoned for preaching the gospel without government permission. In 1929 after a period of special antagonism to the gospel on the part of many officials and the issuing of strong edicts prohibiting Protestant propaganda in different places, the tide turned and official authorizations were granted for missionaries to reside and labor in different parts of this great land.

Tourane. Alliance missionaries entered Tourane in 1911.

A tiny thatched chapel was built in 1913 and two years later a living church was organized. From this small beginning the work has increased under the blessing of God until at the end of 1934 there were 34 church groups throughout Annam, including sixteen organized churches, twelve of which are self-supporting and self-governing and four are under mission government.

From Tourane the gospel was taken to many other cities and towns, including *Faifoo*, *Locthanh*, *Daian*, *Tamky*, *Troung-An*, *Queson*, *Camlong* and *Thubon*. The work in the Tourane district has passed through much persecution, especially prior to 1930, yet this district has furnished a large number of the preachers in the Annamese work.

An important forward step in the development of the work was taken in 1921 through the establishing of the *Annamese Bible Training School* in Tourane. The attendance reached its highest point in 1930 when 63 men and 35 women were enrolled. During these fifteen years many Annamese men and women have been trained in the Word and work of God and have gone forth as Spirit-filled laborers in pastoral ministries and pioneer evangelism, not only in districts where missionaries were ministering, but in other cities and provinces where they were the first and only messengers of Christ.

Qui-Nhon was opened by an Annamese evangelist in 1928; Quang-Ngai was entered in 1929, and work has been begun in other towns, including Bindinh and Ducpho.

Nhatrang. Opened first as an outstation with an Annamese evangelist in charge, Nhatrang was occupied by a missionary couple in 1929. Soon after, intense opposition developed and the Annamese preacher was imprisoned for several months. The work in the Nhatrang district has prospered and there are vigorous self-supporting churches in Phan-thiet and Ninh-Hoa, also a growing work at four outstations: *Phan-rang*, *Phan-Ri*, *Tuy-Hoa*, and *Song-Cau*. Some work has been done also among the Cham people and the first converts have been won to Christ from among these descendants of an ancient race.

Vinh. The Thanh-hoa district was entered in 1925 when an Annamese evangelist began ministry in Vinh. Another worker entered *Ha-tinh* in 1927 but the government soon closed this work and it was not reopened until 1931. A missionary couple went to live in *Thanh-hoa* in 1928 but the opening of a chapel was not authorized by the government until 1929. The missionaries moved from Thanh-hoa to Vinh in 1935, the latter city being more central for work throughout the province. There are three organized churches in the district: Thanh-hoa, Vinh, and Ha-tinh.

Dalat. This French hill station, about 4,500 feet above sea level, became a mission station in 1929, when a home and school for the children of Alliance missionaries in F. I. C. was established. There is now an Annamese self-supporting church at Dalat and in 1933 the first Moi church was organized with the first Moi convert as pastor. Jungle folk from various Moi tribes, who come to Dalat to trade, congregate at the Moi shelter on our mission property and hear the Word. Through these daily services and long trips made by Moi workers into the jungle, fourteen different groups of Moi tribespeople have heard the gospel.

Dalat is also the Conference center for the French Indo-China and Eastern Siam field, and here the missionaries from other stations come each year, if possible, to take much needed rest in the bracing climate of the hills.

Hue. This ancient city (population, 31,885), long the seat of the great Annamese empire, is still a royal city, being the residence of the present king of Annam. The messengers of the King of glory were not permitted to labor here until the year 1930, since which time a missionary couple have been in charge of the station and district. Not only the common people, but many in the royal court have heard the gospel and some have been saved and are giving loyal allegiance to the King of kings. During an audience which the missionary had with King Bao-Dai, the young Annamese ruler, copies of the scriptures both in Annamese and French were given to him. A church has been organized in Hue and outstations have been opened in *Thua-Luu*, *Khê-Sanh*, *Dong-Hoi*, and *Bô-Trach*.

Bannmethuot. In March, 1934, the Executive Committee on the field voted to transfer a missionary couple from eastern Cambodia to the center of a large tribal district in the jungles of the Darlac plateau near the western border of southern Annam. Within a few weeks the missionary family took up their residence at Bannmethuot and began the study of the Rhadé language. Before the end of the year a pamphlet was printed by the Mission Press in Hanoi, giving in the Rhadé language a summary of the Gospel.

Bannmethuot is the center of a district of 200,000 or more square miles. In this region the Rhadé is spoken by most of the tribes and both Rhadé and French are being taught in each school in all the tribes nearby. From this important base missionary ministry may be carried on among about 400,000 tribes people.

Tonkin

Tonkin has within its boundaries 27 provinces, including four military areas. In addition to the Annamese population of between six and seven million, there are at least twenty tribes named in government statistics, ranging in population from a few hundred to more than 230,000 each. The nine principal tribes are distributed in seven provinces and four military territories. In two of these provinces the Alliance has mission stations and it is hoped to send missionaries or Annamese evangelists to open work in the other provinces where tribes predominate.

Although the Tonkinese people are Annamese by race and speak the Annamese language, yet their characteristics and customs are quite different from those found in Annam and Cochin-China. The spoken language in Tonkin also differs somewhat from the Annamese of the south.

Tonkin was entered by Alliance missionaries in 1915, and the first station was opened in 1916. Many provinces in Tonkin are yet without a gospel witness, but there are now three centers occupied by missionaries for Annamese work and two for work among the tribes people. Both the Mission and the Annamese Evangelical Church in French Indo-China are pressing forward into the unoccupied provinces as rapidly as government permission is granted and funds are available.

Hanoi. This large city (population, 123,210) and important commercial center, the capital of French Indo-China, was entered in 1916 by an Alliance missionary couple who are still ministering there. For many years the work in Tonkin grew very slowly, and the government permitted ministry only in the cities of Hanoi and Haiphong, but in 1924 work was begun in Tu-Nhien, an outstation from Hanoi, and during the last few years there has been a wide-spread movement in gospel ministries reaching several provinces and many districts. One missionary, with the help of Annamese workers, has opened five street chapels in Hanoi

and holds regular Bible Classes. Thirty gospel services are held each week in various parts of the city. The present outstations are: Bac-Ninh, Son-Tây, Hung-Yên, and Hà-Dông.

One of the principal ministries at Hanoi is connected with the work of the Mission Press, which has already been mentioned. The Mission owns property well located in the city where are the mission residence and the well equipped printing plant. Near by is a large church building, and a small house for the Annamese pastor of the self-supporting church, whose membership is made up of the local congregation and five small groups in the surrounding district. There are also in other towns in the Hanoi district six organized churches: one fully self-supporting, the others still under Mission government.

Haiphong. This important seaport and gateway to northern French Indo-China has a population of over 100,000. Although missionaries resided here for a short time for language study prior to 1916, the first meetings were held in October, 1916, in a rented chapel, and this should be considered as the date on which the station was really opened. During the next five years, from 1917 to 1921, it was worked as an outstation from Hanoi, but in 1921 missionaries again resided there, and it has continued as a regular mission station. In Haiphong and in two outstations, *Kieng-An* and *Ninh-Giang*, there are three organized churches under Mission government, besides two other outstations, *Quang-Yen* and *Hai-Duong*, where some converts have been won.

Langson. In December, 1929, a missionary couple entered Langson, and chapel services were begun in June, 1930. While some work is carried on among Annamese, the principal work in this district is among the Tho tribes people, of whom there are 55,000 in the province. Three outstations have been opened at Caobang, Nuoc-Hai, and Dong-Mo. In the latter place a church has been organized—the first among the Tho people. It is hoped that work can be begun soon among the 50,000 Nungs who reside in the province.

Nam-Dinh. This city of 50,000 people in the southeastern portion of Tonkin near the border of Annam, became a mission station in 1932, although for several years before that time the gospel had been preached by an Annamese evangelist and an earnest group of Christians won for the Lord. There are now two organized churches in this district, at Nam-Dinh and at an outstation, *Ninh-Binh*. Other outstations are: *Thai-Binh* and *Phu-Ly*.

Hoabinh. Work was begun among the Muong tribe by the opening of this station in October, 1932. Although Hoabinh is a small town, yet it is the center of the province of Hoabinh which is known as the Muong province, there being 50,000 Muong tribes people in this province and more in the neighboring provinces to the north and south. The Muongs are demon worshippers but are without sorcerers or priests. Their villages are in the valleys of the mountainous section and never include more than about thirty houses. The customs and language of the Muongs are not very different from those of the Annamese, though they have a dialect of their own.

Latest word from the field tells of the probable change of the missionary residence to Hadong, which is considered a favorable center for both Annamese and tribes work. In addition to the Muong people there are many other tribes in northern Tonkin. The Man tribe, who inhabit the top of the mountains and are a wild people, very difficult to approach; the Black Thai and the White Thai; the Nungs,

the Meos, the Nhang, the Xas, and many more smaller tribes, which have never heard the gospel story, present a tremendous challenge to the Alliance Mission and the Annamese Church in French Indo-China. This challenge reaches also to the churches in the homeland.

Cochin-China

This section of French Indo-China is the most highly developed and prosperous of the entire country. Because of Cochin-China being a French Colony rather than a Protectorate, as are the other four states, the government has granted greater freedom for missionary work and thus this state has been more widely evangelized than any other in the F. I. C. field. Some gospel witness has been given in every one of the twenty provinces and in many of them there are strong self-supporting churches. Within a few years after the beginning of work in Saigon in 1919, stations were opened in the principal cities of several provinces and soon through the gracious working of the Holy Spirit hundreds of converts were won to Christ and churches established. As the work in Cochin-China grew and prospered, a part of the missionary force was transferred to the needier sections of Annam and Tonkin as fast as government permission was granted for the opening of new districts in those states. A missionary force of not exceeding three couples is still retained in Cochin-China. Instead of saying, however, that there are three mission stations, it is more accurate to say that missionaries reside in three different cities, their location being chosen with a view to the missionaries aiding the churches which may invite them for spiritual ministry and counsel, and also to share in the further development of work in less occupied sections.

Saigon. This capital city of Cochin-China is also, during a portion of the year, the residence of the Governor and the seat of many departments of the French Indo-China government. Although many of the residents are Annamese, yet Saigon (population, 123,298) has been called the Paris of the East and is an important French city and seaport. Adjoining Saigon are the large cities of Cholon (population, 122,818) and Gia-dinh, the former being inhabited chiefly by Chinese, the latter by Annamese.

Saigon was opened as a Mission station in 1919 and soon thereafter the Alliance secured good property as a Missionary Receiving Home and residence. Missionaries who enter or leave the field by this southern port usually spend a few days in Saigon, living at the Missionary Home, as do also those who come to Saigon on necessary business, such as dental work, etc., or pass through the city enroute to another section. All these find a hearty welcome and true hospitality in the Mission Home.

Within a few years after the beginning of the work, chapels were opened in Saigon and other near-by cities. A few years ago a room was rented in a large building on one of the principal streets and near to the railway station. Here services were conducted daily by an Annamese evangelist under the oversight and with the cooperation of the missionary, and within a few months hundreds signified their acceptance of Christ as Saviour and Lord, and thousands heard the gospel, many of them visitors in the city from distant sections of Cochin-China and southern Annam including many places which were entirely without a witness of the gospel. Thus the message spread far and wide. For several years Saigon has been the residence of the Chairman of the French Indo-China field.

Other Centers. In 1922 missionaries took up residence and began ministry in *Sadec*, *Chaudoc* and *Cantho*. *Mytho* was opened as a mission station the fol-

lowing year. In 1926 *Vinhlong* became a mission station and *Bienhoa* was opened in 1926. *Long-Xuyen* was added to the list in 1928 and in 1929 *Bac-lieu* became a center of missionary ministry. Missionaries took up residence in *Thudaumot* in 1932, this being the latest center to be occupied by a missionary couple. *Rachgia*, where the gospel was first preached in 1928, also had a resident missionary for a few months, but was never listed in our directory as a mission station. In all of these centers there are now strong self-supporting churches with the exception of *Chaudoc*, which is an outstation of the *Binh-Long* church. In 1934 there were in Cochin-China 43 self-supporting churches with a total membership of over 4,900, and four unorganized groups.

For the present Saigon and Mytho have been chosen as the centers where the three missionary couples assigned to Cochin-China reside, and from these places the missionaries minister in widespread areas.

Cambodia

The French Protectorate of Cambodia was closed to the gospel, because of government restrictions, until the fall of 1922, when the French government in Cambodia gave permission for the Alliance to begin work in that country. The Cambodian people as a race are more nearly akin to the peoples of India than to the Annamese, and are not as far advanced as their Annamese neighbors. The people are held in a strong grip by the Buddhist priests and the Buddhist religion.

Even while granting permission for the beginning of missionary work in Cambodia, government officials declared it was useless for the Alliance to think of winning any converts among the Cambodian Buddhists. They stated that the Roman Catholics had been able to make little progress in Cambodia because the people were not willing to change their religion. Alliance missionaries entered Pnom Penh, Cambodia, however, in February, 1923, in humble dependence upon God and with the assurance that true missionary ministry is not a matter of persuading people to change from one religion to another, but rather of pointing sinners to the Lamb of God that taketh away the sin of the world, and when they come to know Jesus Christ as Saviour and Lord their religion is changed and their lives are transformed. This has been proved in the twelve years of ministry in Cambodia, where God has given a gracious harvest of souls despite the restrictions which the government still is enforcing against gospel ministry in many places.

In 1933 the Cambodian government sent to all the local Governors throughout the country copies of its proclamation restricting missionary work to those counties and villages where work had been established prior to December 31, 1932. Thus by proclamation of the King of Cambodia, most of the land is closed to gospel ministry, but men cannot in this way bind the life-giving Word of God or the conquering Christ. Despite the restrictions of earthly governments, the work in Cambodia is making excellent progress through the faithful ministries of the missionaries and Cambodian Christians, "the Lord working with them."

Pnom Penh. The most important city in Cambodia, Pnom Penh (population 96,000), is on the Mekong River and has important routes of trade and travel both by excellent automobile roads and by river steamers. It is the capital of Cambodia and the residence of the French Governor and the Cambodian Emperor, King Sisowathmonivong.

Alliance missionaries took up residence here in February, 1923, and began the study of the Cambodian language. Services were begun and are still conducted in both An-

namese and Cambodian, and by God's grace seven converts, five Annamese and two Cambodian, were baptized before the end of the first year. As soon as possible work was begun on the translation of the Bible. The New Testament was printed in 1928 and the translation of the Old Testament is progressing steadily. In addition to these important ministries, the missionaries at Pnom Penh for many years had responsibility for the carrying on of work throughout all the southern portion of Cambodia and the oversight of Cambodian churches across the border in Cochin-China. One round trip to the outstations south of Pnom Penh required more than 250 miles travel by auto. There are now in the Pnom Penh district two self-supporting churches under native Cambodian church government.

Battambang. A missionary couple entered Battambang, a large center about 180 miles northwest of Pnom Penh, in October, 1923. From the first God's blessing was marked in soul-winning ministries. In September, 1925, the *Cambodian Bible Training School* was opened with five Cambodian men attending. The second year eleven men were enrolled. Short Term Bible Schools are also held both at Battambang and out in the district so that the Cambodian converts may be instructed in the Word of God and thus the church built up more rapidly. A number of outstations were soon established in a large area, one being in Siem Reap, a Cambodian town near the ancient temple of Angkor Vat. In the Battambang district at the end of 1934 there were seven organized churches under native church government, and mission outstations at Siem Reap and Muong.

Kratié. Although a missionary couple was permitted to reside in Kratié in 1930, they were forbidden by the government to hold any public meetings. Souls were won through personal contacts, and later the attitude of the officials became more favorable. The gospel was proclaimed not only to Cambodians but to the Pnong tribes people. When the missionaries were transferred to Banmethuot, Annam, in 1934 they left a group of Christians at Kratié who continue to meet regularly for worship and witness. The Kratié area is now a part of the Pnom Penh district.

Kompong-Trach. This city became a mission station in 1931 when one of the missionary couples formerly residing in Pnom Penh was transferred to Kompong-Trach. The work in the district is developing rapidly, and there are now four organized churches under native church government. Government restrictions here as in other districts forbid the missionaries to enter new territory where no Christians reside, but in many providential ways converts are being won in new villages and the work is being extended steadily.

Laos

Laos is the largest in area of the five states comprising the union of French Indo-China although its total population is less than one million. It is the only state not bordering on the sea and is very mountainous. It is inhabited by the Lao or Laosian people, a branch of the ancient and now widespread Thai race.

The Thai people were driven out of their former home in China many centuries B. C. Some went to the mountains of southwestern China, others into Burma, Siam, Laos and northern Tonkin. In addition to the Lao, there are numerous tribes of varied and often unknown origin; some antedate the Lao and gave place to them by retreating to the mountains as the Lao came in from the north and settled in the many river valleys. Some tribes have entered the

land since the Lao. In 1893 Laos became a French Protectorate.

The government claims a population of approximately 500,000 for northern Laos, but it is impossible to give an exact estimate because the tax returns on which the census report is based are far below the correct figures for the tribes people, although they are fairly accurate for the Lao.

Luang Prabang. This, the first station of any Mission to be occupied in northern Laos, was opened in February, 1929. It is the royal city of the kingdom of Luang Prabang, now a province in the French Protectorate of Laos. Situated 1,200 miles from the mouth of the River Mekong, it is the center of a mountainous district accessible only by difficult, tiring and extremely slow horse trails, or by slow and dangerous travel up and down the rapids of the many rivers which afford entrance into almost all parts of this region. There will probably never be automobile roads that will aid in reaching the hundreds of small villages, but travel is speeded up where motor-powered river craft are available. The missionary must plan to be away on trail or river for weeks and months during the dry season, taking along everything necessary by way of a complete camping outfit. Much itinerating has been done and a few converts have been baptized.

Vientiane. This second Alliance station in Laos, opened in February, 1921, is 250 miles down stream from

Luang Prabang, and is the seat of the French Administration for Laos. The immediate territory is a fairly large plain with mountains in the distance. Travel here is of a different nature and many villages could be reached by car while others must be evangelized by arduous travel on the rivers. Early in the work an Annamese preacher was brought in to give the gospel to the thousands of Annamese in the city and a number of baptisms have resulted. There is now an Annamese church at Vientiane and good progress is being made also in giving the gospel to the Laotians.

Among the Lao, both in Luang Prabang and Vientiane, but a mere beginning has been made and, while a few have been baptized in each place, it is realized that the people, made indifferent as a result of centuries of Buddhism superimposed on the primitive and underlying fear of evil spirits, present a challenge to prayer that the mental and spiritual barriers may be broken down to permit the entrance of the Light.

The city of Xieng Khouang, on the Tran-Ninh plateau at an elevation of 4,000 feet, is surrounded by mountains. It is both a healthful location for residence and an accessible center for missionary work. It is located on the new road midway between Vinh and Luang Prabang. Xieng Khouang is the capital of the province of Phoueu. The establishing of a mission station here would aid greatly in the further evangelization of the many tribes in northern Laos, who are waiting for the first messenger of the gospel.



CAMBODIAN EVANGELISTS, EACH RESPONSIBLE TO WITNESS FOR CHRIST IN A LARGE DISTRICT

EASTERN SIAM

Siam lies between French Indo-China and Burma. It has an area of 200,148 square miles, about 45,000 of these being in the Malay Peninsula. The population was estimated in 1932 to be 12,355,000. Bangkok, the capital, is a well built modern city with a population of over 900,000.

Until 1932 Siam was one of the last of the absolute monarchies, but in June of that year a well planned, bloodless revolution succeeded in causing the government to sign a new constitution declaring a limited monarchy with full franchise for the people and elected parliament. Later revolutions have led to further changes in the government.

Buddhism is the prevailing religion and in 1930 there were 16,571 temples with 127,057 Buddhist priests. In the same year there were 613 government schools, 4,923 local schools, and 961 private schools with a total of more than 15,000 teachers and over 650,000 pupils.

The baht (called the tical until 1928) is the unit of currency. While Siam was on the gold standard, its value was kept at 44.24 cents, but in May, 1932, its value was fixed at about 33 cents, although it fluctuates according to the value of the U. S. dollar in foreign markets.

There are nearly 2,000 miles of railways in Siam. Rice is the chief product, and the staple food of the people. Other exports include teakwood, rubber, cocoanuts, tobacco and pepper. The livestock census in 1932 included domesticated elephants 9,280, besides horses, bullocks and buffaloes.

Five Protestant missionary societies have worked for years in Siam, the principal work being done by the Presbyterian Church, whose missionaries first entered Siam in 1840, and now have a church membership of more than 10,000. Eastern Siam, however, is separated from the rest of the country by a chain of mountains extending from the northwest border of Cambodia northward to where a part of Laos juts down into Siam.

Siam is peopled in the main by different branches of the Thai race with tribes people in the north, but Eastern Siam is inhabited by people who, though now being brought under the influence of Siamese, their sister language, by means of government schools, still own the Lao language as their mother tongue. This is due to the fact that, following a period when the Siamese more or less ruled a large part of Laos, they enticed or coerced great numbers of the Lao to cross the Mekong River, which forms the Lao-Siamese boundary for hundreds of miles, and settled them in Eastern Siam as nationals of Siam. There are also several thousand Cambodians living in Eastern Siam.

The Christian and Missionary Alliance

A number of the missionaries in French Indo-China, especially those in Cambodia, early caught the vision of the great need in the regions beyond, north of the Cambodian section of the field. This was made known to the deputation of the Board during a visit to the French Indo-China field in 1927 and the following quotations from the deputation's report to the Board show the steps leading to the entrance by Alliance missionaries into Eastern Siam:

"The large area of Eastern Siam, bordering on Cambodia and Laos, with a population of over three million people, is as yet without the gospel of Christ save for some colportage work being done under the American Bible Society agent's direction with workers sent out from the headquarters at Bangkok. The A. B. S. agent has repeatedly urged our Mission to investigate this field in Siam with a view to the Alliance accepting responsibility for the evangelization of these three mil-

lion people and entering the field to establish stations for that purpose. The French Indo-China Mission is awaiting eagerly the opportunity to undertake this additional task and asks permission of the Board to explore the area and send in at least two missionary couples just as soon as such are available. It is expected that not only will work be carried on in Eastern Siam but that this will prove to be the most advantageous way for the opening of work in the northern half of Laos.

"A study of the map will show the way in which the proposed field in Siam and Laos would join with our present field in making a compact though extensive area for missionary activity. The portion of Eastern Siam which we seek to enter comprises four administrative divisions of Siam with a combined area of 63,444 square miles and a population of 3,092,117. The Buddhist religion has occupied this area for generations and now has in these provinces more than 6,000 temples and 39,000 priests. Surely the call of God and the commission of Christ are sufficiently strong for this needy people to cause the C. and M. A. to send at least two married couples within the next few months to enter this portion of Eastern Siam. About one-fourth of the population of Siam and about one-third of the area of that field beckon to us with a mute appeal of their great need."

In entering new fields of missionary endeavor the C. and M. A. seeks to observe true mission comity and not to enter districts where other missionary societies are truly preaching the gospel. After correspondence with the Presbyterian Mission leaders in Siam and consultation with the secretary of the Presbyterian Board in New York for the field in Siam, it was learned that, with the exception of Korat and the district surrounding it, there was no expectation that any part of Eastern Siam would be entered by that Mission, and it was mutually agreed that a portion of the territory should become the responsibility of The Christian and Missionary Alliance, Korat being reserved for the Presbyterian Mission and the National Church of Siam. In 1934 the National Church of Siam decided to withdraw from Korat and both the church and the Presbyterian Mission urgently requested The Christian and Missionary Alliance to take up work in that city and district also.

Ubon. The first mission station of the Alliance work in Eastern Siam was established in the city of Ubon when a missionary couple was transferred from Cambodia and opened this station in January, 1929. A railroad connects Ubon with Bangkok, the capital of Siam, but there are few roads suitable for automobile travel and those so used are often rough and almost impassable. The first year of missionary occupation was spent principally in language study. During the second year witness in the native tongue began and a street chapel was opened. Later a very humble church building was built and paid for by the native Christians and in 1934 a small church was organized, the members being converts won through open-air preaching and chapel work.

The general attitude of the people in these portions of Siam is one of spiritual apathy and indifference. The difficulty of the task has been increased by the presence and methods of Seventh Day Adventist missionaries, who came to Ubon shortly after our Mission opened work there.

Khon-Ken. This city was opened as a mission station in 1930 and is the center of a vast and fairly populous district. Recently the railroad to Bangkok has been extended to Khon-Ken and there are passable, though

rough, automobile roads which enable the missionary to reach more villages during the dry season. Chapel work in the city and open-air preaching both in the city and in the villages have taken the Word to thousands and a few have been baptized. A small church was established in 1934. The following report is typical of the work done in this and other districts in the Eastern Siam field: "Sunday School work, street chapel preaching, neighborhood meetings, street meetings at markets, evangelizing all the villages near Khon-Ken, long itineraries in which we stress the sale of scripture portions, personal work and special services for inquirers. To accomplish these different types of work we have traveled by horse, ox-cart, automobile, raft and railroad. The work is just begun and we need much prayer and faith that the seed sown will bear much fruit."

Korat. Originally occupied in 1929 by a Siamese worker of the Siam Home Mission, an organization founded and supported by the American Presbyterian Mission and its churches in Siam, Korat and the district in which it is located was transferred by request and invitation of these groups to the C. and M. A., which occupied Korat in June, 1934. The district is new and largely unevangelized and the work is truly pioneer. As in all fields, so here the fruits of gospel ministry will be far greater if Christians in the homeland are faithful in prayer and intercession for the workers and the work. A Bible School for Eastern Siam will probably be established in Korat.

It is felt that at least one other city in Eastern Siam should be occupied as a mission center and even with this additional station and with reinforcements through the sending out of new missionaries, it could still properly be said when considering the vast areas and the great population of Eastern Siam, What are these among so many? Yet under the blessing of God and by His enabling they may be chan-



A TONKINESE MARKET WOMAN

nels for the evangelization of needy millions. "Pray ye therefore."

The Annamese Evangelical Church

From a small beginning when the first church was organized in Tourane in 1915, the church of Christ in French Indo-China has grown and prospered under the good hand of God. The report for 1925 records 18 organized churches with 3,019 members, and at a Native Conference held in February, 1925, the Annamese delegates pledged their churches to take special offerings for the support of the Bible School and for the expense of the Annual Native Conference and also to continue to push steadily forward toward the goal of local self-support in all of the churches. By the end of 1927 eight of the churches were entirely self-supporting and the total church membership was more than 4,400.

During that year the French Indo-China field adopted a plan or organization which recognizes the church as a separate body from the Mission so that each has the responsibility of directing its own affairs under the guidance of the Holy Spirit, and at the same time provides for close fellowship and harmonious working together and for united consideration and action on those things which pertain both to the church and to the Mission. An Executive Committee of five Annamese was chosen by the Annamese Church Conference. The Executive Committee of the church and of the Mission meet together for the transacting of such business as requires joint action. In 1928 the church constitution, prepared by the Joint Executive Committee, was adopted by the Conference of the Annamese Evangelical Church, and the Annamese section of the field was divided into two districts: one including Annam and Tonkin; the other, Cochin-China. In addition to the General Conference of the churches, to which both pastors and lay delegates from the local churches are sent, there are annual conferences held in each district. As the work grew and the number of churches increased, three districts were formed: Cochin-China, southern and central Annam, and northern Annam and Tonkin. Through the grace of God there are now 43 self-supporting churches in Cochin-China, 12 in Annam, and one in Tonkin in addition to the 13 self-supporting churches in Cambodia. The 69 self-supporting churches throughout the field were supporting 55 native pastors and evangelists and aiding in the support of 24 others.

Throughout the entire field of French Indo-China and Eastern Siam more than 115 consecrated men are devoting their whole time as pastors, evangelists or colporteurs, 27 of them being ordained native pastors and one ordained preacher was teaching in the Annamese Bible Training School. There were 32 unordained native pastors, 38 evangelists and catechists, 16 colporteurs, and one engaged in special work for the Mission. The active membership of the churches in the field was about 8,000. While praising God for the spiritual and numerical growth of the work in this large field, we should seek the Lord with earnest intercession for a mighty fulness of revival blessing. Many millions of people in this one field have never yet heard the gospel message and only by a Spirit-filled church working in hearty cooperation with Spirit-filled missionaries and backed by the prayers of God's people in the homeland can the task be accomplished for the glory of God.

LATIN AMERICA

The familiar expression "Latin America" has various meanings. Geographically speaking, it comprises usually all territories, continental and insular, in the Western Hemisphere south of the United States; from the standpoint of language it includes only those countries whose language is of Roman derivation (Spanish, Portuguese, French); while in a political sense it is used to define the twenty republics south of the Rio Grande. This latter definition is the most common. The republics include: Mexico; Guatamala, Honduras, Salvador, Costa Rica, Nicaragua and Panama in Central America; Cuba, Haiti and Santo Domingo in the West Indies; Colombia, Ecuador, Peru, Chile, Bolivia, Argentina, Uruguay, Paraguay, Brazil and Venezuela in South America. Within the geographical limits of Latin America there are colonial possessions belonging to Great Britain, France, Holland and the United States.

The Pan-American Union, with headquarters in Washington, D. C., represents an effort to perpetuate and strengthen the bonds of culture and common interests between the twenty-one republics of the Western Hemisphere (including the United States). The Union has no political status, but exerts a marked influence in inter-American diplomatic relations.

Arbitration and conciliation have been very prominent in Pan-American diplomacy. Although the countries of Latin America have been unusually free from international conflicts, they have experienced considerable internal strife, leading to frequent changes of government.

SOUTH AMERICA

The area of the South American continent is about 6,800,000 square miles, which is nearly equal to that of North America, although maps drawn of Mercator's projection make South America appear much smaller. The boundaries of the various countries are not in all cases defined beyond dispute, and the following table gives the approximate area and population of each:

Country	Area	Population
Brazil	3,300,000 sq. mi.	43,340,000 (est. 1933)
Argentina	1,112,743 " "	11,846,655 (est. 1933)
Peru	534,000 " "	6,147,000 (est. 1927)
Bolivia	506,467 " "	3,066,815 (est. 1932)
Colombia	440,846 " "	9,016,000 (est. 1933)
Venezuela	363,728 " "	3,261,734 (est. 1932)
Chile	289,800 " "	4,403,465 (est. 1933)
Paraguay	196,000 " "	870,197 (est. 1932)
Ecuador	171,287 " "	2,554,693 (est. 1932)
Uruguay	72,153 " "	1,941,398 (est. 1932)
Guiana, British	89,480 " "	311,000 (est. 1926)
Guiana, Dutch	54,300 " "	158,194 (est. 1932)
Guiana, French	34,740 " "	22,169 (Cen. 1931)

History

The mainland of South America was first sighted by Columbus in 1498. Spanish conquest began in the western part of the continent with the subjugation of Peru by Pizarro accomplished in 1535. Brazil was conquered by Portugal. Independence was secured for the Spanish colonies through the efforts of leaders like Bolivar and San Martin by 1822. In that year also Brazil declared her independence from Portugal and proclaimed the regent, Dom Pedro I, as Emperor of Brazil. Brazil remained a monarchy until 1889, when it became a republic.

Physical Features

South America bears a marked physical resemblance to the North American continent. It is roughly triangular in shape, with the base of the triangle in the north and the apex at the south. In the eastern part of Brazil it has older, worn-down mountains (the Serra do Mar, Serra da Mantiqueira, etc.) that correspond with our Appalachian system; and in the extreme western part of the continent it has the younger, rugged Andes that match our Western Cordilleras. The Andes are 4,400 miles in length with three parallel ranges in Colombia, spread to a width of more than 300 miles in Bolivia, and are most narrow in Patagonia in the extreme south. From north to south its principal mountain peaks range from the Sierra de Santa Marta in Colombia (16,640 feet) to Aconcagua in Argentina (22,850 feet). This latter peak is usually associated with Chile, but in actuality lies within the territorial limits of Argentina.

Between the eastern and western mountain systems, South America has a vast interior plains area, corresponding to our Mississippi region. The interior of South America, however, is drained by three major river systems instead of our one. The mighty Amazon and its numerous tributaries form the largest river system in the world. The main stream is navigable from Para on the Atlantic seaboard to Huallaga, Peru, in the lee of the Andes, a distance of more than 3,000 miles. The La Plata system, uniting the Paraguay, Parana and Uruguay Rivers, empties into the River Plate estuary, thus forming one of the greatest trading harbors in the world. The Orinoco River rises in the headlands between Venezuela and Brazil, and flows in a west and northerly direction before turning eastward toward the Atlantic. Together these three river systems drain 3,686,400 square miles, or more than one-half the area of the entire continent.

There are, however, contrasts in the two continents. The bulk of North America is in temperate and sub-arctic zones; whereas the larger portion of South America lies in the tropics with unfavorable, enervating climatic conditions. This region is largely tropical jungle or unwieldy savanna, and but a fraction of the area of South America is open woods and prairie land, as abound in our Middle West. In North America three-fourths of the population live on the plains (under an elevation of 1,000 feet), while in South America only one-third of the people live in similar regions, and the great majority of these latter are found in the temperate regions to the south.

Languages and Tribes

The people of nine of the republics of South America speak Spanish; those of Brazil speak Portuguese. The vast majority of the Indians, numbering according to some authorities about 15,000,000, can be reached only through their own tribal languages. Kenneth Grubb in his book, "The Lowland Indians of Amazonia," states that in this section where the majority of the Indian population of South America is found, there are a total of 5,214,000 Indians. However, no accurate figures are available but probably his more conservative estimate is nearer correct.

Religion

Roman Catholicism prevails in all parts of South America, except among the pagan Indian tribes of the far interior.

Though religious liberty is a constitutional guarantee in most of the South American countries, Roman Catholicism is still the state religion in some of them. Introduced as it was by the Spanish and Portuguese "conquistadores" centuries ago, it still maintains a very intolerant position and in many instances manifests a fanatical spirit. Because of this and its low moral standards, there is an increasing group who have withstood and resented its teaching, resulting in indifference and even atheistic views on the part of some, while others have shown somewhat of a friendly attitude to the teachings of the gospel.

Viscount Bryce made the following observation of religion in South America: "Another fact strikes the traveler with surprise. Both the intellectual life and ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally 'practicing Catholics,' and so are the peasantry, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But the men of the upper or educated class appear wholly indifferent to theology and Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them, and may be left to the women and the peasants. . . ."



QUICHUA INDIAN CHRISTIANS

These descendants of the ancient Incas are now faithful followers of the Lord Jesus Christ in the Agato district of the Alliance work in Ecuador.

Missionary Occupation

Protestant missionary efforts in South America began first in 1555 when a company of French Huguenots went to Brazil with the hope of founding a colony for persecuted Protes-

tants. This attempt failed, and the survivors perished within a few years. Another attempt was made by the Dutch after their capture of Bahia in 1624, but this also came to an untimely end. With the opening of work by the Moravians in British Guiana in 1735 and in Dutch Guiana in 1738, the modern era of evangelical ministry in South America may be said to have begun.

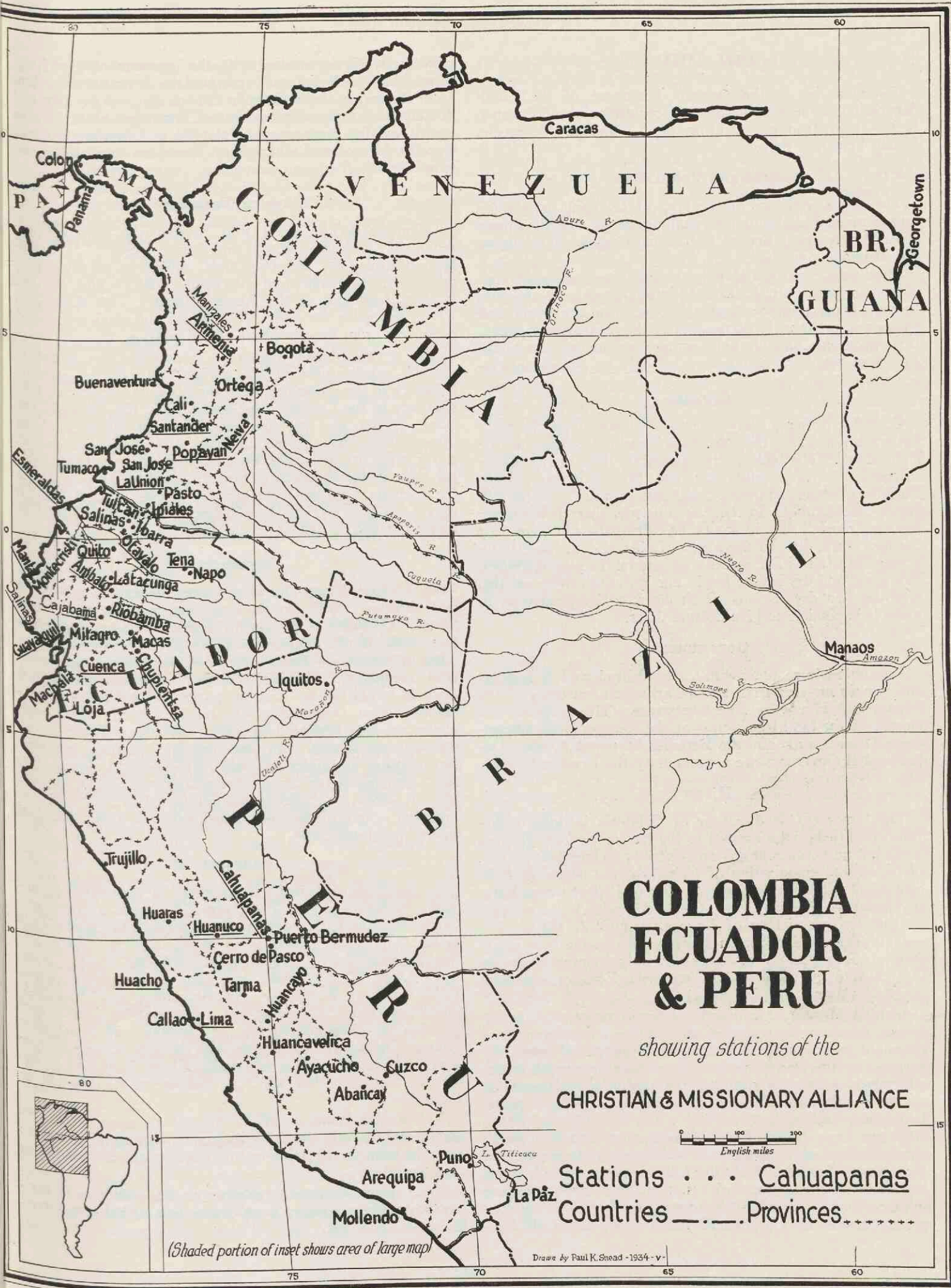
Early in the nineteenth century a project began in England for a system of schools for children with the Bible as the main textbook, and in 1820 a British Society and the British and Foreign Bible Society united in sending Mr. James Thompson to South America to carry on similar school work. Within six years many schools were opened in Argentina, Uruguay, Chile and Peru, and Bibles were sold in large numbers. Soon, however, the influence of the priests caused a strong reaction and the efforts of Mr. Thompson and his coworkers were abandoned. Captain Allen Gardener, an officer in the British Navy and a devoted Christian with a passion for the salvation of men, became a faithful witness for Christ in the southern portion of the continent, principally among the Patagonians, and in 1844 he was instrumental in the formation of the South American Missionary Society.

The Methodist Episcopal Church sent the first missionary from the United States to Brazil in 1836. The Presbyterian Mission was founded in this state in 1859. Work began in Chile in 1845, and in Colombia in 1856. In the latter half of the nineteenth century the American Bible Society began effective colportage work through the efforts of their colporters and of missionary workers and other messengers. It is estimated that over 2,000,000 copies of the Word have been distributed in South America during the past fifty years.

In 1925 the statistics for Christian Missions in South America showed a total of 1,736 foreign missionaries residing in 365 stations. The native workers numbered 2,006. There were 1,283 organized churches with a membership of over 122,000.

An authority on missionary work in Latin America said recently: "In Mexico is a more violent anti-religious movement than in any part of the world except Soviet Russia; yet a leading official of the Mexican government wrote with the approval of the government, 'If Mexican children are to be Christians, let them learn Christian doctrine from the fountain head as found in the gospels of Jesus Christ.'" Not only in Mexico but throughout all Latin America many of the leading men, who have nothing but contempt for the presentation of Jesus Christ as given by the Roman Catholic Church in Latin America, have expressed their longing for a true understanding of Christ and His way so that He will become a reality to those who profess His name and they, in the Spirit of Christ, will be interested in the welfare of their fellowmen.

The speaker told of prominent business men and officials in Argentina who acknowledged the supremacy of Jesus Christ as revealed in the gospels. This leader said also that a striking characteristic of Latin American life lies in the fact that the personality of a leader, whether in the religious life or otherwise, has more influence than the precepts he presents. Not only the speaker referred to but others declare that there are many evidences of heart-hunger among the higher classes in Latin America. We who are interested in missionary ministries there should seek the Lord for His grace and power to so abound in the lives of the witnesses for Christ as to make them, both in the Mission and in the Church in each land, not only true exponents of gospel truth but also that their lives shall show forth the beauties of Christ Jesus in His love and compassion, in His holiness and zeal.



COLOMBIA ECUADOR & PERU

showing stations of the

CHRISTIAN & MISSIONARY ALLIANCE



Stations . . . Cahuapanas
 Countries _____ Provinces

(Shaded portion of inset shows area of large map)

Drawn by Paul K. Sheard - 1934 - v -

COLOMBIA

Colombia lies in the extreme northwest of the South American continent and is the first country south of Panama. It has land frontiers abutting upon Panama, Venezuela, Brazil, Peru and Ecuador.

Area and Population

The official estimate of the area of Colombia is 443,985 square miles, but the figure usually given is 440,846 square miles, which equals that of California, Oregon, Washington and Montana combined.

The South American Handbook of 1935 estimates the population in 1933 at 9,016,000. Of these 2 per cent are pure Indians, 5 per cent are Negroes, 35 per cent are white, and 58 per cent are mixed; 30 per cent of the population is urban. In population Colombia holds third place among the South American republics, being exceeded only by Brazil and Argentina.

Climate

Colombia presents every variety of climate from the tropical conditions along the coast to sub-arctic conditions in the high Andes. The bulk of the population lives in the higher altitudes, especially centering about Bogota in the eastern Cordillera, where temperate conditions prevail. The rainfall varies considerably. In the Choco district there is a heavier reported rainfall than in any other part of the continent. At Buenaventura, just to the south of this region, there is an average rainfall of 281 inches. In general the year is divided into a wet and dry season but in many sections there are two wet and two dry seasons which occur so irregularly as to make it impossible to give definite dates.

Government

Colombia is a republic with a President elected by popular vote for a four-year term, and a Parliament consisting of the Senate and House of Representatives. The Senators are elected by the local legislatures of the fourteen semi-autonomous Departments, and the Deputies by popular vote. Departmental Governors are appointed by the President.

History

The honor of the discovery of Colombia belongs to Alfonso de Ojeda, who arrived at the harbor of Cartagena in 1509, but no permanent achievement was accomplished. Exploration and colonization of Colombia was begun in 1536 by Gonzalo Jimenez de Quesada. From 1740 it was a Vice-royalty of the Spanish Crown until independence was secured by the decisive victory of Boyaca, August 7, 1819. The revolutionary leader, Simon Bolivar, became the first president of Great Colombia. This unwieldy country broke up in 1830 into the republics of Venezuela, Ecuador and New Granada (later called Colombia).

In 1861 Mosquera, leading the liberals, suppressed the religious communities, expelled the Jesuits who had entered the country and confiscated much church property, fanatically persecuting the clerical body. After many years of strife, which was a constant drain on the resources and manhood of the country, in 1885 the conservative, or church party, triumphed. After the Civil War which lasted from 1900 to 1903, the Conservative Party in connection with the Church ruled the land up until the year 1930. Since the election of Dr. Olaya Herrera in 1930 the Liberal (anti-clerical) Party has been in control, for the first time since 1885. As their influence has increased, such important subjects as the concordat between the Church and State, as well as the old Con-

stitution are being studied with the intention of modifying them. This will naturally remove the educational system from the hands of the Catholic Church and will possibly end in a complete division between the Church and State. There is also a visible tendency for Colombia to follow in the footsteps of Mexico and other South American countries in the expulsion of all foreign clergy.

Physical Features

Colombia divides itself into four major physiographic regions: (1) Pacific littoral and Atrato Basin; (2) Caribbean littoral; (3) the Highlands, consisting of three cordilleras of the Andes and intervening valleys, and (4) the Eastern Lowlands of the Amazon Basin. The Magdalena River, navigable for over 930 miles, is the chief avenue of commerce from the Caribbean to the interior.

The great interior region of Colombia covers nearly 290,000 square miles and is divided between the streams tributary to the Amazon and to the Orinoco. In the section tributary to the Orinoco the Guaviare and the Meta are the chief streams and cut their way through immense plains dotted with small groups of trees and clumps of palms. Large areas are under flood in the rainy season. The principal river in the southern section tributary to the Amazon is the Caqueta. In this area are the forests of the Amazon region. The rivers in these forests are not well suited to travel because of dangerous cataracts.

Resources

The principal agricultural products for export are coffee and bananas, which go, in large measure, to the United States. Colombia is the second largest coffee-producing nation in the world. Due to excellent physical conditions, intelligent cultivation and government supervision, the coffee is of fine quality. Medellin "Excelso" commands the highest price in world marts. Cotton, cacao (from which cocoa is made), tagua (vegetable ivory nuts), tobacco, wheat and maize are also produced in large quantities. There is extensive cattle-raising, with meat and dairy products for local consumption, and hides and skins for export. Colombia has long been noted for its mineral wealth, with large exports of gold, silver, emeralds, petroleum and platinum. It is the principal source of the last named mineral. Coal, iron and asphalt are found also.

Progress

Transportation is greatly handicapped by the uneven topography of the country. There are 2,000 miles of railroads, mostly in short lines between principal cities, or around falls in the Magdalena. There is no standard gauge. Except in the neighborhood of Bogota, good roads are scarce. Road construction is in progress, and there are at present about 5,000 miles of highways. An automobile road has been opened recently in the southwest, which enables direct travel between the older stations of the Christian and Missionary Alliance, Ipiales and La Union, with the new stations farther north. Heretofore these two stations have been part of the Ecuador Mission, but will now belong to the Mission in Colombia.

Telegraphic communications connect all parts of the republic and there is telephone service in the larger cities, also long distance service from certain cities, to the United States and Europe.

Four airway companies maintain regular schedules in various parts of the country, with connections to Panama, Ecuador and Venezuela.

In the Departments of Huila, Cauca and Valle, the greater part of the cultivated land is in the hands of a few rich owners, resulting in the majority of working people being dependent on huge cattle or coffee farms. This tends toward general poverty and lack of independence and makes the propagation of the gospel somewhat dependent on the will of the landowners, since many of these are fanatical Catholics. In contrast to this, is the Department of Caldas where the land has been recently put under cultivation. A majority of the residents here are small landowners or have contracts for working the coffee fields for other landowners. This results in a spirit of independence for the poor man. In southern Caldas the average day laborer, working in the coffee fields, earns 30 cents per day United States in addition to his board. Tradesmen in the cities have an average of 65 cents per day United States.

The public school system of Colombia both in the cities and in the rural districts is supported by the civil government, but largely under the administration of the Roman Catholic Church. Due to the lack of rural schools the majority of the children in these districts are illiterate. In the larger cities there are many private schools which are taught and directed mainly by Roman Catholic orders. Since all public schools are under the direction of the Catholic Church the students are compelled to attend services in the Catholic Church, and public opinion makes it necessary for them to subject themselves to the Catholic ceremonies. Thus, the problem of educating believers' children has been a difficult one. However, there is now before Congress a bill to put all public schools in the hands of civil authorities, thus freeing them from Catholic oversight and prohibiting all religious teaching. Recently elementary education for the children has been made compulsory. As for higher education in Colombia, the national Government maintains universities in the capitals of most of the Departments of the Republic. These are taught by the laity. The principal universities are found in Medellin, Popayan and Bogota.

Languages and Tribes

The principal language of Colombia is Spanish. The Indian peoples make up the bulk of Colombia's population and have intermarried with both the Spanish and Negroes. The Indians that inhabit the three main divisions of the mighty Andes are mostly semi-civilized. They speak their own particular tongue or dialect, but many can speak Spanish also. The same is true of the Indians on the central lowlands. The many, many jungle tribes seldom come in contact with the white man. There are trading posts and the government maintains its representatives along some of the rivers, but these Indians speak very little else but their own dialect. They fall into two geographical divisions, those of the interior region, and those scattered in isolated parts throughout the remainder of the Republic. Of the latter the most important are those of the Choco, of the Sierra Nevada de Santa Marta, and of the Gosjira Peninsula. The Indian population of the Choco is stated as 23,000 of whom a relatively large number belong to the tribal, undomesticated Indians known as the Chocos and form a distinct linguistic family.

Religion

Roman Catholicism is recognized as the religion of the country. By the Concordat of 1892 "the public education and instruction shall be organized and directed in conformity with the dogmas and morals of the Catholic religion." There is a limited tolerance, however, according to Article 40 of the Constitution, which provides that "the exercise of all

forms of worship, which are not contrary to Christian morals nor to the laws, is permitted."

Missionary Occupation

Protestant work was begun in June, 1856, when Rev. H. B. Pratt of the Presbyterian Church, U. S. A., opened at Bogota the first mission station in Colombia. Mr. Pratt was a man of great industry and no small talent and among other achievements he made a well-known translation of the Bible into Spanish. The first church congregation was organized in Bogota in 1861, but its six members were all foreigners. The first Colombians were received into the church in 1885. The Presbyterian Mission has done effective work both in evangelization and church ministries, and in educational work in the northern and eastern portions of the republic.

The Gospel Missionary Union entered Cali and Palmyra in the west in 1912. This Mission has been active in evangelization, churches have been organized in several places and itineration is carried on in all directions. In Palmyra the Gospel Missionary Union has two training schools, one for deaconesses and one for evangelists. The Cumberland Presbyterian Church of the U. S. A. maintains a church and school in Cali, founded in 1926, and several preaching points in the Department of Caldas. The Brethren Mission are working to a small extent in the region of Barranquilla on the northern coast. In 1935 they also occupied the city of Pasto in the Department of Narino. In 1929 the Baptist Church of Cuba sent two native pastors to evangelize in the Caribbean littoral. In 1933 the World Wide Evangelization Crusade established work in the Departments surrounding Bogota, the capital, with headquarters there. They intend to occupy all unevangelized territory in the region.

The British and Foreign Bible Society, the Protestant Episcopal Church and the Scandinavian Alliance are also preaching the Word in Colombia, and the Seventh Day Adventists have work in the country.

The Christian and Missionary Alliance

Missionaries of the Christian and Missionary Alliance in Ecuador made several trips over the border into southern Colombia and through these visits some contacts and friendships were formed. From the first there was strong opposition from the Roman Catholic Church and the priests offered most determined resistance. However in 1923 missionaries located in Ipiales in the Department of Narino, an area containing nearly a half million souls.

Ipiales. During a season of earthquakes in 1923, God gave an open door in this city and a mission center was established, the first Alliance station in Colombia. The response to the message was very encouraging. However, the Roman Church continued its determined efforts and in 1926 a mob was organized and the home of the missionaries was besieged. It became necessary for the missionary couple to leave for a short time but God made their return possible, and since then the work has continued but not without hindrances. But while the work in the city has been somewhat discouraging, the country sections have offered a more fruitful opportunity. Groups of believers have sprung up in the valleys and on the mountain sides at from one to three days distance from Ipiales. At a recent regional conference about thirty believers sat together at the Lord's Supper and testified of the Lord's goodness to them and their zeal to get the gospel out to their own people. Many calls for meetings and instruction are coming from various country districts.

Because of lack of proper roads to the north, this station was for many years a part of the Ecuador Mission but in

1935 a highway linked this station with the north and the Ipiales and La Union stations were transferred to the Colombia Mission. There is a small organized church in Ipiales under Mission government.

La Union. Seven years after the Alliance missionary couple entered Ipiales for the beginning of missionary work in the Department of Nariño they moved, in 1930, to the town of La Union with a view to making that a center for ministry in a large district. This town holds an important place in the Panama hat industry of southern Colombia. The gospel has been preached widely throughout the district and there has been considerable encouragement, especially in the rural sections.

At present no missionary couple is resident in the Department of Nariño, but the work is being carried forward under the leadership of an experienced native worker.

Popayan. The work in the northern part of the field was begun in 1926 at Popayan, the capital of the Department of Cauca. This Department with its 10,384 square miles has a population of 332,585. It is the seat of academic and ecclesiastical activity. Because the railroad runs only as far south as Popayan, most of the traveling must be done on horseback over a very mountainous country. On these mountains live many of the inhabitants and especially Indians, who constitute 32 per cent of the population of this Department. The gospel has been welcomed among several tribes of these Indians.

The first Protestant (or evangelical) baptismal service in Popayan took place in October, 1931, when five were baptized. Two of this number are now serving as native workers. The headquarters of the Alliance Mission in Colombia is in Popayan.

Santander. This town of about 8,000 population was opened in 1927 as an outstation from Popayan, and in 1930 a missionary took up residence there. Meetings were held regularly in Santander and outlying districts and in one of these centers the believers have built their own chapel and a few have asked for baptism.

Nieva. As a result of a long itinerating trip the Department of Huila, representing 10,394 square miles and a population of about 200,000, was entered by the Alliance in 1930 and a missionary couple settled in Nieva, where they found a few families interested in the gospel. Meetings were begun, the attendance has been good and there is a faithful group of baptized believers.

Since work was established in Huila in 1930, practically all of this Department has been reached by the Gospel, although results have been few in some sections due to fanaticism. From the center of Nieva the work has been enlarged to include the southern part of the Department of Tolima where a number of small congregations have been founded. As a result of the Colombian-Peruvian war and the activities in Huila and the Oriente, an auto road has been constructed from Nieva to Floriencia, which is the capital of the Department of Caqueta. This Department lies to the East of the Eastern Cordillera and reaches down to the Amazon basin. As soon as communication was opened an advancement was made into this region with the gospel, resulting in a small group of believers in this important center. From

this area it is now the plan of the Mission to reach out farther into the Amazon work.

Gigante. In 1935 another station was opened in the Department of Huila in the town of Gigante, a small center near the city of Garcon, where the Catholic Bishop of the Department lives and where the station will probably be established in the future.

Armenia. One days journey from Popayan by train is the city of Armenia in the Department of Caldas with a population of 25,000. This is one of the principal centers of coffee production in Colombia. Armenia is a city of commercial importance situated on the main route of travel between the Pacific Coast and the capital of the Republic. Due to the intensive coffee cultivation, there is a dense population in this region.

Alliance work was opened here in 1932, the missionaries being the only evangelical workers. From the beginning the work was successful being aided by the previous efforts of colporteurs of the Bible Society in that section. The missionaries formed about nine groups of believers in the district. As the work grew, the need for native workers became evident and some small effort has been made to establish Short Term Bible Schools to prepare some of the young men and women who desire to enter Christian service. These schools have developed until in 1935 a group of Christian young people gathered in Armenia for the first short session of a Bible Institute. There are now thirty-two congregations and four organized churches in this section.

Manizales. In the fall of 1934 a new station was opened in Manizales, the capital of the Department of Caldas, a city of 70,000 population. The Brethren Mission had occupied this center previously but had not succeeded in securing a foothold here. The Lord has blessed the efforts of the Alliance missionaries and despite severe opposition a small congregation has been established. From this center, work is being carried on to the north and south through almost half of the Department. This region is one of the most fanatical sections of Colombia. As a result the opposition is tremendous and evangelization very slow.

Planting the Church

Although the oldest station in the Alliance field in Colombia was entered only a little over twelve years ago and the main section of the field has been occupied less than ten years, yet there has been such a response to the gospel that there are now eight organized churches and 48 groups of believers and inquirers. These churches are still under Mission government, but they are showing an active interest in indigenous development.

As the number of converts increase in the various districts, additional Short Term Bible Schools will be needed. The Mission is planning to establish also a full time Bible Institute for the training of native workers. Let us fellowship with the Mission in this needy and responsive pioneer field to the end that soon there shall be not only a thriving Bible School but a strong self-supporting group of native churches, who will themselves become the principal agency for the evangelization of their people.

ECUADOR

"El Ecuador" is the Spanish for "the Equator," and the country lies athwart that imaginary line, and extends from 100 miles north of it to 400 miles south. It is bounded on the north and east by the Republic of Colombia, and on the south and east by Peru, and extends westward to the Pacific Ocean.

Area and Population

The area of Ecuador is indefinite. The extreme official Ecuadorian claim is 275,936 square miles; the South American Handbook of 1935 gives the estimate of 171,287 square miles, and others give the greatly reduced figure of 118,500. The vast frontier east of the Andes, in the drainage basin of the upper Amazon, is unsurveyed and largely unexplored, and is claimed by both Ecuador and Peru. The Archipelago of Colon (Galapagos Islands) in the Pacific Ocean, some 600 miles from the coast with an area of 2,868 square miles, belong to Ecuador.

Estimates of the population vary greatly, due in large measure to the lack of information concerning the aborigines of the land, and range from 1,500,000 to 2,500,000. The bulk of the population lives in the interandean plateau.

Climate

The climate varies with the altitude, ranging from tropical to sub-arctic. The temperature of the Pacific littoral is moderated by the cool Humboldt current offshore. The city of Guayaquil, in the heart of the tropics, has an average temperature of 78° F. The climate of the cities in the higher altitudes is compared with that of our spring. There are two major seasons, dry from June to November, and wet from December to May. On the whole, the climate is healthy for the tropics.

Government

Ecuador is a constitutional Republic. The executive power is vested in the President, who is elected for a period of four years. The legislative power is in the hands of the National Congress, which consists of a House of Senators and a House of Deputies. The judicial power lies with the Supreme Court in Quito, and lower courts as established by the Constitution. There is also a Council of State with fifteen members, including the five members of the Cabinet. The provinces (17 in number) are administered by a governor appointed by the President.

History

Before the beginning of the sixteenth century, the Indians of the mountain region in what is now Ecuador and those of the Upper Napo, including what is now Tena, were conquered by the Incas of Peru, who imposed upon these Indians the Quichua language and caused them to become an integral part of the Inca empire, sharing its civilization. The Indians of the Oriente, except the Upper Napo, were never conquered by the Incas and still retain their individual tribal languages and organization. Among the latter are the Zaparos, Jivaros, Iquitos and the Mazenas.

With the advent of the Spaniards the Andean region became a province of Peru, and later of New Granada. It was "Great Colombia" under Bolivar from 1822 to 1830. Ecuador has had a rather unsettled political career with twelve constitutions, including that of 1929. The influence of President Gabriel Garcia Moreno (1861-1865, 1869-1875), an energetic statesman, but a religious zealot who delivered his country to the Papacy by the Concordat of 1861 and placed all education in the hands of the clergy, is still felt in the

country. Until the revolution of 1895 and the presidency of Eloy Alfaro in 1897, the government was largely under the domination of the clergy. Since that time the Republic has been under the liberal régime (anti-clerical).

Physical Features

The Andes traverse the country from north to south in two parallel ranges, with a dozen peaks above 16,000 feet in elevation. Their altitudes are variously estimated and the highest are Chimborazo (21,424 feet), Cotopaxi (19,550 feet), Cayambe (19,534 feet), and Antisana (19,260 feet). Between the two cordilleras lies the interandean plateau, with an average elevation of 8,500 feet, which is suitable for sustenance agriculture. To the west of the mountains the relatively narrow coastal plain slopes to the Pacific. Beginning on the eastern slope of the Andean range, the Oriente extends eastward into the lowland plains of the Amazon. It is largely covered by virgin tropical jungle, and is sparsely inhabited by Indian tribes along its mighty rivers (as the Napo, Curaray, Santiago and the Pastaza) that flow into the Amazon system.

Resources

Cacao has been the most important agricultural product of Ecuador, but production has been reduced by the ravages of the Witchbroom disease. Coffee, tagua, sugar, bananas are also exported; while cereals, cotton, tobacco, etc., are grown for local consumption. Crude oil is now the leading export of Ecuador. Gold is mined and washed in several parts of the country. Manufacturing is limited to sugar refining, making of Panama hats, cotton goods and minor industries.

Progress

There are approximately 500 miles of railroads. The principal line is the Guayaquil and Quito railway, completed in 1908. During the past few years transportation has been greatly improved by automobile and bus service made possible by the improvement and construction of motor roads in different sections of the Republic. There is telegraphic and telephone service in all the larger centers and international communications are maintained by cable, radio, and a tri-weekly air service of the Pan-American Grace Airways. There are several radio broadcasting stations operating in the larger cities.

Government schools are operated throughout the Republic, though the training of the youth still lies, to a great extent, in the hands of the Roman Catholic Church through their institutions. There are three universities, located in the cities of Quito, Guayaquil, and Cuenca.

Currency

The Ecuadorean "sucre" (named after General Sucre of Independence fame) is normally worth twenty cents in U. S. currency. Twenty-five sucres (\$5.00) constitute a "condor." Recently, however, the exchange has been at the rate of ten sucres to one United States dollar.

Languages and Tribes

Spanish is the language of Ecuador, although it is by no means the only language spoken and used in the Republic. The highland Indians (Incas), numbering hundreds of thousands, speak Quichua. This language has penetrated into the northern jungle and is spoken also by those of the Napo region, including Tena. In the southern Oriente (jungle) is an entirely different race—the Jivaros—known as "head-hunters," who speak their native tongue; while toward the

Pacific on the western foothills of the Andes is to be found the Cayapa tribe. The Aucas of the Napo-Curaray region are another distinct race who are practically unknown to civilization.

Religion

Fanatical Roman Catholicism prevails in the Sierra section, while religious indifference is characteristic of the coastal provinces. Liberty of conscience and freedom of worship are guaranteed by the Constitution and the government takes a very fair attitude toward evangelical missions.

Missionary Occupation

Among the early evangelical witnesses of Christ in Ecuador was the Reverend Francisco Penzotti, agent of the American Bible Society, who gladly suffered hardship, persecution and imprisonment for the cause of the gospel. Until the closing years of the nineteenth century Ecuador was closed to the messenger of the gospel, but as soon as the doors were opened two men of the Gospel Missionary Union entered in 1896. Later one of these went to Colombia, where his ministry still continues. The other worked independently in Ecuador for many years, making wholesome contacts for the gospel in connection with his work as a teacher in the leading college of the city of Guayaquil. In 1922 he and his wife joined The Christian and Missionary Alliance where his ministry is continuing with much blessing.

The work of the gospel has been greatly furthered through the excellent work done by the British and Foreign Bible Society and the American Bible Society, both of which are operating throughout the whole Republic. Each Society has a group of colporters who cooperate not only with the Alliance missionaries, but with the native workers as well.

Evangelical radio broadcasting is doing a great deal to break down prejudice and open up doors for the entrance of the gospel into many homes. This is being carried on by two independent missionary couples, who are laboring in the cities of Quito and Guayaquil. Through these two radio stations, HCJB and HC2JB, the gospel is being broadcast not only locally but reaches out to the neighboring republics. Every opportunity is given to The Christian and Missionary Alliance missionaries to witness for Christ over these stations.

The Christian and Missionary Alliance

The first missionaries of The Christian and Missionary Alliance went to Ecuador in 1897, going first to the cities of Quito and Montecristi. In 1920 our Society was named as the one responsible for the evangelization of the Republic of Ecuador through an action of the committee representing the various mission boards working in Latin America. The Gospel Missionary Union continues to share in the task by a small group of missionaries occupying three centers. The Seventh Day Adventists have a number of workers in this republic, but unfortunately, as in many other fields, their work is largely that of proselyting among inquirers and converts won by other Missions.

Since the first missionaries of The Christian and Missionary Alliance entered Ecuador, the work has been carried on faithfully, though for many years with few visible results. The devoted lives and zealous labors of the early missionaries together with the ministries of those more recently sent to the field, are now beginning to bear fruit, which is evidenced in the building of the church of Christ in different parts of the Republic and in the Department of Nariño in southern Colombia. With the opening and growth of the Alliance Mission in central and southern Colombia, the work in Nariño, including the stations of Ipiales and La Union, has

been made an integral part of the Colombia Mission of the Christian and Missionary Alliance.

The last annual report shows six organized churches in Ecuador, the largest of these being in Guayaquil and Quito. Others are in Ambato, Montecristi, Manta, and Esmeraldas. In addition to these there are over thirty unorganized groups of believers. A strong Bible Training School is being conducted at Ambato and work is being carried on throughout Ecuador, including two districts in the Oriente among the jungle Indians.

Missionary work in Ecuador may be best understood by dividing the field into three regions; whose people and their response to the gospel are distinct from one another:

The Coast

In this region there is much apathy to any religion, and but little opposition to the preaching of the gospel.

Guayaquil. Guayaquil (population, 120,000), the chief seaport and commercial city of Ecuador, is situated on the right bank of the Guayas River, thirty miles from its mouth. Although occupied for many years by the Gospel Missionary Union, Alliance workers did not permanently locate here until 1920. A large and flourishing church is the center of gospel work in this city and neighboring provinces through the efforts of missionaries, native workers, and the voluntary service of individual members. The Sunday services in the Guayaquil church reach a much larger number by being broadcast over Station HC2JB. *Milagro*, *Duran* and *Santa Rosa* are the principal outstations, manned by native pastors.

Salinas. In the province of Guayas lies Salinas, a cable station and holiday resort. It is connected with Guayaquil by both rail and motor road. Missionary work was begun here by the Alliance in 1930. This point is used as a center for reaching out into the surrounding towns and villages, and the spiritual growth is encouraging. In *La Libertad* and *Ancon*, two outstations, God's blessing has been especially manifest.

Manta. This town with a population of 10,000, on the southern side of Manta Bay, a fishing port and exporter of Panama hats, tagua and coffee, is the geographical center of work along the central stretch of coast. However, the missionary uses the town of *Montecristi* (population, 2,000), six miles from Manta, as the main center for doing itinerating work throughout the whole province, which was first entered in 1897. Several evangelistic campaigns have been held with success and God has blessed the Regional Native Conventions.

Bahia. Bahia (population, 3,000) is a port about thirty miles north of Manta. This outstation is at times a mission station and is a good center for work throughout the littoral as far as the frontiers of Colombia.

Esmeraldas. This station (population, 3,000), the capital of the province of the same name, stands at the mouth of the Esmeraldas River. Work was begun in this place largely through the efforts of the native church, and in 1935 missionary residence was established to care for other sections of the province as well as to evangelize the Cayapa Indians.

The Sierra

The high plateau between the two ranges of the Andes is the most productive and healthful portion of Ecuador. Its cities lie at an altitude of from eight to ten thousand feet

above the sea. In most places there is strong opposition to the gospel.

Quito. Quito (population, 110,000), the capital of Ecuador, is situated at the base of the volcano Pichincha in a very picturesque valley. It was the ancient capital of the Shiri Indians, and later of the conquering Incas. Rain-fall is abundant, with an average of forty inches throughout the year, which occurs chiefly from October to May. The temperature averages 60° F. Day and night are of equal length and darkness falls regularly at 6:00 p. m. The city is connected with Guayaquil to the south and Otavalo and Ibarra to the north by railroad, and by motor roads to southern Colombia and Riobamba. It is the seat of the Roman Catholic archbishopric and is noted for its many convents and churches.

The first Alliance missionaries entered this city in 1898. Besides the local Alliance church with its activities that reach out into the different parts of the province, there is a fine work being carried on in the penitentiary under the able leadership of one of the church elders. The headquarters of the Ecuador Mission of the Christian and Missionary Alliance also the school for missionaries' children are located here. The book store, "Realidades," operates from this center and most of the literature is printed here.

Ambato. Ninety miles south of Quito on the Guayaquil and Quito railway is Ambato (population, 25,000). Here the climate is temperate and favorable to orcharding and vine growing. It is conspicuous as the most liberal city of the Sierra. Alliance work was begun here in 1922. The Bible Institute of Ecuador is favorably located here, as it offers many opportunities to the students for presenting the gospel to the Ecuadorians and Indians who live in the surrounding towns and villages.

Among the outstations from Ambato is *Latacunga* (population, 24,000), twenty-five miles north of Ambato, capital of the province of Leon and the center of the dairying industry in Ecuador. It is one of the most conservative towns in this section of the Sierra and for this reason was very difficult to enter, but through faithful visiting and systematic propaganda it has greatly changed in its attitude toward the gospel. *Salache*, also an outstation, a thickly populated Indian center, was entered for the first time in 1931.

Riobamba. Riobamba (population, 30,000), the capital of the Province of Chimborazo, became an Alliance station in 1925. It is an ancient Indian town in the midst of a rich agricultural region and very strategically located for a center of evangelism. It is on the main railway line to Quito with which it is connected also by motor road. From this city different towns of the province are reached as well as *Guaranda* in the neighboring province.

Cuenca. This city of 40,000 population, the third in size in Ecuador, is the capital of the Province of Azuay. It is located in the south-central portion of the Republic, 190 miles south of Quito and 117 miles southeast from Guayaquil. Because of its university and seminaries, it is called the "Athens of Ecuador." It has long been considered one of the most violently fanatical cities in Latin America in its opposition to the gospel. The first missionary occupation was by the Alliance in 1930 and the city is a center for extensive itinerating.

Loja. The city of Loja (population, 10,000), the capital of the province of the same name, which lies just north of Peru, has been an objective of the Ecuador Mission. Systematic itineration was first started in this province in 1930.

Due to the fact that it is somewhat isolated these itinerating trips are of unusually long duration.

Indian Work

Work among Indian tribes is carried on in both the Sierra and the jungle sections. The highland Indians form a large percentage of the population living in the Sierras almost throughout the entire length of the Republic. In two strategic centers mission stations have been opened.

Agato. In the province of Imbabura to the north, aggressive evangelism is being carried on from the station at Agato, which is entirely an Indian center. There are no less than 40,000 Indians in the almost immediate vicinity. Since the opening of this station in 1918, itinerating has been carried on, not only among the Indians of the province, but also among the Spanish-speaking people. The population of the province includes 60,000 Indians and 50,000 Spanish. In the early days of the work the only means of travel to Quito was by horseback, now both auto road and railroad are available.

Classes are conducted by the missionaries to teach the Indians to read and write. The Seed has been sown faithfully and now the harvest is being gathered. Late in 1935 there came a marked increase in spiritual blessing in the work among the Indians and within five weeks eighty-four Indian inquirers were instructed in the Way and prayed. Some of these were truly saved. Now Indians are becoming so concerned about their soul's salvation that they are coming to the mission station asking how to be saved. Pray that the revival spirit may continue and increase.

Two centers for Spanish work are *Otavalo*, the post office for Agato, and *Ibarra*, the capital of the province.

Colta. Colta, where our second station is maintained, opened in 1934, is the most thickly populated Indian center in Ecuador, having an elevation of over 11,000 feet and situated by the beautiful lake that bears the same name. Personal and public evangelism as well as a great deal of visitation work is being carried on among these Indians in their own language. The Spanish town of *Cajabamba*, the railroad station for Colta, also receives the gospel witness from here.

There are also two centers of missionary endeavor among the forest or jungle Indians in eastern Ecuador:

Chupientsa. In the southern Oriente, the work among the Jivaros (headhunters) of the Morona and Santiago sections was opened in 1929 at Chupientsa. The Indians of this region were never conquered by the Incas of Peru, hence their language bears no relationship to the dialects of the Napo or highland Indians. The Red Men frequent this station and are also reached by itinerating done in the jungles. A small school is being carried on and Sunday services are held. As a result, several have definitely accepted Christ.

Tena. In the northern part of the Oriente, along the upper reaches of the Napo River, there is a considerable Indian population which is reached from the station at Dos Rios ("Two Rivers"), near the town of Tena entered by Alliance missionaries in 1926. Thousands of Indians have visited this station, sometimes coming a distance of from six to seven days' journey. In order that the Indians may have the opportunity of reading the Bible for themselves, a primary school is being conducted by the Mission and is financed largely by government appropriations. The Mission compound, composed of thatched roof bamboo houses for mis-

sionaries' dwellings, workshop and chapel, and especially the converts, though few in number, speak of the triumphs and encouraging progress of the gospel in that needy area.

Translation and Publication Work

Comparatively little translation work has been done on this field as Spanish is the language of the country. For many years the Spanish Bible has been in circulation all over the Republic. The great majority of the Indians, however, are illiterate and those who can read naturally understand their own language better. For this reason, some years ago the Gospel of Luke was translated into Quichua and at the present time a revision is being made jointly by missionaries of the Gospel Missionary Union and The Christian and Missionary Alliance. The former society is also beginning translation work on one of the Gospels into the Jivaro tongue.

Realidades, the field magazine in Spanish, was published for the first time in 1932. Its growth has been quite satisfactory, having already a circulation of almost 1,000 paid subscriptions. A great majority of the tracts that are distributed in the Republic are printed locally, a conservative estimate being about 200,000 annually. Recently tracts have been published in Quichua for the Indian population. Newspaper evangelism has also proved an effective and God-blessed ministry.

The Indigenous Church

Progress along this line in the Ecuador field has been somewhat slow, but God is blessing and leading forward in this most important work. While not many of the native brethren have been able to give themselves entirely to the ministering of the Word, it is refreshing to note that on the

whole the church on the field is realizing more and more the privileges and responsibilities of giving out the gospel to their fellow-countrymen. This is evidenced by the fact that there is a great readiness to help in Sunday School and Daily Vacation Bible School work, and also in the directing of gospel services and in preaching. Not only is there spiritual growth, but, as is always the case, this is accompanied by an increase in the free-will offerings.

For the past few years National Conventions have been held and these have been a source of much blessing in that they have created a spirit of unity among the different groups and churches as well as increased the spiritual vision of all, and especially the isolated believers in the country districts. It has been gratifying to see God's Spirit working in some of these gatherings in the conversion of sinners and the consecration of believers. Indeed these conferences bear the earmarks of a real Alliance Missionary Convention. The missionary spirit of seeking to evangelize the needy parts of the field is truly manifest and most encouraging. A national committee is endeavoring to stimulate prayer and interest through the publication of a bulletin, as well as printing tracts periodically. These activities are entirely indigenous as to personnel and financial support. Funds are also distributed through them for the native workers in the Bible Institute and out in the field. There are a few groups who are being ministered to by consecrated laymen, and native pastors are out in active service in pastoral work and extensive itinerating.

Thank God for the missionary vision that is slowly gripping the hearts of the nationals, thus enabling them to shoulder more faithfully their responsibilities in carrying the gospel to their own people and leading them on to the goal of the Indigenous Church.



CONFERENCE GROUP OF SOUTHERN COLOMBIA CHRISTIANS AT PACUAL

PERU

The name "Peru" (originally spelled "Piru") was given to the country by the Spaniards. The name is of uncertain origin; but to the conquistadores, the land of the Incas meant the fabled source of inexhaustible riches.

Peru lies on the west coast of South America facing the Pacific Ocean and is bounded on the north by Ecuador, and Colombia in the extreme eastern section, on the east by Brazil and Bolivia, and on the south by Chile.

Area and Population

Peru is the largest South American country on the Pacific coast, and has an area of 482,114 square miles. This was the estimate given by the League of Nations in 1934 but the official estimate usually given is 532,184 square miles. This area approximates that of Texas, Arizona, Nevada and Utah. The uncertainty in regard to the actual area is caused by the conflicting claims of Ecuador and Peru in the Amazon Basin, a century-old dispute that involves 100,000 square miles. The settlement of that boundary controversy was undertaken by President Roosevelt by an agreement of Feb. 6, 1934.

"West Coast Republics of South America" of the World Dominion Survey Series gives the following statement on population: "Reckoning the total population at 4,000,000, the several racial elements may be estimated approximately as:

Full-blooded Indians	2,000,000
Mixed races (Mestizos)	1,350,000
Whites (mainly pure Spanish)	600,000
Negroes and Asiatics	50,000

Concerning population figures the Survey says: "There are no adequate census returns by which to reckon the number of inhabitants in Peru. In the absence of any verified figures, the total population is estimated variously at from three million to six and a quarter million. The government statistics give 6,147,000. Many writers are content to take this population as the most authoritative, but some have taken steps to verify the figures and these invariably give a much lower estimate. Probably there are about four million."

Although the people of pure Spanish descent are only about 15 per cent of the total, yet these form the dominant portion of the population. The chief Indian peoples are the Quichua and the Aymara. The latter are copper colored or olive brown, of medium stature, have great strength and make fierce warriors. The former are lighter in color, equally strong, but of more docile character. The presence of several thousand people of Asiatic blood is explained by the importation of coolies during the middle of the nineteenth century to labor in the Guano deposits and by later immigration, which, however, has now been terminated by the Peruvian legislature.

Climate

There are three climatic zones, corresponding to the major physiographic regions. The narrow coastal belt, in the lee of the lofty Andes, is relatively arid, and high temperatures are moderated by the Humboldt current offshore. The high Sierras have lower temperatures varying with the altitude, and rainfall ranging from 10 to 50 inches per year, mostly between October and March. In the altitude above 15,000 to 16,000 feet there is perpetual snow. Temperatures and humidity are high the year round in the Montana, or tropical eastern lowlands lying in the Amazon Basin.

Government

By provision of the new Constitution promulgated April 9, 1933, the President of the Republic is elected for a five-year term, and is not eligible for reelection until one term has elapsed. Congress consists of the Senate, whose members serve for six-year terms, one-third of which are elected every two years; and the House of Deputies, elected for a five-year term. The Supreme Court sits at Lima, and there are 12 judicial districts with minor tribunals. There are 23 departments, divided into 114 provinces.

History

The ancient Incas, sedentary Indians of relatively high civilization, made their homes centuries ago in the well irrigated upland valleys of Peru. The Spaniards under Francisco Pizarro, Diego Almagro and others, were drawn to their land by the lure of gold; and quickly overran the country and replaced the native dynasty and organization. Peru became the seat of the Spanish colonial régime, and was therefore the last to throw off the yoke of Spain in the War of Independence. After the throes of the revolutionary period, Peru entered the "Guano Era," which lasted from 1846 to the middle 1880's. The guano for export was secured on the desert islands along the southern coast, and found a ready market in Europe and in the Southern States. During the boom years (1863-1873), the guano tax supplied three-fourths of the state revenues, and the trade furnished capital for irrigation, railroad and highway projects; with the result that Peru was 50 years ahead of the other South American lands.

Difficulties with Chile brought on the Nitrate War (1879-1884), with disastrous results for Peru. The nitrate regions were lost and the foreign debt greatly increased; and the guano trade virtually ceased to exist. Peru stood still until 1905; since which time much progress has been made. The thorny "Problem of the Pacific," as the Tacna-Arica boundary settlement has been called, was finally settled in 1929, with the former province going to Peru and the latter to Chile. The frontier with Colombia had been adjusted in 1924. In 1932 some Colombians seized the frontier post of Leticia on the Amazon River; and after a war scare, the region was returned to Peruvian sovereignty by the League of Nations.

Physical Features

Peru has three major physiographic regions. (1) The narrow littoral, arid, with short rivers and deep valleys, where cotton and sugar are raised under irrigation. Thirty per cent of the population is found on the coast. (2) The high sierras, with an elevation of 12,000 feet above sea level, form the backbone of the country. Two ranges enter Peru from Ecuador in the north, broaden into three ranges, the Western, Central and Eastern; and these join near Cerro de Pasco to form a "nudo" or knot. Thence the mountains divide into two cordilleras, Western and Eastern, in middle Peru, to reunite near Lake Titaca in the southeast to form the Nudo de Viclanota. From that point one range enters Chile, and another, Bolivia. The Western Cordillera of the Peruvian Andes is the highest, with no pass under 8,000 feet elevation. In the Sierra there are seven peaks towering above 19,000 feet; the highest being Huascaran (alt. 22,187), Coropuna (21,700), Huandoy (21,088), Misti (20,013), and Hualcan (19,945). (3) The Montana is the third region, and is the sparsely populated tropical rain forest toward the east of the Sierra.

The major rivers of Peru, the Marañon, Huallaga and tributaries of the Ucayali, rise in the Sierra, and break

through the mountains in magnificent gorges known as "pongos" to reach the Amazon system. There are 58 short rivers in the coastal region.

Resources

From the day the Spaniards in Panama heard of "Piru," the mineral wealth of the land has been its chief economic asset. Its principal products from the earth are copper, silver (fourth ranking world producer), gold (largely as by-product of copper), lead, zinc, and vanadium. Peru is the principal source of the last-named mineral, and supplies 80 per cent of the world demand. These minerals are now overshadowed in importance, however, by petroleum ("black gold") which is found in large quantities at sea level along the northern coast. There are prospects of additional oil fields in the Sierra and in the Montana.

Agricultural products for export include cotton, sugar, rice and coffee, produced in the irrigated valleys of the littoral. Grains, vegetables, fruits, etc., are likewise raised. There is considerable export of wool, especially that of Alpaca. Some forest products are exported from the Montana, as wild rubber, tagua, medicinal plants (quinine, copai-ba, quillaia, etc.), and balata.

Progress

The lofty Andes, with imposing cordilleras and nudos, create considerable isolation between the centers of population in Peru. There are 2,810 miles of railroads, built usually under staggering difficulties. The Central Railway of Peru is the highest standard gauge road in the world, reaching an altitude of 15,805 feet at La Cima, and requires the use of 65 tunnels and 67 bridges, with numerous switchbacks. The cities are connected by telegraphic communication, and there is wireless telephone service to the United States and Europe. Good air transportation is maintained north and south and to Iquitos and the Brazilian frontier on the Amazon River.

The law of February, 1921, made elementary education compulsory and free. In 1930 there were 3,562 public elementary schools with 317,000 pupils and 6,200 teachers; and 492 private schools with 28,402 pupils. In 1930 there were 1,531 students attending the University at Lima.

Currency

The basis of Peruvian currency is the sol, worth normally 28 cents in United States money. Nickel coins are the sol and the half sol, 20, 10 and 5 centavos. There are 100 centavos in a sol. The copper coins are the 2 centavo and 1 centavo pieces.

Languages

Spanish is the language of the country. The highland Indians speak Quichua or Aymara, and those of the Montana have their own tribal languages.

Religions

Roman Catholicism is the State religion, and churches and convents are under government protection. Lima is the seat of the archbishopric, and there are 13 bishoprics. Until 1915 no act of public worship other than Catholic was allowed by law. Religious liberty is guaranteed by the Constitution. The Romanist hierarchy has shown considerable intolerance toward any liberalization of the laws regarding religious worship, as is evidenced by the decree of 1929, which prohibited non-Catholic schools. Experienced observers predict that conditions between Church and State

will become like those in Mexico if this intransigence of the clergy is maintained.

In 1928 there were 525 separate religious orders, congregations and other corporations of the Roman Catholic church. These had 1,580 priests, 2,438 chapels, 52 convents and monasteries, and 60 other buildings used for religious purposes. Those ministering therein, besides the bishops, include 112 district vicars, 679 regular clergy, 600 secular clergy, 498 nuns and 692 others.

Missionary Occupation

The first known evangelical missionary to Peru was James Thomson, who arrived in that country in June 1822. He soon secured the coöperation of many priests in educational work and in the distribution of the Scriptures, and as a result of the eagerness with which the New Testaments were received in Peru and other South American republics, the British and Foreign Bible Society issued its first complete Spanish Bible. Mr. Thomson left Peru in September, 1824, intending to return but he never again reached that field. A great evangelical opportunity was allowed to pass away.

In 1825 a Presbyterian minister, sent to report on the missionary possibility of South America, reported that he found on the west coast "great ignorance, superstition and . . . iniquity." He believed that these lands did not provide a congenial soil in which to sow the Seed of God's Word.

In 1833 a representative of the American Bible Society spent two months in Lima and found some who desired to organize a Bible Society but he did not encourage them and finally decided it was not worth while to continue his service in the field.

In 1877 Bishop William Taylor of the Methodist Episcopal Church travelled down the west coast and founded the William Taylor self-supporting Missions, but the principal attention was given to school work and the missions were withdrawn a little later.

The real beginning of the evangelization of Peru was the ministry of Francisco G. Penzotti, agent of the American Bible Society, who arrived in Callao in 1888. He sold Scriptures extensively and built up a large congregation. In 1890 he was imprisoned in southern Peru but was set at liberty. Again in the same year he was imprisoned in Callao because of promoting the circulation of the Scriptures. At his trial the Roman Catholic priests took firm stand against him. The authorities attempted to induce him to escape from the country and save them from embarrassment of the trial, but he refused and the trial became a matter of interest throughout the civilized world. However, not until March, 1891, was this hero of the gospel set free and the first great battle of religious liberty in Peru won.

In 1891 the first resident missionary of the Methodist Episcopal Church began work in Callao. In 1893 a missionary of the English Brethren and two other English missionaries arrived. At first the progress was slow, but gradually both the interest of the people and the number of missionaries increased until now according to the 1933 edition of the Directory of Foreign Missions, four British Societies and nine United States Societies are doing missionary work in Peru. A South American Society, called the New Testament Missionary Union, is working in Peru and there are two groups of native churches—The Alianza Evangelica del Peru (Evangelical Alliance of Peru) and the Iglesia Evangelica Peruana (Peruvian Evangelical Church). The object of the first named is to "promote fraternal relations and coöperation between the various evangelical groups in Peru." Its activities have so far been related mainly to the region of Lima and Callao. The Iglesia Evangelica

Peruana has as its object "the evangelization of Peru." Concerning this work the Directory states: "The income is partly provided by subsidies from the Evangelical Union of South America; London, England; and by The Christian and Missionary Alliance, New York. The balance is subscribed by the members of the churches." This further word is also given: "To date the Iglesia Evangelica Peruana is organized only in Central Peru. There are over 80 organized congregations and groups in fellowship with the Iglesia Evangelica Peruana. These hold church services regularly, mostly in private houses and they ordain the paid ministers."

The Christian and Missionary Alliance

The Christian and Missionary Alliance entered Peru in the year 1925 when a party of three was sent out with a view of opening a station among the Campa Indians of Eastern Peru. Besides language study, much hazardous exploration was necessary before deciding on the best point for the establishment of a base station, and it was not until August, 1926, that the party actually started work among these uncivilized sun worshippers of the jungles.

During the year of preliminary exploration it became obvious that there were wide areas in the mountains untouched by any missionary society. The Inca Indians inhabiting the Andes in Bolivia, Peru, and Ecuador are a people who are still largely unevangelized and a challenge to the Church of God; and our Board of Managers quickly realized that this field also was one of opportunity and promise.

Further exploration resulted in work being opened in March, 1926, in Huanuco, a town of some eight thousand inhabitants and of strategic importance as a base for work in the whole region among the Quichua-speaking Indians of the northern section of Central Peru.

A missionary of an English Society for many years had carried on a very fruitful ministry among some of the Indians in the central mountain region and a very promising indigenous work was begun. Later this missionary arranged that a considerable portion of the field, where this excellent work was beginning should be turned over to The Christian and Missionary Alliance to be a part of the Alliance field in the Sierra. The spirit of loyalty to Christ and to the gospel is strong among these native Indian Christians and the work is growing both in spiritual power and in numbers.

It was not until January, 1930, that The Christian and Missionary Alliance opened work on the coast in the capital of the Republic. Not only does Lima and the surrounding area, including a population of some three hundred and fifty thousand souls, offer a most fruitful field of evangelization; but it had become increasingly necessary, as the work grew in the jungle and in the mountains, to have representation in the capital. All roads in Central Peru lead to Lima, and that city must be the base for any society carrying on extensive work in the interior.

Thus the Alliance was working in all three sections of the country, namely, the Coast, the Sierra, and the Jungle. The plan of the Society in undertaking work in Cahuapanas had been to establish a base in the river town of Iquitos, from which strategic point the work among various tribes of Indians in the jungles could be directed and pushed forward. However, through an arrangement of mission comity the Inland South America Missionary Union entered Iquitos and within a few years it seemed to the two Missions that it was advisable for the station at Cahuapanas and the work among the Campa Indians to be transferred to the Inland South America Missionary Union. This was done in 1934. One of the missionary couples formerly working among the

Campas was then on furlough and, with the approval of the Christian and Missionary Alliance Board, they became missionaries of the other Society and returned to their field of labor in the jungle.

Huanuco. Huanuco, a town of about eight thousand souls and situated at six thousand feet elevation, is a strong Catholic center. It is the See of a bishop, with a Franciscan monastery, a convent, a seminary, and a very large number of priests. The town is not essentially an Indian center, but it is the capital of the Department and a strategic center whose occupation is necessary for the successful evangelization of the Indian territory around it and beyond. Huanuco was opened in 1926 but the work did not extend into the provinces until 1929. The church at this place is entirely self-supporting, and what is still more encouraging, self-propagating. The members not only hold evangelistic meetings in other sections of the town, but young men of the congregation make long trips from time to time into the Indian territory beyond, carrying the message of salvation.

There is a day school at Huanuco with a large enrollment which is largely self-supporting. This not only gives opportunities for work among the children but has been the means of entrance into many of the best homes and enlisted the sympathy of the town.

The results in Huanuco were not obtained without much uphill work and sacrificial service. Opposition from all quarters had to be met and overcome, and the fanaticism of the town faced and vanquished, but today it is a most fruitful field and a worthy example of spontaneous expansion under divine leadership.

The work among the Indian population of the mountains is most encouraging. Though scattered over the mountains at altitudes varying from six to fifteen thousand feet, living under the most primitive conditions, and in the gross darkness of ignorance, vice, superstition, and fanaticism, these Indians are responding in a most remarkable way to the Gospel of grace and liberty. A movement of the Spirit is taking place among this long-neglected people, and doors of opportunity are opening faster than the mission can enter.

Fanaticism is widespread in Peru and persecution is almost invariably the lot of the converts. On one occasion the fanatics persuaded the local authorities to visit with them a certain small community of Christians. As a result, their humble homes were burned, likewise the Gospel literature found in their possession, and they themselves beaten mercilessly. One young Indian with his back bleeding asked why he had been so treated and being informed that it was because he had deserted the religion of his father, replied, "You may beat me to death, but I will not deny the Lord Jesus Christ."

Due to the rugged nature of the region, the lack of traveling facilities, and the limited number of workers, it is difficult to effectually follow up the results obtained among the Indians. Each group of converts receives a visit from a native evangelist only at long intervals, and it is not more than once, or possibly twice a year that a missionary is able to visit these outposts of the Gospel. Though lacking a sufficient number of trained native workers to satisfactorily care for the large partially evangelized areas, some degree of success by way of consolidation is being realized through the holding of Bible Conventions. These conventions are held in different centers every few months, the believers coming long distances—sometimes three or four days' journey—to attend. In connection with these gatherings no expenses whatever are incurred by the mission beyond the

actual travelling expenses of the missionaries and native workers who may attend.

Still another interesting feature of the work is the system that is developing for the training of native workers. At the close of each Bible convention a missionary and native worker give instruction to converts who are able to remain for one, two or three weeks as occasion offers. Classes are held in the homes of some local convert while the students find hospitality in other Christian homes in the community. These courses are made suitable to the needs of the humble brethren who are, without remuneration, giving their time to widespread evangelism, and it is encouraging to see the numbers of young Indians who take advantage of such opportunities.

For the training of young men of some educational advantages, but who are unable to attend a regular Bible School, a two-months' course of study is offered every year at some suitable center. The courses are carefully planned and prepared by the missionaries who conduct the classes; and special effort is made to develop the spirituality of the student, not only giving him a greater knowledge of the Word but leading him into deeper spiritual experiences with his Lord. Results have been most encouraging, this type of training having become an important factor in the evangelization of the country.

Lima. Lima, the capital of Peru, is probably the most fanatically Catholic city on the west coast of South America. It has a population of nearly three hundred thousand, and in the immediate vicinity there are several smaller towns of importance. Callao, whose harbor is one of the finest on the Pacific coast, is the chief ocean port of Peru and the principal way of approach to Lima, eight miles inland. The Alliance Mission has a hall at Lima, seating about one hundred persons. It is simple but attractive and very strategically located. It is situated on a main thoroughfare of heavy traffic only five blocks away from the famous Plaza de Armas, the heart of the city, where are found the Presidential Palace, the palace of the Archbishop, and the historical cathedral of Pizarro where lie the bones of this cruel conqueror.

At every service there are some who hear the Gospel for the first time, and many among the stream of pedestrians who continually pass the door receive tracts. The nucleus of believers pays its miscellaneous expenses and a small percentage of the rent which, because of the central location of the hall, is rather high. It is hoped, however, that they

will gradually become able to assume the responsibility of their entire expenses.

The Bible School is located at Lima and the enrollment of students includes some from other evangelical Missions in Peru.

The *province of Canta* lies directly north of and adjacent to Lima. One of the native workers, a graduate from the Lima Bible School has proved himself an indefatigable and spiritual worker. He visited over fifty towns and villages and the seed was sown faithfully throughout the province. The work is new and thus far has had very little attention from the missionaries, nevertheless a number of converts have been baptized. The population of this province is about 30,000.

The Lima-Ica area can be worked, together with Canta, from Lima itself and consists of the coastal area of the southern half of the Department of Lima and the whole Department of Ica. There are several flourishing towns on or near the coast and it should be a fruitful field.

Huacho. The Huacho area lies north of Lima and extends from the western base of the Andes to the Pacific Coast. Huacho, a minor port 70 miles north of Callao, is the natural outlet for the cotton and sugar grown in the fertile Huaura Valley. A missionary couple is stationed in the town of Huacho where there is a small group of believers. There are several other groups in this area, which, though new, are becoming centers of propaganda from which we hope the Gospel will radiate into the whole region. A native worker is also stationed in this area, which has a population of about 120,000.

The Growing Church

Few mission fields have a more hopeful outlook for the development of truly indigenous and spiritual churches than the Alliance field in Peru, but with the small force of missionaries a larger number of native workers was needed capable of holding Bible Conferences and Short Term Bible Schools among the groups of believers in the various sections of the field. To this end the work of the Bible School is proving both necessary and productive, but much remains to be accomplished and we commend the effective ministries of the missionaries and the native church in Peru to the prayer fellowship of God's people that the ministry of evangelism, pastoral work, Bible teaching and the printed page may be continually and increasingly blessed of God.



CHILE

The Republic of Chile lies on the west coast of South America, occupying the narrow strip of land from the crest of the Andes to the South Pacific. It extends from about 20° to 55° below the equator. Chile is bounded on the north by Peru and Bolivia; on the east by Argentine, from which it is separated by the massive Andes. The Pacific Ocean lies to the west and in the south it stretches to the Antarctic Ocean.

Area and Population

Seventh in size among the republics of South America, Chile ranks fifth in population and third in per capita wealth, and is, therefore, one of the most energetic and prosperous nations in Latin America. It extends for an extreme length of 2,620 miles from north to south with a coast line of 2,900 miles, and has an average width of 100 miles north of the 40th parallel, and even narrower toward the south. At no point is the eastern boundary along the crest of the Andes, and bordering on Bolivia and Argentina, more than 250 miles from tidewater. Its area of 286,322 square miles is slightly greater than that of the eight south Atlantic states of the United States of America.

The census of November 27, 1930, showed a population of 4,287,445, an increase of 555,872 in ten years. The majority are mestizos (mixed) of superior stock. The Spaniards who effected the conquest and settlement of Chile came largely from the more vigorous and energetic elements of northern Spain, and the Araucanian Indians with whom they mingled were inferior to none on the South American continent. The upper class of Chile is of Spanish descent, with intrusions of British, Irish, German and other bloods. The middle class is likewise largely European in origin. Estimates of full-blooded Indians vary from 30,000 to 100,000 for the Araucanians, and an indeterminate number (not large) of nomadic Fuegians in the far south.

Climate

Upper Chile is a desert, and more arid than the coast of Peru. In some regions there is no record of rainfall for more than 200 years. Middle Chile enjoys a "Mediterranean" climate—cool, short winters with frequent rains, and long, hot, sunny summers. Lower Chile has abundant rainfall, is cloudy, cold and stormy, and is known to sailors as the "Roaring Forties." The summer temperature there averages 51° F. and winter, 35°.

Government

Due to the traditions of creole aristocracy the Chilean Constitution of 1833 provided for a highly centralized form of republican government; but through the years this Constitution has been gradually liberalized. It was not replaced, however, until 1925, when the new Constitution, drafted by President Arturo Alessandri, was adopted by popular referendum on August 30th of that year. The president is elected for a six-year term by direct vote of the electorate, and appoints the nine Cabinet members. All legislation is initiated by the Chamber of Deputies (143 in number); and the function of the Senate (45 members) is revisionary. The Deputies are elected for a term of four years, the Senators for one of eight years.

History

After the initial exploration of Chile by Diego Almagro in 1535, colonization was undertaken the next year by Pedro

de Valdivia. The Spaniards found the Araucanian Indians of middle Chile to be a highly developed, homogenous people that offered fierce resistance to the advance of the white men. Spanish aggression was bitterly opposed, and Spain spent more men and money in the conquest of Chile than in any other part of the New World. After the middle of the 19th century the Indians were subjugated by Chilean arms and driven beyond the Bio-Bio River. As has been noted, the mixed element of Chilean population is formed of vigorous stocks.

Independence was secured through efforts of leaders like Bernardo O'Higgins, Admiral Cochrane and others. After the Indian Wars, the attention of the Chileans was turned to agricultural development and the nitrate trade. There was a considerable immigration of Europeans, especially British and German.

After her victory over Peru and Bolivia in the Nitrate War (1879-1883), Chile prospered through her greatly expanded mineral production. In the latter half of the last century there prevailed a period of strained relations with the United States on account of the "Baltimore Incident," the conduct of Minister Egan, the seizure of the contraband vessel "Itata" in Chilean waters, and the like; but fortunately relations improved after the turn of the century. By arbitration of King Edward VII, based on the Holdich Report, the boundary with Argentina was settled in 1902. The boundary with Peru was adjusted in 1929.

Physical Features

Chile is a prosperous and progressive country despite many handicaps, as (1) 70 per cent of its terrain is mountainous, (2) 40 per cent is parched desert, (3) 30 per cent is too cloudy and cold for agriculture and human comfort, and (4) only 10 per cent, largely in middle Chile, fosters a marked agricultural development. There are three physiographic regions.

(1) The arid north, or upper Chile, north of the 30th parallel. The coastal escarpment rises abruptly out of the sea, to a height of 3,000 feet in some places, and as a result there are no good harbors. Fifty to seventy miles inland lie the broad nitrate pampas, desolate except where human industry extracts wealth from the desert. To the east rise the lofty Andes. Only one river reaches the ocean, in contrast to the 52 of the Peruvian littoral. Until it became commercially profitable to extract nitrate from the atmosphere, two provinces of upper Chile, Tarapaca and Antofagasta, furnished 95 per cent of the world's supply of sodium nitrate.

(2) Middle Chile, from 30 to 42 degrees, south latitude. Here again the mountains come down to the sea, but there are several good harbors, as at Valparaiso and Puerto Montt. Inland lies the Central Valley, where rainfall is augmented by irrigation, the arable land is abundant and very productive. Four-fifths of Chile's inhabitants live in Middle Chile. Eastward rise the towering Andes, with majestic peaks like Aconcagua (23,080 feet the highest in the Americas) on the border of Argentina, Corcoputi (22,162 feet) and El Muerto (21,227 feet). The Uspallata Pass, utilized by the Transandean Railway to Buenos Aires, lies at an altitude of 12,780 feet above sea level. Near the railroad and on the frontier stands the "Christ of the Andes," to commemorate the settlement of boundary with Argentina. The statue is made of Chilean and Argentine cannon, molten together, and faces northward.

(3) Lower or South Chile, from 42° to bleak Tierra del Fuego. The region is rugged, heavily wooded, with many rapid rivers and some lakes, and numerous islands offshore.

Population decreases toward the south, and sheep raising is the principal industry.

Resources

The principal wealth of Chile lies in its minerals. Of these, nitrates from upper Chile have predominated until recently. Chile had a practical monopoly on the industry until after the World War. More than 100 million tons were exported in the century 1830-1930. The industry has been demoralized by competition of synthetic nitrogen fertilizers developed largely in the United States and Germany. Iodine is produced as a by-product of the nitrate industry, and Chile furnishes 90 per cent of the world's supply.

Chile ranks second in world production of copper, and is a large exporter of iron from the provinces of Aracama and Coquimbo. The coal reserves (mostly inferior grades) are estimated at 2 billion tons.

Agricultural exports include fruits (fresh, dried and canned), wine and raisins. Chile is quite self-sufficient with grains and vegetables, and has large quantities of live stock (cattle, horses, hogs and sheep). There is considerable export of wool.

Progress

All Chile faces the sea, and Chilenos are world-famous sailors. Most of its transportation is sea-borne. There are, however, 6,752 miles of railroads, the longest line being the Longitudinal (2,862 miles, with spurs, 3,133 miles). There are 24,400 miles of motor roads, of which 5,000 are improved. Modern airports serve the airways. Santiago and Valparaiso are linked by wireless telephone with the larger cities of the United States and Europe; and there is cable, telegraph and telephone service. There are three commercial radio stations.

Education is free and supported by the state, and since 1920 has been compulsory. A fundamental reform of the educational system is in progress and plans for several hundred new, modern schools have been made at a cost of more than \$7,000,000. A State University at Santiago has an enrollment of about 4,000 students. The Roman Catholics also have a University in the same city with an enrollment of about one-fourth as many. There is a University at Concepcion and one being established at Valparaiso.

Currency

The unit of Chilean currency is the peso, which for many years was worth about twelve cents in United States money. In 1935 the gold peso was stabilized at a par value of 5.19 cents United States. However, pesos can often be bought in commercial transactions for a little over four cents.

Languages and Tribes

The official language of Chile is Spanish. This is spoken by practically all the inhabitants except the aborigines of the south. The Indians are principally Araucanian. Many of these live on reservations established by the government. German is spoken by a considerable number of people of German descent.

Religion

Until the new Constitution of 1925, Roman Catholicism was the state religion and it is still the dominant one, but there is now complete freedom of worship. The Mapuche Indian lives in dread of the invisible powers though his ideas of religion are few and vague. The Mapuche has some idea of a supreme being, who created man and animals, earth and water, but is inaccessible to the ordinary mortal.

The spirit of evil and misfortune is considered responsible for physical calamity and personal disasters. The Mapuches have no place of worship and no idols, and their religious rites are mainly connected with witchcraft. The Mapuche "medicine woman," called "machi," is a power among her people since she fills the various offices of prophet, priest and physician.

Missionary Occupation

Three British Societies and seven U. S. A. Societies are working in Chile, the former being the British and Foreign Bible Society, the Salvation Army, and the South America Missionary Society. The oldest missions are the Methodist and the Presbyterian, who until quite recently had limited their activities to the north and central portions of the country. Their work extends from the nitrate fields in the north to Santiago, the capital city, and as far south as Concepcion. The Methodists have some churches established in the section where the Alliance is working. The Southern Baptist Mission, in addition to their work along evangelistic lines, have a splendid school in Temuco. Other American Societies, besides those named above and the Christian and Missionary Alliance, are the Y. M. C. A., the Y. W. C. A. and the Seventh-Day Adventists. Some years ago a Pentecostal church was established under the name of the Methodist Pentecostal church. In Santiago they have the largest of any evangelical church in the country. Their churches are completely self-supporting.

The Christian and Missionary Alliance

The eighth annual report of the Christian and Missionary Alliance work, presented in April, 1897, records the name of one missionary couple in Chile. A year later another man had entered the field and as the work grew, stations were established and churches planted.

Victoria. In this first station of the Alliance in Chile, opened in 1897, one of the missionaries, having the German language, was able to win many of his own people to the Lord and to strengthen the faith of some believers whom he met in his travels. After some time he secured materials and began printing, on a small scale, his first work being to publish regularly a periodical called *The Alliance*.

In 1899, after sufficiently mastering the Spanish language, two evangelistic groups were formed, one of which had as its objective the opening of gospel work in Valdivia and surrounding country; the other in the large island of Chiloe. There is today in Victoria an organized church under native church government having a membership of 50.

Valdivia. With the work well established in Victoria, it was considered opportune to open work definitely in Valdivia and the three missionaries transferred their activities to that city. Many months passed before anyone dared to embrace the gospel, but finally there was a break and souls were won to the Lord and the work definitely opened in Valdivia. It was here that the first national pastor was accepted and began his activities as assistant to the missionary. At the end of the year 1900 the first Alliance chapel in Chile was dedicated to the service of the Lord, which caused a fresh outbreak of opposition. Every window in the building was broken and a wire screen had to be placed at the windows to keep the stones from entering the building. However, the continued faithful ministries of missionaries and Chilean workers in Valdivia bore fruit. A church was established and now the work is entirely under

native church government. The local church has a membership of 108.

Temuco. Work has begun in the city of Temuco in 1898 by a German missionary who sowed the seed faithfully and God gave the increase. In 1907 a chapel was erected which, though burned in 1908, was speedily rebuilt. The work in this city has continued to grow steadily and there is today a strong self-supporting church which stands as a lighthouse in the darkness. In 1933 it was necessary to enlarge the chapel to accommodate the many hungry souls who came to hear the gospel message. The membership of the church is 130. Temuco is the headquarters of the mission.

In Temuco is located the *Bible Institute*, which was begun in 1923, and which has already prepared a number of the present national workers and still continues in this important branch of the work. A chapel has been opened in connection with the Bible Institute and the Lord has blessed in the salvation of a number of souls and the organization of a second church, which has fifty members, thus making two Alliance churches in Temuco.

Ancud. This is the center of the work on the Island of Chiloe, which is an exceptionally hard field. For many years faithful work has been carried on but with few permanent results. The Roman Church resists bitterly every attempt to reach the people with the gospel, this being, as someone has called it, their last citadel in Chile. The people are sunk in sin and superstition. A missionary couple and a Bible Institute graduate have been stationed at Ancud and the work there has been blessed so that the chapel was enlarged. The activities of the missionaries extend to many sections of this large island and with their motor launch they are able to reach many points which before were inaccessible. Evangelistic and colportage trips have been made into a large unevangelized region south of Chiloe and hundreds of Bibles and Testaments have been distributed.

Traiguén-Lefueluan. As a result of a deputation trip made by a delegate from the Board in 1925, work was opened toward the end of the year among the Mapuche Indians, the first station being at Pua, south of Victoria. This work has flourished and today there is an active church in that place with one of their own Mapuche boys, trained in the Bible Institute, in charge of it. In 1929 the missionary felt led to open up a new center and after considerable surveying of the district a station was opened about seven kilometers from the city of Traiguén. There are now a number of outstations from Traiguén. During 1934 it was deemed advisable for the missionary to reside in Traiguén rather than to live among the Indians, which was dangerous and unsatisfactory. From this center the missionary is able to reach out to many points and also enter new places.

Publication Work

From the beginning of the work in Chile the printing press has played an important part in the evangelization of the people. The plant is not modern, all type being set up by hand. A new press has been purchased recently to replace the old foot-pedal press. However, as many as 1,500,000 pages of gospel literature have been printed in a year.

This includes two monthly papers, one in German and one in Spanish. The latter, a sixteen-page paper called *Salud y Vida* (Health and Life) has had a blessed ministry throughout Chile and in other Spanish-speaking countries. The monthly circulation is about 2,000 copies. Gospel tracts and Spanish hymnals are also printed.

The Indigenous Church

Following the visit of the Board's deputation to Chile in 1925 the cause of self-support took a decided step forward, and since then the churches have taken notable strides in this direction. Since January, 1928, much of the work in Chile has been under the direction of the National Church. Three national pastors and two laymen from the Administrative Committee, which is in charge of all the Chilean work. Two missionaries also are on the Committee in an advisory capacity. Gradually the subsidy from the Alliance treasury in New York has been reduced and in the same proportion the financial responsibility has been assumed by the native church. The church has responded nobly and before the financial crisis there was every prospect that the goal of complete self-support would be reached speedily. The economic pressure of recent years has somewhat retarded the progress but the work goes forward under the blessing of the Lord.

There are over twenty organized churches in the Alliance in Chile and more than seventy preaching points, all of which are manned by Chilean pastors. The principal organized churches are located in the following places:

Contulmo	Aromo
Puren	Loncoche
Traiguén	Valdivia
Victoria	Rio Bueno
Pua	Osorno
Lautaro	Fruíllar
Temuco	Puerto Montt
Freire	Pitrufquén
Villarrica	Purranque

In addition to the above churches and groups, there are four organized churches under mission government as follows: At Ancud in the Island work is a church having 67 members; the German work has a membership of 137; the Indian work, 26; and the church in connection with the Bible Institute has a membership of 54. Pray that as these are transferred to the Chilean church government, there may be an increase of blessing and of membership through a definite soul-winning ministry carried on by the present believers.

In the carrying out of the Board policy for the reduction of the subsidy and the transfer of the work to the native church, the subsidy to the church will soon cease and the missionaries will be transferred to other spheres of ministry. Thus, there will be placed upon our brethren in the Chilean churches of the Alliance a heavy responsibility, in which we should continue to share through prayer fellowship. It is planned to have an experienced missionary from a near-by field visit the churches annually during the next few years in order to aid and encourage them in their full gospel ministries through the holding of special services and Bible conferences as may be arranged by the churches. Only through a Spirit-filled ministry and membership can the work go forward to the fulfillment of God's purpose. Let us pray for a heaven-sent revival to be manifest throughout the churches in Chile.



SOUTH PACIFIC OCEAN

CHILE

ARGENTINA

BRAZIL

URUGUAY

Valparaiso
Santiago

Buenos Aires
Montevideo

Ri de Janeiro
Santiago
Montevideo

Lebu
Puren
Temuco
Fretre
Loncoche
Valdivia
La Union
Osorno
Ancud
ISLA DE CHILOE

Villegas
General Pico
Carhué
Guamini
Puan
Laprida

Lobos
Neuva de Julio
Saladillo
Alvear
Azul
Olavarria

Bahia Blanca

SOUTH ATLANTIC OCEAN

CHILE & ARGENTINA

showing stations of the

CHRISTIAN & MISSIONARY ALLIANCE

Stations... Ancud :::: Boundaries

Stations manned by native pastors... Lebu

(Shaded portion of inset shows area of large map.)

Drawn by Paul H. Smead - 1934 - iv -

ARGENTINA

Almost 7,000 miles southward from New York lies the Argentine, considered by many the most progressive of the eighteen Latin American republics. Argentina is bounded on the north by Bolivia and Paraguay; on the east by Paraguay, Brazil, Uruguay and the Atlantic Ocean; to the south Tierra del Fuego touches the Antarctic Ocean; and on the west lies Chile. By regular steamers it is reached in sixteen to eighteen days, but airplane service carries mail and passengers in six days from New York. Argentina lies almost wholly in the Temperate Zone, a significant factor in the development of an aggressive people. On the banks of the Rio de la Plata has arisen one of the most beautiful and enterprising cities of the world, Buenos Aires, the New York of the Southern Hemisphere. Events of recent years reaffirm the importance of this country in the future of South America and all Pan American affairs.

Area and Population

Argentina is the largest of the Spanish-speaking countries of South America, the language of the largest republic, Brazil, being Portuguese. Its area of 1,153,418 square miles is approximately the size of the United States east of the Mississippi and Texas, or more than five times the size of France. It extends for a distance of 2,300 miles from Bolivia to Cape Horn.

The Argentinians believe their land to be capable of supporting one hundred million people, though the present population according to the official estimate of December 31, 1933, is only 12,028,646. The Indian population is estimated to be between 20,000 and 30,000, most of these living on reservations or in the far south. Statisticians believe that the population of Argentina will double in twenty-five years because of its low death rate and high birth rate. Argentina is more a land of immigrants than is the United States, one-fourth of her people being of foreign birth. The largest number come from Italy. The enormous influx from European lands is one of the major factors in Argentine history. It helps to account for the fact that the nation is so nearly white. The older Indian and Negro elements have been entirely submerged. It has made for political steadiness, since the new settler comes out primarily to acquire property and improve his material situation, and therefore throws his influence on the side of public order. It has contributed to the rapid economic success of the republic, by increasing the man power of the nation and by introducing habits of thrift and industry.

Climate

The position and climate of the Argentine in the Southern Hemisphere are similar to those of the United States in the Northern. It extends over 2,000 miles from north to south, from the semi-tropical area of the north, whose products are similar to those of our own Gulf States, to the bleak semi-arid sheep lands of Patagonia, which may be compared to our Montana. One has said, "It is bounded on the north by groves of palms and on the south by eternal snows." Between these extremes lie the vast, open grassy pampas, without trees except those planted by man, the heart of the Argentine, reaching nearly 1,000 miles from the Atlantic to the foothills of the Andes. It corresponds to our western prairies, with a climate healthful for man and beast. Because of the reversed position on the map the seasons are found opposite from ours on the calendar. Although snow rarely falls except in the south, the rainy winters in houses with no heating plants are trying to North Americans.

Government

The Constitution of the Argentine is closely modeled on that of the United States. It vests the executive power in a president, elected for a term of six years, and not eligible for two successive terms. The national congress is composed of a Senate, whose members are elected for nine years; and a Chamber of Deputies, elected for four years by universal male suffrage. The fourteen provinces enjoy a large measure of self-government.

History

From the beginning, the story of the Argentine has been unusually dramatic. In colonization, republican government, and Protestant missions the drama proceeds in the same manner: superb effort, tragedy, delay, renewed efforts, growth, success.

In 1516, one hundred and four years before the Pilgrims arrived in Massachusetts, the first party of Europeans landed on the shores of the Rio de la Plata, seeking a passage to the Indies. Fierce Indians attacked the party killing many, including Diaz de Solis, the leader. The rest were so discouraged that they returned to Spain. A later attempt to settle also met dire results. The third, in 1580, became a permanent colony. Colonization continued until Buenos Aires was a well-established port with a number of trading posts in the interior. The cattle ranches flourished prodigiously attracting more immigrants. From 1810 to 1816 that George Washington of the South, Jose San Martin, led the growing colonies through their war of independence. Years of turmoil and chaos followed until 1853 when the present Constitution was framed. The development since that time has been one of the marvels of Western history. Far-seeing statesmen have so planned the various departments that today they make for the high civilization of the country.

The events of the past few years, like those of other nations, show currents of unusual unrest. As 1934 opened the Government was engaged in crushing a formidable revolt of Radicals. One hundred thousand alleged Communists were arrested in 1933. At least eight Fascist organizations are reported active.

A moderate improvement in economic conditions during 1934 offered some hope of relaxation of political tension. Exports increased in volume and value. Legislation has been enacted to help unemployment relief through public works and land colonization; farm relief measures guarantee minimum prices to grain and dairy products producers.

Physical Features

There is but one river of great importance, the Parana, which with its tributaries drains a larger area than the Mississippi. Extending north from Buenos Aires through Paraguay it forms the highway for transportation of products for all that section. It is so large that ocean-going vessels can ascend it 400 miles to Rosario, the second city in importance. The Rio de la Plata, not a river as the early explorers believed, is simply the estuary of the Parana, but Buenos Aires situated on it is 120 miles from the Atlantic.

On the boundary between Argentina and Brazil are the Iguazu Falls, which are higher, and in the rainy season carry a greater volume of water, than any other falls in the world.

The Gran Chaco is the section near the boundary of Paraguay, a rolling country of forests interspersed with grass lands. From here come the pine and quebracho logs and mate.

Forming the boundary between Chile and Argentina are the snow-capped Andes, rising here to their greatest heights. High on the ridge stands the famous statue of "The Christ

of the Andes," as a symbol of lasting peace between the two nations. As neither would concede the honor of having the statue face the other's country, the face and raised hand of the Saviour are turned to the north, perhaps a symbol that He is expecting His blessing to reach these lands from His people of North America.

Resources

The wealth of the Argentine is chiefly agricultural: cattle, wheat, corn, linseed, sugar, wine, cotton, quebracho wool. Meat packing is the principal industry. Corn is raised in greater quantities than in our own land, and only one nation competes with the Argentine in the raising of flax. Sheep are raised in the south; in other parts swine and goats are taking their place. There has been little exploitation of the mineral wealth except in petroleum fields.

Progress

In 1933 there were 25,000 miles of railroads, the best network in South America. A new branch was completed in 1934 to the scenic lake region of the south. In thirty-six hours modern trains make the trip of 900 miles from Buenos Aires to Valparaiso, Chile, over the lofty Andes and through its two-mile tunnel. Airplanes are in regular service. One of the great newspapers, *La Nacion*, receives more words daily by cable than any other newspaper in the world. By law free secular education is compulsory between the ages of 6 and 14. Schools patterned after those of the United States have been established for half a century in the larger cities, yet illiteracy is still high in outlying sections. There are five national universities: the two largest being the University of Cordoba, founded in 1613, numbering 3,000 students; and that of Buenos Aires with 11,000. In 1932 the automobile registration was 331,000 and the total highway mileage, 131,000. In 1934 the government approved of the expenditure of 229,000,000 pesos for new roads and 15,000,000 for repairs.

Currency

The money current in Argentina is the paper peso, with coins for small change. The gold peso is worth a little less than the American dollar, while the paper peso at its best is worth less than fifty cents. In July, 1934, it was down to thirty-one cents.

Languages

The generally spoken language is Spanish. Here it is beginning to show slight changes due to the influence of the large Italian population. Colonies of considerable size exist which still speak the language of their European parentage. Many English-speaking people live in Argentina.

Religion

Although there is no State religion it is required that the President be a Roman Catholic. This church is in part supported by the government and to it the vast majority nominally adhere. All creeds are tolerated and freedom of worship is guaranteed. Actually there are many atheists. The Thirty-Second Eucharistic Congress held in Buenos Aires in 1934 brought thousands of visitors from all over the world and the bonds of the church were strengthened, making the work of evangelical missions more difficult. Numerous anti-clerical demonstrations occurred during the celebrations.

Missionary Occupation

The forerunner of evangelical missions was James Thomson, a Scotchman. Arriving in 1818, he founded hundreds

of schools in which the Bible was the book used to learn to read. Many Bibles were distributed and occasional sermons preached. The authorities gave hearty support. After three years he felt he should answer the demands of Chile. He left behind well-organized schools which should have become ever-widening circles of blessing, but the Church did not see its opportunity and workers were not sent out. "Had prepared, consecrated men and women been sent out in sufficient numbers to carry on the work begun by Thomson, the religious history of the region, and all of South America, during the past century would have been a very different one."

The Methodists, now the largest in numbers, started in 1836. As early as 1877 the Stundists of Russia organized meetings in their farming communities, later to become part of the vigorous work of the Southern Baptists. The Seventh Day Adventists have thrown a strong force into the field—76 in 1924—and stand next to the Baptists in results.

In 1928	Principal mission stations	75
	Missions and societies	42
	Foreign workers (not including wives) ..	454
	National workers (not including wives) ..	326

The Protestant community of probably 100,000 includes all Protestant foreigners.

The work of most of these societies is still confined largely to Buenos Aires and the other four large cities. The Christian and Missionary Alliance is not working in the four largest cities. No other Society is working in the places where The Christian and Missionary Alliance has churches. There still remain sections where no Protestant missionary has yet entered and where very little is known even of the Roman Catholic religion.

The Christian and Missionary Alliance

In 1897 the Alliance began work in Argentina in a section entirely unoccupied by any other Society. Some missionaries were transferred from Brazil, and in 1903 the first Christian and Missionary Alliance church was erected in La Plata. This station was later transferred to the Baptist Society.

In the fall of 1922 an aggressive evangelistic campaign was begun. Tent meetings, open air services and theater meetings were held by one of the missionaries who was set apart as mission evangelist. Through the efforts of these engaged in this work many new centers were entered, first in the holding of tent meetings and then as converts were won churches were established. The Alliance is responsible to give the gospel to more than 500,000 people in the Argentine.

Azul. This modern and beautiful city of about 58,000 inhabitants was opened by an Alliance pioneer in 1897. In spite of many difficulties the work has gone forward steadily. The church of sixty-six members is fully self-governing and self-supporting. There is a fine group of young people who take part zealously and ably in the Sunday-school and church services and in their own work. The women are very consecrated and do much visiting and personal work for the Lord. The church in *Azul* has opened up a preaching place in one of the suburbs. There is keen interest and good attendance. The pastor of the *Azul* church visits in *Hinojo* whenever possible to minister to the believers there who are unable to have a pastor for full-time ministry.

In 1922 a Bible School was established at *Azul* with fourteen students. During the following years the Bible School grew and flourished and its ministry and influence spread far and wide. In later years of the school another evangelical mission took part in teaching ministries and sent their young men for training. A few years ago the Bible School work

was discontinued inasmuch as the churches in the Alliance field in the Argentine were unable to support any additional pastors and evangelists and the mission subsidy was being annually reduced in accord with the policy of the Board of Managers to gradually transfer the responsibilities for the field to the Argentinian churches. For many years the Headquarters of the Alliance mission was at Azul and later the pastor of this church became the Superintendent of the Argentinian Conference.

With the return of the missionary couple to Argentina about two years ago, it was decided that the residence of the missionary had best be established in some town where there was no local church of the Alliance work, in order that the pastors and churches would feel more responsibility and more freedom to go forward with their work, hence the mission residence was established at *Moron*, a city well located for the ministry of travel throughout the field and the missionary devotes his time and energy to visitation of the various churches and districts to aid and encourage the workers and those to whom they minister. Although the subsidy to the churches in the Argentine has been reduced annually for several years and is expected to cease in the near future, yet the missionary couple will D. V. continue ministry for several years.

Translation and Publication Work

From the beginning the distribution of literature from the British and Foreign Bible Society and the American Bible Society has been an adventurous and effective service. From the high Andes and lone hamlets come remarkable testimonies of the transforming power received through the reading of a tract or Scripture portion. As in all South America, there is a crying need for the right kind of literature to reach the throngs who never enter a Gospel hall, but who are constantly reading. The Seventh Day Adventists find ready buyers. Well-prepared evangelical reading matter would have untold influence for the Kingdom of God.

The Indigenous Church

In order that the work in Argentina may have the continued and, we hope, increased prayer fellowship of many of the Lord's people, we are giving here a brief survey of the work in the various cities and towns, some of which were occupied for years as mission stations but all of which are now under the direction of the native church conference. There is a total church membership of 326 in Argentina with 75 additional baptized believers in unorganized groups.

In *Olavarría* the work is gradually but surely forging ahead under the leadership of a devout and talented young pastor. There is rich promise in store for this large center of 21,000 inhabitants in a district of 61,000 people. This pastor also visits the work in *La Prida* located eighty-eight kilometers away. The congregation in the latter place pays his traveling expenses but is unable to help very much with his support. The churches in these two towns have adequate buildings fully paid for.

In the town of *Carhue*, which, with the surrounding district has a population of 30,000, there is a promising little congregation. The Sunday School seldom has less than eighty in attendance and there is a hopeful nucleus of young people. The pastor of the *Carhue* church also ministers in *Puan* where there is a very good church with several young men who cooperate loyally and capably. The town of *Puan* has a population of 7,000 and there are 20,000 in the surround-

ing district. There are good church properties in *Carhue* and *Puan*, the latter fully paid for.

Guamini town and section has a population of 20,750. It has for years been one of the "dry" places, but there is now a growing work with a Sunday School in charge of a young woman who studied for a time in the Bible Institute. The church group here has bought a good lot and plan to erect a very modest building. In *Bonifacio* are a few faithful Christians who worship in a rented room. *Guamini* and *Bonifacio* are also visited by the pastor of the church in *Carhue* but the caring for the work in these four towns is a very heavy responsibility and there is need for additional help in pastoral ministries.

One of the most important cities in our Alliance field in the Argentine is *Nueva de Julio*. Here there is a fine group of Christians who, out of their extreme poverty give liberally to the pastor's support. The property was purchased and a chapel built during the last few years and most of the indebtedness has been paid off. This city has a population of 59,600 and the pastor and church have a large field of ministry.

Two hundred kilometers from Azul is the town of *Saldadillo* with a population of 17,600 in a district of 37,000 people. The pastor of the Azul church visits the group of believers here to minister to them once every two or three months, and the believers meet together regularly to pray and sing and to praise God.

The congregation of the church in *Pico* is one of the largest in our Argentine field and new converts are being won constantly. The Sunday School has an attendance of more than one hundred. Although the work here is facing many difficult problems, there are bright prospects.

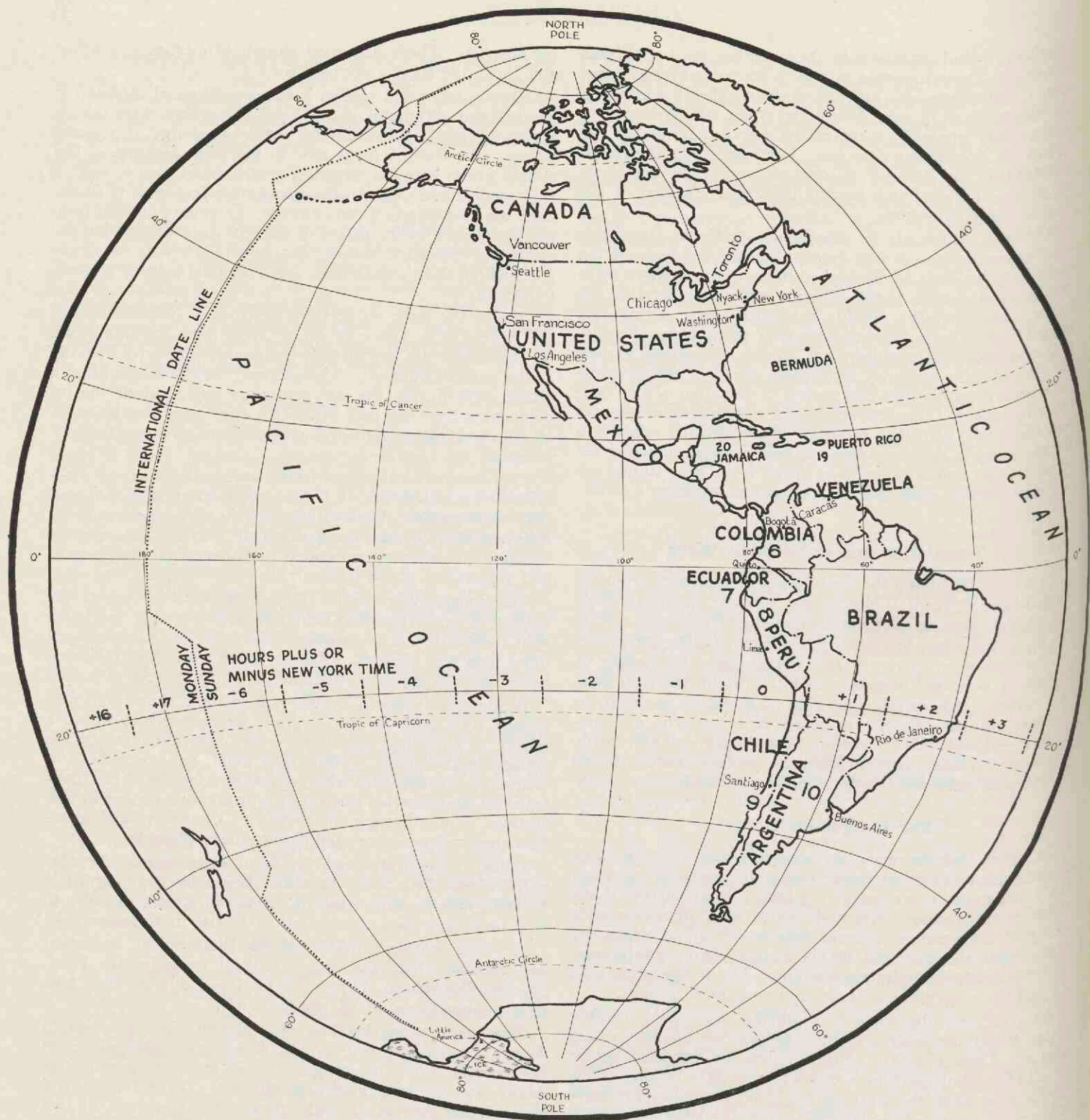
In the small town of *Catrilo* is a splendid chapel and parsonage fully paid for and a group of believers to whom a pastor is faithfully ministering. He also ministers to the church in *Salliquelo*. Here is a good Sunday School in charge of a young lady who graduated from the Bible Institute and later married the son of a prosperous farmer in that section. Thus through the ministries of pastors and members the work goes forward despite many obstacles.

In two other towns not far from *Pico*, namely *Tejedor* and *Colonia Sere* work has been begun by a young Bible School graduate who is sacrificing to the utmost in order to win souls and plant the church of Christ in these sections.

A young woman graduate of the Bible School is located in *Tapalque* where she does a faithful work for the Lord. She has also charge of the work in *Alvear* and has been able to win a fine group of women and girls.

The pastor-evangelist located in *Lobos* ministers also in *Roque Perez*, *Marcos Paz*, *Las Heras*, and other places in his fervent zeal for evangelism and soul-saving ministry. Many are listening gladly to the story of salvation and through the prayers of God's people, the ministries of this faithful servant of Christ will be increasingly fruitful.

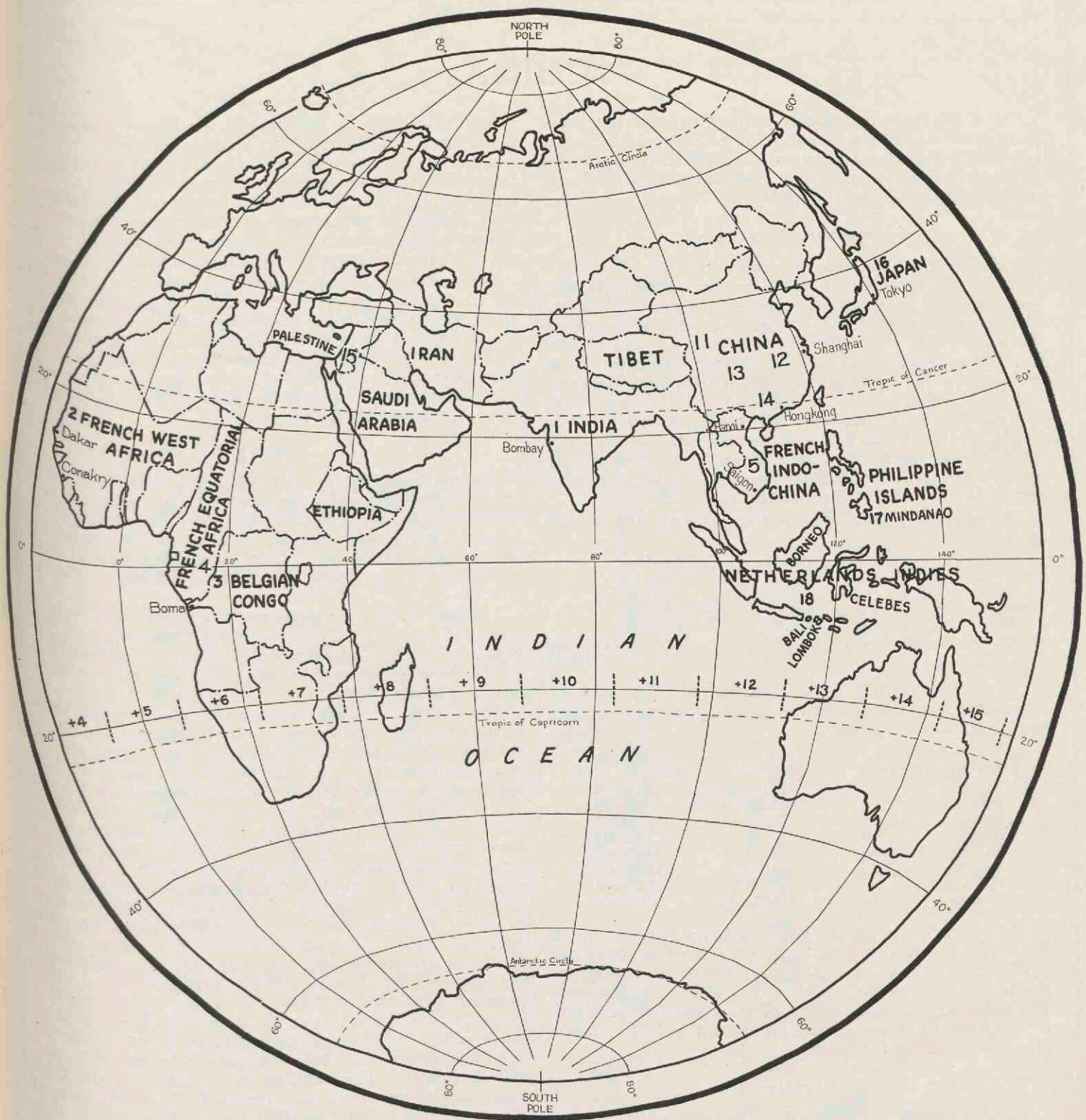
In *Villegas*, and *Ameghino* there are small groups mostly of new converts who are showing promise of sturdy development. Many other places not named in this Atlas account have souls dear to the Master and afford opportunity for all the evangelistic effort and pastoral ministry which the Alliance work in the Argentine could possibly render during the next few years even under circumstances of great revival blessing and of continual growth. Let us pray for our brethren in this field, that revival may be realized and growth may be steady.



Mission Fields of The Christian and Missionary Alliance

- | | |
|-------------------------------------|----------------|
| 1. India. | 6. Colombia. |
| 2. French West Africa. | 7. Ecuador. |
| 3. Congo. | 8. Peru. |
| 4. Gabon. | 9. Chile. |
| 5. French Indo-China and East Siam. | 10. Argentina. |

The time zone schedule shows the time in any field by adding or subtracting the stated number of hours from any given time in New York, e.g. 7:00 P. M. Sunday in New York = 7:00 A. M. Monday in South China.



Mission Fields of The Christian and Missionary Alliance

- | | |
|---|------------------------------|
| 11. Kansu Tibetan Border. | 16. Japan. |
| 12. Central China (including Shanghai). | 17. Philippine Islands. |
| 13. Kweichow-Szechuan. | 18. Netherlands East Indies. |
| 14. South China. | 19. Puerto Rico. |
| 15. Palestine-Arabian Border and Iran. | 20. Jamaica. |

The time zone schedule shows the time in any field by adding or subtracting the stated number of hours from any given time in New York, e. g. 7:00 P. M. Sunday in New York = 7:00 A. M. Monday in South China.

CHINA

China, the home of a highly civilized nation when Europeans were still in the condition of primitive barbarianism and with a history reaching back to 2205 B. C., occupies a territory in the Eastern part of Asia about one third larger than continental United States.

Area and Population

Including those portions of territory to the North and West of China proper which either now or formerly have been more or less under the influence and control of the Chinese government, Chinese territory extends from latitude 53° north to 18° north and from longitude 74° east to 134° east. It comprises China proper, eighteen provinces; Tibet, Sinkiang, previously known as Eastern Turkestan, Mongolia, and the Manchurian provinces which now form the nominally independent, but Japanese controlled, country of Manchoukuo. The frontier of this last country marches from the northeast westward to the southwest with Siberia, Russian Turkestan, India, Burma, Tonkin; and the country is bounded on the east by the Pacific Ocean and Korea.

The area and population according to latest estimates are as follows:

	Area	Population
China Proper, 18 provinces	1,532,815 sq. mi.	370,691,374
Mongolia	1,367,600 " "	1,800,000
Sinkiang	550,340 " "	2,500,000
Tibet	463,200 " "	2,000,000
Manchuria (Manchoukuo)	363,700 " "	27,996,044 (including Jehol)

In the provinces where the Christian and Missionary Alliance have missionary work the following estimates of area and population are given:

Provinces	Area (1932 Est.)	Population (P. O. Est. 1926)
Anhwei	55,090 sq. mi.	20,198,840
Hunan	83,188 " "	40,529,988
Hupei	70,312 " "	28,616,576
Kansu	147,051 " "	7,422,818
Kiangsu (Shanghai)	40,774 " "	34,624,433
Kwangsi	84,894 " "	12,258,335
Kweichow	68,139 " "	11,291,261
Szechuan	155,843 " "	52,063,606

The above figures are the latest estimates available for all the provinces. It should be remembered, however, that these figures are not based on accurate surveys or census, but are the estimates of departments of the Chinese government. For example, the latest estimate of the population of Kansu is from ten to eleven million, whereas the 1926 estimate given above shows 7,422,818.

Climate

There is a wide variety in the climate of China since it extends from the colder temperate regions of the north to the semi-tropical southland, and from the Pacific Coast to the high mountain areas in portions of the interior, especially in the west.

Government

The ancient Manchu dynasty which had governed China for centuries was overthrown by a revolution in 1911 and a republic was established. In 1931 the government at Nanking, the new capital, called a People's National Convention. The 450 delegates adopted a provisional constitution, which rearranged the executive departments and gave to the Chairman of the State Council (General Chiang Kai Shek) the

power to appoint the Ministers of the Departments. This new constitution declared all Chinese equal before the law and that the various districts (hsiens) should enjoy the right of election, initiative, referendum and recall. Citizens are guaranteed free speech and a free press. Twelve technical experts of the League of Nations are stationed in China at the request of the Chinese government to aid in the development of sound government policies.

Because of the strong influence of communist bands and the control which military leaders have in many provinces, much of the benefit of a truly democratic government cannot be enjoyed by multitudes of the Chinese people. The government at Nanking is endeavoring to suppress communism and to strengthen the hold of the Central Government throughout the provinces and to develop in the provinces just and stable governments.

History

The traditional history of China begins 2500 B. C. when three emperors brought the people out of barbarism to a comparatively high state of civilization. Authentic history, however, begins with 722 B. C. when the records extant showed that there already existed such a high state of civilization as to corroborate the Chinese claims to a great antiquity.

The first of the long succession of dynasties was founded 2205 B. C. by Yu; but the longest, the Chow dynasty (1122 B. C. to 245 B. C.) produced the three great philosophers: Confucius, Mencius and Lao-tse. This was the feudal period of China's history.

From 221 B. C. China remained an empire for 2000 years. Architecture, art, and literature flourished during an age of chivalry. Monumented public works were erected and the empire extended to north, south and west so that at one time the frontiers reached to the Persian Gulf and the Caspian Sea. On the other hand, there were internal strife and rebellions and external wars with Tatars and Mongols. Dynasties rose and fell. In 1260 A. D. the Mongols acquired China after a struggle of more than one hundred years: but within another century their dynasty was overthrown. After three centuries all returned to China's rule under the Ming dynasty. The land was again acquired by aliens when the Manchus, a Tatar tribe, established their rule and maintained the Tsing dynasty for over two centuries. A notable revolt against the Tsing dynasty was the Taiping rebellion which extended from 1850 to 1864. The leader of this rebellion called himself Twen Wang or "Heavenly King" and endeavored to overthrow the reigning Tatar dynasty (Manchu) and establish a native Chinese dynasty to be called Tai-ping (Great Peace). This rebellion was crushed by the army organized by the American General, F. T. Ward, and led after his death in 1862 by the noted English General, then Major C. G. Gordon ("Chinese Gordon") until the end of the rebellion in 1864. Manchu rule continued until the establishment of the Republic in 1911.

China's intercourse with European and American countries having more liberal forms of government, aided in causing the people of China to become dissatisfied with the absolute monarchy which under various dynasties had ruled the country for more than 3000 years. In 1908 Emperor Kwang Hsu outlined a constitution and promised that a parliamentary form of government would be established within nine years. However, this was too slow and on October 11, 1911, a revolt broke out against the Manchu government, fighting taking place in Central and South China.



TURKISTAN
 Lake Balkash
 Issyk-Kul
 Tihwa (Urumchi)
SINKIANG
 (EASTERN TURKISTAN)
 Kashgar

MONGOLIA
 Uрга
MANCHUKUO
 (MANCHURIA)
 (JAPAN)
 Tsitsihar
 Hanka

INNER MONGOLIA
 CHAHAR
 (CLAIMED BY JAPAN)
 JEHOI
 Kalgan
 Peiping (Peking)
 Paotingfu
 Taiyuan
 HOPEI
 Tsinan
 CHEFOO
 SHANSI
 SHANTUNG
 Kaifeng
 KIANGSU
 HONAN
 ANHWEI
 Chinkiang
 Nanking
 Shanghai
 Wuhu
 Tantung
 Anking
 Hanchow
 Chimen (Kimen)
 CHEKIANG
 Nanchang
 HUNAN
 Kiangsi
 FOOCHOW
 FUKIEN
 HONGKONG
 (GR. BRITAIN)
 Canton
 Wuchow
 Kwangchowwan
 (FRANCE)

INDIA
 Lhasa
 Katmandu
 Brahmaputra
 Mekong R.

NEPAL
TIBET
CHINGHAI
 (KOKO-NOR)
 Sining
 Labrang
 Kanchow
 Titao
 Kungchuan
 Taichow
 Minchow
 Sian
 SHENSI
 KANSU
 SIKANG
 SZECHWAN
 Chengtu
 Pengshui
 Yangtze R.
 KWEICHOW
 Kweiyang
 Kweilin
 YUNNAN
 Yunnan
 POSEH
 Pingma
 Nanning
 Wuchow
 KWANGSI
 KWANGTUNG
 HAINAN

MONGOLIA
INDO-CHINA
BURMA
FRENCH
KOREA
FORMOSA
 (JAPAN)

The liberal faction called the Kuo Min Tang (National Party), headed by Sun Yat Sen, held a Provisional Assembly at Nanking in December, and on December 29, 1911, Dr. Sun Yat Sen was elected President. After six weeks leadership Dr. Sun Yat Sen decided to give way to Yuan Shih Kai, the Commander-in-Chief of the old Imperial army who had been one of the chief factors in bringing about the abdication of the monarchy. Yuan Shih Kai ruled as a dictator until his death in June, 1916.

The World War and the Russian revolution had a marked effect upon Chinese political life. Nationalism was aroused and a national party was reorganized. After the death in 1925 of Dr. Sun Yat Sen, a military campaign swept through the country. This was aided by communistic propaganda methods brought into China by the Russian Advisor, Michael Borodin. Peking was captured in 1928. A young and practically unknown military commander, who had led the southern Chinese armies in the struggle to overthrow the northern seat of government, became the leader of the new nationalist government, which was established at Nanking and was soon recognized by the European and American governments. This nationalist government severed diplomatic relations with Russia but a native type of communism under Russian influence continued to dominate large areas, especially in the province of Hunan, Kiangsi, Hupeh and Honan. In 1934 this leader, General Chiang Kai Shek, led his armies in a determined attack upon the communist stronghold in Kiangsi and drove the Red bands to northwestern China. However, bands of armed communists still exist in different sections of the central China provinces and portions of Hunan and Kweichow as well as Shensi in north China are either under communist domination or are subject to frequent raids by the armed bands.

Both General Chiang Kai Shek and his wife are Christians and the Church of Christ should be faithful in prayer that the government in China shall be developed along the most enlightened lines and shall be enabled to bring the nation under its proper control.

Physical Features

There are three great natural divisions of China each being related to a prominent river and the land tributary thereto.

The basin of the Hwang Ho, or Yellow River, has an area of about 600,000 square miles and includes six of the eighteen provinces of China proper: Kansu, Shensi, Shansi, Hopei, Honan and Shantung. The Yellow River valley may be taken as the type and definition of North China. The six provinces are distinct from the rest of China in many essential features. The climate, the food products, the character and mode of life of the inhabitants are different from those obtaining in the south; even the rice grown here is quite distinct from the rice of the south. The people are slower moving and of finer physique than the southern Chinese. This area is the first definitely settled by the Chinese people as we know them today.

The Hwang Ho or Yellow River is about 2,500 miles long and in its basin live about 100,000,000 people. The river rises on the Odon-tala plain between 14,000 and 15,000 feet above sea level. Two streams here combine to form two lakes: Lake Jarin and Lake Orin. From these lakes flow the waters of the Hwang Ho to its outlet in the Gulf of Chihli. As the river leaves Chinghai and enters Kansu it flows through a valley which in the course of 150 miles descends from 8,000 feet to 5,200 feet at the town of Lanchow. The direct distance between Lanchow and Tungkwan is 300 miles, whereas the river flows 1,200 miles between the two places. In 1854 the course of the river was changed at Kaifeng from its southeastern way to a northeastern course.

The Hwang Ho has been called "China's Sorrow" because of the disastrous results which have followed the change of its course and many competent judges believe that another change is probably about to take place.

The second great division of China is the Yangtze-Kiang Basin. Rising in the confused Central Asian mountains on the northern slopes of the Tangla range the headwaters of the Yangtze are fully 16,000 feet above sea level some 200 miles from its source. The first 400 miles the river flows on the high Tibetan plateau and does not fall more than 200 feet. It then descends from the Tibetan plateau to the lower Szechuan level, a drop of 6,800 feet in 150 miles. From Batang on the Tibetan Chinese border the river for the next thousand miles is known as the Kinsha Kiang. Just before reaching the junction with the Min River the Yangtze forms the boundary between Szechuan and Yunnan. Between Batang and Suifu, a distance of about 1,000 miles, the river falls 8,000 feet. The Yangtze River is 3,200 miles long, and its entire basin covers 756,500 square miles. In China the River Yangtze forms the main artery of trade, commerce, and every form of communication with Central China and thus opens up to foreign trade the greater part of China proper, the people in the Yangtze basin absorbing no less than 60 per cent of the foreign trade of the whole country. The Yangtze basin is not only larger but in China proper is richer than either of the basins north or south. It has a temperate climate. Several great treaty ports are open to foreign trade, including Shanghai, Wuhu, Hankow and Changsha. In China proper the Yangtze basin forms the heart of the country with an area of nearly 600,000 square miles and a population of 180,000,000 people. There are often serious floods along the Yangtze and during the disastrous flood of 1931 the river rose more than fifty feet at Hankow. The Yangtze is navigable from its mouth for a distance of about 1,700 miles beyond the city of Suifu.

The West River or Si Kiang basin includes four provinces with an area of about 390,000 square miles and a population of 60,000,000. The West River rises in the northeastern part of Yunnan Province and flows through Yunnan and along the frontier between Kweichow and Kwangsi. It then flows through Kwangsi Province until it reaches the city of Wuchow, about 900 miles from its source, thence entering the Province of Kwantung. The river has a total length of 1,118 miles, 387 being in the Province of Kwangsi. It is navigable for several hundred miles. A continuous line of mountains separates the West River basin from its northern neighbor in Central China. These mountains form an effectual barrier with only two passes of any importance. The river flows for the most part through a tropical and semi-tropical region. The Chinese of South China, especially the Cantonese, have been in touch with western people and western ways more fully than those in other sections of China. Many aboriginal tribes people live in South China.

Resources

China is essentially agricultural. The average farms are small and the implements crude, but cultivation is intensive. There is much irrigation, crops are rotated and the production of fruits, cereals and vegetables is regarded as being quite efficient, care being taken to keep up the fertility of the soil. Large forests are rare, bamboo is widely used.

Among the principal agricultural products are cotton, tea, wheat and other grains. Rice is grown in all but three provinces and in the south, sugar, indigo and various cereals are important products.

The silk industry has flourished for 4,000 years. China now produces 27 per cent of the world's supply. Modern cotton manufacturing began in 1895 and has grown to be a huge industry.

Most of the provinces of China contain immense deposits of coal, the annual production being about 29,000,000 tons. Iron ores are plentiful in several northern provinces. Petroleum is abundant although the oil industry has not been developed extensively. The Yunnan deposits of copper ore are among the richest in the world. Copper, tin, gold, silver, lead, mercury and other minerals are found in several provinces. The chief exports of China are silk, beans and bean products, tea, cotton, skins and furs, animal wools, cereals, sesame seed, peanuts and peanut oil, medicines, tin, antimony and copper.

Progress

The first railway was opened in 1876. In 1931 there were in China proper a little over 12,000 miles of railroads and new lines are being built. Considerable progress is being made in the construction of roads. In 1933 the road mileage was more than 40,000 miles; in that same year 38,136 automobiles were registered, most of these being in a few of the largest cities. Rapid advance is being made in some of the provinces in road building, and there are now a number of bus routes connecting principal centers.

The nationalist government is seeking to improve the standards of education, and the number of pupils in the elementary schools increased from 2,793,633 in 1912 to 11,667,888 in 1935. The number of colleges and universities rose from four to 82. There were about 500,000 high school students in 1,440 schools in 1935. In April of that year the Nanking government decreed that all male students in high schools and colleges must take at least one year of intensive military training. A Chinese graduate of Yale has selected 1,300 Chinese characters that occur most frequently in the vernacular and has made four low priced textbooks using these characters. Five million laborers and farmers have been taught to read through the use of these textbooks, and the government hopes to increase literacy among young people between the ages of 16 and 20 until at least 20,000,000 can read and write.

Currency

The principal unit of Chinese money has been for many years the Mexican dollar. The Chinese government in 1932 set as a standard unit for the Chinese dollar a weight of 26.6971 grammes, consisting of 88 per cent pure silver, 12 per cent copper alloy. Coinage of the new Chinese dollar was begun at the large new mint in Shanghai, March 1, 1933, and on April 7, the government decreed that the use of the Shanghai tael should be abolished in favor of the Chinese dollar or yuan.

The average exchange of the Chinese dollar in terms of United States money was 26.39 cents in 1933; in 1934, 34.09 cents. In September, 1935, the value was 38.359 cents and by the end of the year it had dropped to a little over 30 cents. In 1935 the financial situation became acute, partly because of the United States government's endeavor to raise the world price of silver by purchasing large quantities at high prices. In recent months the Chinese government has undertaken to confiscate silver and has adopted the policy of a managed currency. Time alone will tell the effectiveness of these measures.

Languages

The written language of China has 8,000 to 9,000 characters and between 40,000 and 50,000 separate ideographs. All the characters are formed out of a little more than 200 radicals. Although there are two principal spoken languages, the Mandarin and the Cantonese, and others less widespread, such as the Fukien, each of these languages being quite different from the other, yet the written language is the same for all. The China Year Book says, "As re-

gards the spoken language, Chinese is much easier than Japanese and compares favorably with Russian, Polish or Finnish. The difficulty of the tone system has been exaggerated. If the rhythm of the sentence is correctly enunciated, the speaker will be understood even where the tones are incorrect, but he must guard against emphasizing the wrong word in the phrases."

The official language, Mandarin, is understood in all the provinces north of the Yangtze, in a part of Kiangsu south of the Yangtze, in Kwangsi, Yunnan, Kweichow, and a portion of Kiangsi. In the coast provinces, viz., that part of Kiangsu east of Chinkiang and the coast south of the Yangtze, Chekiang, Fukien and Kwantung, the official language is not intelligible to the uneducated and to few of the educated classes. The Fukien and Cantonese languages are quite different from the Mandarin.

The Tibetan alphabet is a variation of Sanskrit and only consonantal, the vowels having to be supplied by certain marks. It contains an elaborate tone system easily learned by one familiar with Chinese.

The aboriginal languages of China contain numerous varieties spoken in Yunnan, Kweichow, Kwangsi and in part of Szechuan. The vocabulary is limited and simple. The Yao and Lolo languages have several dialects.

Religions

The religions of China are Confucianism, Buddhism and Taoism. Most Chinese profess all three of these religions, giving chief emphasis to whichever one they may desire. There are also between five and ten million Mohammedans in China (although some estimates give as high as twenty million or more). Roman Catholics number about 2,600,000 and Protestant Christians, about three-quarters of a million.

Confucianism is derived from the teachings of Confucius, the great Chinese philosopher who lived about 2,500 years ago. It is really a system of political and social ethics rather than a religion. In theory Confucianism is opposed to idolatry, yet idolatry and nature worship accompany ancestral worship. Taoism is a materialistic departure from the philosophy of its founder, Lao-tse, who was born fifty years before Confucius. It is full of superstition and through it the Chinese are in bondage to many demons and evil spirits. Buddhism was brought from India by the Emperor Ming Ti in 67 A. D. Although a foreign religion among a people who for ages despised foreigners and things foreign, yet it has gained general recognition and its temples and shrines are found throughout China.

Religion plays an important part in the life of the Chinese, but it is a religion of superstition and materialism rather than of spiritual appeal. Temples erected to many gods are everywhere. Every pagan home has its idols and shrines. Fear rather than love is the dominant feeling toward the idol or god. Ancestral worship dominates in nearly every home. In none of the three ancient religions of China is there a distinct conception of God or a conscious sense of sin.

Missionary Occupation

The first entrance of Christianity into China was from the eastern churches as the followers of Christ moved onward in their proclamation of the gospel. By the close of the first century a Christian Bishop had his seat in the city of Arbel, east of the Tigris. During the third and fourth centuries the Christian faith spread into Persia and central Asia. From the eighth to the thirteenth centuries the Nestorian church had its most prosperous days so far as favor among the nations was concerned, and from centers such as Bagdad merchants and missionaries became witnesses for Christ in far off lands, churches being established from

Mesopotamia to China and from south India to Mongolia. Tradition hints that the gospel had entered China through the work of St. Thomas, the Apostle, but there is no historical foundation to prove this. However, it is possible that Indian Christians may have visited China in the fourth and fifth centuries.

The first reliable record of the presence of Christianity in China dates from the T'ang dynasty, 618-907. One of the evidences of the presence of Nestorian Christians in China is the famous monument of Hsianfu uncovered in 1623 or 1625 by workmen who were excavating for the foundations of a building. The monument was erected in 781 and on it is inscribed the history of Nestorianism in China. Other records have come to light showing that the Nestorians translated a number of books and tracts into the Chinese language. Imperial edicts of Chinese rulers issued in the seventh to the ninth centuries contain references to Nestorianism and it is thought that the first missionary arrived in the capital A. D. 635. Whatever influence the Nestorians may have had in those early centuries, it is clear that the church then planted did not survive in China. Later efforts brought temporary results and Chinese records speak of twenty-three Christian families around Chinkiang early in the fourteenth century. There were also Nestorian churches in Yangchow, and Nestorians in Yunnanfu, in Kansu, and in Hokianfu in Chihli. However, many of the Nestorian Christians in these communities were probably foreigners and not Chinese.

So far as history records, the first Roman Catholic missionary to reach China was a Franciscan, John of Montecorvine, who was born in Italy about 1246 A. D. His missionary journeys began in 1272, and in 1291 he and another friar and a merchant went to India for thirteen months. Later John went on to China where by 1305 he had baptized about 6,000 converts. Other priests and bishops were sent out by the Pope, but by the latter part of the sixteenth century no certain traces of the work remained. About two centuries later Roman Catholic missionaries again entered China and the Church has grown since that time until now the Romanists number more than two and a half million.

Protestant Missionary effort in China was urged by spiritual leaders in Great Britain long before actual work was undertaken. The first Protestant missionary to reside in China was Robert Morrison. The London Missionary Society, then barely ten years old, began planning in 1805 for a Mission to the Chinese. The Directors asked two men to go but both declined and finally Robert Morrison was sent and he ministered alone for several years. Morrison began the study of the Chinese language through the use of a manuscript in the British Museum. The East India Company's hostility to missions made it impossible for him to travel to China as a missionary directly from England and he was obliged to come to the United States and seek passage on an American ship. He set sail from New York in 1807 and arrived in Canton in September of that year. There he continued the study of the language with the help of two Chinese Roman Catholic Christians and in 1809 became a translator for the same East India Company which had refused him passage on their ships two years before. Morrison faithfully continued his missionary ministry and baptized his first Chinese convert July 16, 1814. The progress was slow and during the first twenty-five years of the Mission he and his colleagues baptized only ten Chinese.

The first missionary to come to China as a coworker with Morrison was William Milne, a Scotchman of scholarly taste and linguistic ability. He and his wife arrived in Macao in July, 1813, but the authorities ordered them to leave almost immediately. Milne went to Canton and later

made his home at Malacca. In 1818 Morrison began an Anglo-Chinese College at Malacca. In 1842 the school was moved to the new British colony at Hongkong. Being an excellent student with an unusual capacity for hard work, Morrison with the aid of others completed the translation of the Old and New Testaments by the year 1819 in addition to much other work. The British and Foreign Bible Society helped with the publication of his translations of the Scriptures and the London Missionary Society sent reinforcements for missionary work.

In 1822 or 1823 the American Bible Society began helping in the distribution of the Scriptures among the Chinese, and in 1833-34 it employed a Chinaman as a colporter. In 1836 the British and Foreign Bible Society sent an agent to Macao and the same year the Church Missionary Society sent out its first missionary. Two missionaries from the continent of Europe also began ministry along the coast of China early in the 1830s.

In 1829 two men sailed from America to China, David Abeel to be chaplain to the many American sailors in Chinese waters, and Elijah C. Bridgman under the American Board for work among the Chinese. They were given free passage and other assistance by the American merchant engaged in the China trade, D. W. C. Olyphant, whose earnest religious convictions were so well known that his rooms in the Canton factories were called "Zion's Corner." In 1833 a missionary of the General Missionary Convention of the American Baptists began work among the Chinese in Bangkok and in 1836, J. L. Shuck and wife arrived at Macao, the first Baptist missionaries to China. The Protestant Episcopal Church sent out its first missionaries in 1835, the Presbyterian Board in 1838, and the American Methodists in 1847. Other Societies in Europe and America began work in later years but space permits us to mention only a few.

The China Inland Mission began work in China in 1866. The founder, J. Hudson Taylor, had sailed to China in 1853 at the age of twenty-one under the Chinese Evangelization Society and did valiant service for Christ until illness forced him to return to England in 1860. In 1857 Taylor had severed his connection with the Chinese Evangelization Society and labored independently trusting God for all his support. While in England the burden of inland China pressed heavily upon him and God so blessed the organization and labors of the China Inland Mission which he was instrumental in founding, that at the time of Mr. Taylor's death at Changsha, Hunan, there were 828 missionaries of the China Inland Mission in China. The latest report of the China Inland Mission shows the following: Missionaries, 1,368; Chinese workers, 3,830, including 2,382 voluntary workers; communicants, 83,208.

Under the inspiration and example of the China Inland Mission, three organizations were formed to undertake missionary work in China. The first missionaries of the Swedish Mission to China and the German China Alliance sailed in 1890. Two years later the Scandinavian Alliance Mission began work there.

Toward the close of the last century opposition to missionary work became more violent and in 1900 the Boxer uprising caused heavy loss both to the Missions and to the Chinese Christians. The number of Roman Catholic martyrs included 47 European missionaries, and 30,000 Chinese Catholics were either killed or died from privation. About 134 Protestant missionaries and 52 children suffered martyrdom. One-third of these were associated with the China Inland Mission, and 21 missionaries and fourteen children were in The Christian and Missionary Alliance. The Chinese Protestant Christians who lost their lives for Christ's

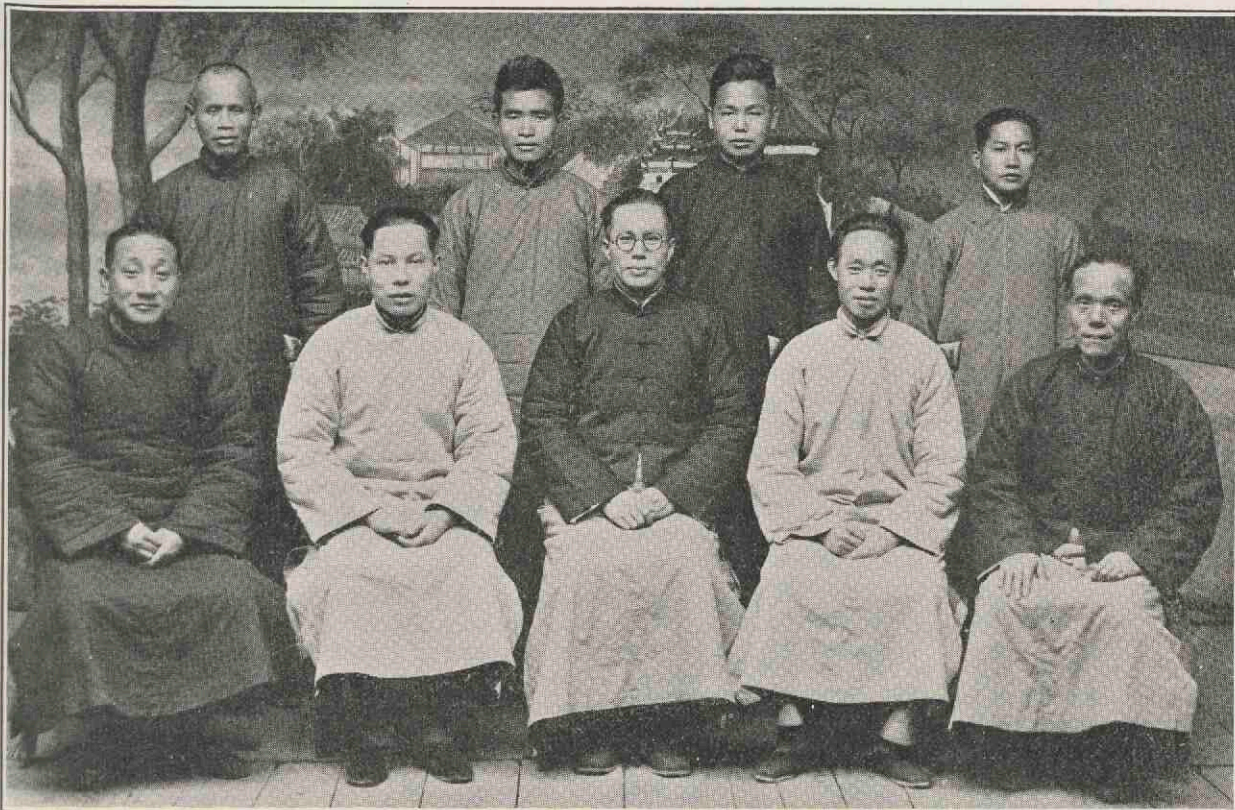
sake numbered about 1,912, including three Mongols. Although the young Chinese churches thus early paid a high price for their faith, yet the blood of the martyrs became truly the seed of the Church.

The latest report of the Directory of Foreign Missions records the names of three denominational church bodies in China: The Holy Catholic Church of China (Protestant Episcopal) established in 1913; the Church of Christ in China, formed in 1927 by a union of churches which grew out of the missionary work of fourteen Protestant agencies; the Lutheran Church of China, established in 1917, being formed of the churches of a number of Lutheran Boards working in China. The number of Missions and other organizations formed in China or having their headquarters there totals 25. This includes The China Inland Mission, previously mentioned but counted here because its headquarters are in Shanghai. Missionary Societies laboring in China include 2 from Australia, 21 from Great Britain, 34 from the United States and Canada, 25 from the continent of Europe and 5 Korean Societies.

The Christian and Missionary Alliance sent its first missionaries to China in 1888. Ten years later Alliance mis-

sionaries were witnessing for Christ in Anhwei, Hupeh, Hunan, the Tibetan frontier of Kansu, Shansi, Mongolia, Kwangsi and in the great cities of Peking, Shanghai, and Tientsin. Kenneth Latourette in a History of Christian Missions in China says, "With the exception of Anhwei and the three cities named, these districts, it will be noted, were among the most difficult in which to maintain missions. In Kwangsi the Alliance was apparently the first Protestant body to establish a permanent station, although that had been attempted by members of at least three other Societies. The prolonged effort to penetrate Tibet by way of Kansu was made in the face of almost continuous danger and entailed great heroism."

At the present time The Christian and Missionary Alliance is working in seven interior provinces and in the city of Shanghai. Its active force of missionaries in China, including those on furlough, numbers 103. There are about 240 Chinese workers and a church membership of over 5,000. The Alliance fields in China still present a challenge for prayer, for giving, and for going that the millions for whom the Alliance is responsible may be given the gospel message and many more among them come to know Him, Who is the Way, the Truth and the Life.



A CHINESE EVANGELISTIC BAND

KANSU-TIBETAN BORDER

The Province of Kansu in northwest China is bounded on the north by Sinkiang (Eastern Turkistan) and Ningsia (a province of Inner Mongolia); on the east by Ningsia and the Chinese province of Shensi; on the south by the province of Szechwan; and on the west by Chinghai (Koko-Nor). The Kansu-Tibetan Border Mission of The Christian and Missionary Alliance has as its sole responsibility the southwestern part of Kansu province, that portion of the Sino-Tibetan marches that forms the boundary of the Chinese field, and all that portion of northeast Tibet that extends in a westerly and southwesterly direction from the Chinese frontier to the limits of habitation where the central plateau rises to forbidding heights, or to those points along the trade routes where the central government of Lhasa has control. Thus, the location of the Alliance field in northwest China presents not only a heavy responsibility in a large Chinese and Moslem field, but also a most strategic position along the border of northeast Tibet—a wonderful opportunity that has resulted in the actual occupation of centers in Tibetan country.

Area and Population

Kansu, while one of the largest provinces in China in area, is one of the smallest in population. The boundaries have recently been pushed westward so that its present area is 147,051 square miles. The distances in this part of China should be considered in terms of time required for travel as well as in miles. From the nearest railway terminal in Shensi to Lanchow, the capital of Kansu, the journey by mule requires eighteen days; by auto the trip is made in five or more days according to the condition of the roads; whereas the airplane takes but three hours between the two cities.

The population of Kansu is estimated at from ten to eleven million. The Christian and Missionary Alliance area in Kansu and among the Tibetan tribes to the west has about 3,500,000 people.

Climate

The climate of the field varies out of all proportion to the variations in latitude and, though the medium altitudes of the Chinese field result in a temperate and healthful mean, the higher elevations of the border stations and much of the Tibetan field combined with long dry winters and excessive wind have been found rather trying to the health of the missionaries. The cycle of the seasons follows the changes of the solar year more nearly than in the States, making all the seasons earlier.

Government

All of the Chinese field and some of the Tibetan field is under the Chinese government and full official protection and liberty of movement and work is accorded the missionaries. Along the border there are certain areas where the Tibetan tribal rule still exists, largely dominated by Chinese control, and here the missionaries have a satisfactory official status as holding passports granted by the Chinese government. There is a third region where Chinese control is entirely nominal and in such districts movement and residence is only possible when the local rulers, recognizing the claims of friendship, have given permission and protection. Although residence in such areas is no simple matter and several rebuffs have been experienced, yet God has graciously opened to the Alliance more ground than the Mission is able to occupy with the present force. The local rulers may be

either tribal chiefs, kings—so called—or lamasery authorities.

History

The history of the Chinese portion of this interesting bit of borderland is a fairly continuous record from the time of the Chinese migration into the Yellow River basin over four thousand years ago. The people of that period left in the loess very interesting archæological traces of their culture that link closely with the dawn of the Chinese historical period. By the second century B. C. the history of the Chinese field is quite authentic and in detail. It includes such items as the story of the Ouigour Tartars, who finally accepted Islam and settled in the Tong Hsiang of Hochow, where as a distinct linguistic and racial group they constitute a responsibility and a challenge; the arrival from Samarkand of the Salar Moslems; the subjugation and eventual absorption of the Tibetan tribes of the Minchow district; and the colonization of Taochow by military colonists from Nanking.

Much less is known of the history of the Tibetan area. There are distinct traces, both archæological and philological, of the dominance of Mongol influence during the time of the Yuan dynasty, followed by migratory movements from Central Tibet and Lhasa. The population of most of our Tibetan field has no traditions extending back more than 250 years and it is probable that most of the peoples of northeast Tibet took up their present locations less than three hundred years ago. Recent history is largely made up of the record of inter-tribal warfare punctuated by several rather unsuccessful attempts on the part of the Chinese government to extend its authority over the liberty-loving Tibetans. The brief dominance, by Moslem military leaders, of a portion of the field greatly facilitated the occupation of Labrang and Hehtsuh.

Physical Features

The country, on the whole, is high and mountainous. Starting from the eastern boundary where the elevation is 5,000 feet, the mountain ranges extend in a northwesterly direction, rising gradually to over 20,000 feet above sea level. Between these ranges are wide and fertile valleys. The Yellow River and its tributaries constitute the only waterways in the province. These rivers are of little commercial importance, since transportation by boats is practically impossible.

The topographical aspects of the field are of great interest as there are three distinct areas. Much of the Chinese field is a continuation of the great loess plateau of northern China and, though barren and treeless in appearance, is astonishingly fertile, producing an abundance of grain as well as fruit and vegetables. Years of drought sharply affect this area, resulting in famine and near famine conditions. Along the border there is another belt of well wooded, well watered mountainous country beautiful to look at but of lesser fertility; and finally there are the Tibetan grasslands of which only the lower fringes are cultivated, the greatest part being too high—11,000 to 12,000 ft.—for any use except as pastures. This latter area of great extent and inhabited by nomadic tribes is at once the greatest part of the Alliance potential field and the least worked.

Resources

Large deposits of gold, copper and coal are known to exist, and abundant crops of grains and fruits grow on the well irrigated plains. The inaccessibility of the province and the local difficulties of travel have thus far prevented



KANSU-TIBETAN BORDER

showing stations of
THE CHRISTIAN & MISSIONARY ALLIANCE
 Stations: Titao - Manned by Chinese - Chone

0 5 10 50 100
 English Miles

..... Ethnographical Boundary

the development of the immense mineral and agricultural resources of the province.

Progress

Although Kansu is chiefly a "province of transit" the means of communication are few and very poor. There are no railroads, no navigable rivers, and only a few important trade routes that are wide enough to accommodate cart traffic. For the most part goods are carried on the backs of camels, mules and donkeys, and not infrequently on the backs of men.

During the latter part of 1935 the government at Nanking sent many thousands of soldiers into Kansu ostensibly to protect the province because of hordes of Chinese communists threatening to invade Kansu. With the coming of the soldiers there has been a great impetus to roadbuilding and fairly good roads are being built between many principal points in the province. In The Christian and Missionary Alliance section of the field, roads have already been built from Lanchow to Hochow, Lanchow to Titao, Lanchow to Kongchang; and a road is being built from Titao to Minchow, now called Minhsien. In recent years airplanes are operated between Lanchow, Kansu, and Sian, Shensi, the present terminus of the Long-Hai railroad.

Under the present Chinese government a good public school system is provided even in the far off province of Kansu. There are also high schools and a provincial college.

Currency

The currency for centuries among the Chinese and Moslems of this field was silver bullion. In recent years the silver dollar and copper cents have been in use. The value of the silver dollar in the foreign exchange is based on the current value of the Mexican dollar which is the recognized unit in Chinese currency. Its value fluctuates greatly, at the present time being about \$.30 U. S. for each dollar Mexican. Lump silver or bullion continues to be used among the Tibetans.

Languages and Tribes

There are four large and distinct language groups in the Kansu-Tibetan Border field, viz., Chinese, Tibetan, Turki, and Mongolian. In addition to these there are two or three small language groups in little-known, out-of-the-way corners, while the still undefined southern border of the Tibetan field touches, if it does not include, some of the polyglot divisions of the Ja-rong or aboriginal tribes, speaking a dozen or more different languages.

Religions

The religion of the Chinese portion of the field is largely the usual combination of Confucianism and adulterated by the polytheism of Taoism and the mysticism of Buddhism that is found over most of China. Yet as each of these three factors are found in varying proportions, so different districts are more idolatrous or materialistic in degree as the case may be. Mohammedanism is held with fanatical zeal by three large groups, namely the Tong Hsiang people of Tartar origin, the Salars of Turkish origin, and the Ta Shi Moslems originally of Arabian extraction but now predominately Chinese in race and language yet fanatically Moslem in faith. The Tibetans are almost without exception the adherents of Lamaism—the Tibetan form of Buddhism—and are completely under the despotic religious rule of the Lamaist hierarchy.

Missionary Occupation

The first missionaries to enter Kansu Province were two men of the China Inland Mission, who went there in 1872. The China Inland Mission has its headquarters for this field in Lanchow, the capital of the province. Here they conduct a large, well-equipped hospital in addition to their evangelistic and school work. Alliance missionaries entered Kansu in 1895. The Christian and Missionary Alliance field there is located in the southwest of the province, the China Inland Mission in the southeast, center, and northwest, and the Scandinavian Alliance Mission in the northeast. The Assemblies of God (Pentecostal), Seventh Day Adventists and Roman Catholics also have some work in Kansu.

The Christian and Missionary Alliance

The original purpose of our Kansu Mission was to enter the closed land of Tibet. It is impossible to enter Tibet from the north and the western and southern borders were already occupied by other Societies, whereas the entire Chinese-Tibetan border was unoccupied. Therefore, the Alliance chose to approach Tibet from the Kansu side. Tongar and Taochow (Old City) were the two largest outlets from northeastern Tibet and the latter station was opened in 1895 as the base for Tibetan work.

In eastern Tibet there are no cities, towns, stores or inns, but the center of Tibetan life is the Lamasery. Therefore, the work in this section must be evangelistic itineration and this can only be done by first entering into "traveling agreements" of friendship with the leading Lamas of the Lamaseries, village head-men, chiefs of clans, and other influential men.

The plan of campaign of the Alliance Mission on the Tibetan Border is to complete the occupation of a few leading Lamasery towns along a line eighty miles from the border and four hundred miles in length, working from these as centers while at the same time continuing to work the border clans from the previously occupied centers of Chone, Taochow and Hochow. There is no restriction placed upon intercourse across the border. No other Society is working in the area above indicated and the population there for which the Alliance is responsible is one-half million Tibetans with a million more in the adjacent country to the west.

In describing the stations those relating to the Tibetan work are given first in the order of their opening, followed by those established for the carrying on of work among the Chinese.

Taochow. In 1895 the Christian and Missionary Alliance (Old City) opened work in Taochow (Old City) which, although itself a Chinese city, had on three sides large Tibetan communities at a distance of only a few miles. Indeed more Tibetans can be reached from Taochow than from most places inside the border, because great numbers of this nomadic people come to Old City on business. There is a small Chinese church in Old City.

Labrang. Very early in their work the Kansu missionaries planned an evangelistic center in Labrang with its more than 3,000 priests, the greatest Tibetan monastery in all northeastern Tibet, but attempted entrance was repulsed. However, in 1919 the local power of Lamaism was broken by Moslem troops. Not long after a house was rented, and in 1922 missionaries took up residence there, witnessing steadily in the city and surrounding villages. The new Chinese name for Labrang is Hsia Ho Hsien.

As the most influential religious, political and commercial center of Northeast Tibet, Labrang has afforded remarkable

opportunities for witnessing in a way that has touched all of northeast Tibet and for maintaining contacts with many of the Tibetan leaders. The guestroom work in this center has been greatly used in furthering these ends. On the other hand, the tyrannical power of the Lamasery authorities is nowhere quite as great as in the Labrang district and a number of recent secret believers are still too fearful to make open confession of faith.

Lupa, also called **Lupasi**, and **Chone** were opened as mission centers in 1905. A further statement concerning them is given in a later section.

Hehtsuh. Another important station for Tibetan work is Hehtsuh, located midway between Old Taichow and Labrang. It is surrounded by an extensive and well populated farming district with outlying nomadic clans and is the most easily worked district in the field, the periodic markets giving a splendid opportunity for evangelistic work while the village population is most encouragingly accessible. Work was begun here by Alliance missionaries in 1923 and a missionary couple reside in this center and witness throughout the district.

Lhamo. Southwest of Taichow about one hundred miles from the Chinese border are two Lamaseries of considerable size, one on either side of a valley through which runs a small stream. These are located in a section called Stag Tsang Lhamo, the three words meaning "tiger den goddess." After much prayer and negotiating with the

Lamasery authorities, a station was opened here in 1930 at Lhamo, a center of a large district of nomadic tribes. The population of Lhamo itself is about 2,000 but in the surrounding district are about 30,000 for which the Alliance is responsible.

The lawlessness of the region has greatly added to the difficulties and problems of missionary life and work in this place, but a large number of nomadic tribes have been reached by itineration and guestroom work and in a way Lhamo has proved itself to be the gateway for the further occupation of northeast Tibet. Contacts secured and maintained here have resulted in the remarkable opportunity in the kingdom of Ngawa, five days to the southwest beyond the knee of the Yellow River where an invitation to come and work the region has been reinforced by the offer of a place in which to live, and only the lack of workers has kept the Mission from taking advantage of this unique offer. There have been a few open professions of faith in connection with the work in Lhamo and Denga.

Denga. Between Lhamo and Taichow is the district of the fourteen clans of Tiehpu (Tebbu). For many years the missionaries maintained contact with a few friends among the upper clans, looking forward to the time when it would be possible to open a station among them. In 1932 this was brought to pass through the purchase of a plot of land, building of a missionary residence, and the locating of a missionary couple there. Life has not been easy among the truculent clans of the Tebbu valley, but the district has



A CHINESE PAGODA

been opened in a remarkable way to the missionary and from this point a number of itinerations have resulted in the knowledge of new and unreached sections that are as yet unoccupied.

In the process of starting work among Tibetans on the border the Mission opened cities in Chinese territory also, and thus began the Chinese work in Kansu.

Minchow. In 1896, the year after opening the first Tibetan station at Taochow, the missionaries established a Chinese station in the neighboring city of Minchow, later opening Tanchang and several smaller places as outstations. This station is also known as Minhsien. There is a thriving Chinese church there of 76 members.

Taochow (New City) became a mission station in 1905. See description in a later paragraph.

Titao. The next Chinese station was established in 1905 at Titao, the first Christian and Missionary Alliance post to be reached after the long and dangerous journey overland from the railhead. Titao is the headquarters of the Kansu-Tibetan Border Mission with the Chairman's residence. The work in this important Chinese center has been fruitful in a large number of conversions, and a flourishing church of over 220 members is active in proclaiming Christ in the district. The new name for Titao is Lin Tao Hsien.

Kongchang. This center of a large district having 25,000 population, was first opened as an outstation from Titao, but was made a main station in 1917. The Chinese church has a membership of over sixty, twenty-two of these having been baptized in one year recently. The church is developing along purely indigenous lines and is marked by independence and virile faith. The new name for Kongchang is Longhsi.

Hochow. Formerly an outstation of Titao, Hochow (New name Tao Ho Hsien) became a main station in 1917. The importance of this city lies not only in its size as a center of a district of 400,000 population, but also in its being a stronghold of Mohammedanism and also a suitable point from which to make trips into adjacent territory. The Chinese work in this city has been fruitful and there is now a church of considerably over 100 members.

The Christian and Missionary Alliance is responsible for the evangelization of three different racial groups of Moslems in its West China field. The largest group, called Chinese Moslems, were originally of Arab stock but now speak Chinese and use Arabic only in connection with their religious services. They are several hundred thousand in number and are to be found all over the Alliance field, though the largest settlements are around Hochow. This city, due to its large Moslem population and influence is known as the Mecca of China. Seven-tenths of the large west country population is Moslem. Little intensive work has been done among this large group though they are the most intelligent and open of the three groups. A missionary couple was sent recently to this field for work among these Moslems.

East of Hochow is a group of Moslems known as the Tongsiang or "East Country" Moslems. They are of Mongol, or Tartar, origin and speak a Mongolian dialect to the present day. Though they number more than a hundred thousand, they have hardly been touched with the gospel except on brief itinerating trips.

Shunhua. Three days journey west of Hochow are the Salar Moslems. Originally inhabitants of Central Asia they still speak a Turki dialect through most of the

men speak also Chinese or Tibetan. Numerically the smallest group, they are becoming increasingly important politically and religiously. Although work was begun at Shunhua, on the banks of the Yellow River, in 1927, as yet there have been no outward results except in a breaking down of individual prejudice on the one hand and increase of opposition on the other. There is a small Chinese church here.

The Chinese Church

The ultimate goal of the Mission has ever been the establishment of an independent, indigenous church. In 1930 the Chinese Church in West China attained such a status, the missionaries acting in the capacity of advisors. The eleven organized churches of Chinese Christians, with a total membership of over 600 and more than 300 earnest inquirers, are now under native church government and entirely self-supporting, the 15 Chinese pastors, evangelists and Bible women being supported by the churches. During the last five years the Mission has shifted the emphasis from Chinese to Tibetan and Moslem work so that today two-thirds of the foreign missionary force of the Alliance is engaged in work among the two latter classes of people.

Among the centers where the churches and their Chinese pastors have taken over responsibility for the Chinese work in the districts are the four named below, three of which have been former mission stations.

Taochow (New City). In 1899 Alliance missionaries began work in this thriving Chinese city and in 1905 a station was established, but is no longer maintained as such, being now under Chinese direction. There is a small church here. Taochow (New City) is now called Lin Tan Hsien.

Kuanpu was opened first as an outstation from Titao. It is important as a large market town in the center of a populous district. A small church has been established here.

Lupasi, originally called the Lelacheur Memorial station, situated on the south bank of the Tao river five miles south of Taochow (Old City) in the territory of the Chone Prince, was opened as a mission station about 1905. The Mission acquired at small cost a defunct Tibetan Lamasery. Work is carried on in the populous and extensive Tao river valley. There are a number of Tibetans from nearby villages who regard the local Chinese church as their church home and form a nucleus of what it is hoped will grow into a distinct Tibetan church.

Chone, a Tibetan center, was opened as a mission station in 1905. Situated on the north bank of the Tao River, fifteen miles southeast of Taochow (Old City), Chone is the seat of government of 48 clans of Tibetans. Many Tibetan villages are reached from this station. Chone is no longer a mission station, but is now a part of the Lupa district. The Chinese Church in Chone has taken responsibility for the Chinese work in the district.

Although the Mandarin speaking missionaries will continue to have important spiritual ministries among the Chinese churches, the principal effort in the coming years will be directed to soul-winning efforts among the Tibetan tribes and the Moslem groups. A great and effectual door is open to the Alliance in the Kansu-Tibetan Border field, and there are many adversaries, but He that is with us is far greater than all the forces of the enemy. Let us in the homeland stand in faith and prayer, in love and sacrifice, in zeal and courage, with all our beloved colaborers in this field so that not only shall the work among the Chinese increase, but a living church be builded from among the Moslems and Tibetans, through whom in turn the gospel shall be taken in this generation to hitherto unreached tribes.

CENTRAL CHINA

The field of the Central China Mission of The Christian and Missionary Alliance is located in the provinces of Anhwei, Hupeh and Hunan. Lying chiefly in the populous valley of the Yangtze River this field extends for about 700 miles from the eastern section in Anhwei to the western border of the field in Hunan.

Area and Population

Although the figures for the provinces are shown under China as a whole, we repeat them here for the three provinces in which the Central China Mission ministers:

Province	Area (1932 est.)	Population (1926 est.)
Anhwei	55,090 sq. mi.	20,198,840
Hupei	70,312 " "	28,616,576
Hunan	83,188 " "	40,529,988

The Alliance is responsible for approximately 6,400,000 people in the Central China field and another 10,000 is considered our responsibility in Shanghai. The Alliance field in Hupeh is confined principally to one city, Wuchang, though business matters are carried on largely in Hankow. These two cities with Hanyang comprise the Wuhan center located on the Yangtze River with a total population in 1931 of 777,993.

Climate

In Central China the climate compares favorably with other countries in a similar latitude, being somewhat like that in the United States of America. There are four seasons corresponding approximately to the seasons at home except that the summer is longer and the heat much more oppressive partly because of the humidity. It is necessary for the missionaries to go to some nearby mountain resort, such as Kikungshan or Kuling, for one or two months in the hot season. Here as in other high altitudes the weather is cooler and invigorating. The Annual Missionary Conference is held during this vacation period.

The winter is cold and damp with much rain and with snow and ice during a month or two from late December to February. The lowest temperature is about 14° above zero. Spring comes after the Chinese New Year, which is later than our New Year. Rains fall quite regularly in the spring months, filling the rivers, pools, and water holes, and the heavy summer rains following in June, July and part of August often cause damaging floods throughout the central China provinces, especially in July. There is usually beautiful weather in the fall months.

Government

The three provinces in which our Central China field is located, Anhwei, Hupeh and Hunan, have each a more stable government than in some other provinces in China, and are more closely allied to the central government. Each province has a fully established provincial government, but the city of Hankow is one of six special municipalities under the direct control of the Executive Yuan in Nanking. The six cities are: Nanking, Shanghai, Tsingtao, Tientsin, Hankow and Canton.

Physical Features

The Yangtze River flows through the center of Anhwei Province. To the south the land is mountainous with fine forests and beautiful scenery. North of the river is a rich alluvial plain given over to the growing of rice. When these plains are visited by drought or flood severe famine

conditions often follow. Ocean steamers can travel up the Yangtze during the high water season as far as Hankow. The Yangtze also flows through Hupeh Province and large tributaries cross Hunan. The western portion of Hupeh is mountainous.

Hunan, a picturesque province is six-tenths mountainous, three-tenths plains, and one-tenth water. The Siang River rises in Kwangsi and flows north through Hunan forming a great highway of trade between the Yangtze valley and Kwantung. The Yuan River rises in Kweichow and flows in a northeasterly direction through the cities of Shenchowfu and Changteh. The Tze and the Li Rivers drain the central and northern sections of the province. All these rivers empty in the Tungting Lake in northeast Hunan and thus connect with the Yangtze. When the rainy season prevails in Hunan and the Yangtze is at flood, Tungting Lake becomes a large body of water covering more than 4,000 square miles.

Resources

Anhwei Province produces large quantities of rice, tea and silk. The Wuhan center in Hupeh, comprising the cities of Wuchang, Hanyang and Hankow on the Yangtze River, is called the Chicago of China. In Hanyang are China's greatest iron works. Hankow is a busy international port. The industry, commerce and agriculture of Hupeh make it a prosperous province.

From Hunan Province comes much of the lumber used along the Yangtze. Sixty per cent of the people of Hunan are farmers. Tea, antimony, coal and tung oil are among the exports.

Progress

The principal routes of travel in this area are by the water ways—along the rivers and in western Hunan by the lakes also. There are several bus routes in Anhwei and a railroad runs from Wuhu to Wanchih also to Nanking, there connecting with the railway from Nanking to Shanghai. There are bus routes also from Tsingyang to the Yellow Mountains beyond Taipingshien. South of the river in Anhwei practically all travel is by sedan chair. The railways in Hunan include from Wuchang to Changsha and Changsha to Chuchow, these being sections of the Canton-Hankow railroad. The Peiping-Hankow railway is a main artery of railroad travel between the Wuhan cities and the north. Other railways are being constructed and new bus lines are being established.

Postal and telegraph facilities in these provinces have increased greatly during the last few years.

There is a good school system throughout the three provinces and in the principal cities there are middle schools and higher educational institutions. Wuchang is one of the greatest government educational centers in China.

The principal hospitals were for years carried on by the Mission Societies, but Chinese organizations are now making some progress in hospital work.

Currency

The regular currency of the Chinese government is in use in Central China. In exchange circles the dollar is still called Mex. but since 1933 it is officially and properly known as the Chinese dollar or yuan. The value of the Chinese dollar fluctuates considerably in the world markets. At present it stands at a little over 30 cents United States.

Languages and Tribes

The Mandarin is used throughout the field, though there is some difference in dialect between Anhwei and Hunan.

CENTRAL CHINA

and SHANGHAI

showing stations of
THE CHRISTIAN & MISSIONARY ALLIANCE

Stations Wuhu



Drawn by Paul K. Sneed - 1934 - xiii

Approximately one-tenth of the inhabitants of Hunan Province are aborigines belonging to the Miao family. These tribespeople live in small isolated communities in the mountain fastnesses of the south and southwest.

Religion

See paragraph on Religion under China.

Missionary Occupation

The China Inland Mission was the first Protestant society to begin organized missionary work in Anhwei, a settlement being effected in Anking in 1869. For sixteen years the China Inland Mission was the only mission at work in the province, four stations being occupied. The American Church Mission was the second to enter Anhwei, opening a station in Wuhu in 1885. Most of the other missions working in the province entered during the years 1881 to 1900, including the Christian and Missionary Alliance in 1888.

A pioneer of the Wesleyan Mission in Central China made a missionary journey into Hunan in 1865, and about five years later two noted missionaries passed through northern Hunan on their journey to Szechuan. Between 1875 and 1886 several attempts were made to establish permanent mission residence in various cities, but the missionaries were usually soon driven out by rioting mobs. One of the earliest missionary efforts in Hunan was that of the American Presbyterian Mission in the extreme south and a little group of Christians in Linwu was organized into a church in 1894, the first duly organized Protestant church in Hunan. In 1897 two men of the Christian and Missionary Alliance secured a house in Changteh and were soon followed by missionaries of the Cumberland Presbyterian Church and the China Inland Mission. That same year the London Missionary Society established its first Hunan station in Yochow.

Much of the information concerning early missionary occupation in China has been taken from that great survey of the various provinces in China, "The Christian Occupation of China," edited by Milton T. Stauffer and published in 1922 by the China Continuation Committee. This book tells of the opening of Changsha by an Alliance missionary, who first visited that city in 1898 and who is still ministering in the Alliance work in Central China. The editor says:

He followed this visit by others, and later by regular residence on a boat just outside the west gate of the city, whence he made daily trips within the walls for preaching and bookselling. This steady, quiet work, combined with his persistent courage and unflinching courtesy, finally opened the gates of Changsha to all Protestant missions.

In 1861 two missionaries of the London Missionary Society moved inland to Hankow. Three years later Wuchang was occupied and in 1867 a missionary of the London Missionary Society was appointed to reside there. The first missionary of the Wesleyan Methodist Missionary Society entered Hankow in 1862 and other missionaries followed soon after. The Protestant Episcopal Church began work in Wuchang and Hankow in 1868, and the China Inland Mission entered Wuchang in 1874. These and other societies soon extended their ministries to many portions of the province in widespread evangelistic tours. The Christian and Missionary Alliance entered Wuchang in 1893 in order to establish in Wuchang and Hankow suitable business agency and mission headquarters for the carrying on of the work further inland. In addition to extensive work by the Roman Catholics the following Protestant agencies are laboring in various parts of these provinces:

The China Inland Mission
The Advent Christian Mission
The Methodist Episcopal Mission

The American Episcopal Mission
The Christian Mission (Disciples)
The Oriental Missionary Society (Chinese workers only)
The Presbyterian (North)
The Baptist Southern Convention
An Independent Faith Mission (in Wuhu only)

With the exception of four or five of the larger cities the above named Protestant groups have no missionaries in areas for which the Alliance is responsible.

The Christian and Missionary Alliance

The first missionaries of The Christian and Missionary Alliance to settle in Central China entered Wuhu in 1888. This city with its pagoda-crowned hills is two days travel by river steamer from Shanghai. After devoting more than a year to the study of the language, work was begun in Wuhu city in 1890 and the next year Tatung, also on the Yangtze 60 miles above Wuhu, was opened. In 1893 Dr. Simpson visited both these cities and a few years later a superintendent of all Christian and Missionary Alliance East Asia fields was appointed with headquarters at Wuhu, where a large receiving home for training our Central and West China missionaries was erected. This home and the mission headquarters have been removed but we still maintain in Wuhu a mission station and residence with rooms for missionaries on interior stations in Anhwei Province arriving and departing at this river port.

A further forward move was made in 1893 when Wuchang was entered and in 1897 two Alliance missionaries entered Hunan and began work in Changteh. Thus the three sections of the Central China field were opened. The same pioneer spirit has prevailed through the years, and since 1922, further advance westward has been made into entirely unevangelized counties in Kweichow and Szechuan.

Anhwei Province

The Alliance field in Anhwei includes a territory larger than the State of New Jersey and with a population of over 4,000,000. Of the nine central stations, six lie in the Yangtze plain and three are located among the southern mountains. Missionaries reside in only four of these centers, the other five being manned by Chinese workers.

Wuhu. Wuhu, the largest city in Anhwei Province, is a treaty port, noted as a great rice market and a growing commercial center. A small river divides the city from east and west. One-fourth of the city lies south of this small stream and in this section the Alliance Mission and church are the only evangelical agencies. The work begun here in 1890 by missionaries who entered for language study in 1888 has grown, not only in the city and the surrounding district, but in other districts in Anhwei so that now there are a number of growing churches, some of which are self-supporting and self-governing. There is a membership of over 50 in the Wuhu church.

Wanchih, Ihsien and Kimen, which formerly were mission stations, are now manned by Chinese workers and these districts are supervised by the missionaries from Wuhu. Wanchih is an important commercial center 30 miles south-east of Wuhu. It lies in the midst of a densely populated plain which is dotted with towns and crowded with villages and easily reached by the many waterways. Work was opened here in 1896 and, although progress has been slow, there is a growing church with a membership of 49. This church has for years been self-supporting. Ihsien and Kimen are each centers of large counties of 100,000 or more population. A small church has been established in Ihsien. Missionary work was begun in Kimen in 1923. While the

people have been friendly toward the missionaries they are so bound by their old customs and by idolatry that few have been willing as yet to confess Christ. Kimen needs prevailing prayer.

Tatung. This city, opened as a mission center in 1891, is located on the south bank of the Yangtze. It is an important port and the gateway to a populous plain of several counties, the name meaning, "great thoroughfare." There is a small church in Tatung and a growing work in the district.

The work in the former mission stations of *Taiping*, and *Tsingyang* is now carried on by Chinese workers and is supervised from Tatung. Newly established bus routes greatly facilitate travel in these districts. Tsingyang, 48 miles southwest of Nanling and 15 miles south of Tatung, was entered by Alliance workers in 1896. It is a walled city of about 15,000 population in a county of over 200,000. There is a church of 45 members and an aggressive work is carried on in the district including a work among the pilgrims who come from five provinces to the Mountain of the Nine Glories to worship at a shrine marking the traditional burial place of Guatama Buddha. Taiping, entered about thirteen years ago by Alliance missionaries, is a bigoted and conservative city two days journey from Tsingyang in the mountains of southern Anhwei. The church here has a membership of 38 and there is abundant opportunity for evangelistic ministries in the surrounding district.

Nanling. This important center was entered in 1895 by Alliance missionaries after they were twice stoned out of the place. It is a walled city of about 20,000 people, 47 miles south of Wuhu in a county of 200,000 population and with an adjoining county just as large. There is a thriving church of over 100 members and four churches in other towns in the district have a total membership of 96.

Lukiang. The only Alliance mission station in Anhwei north of the Yangtze is Lukiang, a county seat, and the center of a large district of more than a half million population. At first the missionaries who entered the city in 1921 were driven out and the rented property destroyed, but there is now a church of 33 members, and another church in the district at *Hsiang-An*.

Hupei Province

The principal purpose of the Alliance in entering Hupei in 1893 was to establish at Wuchang a base for extending the work further west, and to provide in Hankow across the river from Wuchang a business office to care for transactions of money and purchase and shipment of goods for the missionaries in Kansu and Hunan. However, the blessing of the Lord has extended to the work throughout the district around Wuchang and there are now nine churches in the Hupei section of the Alliance field.

Wuchang. Wuchang, the capital of Hupei Province, was the first Alliance station in the Central China field west of Anhwei Province, missionaries entering in 1893. As the work in Hunan Province developed, Wuchang became the natural center for the headquarters of the Central China Mission and the transfer from Wuhu to Wuchang was made in 1904. Wuchang is a great official and residential city and a Chinese educational center. The Alliance church in the city has a membership of over 100 and there are eight additional churches in other towns through the district.

In 1909 a Bible Training School was established in Wuchang for the training of Chinese workers. During the past

quarter of a century many graduates have gone into the Central China and Kweichow-Szechuan fields where their ministries are being blessed of God.

Hankow. For many years the Alliance Mission carried on in Hankow an extensive Business Department and home for the convenience of missionaries passing through the city or coming to Hankow on business. The work of this Business Department, as it was generally called, was of much value to the Alliance Missions in West and Central China. However, in later years, with the development of commercial facilities in China, the necessity for it was lessened and in 1929 the property was sold and arrangements were made for the necessary business matters of the Alliance Missions to be carried on through the Lutheran Business Agency in Hankow. At the request of the Lutherans an Alliance missionary couple has been loaned to them to be in charge of and supported by their Agency.

Hunan Province

Although some missionary work was begun in Hunan a number of years before the Alliance entered that province, yet most of the principal cities were still closed to the gospel and the Alliance missionaries had a blessed share in the opening of missionary work in several of these cities. Today there are four Alliance mission stations in Hunan. Changsha, the capital was a proud heathen city which long resisted the entrance of the gospel, but under the providence of God an Alliance missionary was instrumental in the swinging open of the gates for the entrance of the ambassadors of Christ. In due time a thriving church was planted in Changsha and the work prospered in the district. However, in 1922 it was decided to transfer the Alliance work in Changsha to one of the other missionary agencies in that city and set free some Alliance missionaries and funds for pioneer advance into unoccupied counties further west in what is now the Kweichow-Szechuan field of the Christian and Missionary Alliance.

Changteh. This was the first Alliance station in Hunan. This large city of about 200,000 people was entered about 1900. There is a church of 104 members supporting their own pastor and fully self-governing and five other churches are in the district. The city of Changteh is an important center through which missionaries pass in travelling to and from their districts in northern Hunan, Kweichow and Szechuan. During recent years communist bands have been active in the district around Changteh and all the missionaries of the societies working there have had to flee, but always returned as soon as conditions permitted.

Hanshow. This city was first opened as an outstation from Changteh. Several years later (1913) it became a main station when two young women of the Alliance Mission took up residence there. In 1917 they were joined by a third lady missionary and these three have continued in the work in this district since that time. The value of continuity in service is shown in the growth of the work. There are now in the Hanshow (also spelled Hansho) district 35 centers, including 23 outstations where churches are established and 12 other preaching places. There are baptized Christians in all of these places but only 11 of the outstations have resident Chinese workers. The membership of the Hanshow church is 121 and that in other churches of the district 622. Evangelistic Bands have had a fruitful ministry for many years in the Hanshow district and more recently in Changteh. The use of Evangelistic Bands is one of the most effective ways of spreading the gospel in China,

and the Alliance Missions in Central China, Kweichow-Szechuan, and South China are seeking to increase the number of such Bands so that every district can have the benefit of their ministries.

Lih sien. Sixty miles north of Changteh lies the city of Lih sien (also called Lichow) with a population of about 18,000 in a county of nearly half a million people. The Alliance opened a main station here in 1921. Besides the church in the city there are two other churches in the district. This station too is in the area frequently threatened by communist bands but the work is growing and a good spirit is manifest in the churches.

The Indigenous Church

Not only the faithful ministries of the missionaries and the Chinese workers, but the witness of Chinese Christians have been used of God in the salvation of souls and the building of churches so that there are about 55 churches in the Central China field, of The Christian and Missionary Alliance with a total membership of over 1,700. All of these churches are under Joint Native Church and Mission government, being related to the Provincial Councils, and 10 are self-supporting. There are ten ordained pastors and more than 40 other Chinese workers in full time ministry. The Hunan Provincial Council was formed in 1927 and the Councils for the other sections a little later. The serious floods and communist raids have brought about severe famine conditions in some portions of the field and our fellow Christians there should have our continual prayer ministry and love in Christ. These conditions have so impoverished the members in some of the churches as to cause real hardship and suffering, but nevertheless the work goes forward and reports of recent Conferences show the presence and blessing of God with His people.

SHANGHAI

The Shanghai Municipal Area has a population of 3,490,762 (1935). It comprises the International Settlement (pop. 1,007,868 of whom 30,000 are foreign nationals) administered by the Shanghai Municipal Council; the French concession (pop. 496,536) administered by a Council under the French Consul General; and the Municipality of Greater Shanghai (pop. 1,986,358) entirely governed by Chinese.

The city of Shanghai is China's commercial and industrial capital and chief seaport. More than one-half of the import trade of China and over one-third of her exports pass through this city. Shanghai is situated on the bank of the Whangpoo River, twelve miles above its mouth at Woosung. Large ocean steamers come up to its docks.

Many Missionary Societies and a number of Faith or Independent Mission groups are working in Shanghai. The headquarters of the China Inland Mission are here. The Door of Hope Mission carries on a fruitful work for women and children and some of the missionaries in this work are former students of the Missionary Training Institute at Nyack. A few years ago The Bible Seminary for Women was moved from Nanking to Shanghai. For many years one of the Alliance missionaries of Central China has been assigned for teaching ministry in this excellent school, which is one of the potent forces for Christ in China.

Shanghai. The Christian and Missionary Alliance began work in Shanghai in 1900. For many years a valuable and fruitful coeducational school was conducted.



CHINESE HOMES IN CHANGTEH DEMOLISHED BY FLOODS

Students in this school not only received a good primary and high school education, but were also taught the Word of God, and many Christian young men and women from this school are now in business life or in Christian ministry in various parts of China. The school was closed some years ago, and the whole time of the workers is now devoted to aggressive evangelism and regular spiritual church ministries.

The Chinese Church (The Ella M. Stewart Memorial Church) at the edge of the mission compound is well attended and the members are on fire for God. The three missionaries and 14 Chinese workers are doing a work by the enabling of the Holy Spirit which makes this one of the most productive centers in the Alliance fields in China. There is a church membership of nearly 400. The scope of ministries includes Bible teaching in the Shanghai Bible Institute, and special Bible Conferences and evangelistic meetings in other cities also.

Shanghai is also the center for the *Alliance Press Depot*, which was opened here in 1932. Here are carried on the publication and distribution of the Bible Magazine and many full gospel books and leaflets. The Bible Magazine is now edited jointly by a Chinese and a missionary editor, the latter being one of the veteran Alliance missionaries of the Netherlands East Indies, who was formerly of South China where the publishing work was conducted in Wuchow for many years. In one year the output of this Alliance Press Depot was as follows:

Salvation Tracts	775,657
Books for Christians	9,639
Scripture Motto Cards	4,149
Tracts for Christians	38,908
Bible Magazines	22,673
<hr/>	
Total pieces	851,026

This literature goes into the hands of Chinese in many denominations and in every province of China. Let us pray that it shall be used of God to strengthen the faith and enrich the lives of many who may be sorely tested in these trying days in China.

Praise God for the manifold ministry which is accorded to each of the Alliance workers in Shanghai, the great cosmopolitan city of China, and for the blessing which flows to every part of that vast land.

KWEICHOW-SZECHUAN MISSION

The Kweichow-Szechuan field of The Christian and Missionary Alliance is located on the borders of four provinces, namely, the northwestern part of Hunan Province, the southwestern part of Hupeh Province, the northeastern portion of Kweichow and the southeastern part of Szechuan Provinces.

Area and Population

Although we give here the figures showing the area and population for the four provinces, it should be understood that the Kweichow-Szechuan field is only in the adjacent corners of these provinces. The area given is the 1932 estimate and the population is according to the estimate of 1926.

Province	Area	Population
Kweichow	68,139 sq. mi.	11,291,261
Szechuan	155,843 " "	52,063,606
Hunan	83,188 " "	40,529,988
Hupeh	70,312 " "	28,616,576

Below are given the names and populations of the twelve counties which the Kweichow-Szechuan Mission of the Christian and Missionary Alliance considers to be its field of responsibility:

Province	County	Population
Hupeh	Lai-feng	450,000
Hunan	Long-shan	250,000
Szechuan	Kien-yang	250,000
"	Peng-shui	350,000
"	Yoh-yang	585,000
"	Siu-shan	410,000
Kweichow	Heo-ping	75,000
"	Yen-ho-si	35,000
"	Cheng-an	350,000
"	Wu-chuan	175,000
"	Teh-kiang	225,000
"	Song-tao	275,000
		3,430,000

These counties are larger in area than what we in America usually know as counties. The six counties in Kweichow are about equal in area to the State of Ohio. It requires 14 days to travel across the field from north to south, and 10 days from east to west. Siu-shan is about 1,500 miles inland from Shanghai.

Climate

The climate is moderate, very mild winters with temperatures below freezing for only a few weeks. The rainy season is in May and June. The summers are rather hot, sometimes reaching 100 degrees, but the nights are cool because of the altitude.

Government

The provinces are under a military form of government, the magistrates and all other officials being appointed by the military powers in the different provinces. The central political government at Nanking, however, is endeavoring to establish in the provinces as rapidly as possible a civil government rather than military.

Physical Features

As a whole this section is mountainous. The waterways form the most inexpensive means of travel and thus the stations opened so far are along the rivers. For the most part the country is well watered. The principal rivers flowing through this area are the U River, in parts called the Kongtan River, which flows from Kweichow north and joins the Yangtze River at Fowchow (new name Fowling); and the North River, the northern branch of the Yuen River from Hunan. This river passes Siu-shan and another branch goes by Longtan. Another southern branch of this North River goes into Kweichow to Song-tao. The cities yet unopened, with one exception, are not accessible by water and can be reached only after days of mountain climbing.

Resources

These districts are famous for the Tung oil, oil pressed from nuts of the Tung trees, and used in making paints and varnishes. A well known oil called Siu-lu is produced throughout the whole district and is shipped in large quantities to foreign countries. The salt industry is very large, salt being carried from the salt wells further west in Szechuan throughout these neighboring provinces. There are also some coal mines. Kweichow and Szechuan are the home of the "poppy-growing" industry and great quantities of opium are exported. The export trade in opium is a



CHINESE CONFERENCE, KWEICHOW-SZECHUAN

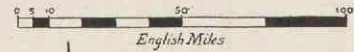


Drawn by Paul K. Snead - 1935 - xiv -

KWEICHOW and SZECHWAN

showing stations of
THE CHRISTIAN & MISSIONARY ALLIANCE

Stations of the Kweichow - Szechwan Mission: Longtan
Stations of the South & Central China Missions: Fulu



military monopoly. Rice, corn, wheat, oats and a variety of vegetables are grown. The district also raises a variety of fruits, especially citrous fruits such as oranges and pumeloes; also persimmons, etc.

Progress

This section is without any good roads. The building of motor roads has been considered but so far nothing has been done. A road has been partially built from Changteh in Hunan through Tao-uen and Shen-chow, which is to continue to the borders of Hunan and Szechuan. There are no railways in this section.

Currency

While the standard currency is the Mexican silver dollar, yet the copper coin, issued by the provincial authorities, is largely used in trade. The value of the copper coin fluctuates greatly. In 1923 a silver dollar cost about 2,400 "cash" or 240 copper coins, while in 1934 it went as high as 10,000 cash. Prices of commodities follow these fluctuations. These conditions are very hard on the people, and react unfavorably on the offerings of the Christians.

Languages and Tribes

With the exception of a portion of the Song-tao country, the common Mandarin Chinese is spoken. The aboriginal tribes in the Song-tao district speak Miao.

Religions

Buddhism, Taoism and Confucianism are the principal religions. Temples and shrines are more numerous in this western section than in the eastern portions. There is another more primitive religion consisting of sacrifices to evil spirits, presided over by priests called Lao si. This religion is very prevalent, especially on the Kweichow side.

Missionary Occupation

While there are a number of missionary societies doing excellent work in other portions of these provinces, the twelve counties of the Alliance field are without other missionary occupation.

The Christian and Missionary Alliance

At the Conference of the Central China Mission held in Hankow in December, 1922, it was decided that a Committee should make a survey of the unoccupied districts in the extreme western portions of Hunan and Hupeh Provinces. The survey party, composed of two missionaries and two Chinese workers, left Changteh, Hunan, on March 10, 1923, and during a two months' trip surveyed, not only the above-mentioned parts, but also the southwestern section of Szechuan and the northeastern section of Kweichow. All these districts were unoccupied by any Mission. The findings of this Committee were reported at the Central China Conference in the summer of 1923, and it was decided to open two stations: Siu-Shan in Szechuan and Songtao in Kweichow, both of which could be reached by waterways. The party of six missionaries appointed to this new section, accompanied by two native evangelists, two Bible women, two colporteurs, and a small Evangelistic Band arrived at their destination in December, 1923. In the Annual Conference of 1934 it was decided to make this western field a separate Mission to be called the Kweichow-Szechuan Mission.

Song-tao. This station in Kweichow Province was opened in December, 1923. Property was secured and there are now two chapels in the town, one for Chinese and one for the tribespeople. Three outstations, Ta-Ping-chang,

Meng-chi, and Kan-lung-Keo, have been opened from Song-tao, but the last named of these was later placed under the station at Siu-shan, it being nearer to that city. More than 100 converts have been baptized in that district since the opening of the work. About one-half of the converts are Miao tribespeople.

Siu-shan. In December, 1923, property was purchased and a station opened in Siu-shan in Szechuan Province. There are now four outstations and one other preaching point in connection with this center. The outstations are Ping-Kusi, I-Mei, Chin-Chi-Chang, Kan-lung-Keo, the last named being located in the Song-tao district, though supervised from Siu-shan.

Long-tan. At this busiest town in Uy-Yang county in the province of Szechuan, a mission station was opened in the summer of 1931. Property was purchased by the Mission. Late in 1935 two men were baptized, the first-fruits of the work at Long-tan (also spelled Lung-tan).

Peng-shui. On the first day of the year 1932 a missionary couple opened work at Peng-shui on the Kong-tan River in Szechuan, property having been acquired by the Mission. The baptized Christians numbered fourteen in the spring of 1935. It was from this station that an Alliance missionary was taken captive by communist bands and held for several weeks until he escaped through the grace of God.

The Red Menace

In northwestern Hunan and portions of Szechuan and Kweichow are many thousands of Chinese Reds. These communist bands are a great scourge to the Chinese people and bitter opponents of the gospel message. During the past two years missionaries of several societies have had to flee in haste from their districts as the communist armies approached in order to save their lives or avoid being held for ransom. Other sections of China from time to time are overrun by these bands, but in this area the menace is almost continual, despite the efforts of the Chinese armies to subdue them.

The Chairman of the field writes: "China as a whole stands in much need of prayer. There are a goodly number of Christian men in the government working hard to save their country, but Japan is pressing them hard and the anti-Red campaign has to be given up at times in order to cope with these other problems." Pray that in the face of her many problems the Chinese government will be steadfast in her stand against communism whether from within or from without. Pray also that the missions and the churches in China shall be on fire for God and take advantage of present opportunities for witnessing while most of the doors are still open.

The Indigenous Church

The Christians have been taught from the beginning of the work that, as soon as they were able to support their own work, the missionaries hoped to move on to new territory. The Christians are active in helping in the evangelistic program throughout the district. In the two older stations the general expenses of the work, as well as part of the native preacher's salary, are met by the churches.

No foreign style buildings have been built in this field and such remodeling as has been done is consistent with the expectation that soon the Chinese churches will be able to take over the work without too great a burden of upkeep. Pray for these infant churches and for the large districts where as yet our Lord has no followers. These millions for whom Christ died have a right to an opportunity of hearing the gospel message and seeing it revealed in the lives of true believers.

SOUTH CHINA

The South China Mission of The Christian and Missionary Alliance is located in the inland province of Kwangsi in the extreme southern part of China. On the east Kwangsi is bordered by the province of Kwangtung; on the north, by the provinces of Hunan and Kweichow; on the west, by the province of Yunnan; and on the south by the provinces of Kwangtung, China, and Tonkin, French Indo-China.

Area and Population

The Kwangsi Government Report for 1934 gives the area of the province as 83,076 square miles; and the population, 10,734,100. Thus the area is nearly equal to that of Pennsylvania and Ohio combined and the population almost as large as that of the State of New York. Some estimates give a much larger population in Kwangsi. The South China Mission seeks also to evangelize some portions beyond the border. The foreign population is very small, being approximately only 150, located principally in the larger cities.

Climate

The climate of Kwangsi is tropical in the south, about one-third of the province lying within the Tropic of Cancer. Thus, the heat is excessive and the humidity great from May to September. In the north the climate is more moderate, although changes of temperature are sudden, and frost and snow not uncommon in winter. The most pleasant season of the year is from October to December, during which period most of the itinerating work in country districts is carried on. The damp, rainy season begins in January, lasting through April, and is followed in the summer months by heavy tropical showers, which bring China's many rivers to flood tide.

Government

The province has a civil Governor, who is theoretically appointed by the Central Government at Nanking. The army, however, is not under the control of the Governor but has its own leader, also appointed by Nanking. Subject to Nanking's approval, the government political office nominates a group of Commissioners who form the Governor's cabinet. The province is divided into districts, each district presided over by a magistrate.

The above method is only a temporary one. The Kuomintang—China's National Party—has taken upon itself the responsibility of teaching the people methods of conducting a democratic form of government. Its objective is the election of all government civil leaders by the people and the bringing of China's military forces under complete control of the central government.

Kwangsi, being so far south of the Central government's seat of power, and because of poor communications, has worked independent of the central government to a large extent. This has been the cause of serious differences which in the past have resulted in much bloodshed. However, within more recent years, motor roads have been opened, even in the most backward provinces, and the airplane is a common sight. Thus the day of a really united China is made possible in the not distant future.

History

Kwangsi was one of the last provinces to be conquered by the Chinese. Lying so far to the south and representing a great tract of unexplored territory, it was called "Kwangsi," meaning Broad-West; while the area to the east was called

"Kwangtung"—Broad-East. Because of its distance from the center of the larger body of migrated Chinese in the Yellow and Yangtze river valleys and being inland, it required centuries before the Chinese undertook to subjugate Kwangsi fully.

Approximately a thousand years ago the famous General, Ti Chin, defeated the Kwangsi aboriginal General, Nong Tsz Koo. The victor's soldiers then settled in the province, exacting tribute for their Emperor. Since then Kwangsi has been known as a wild, dangerous province. This is due, no doubt, to the constant trouble between the Chinese and the aboriginal people, who were being pushed back by their conquerors deeper into the mountain fastnesses. The Emperor appointed a Viceroy, who represented him as ruler of the two provinces of Kwangtung and Kwangsi.

In 1911 Kwangsi joined in the revolutionary efforts against the Manchus and, with the other provinces, established a republican form of government. Since that time Kwangsi's history has been written in bloodshed. She has survived experiences which would have terminated the existence of many a modern state in other countries. Isolation, poverty, corruption of its civil and military officials, indefiniteness of its political aims, and the machinations of outside influences have all contrived for the demise of Kwangsi. But she has survived and, provided there is a definite uniting of provincial and government forces, Kwangsi's future history should be bright with hope of real advancement on all lines.

Physical Features

The entire province of Kwangsi is very mountainous, being the last step downward from the Himalayan and Tibetan heights. Extending north and west from Wuchow are numerous mountain ranges, growing higher and higher toward the highlands of Kweichow and Yunnan. Many of the mountain ranges are of limestone formation. These are fantastic in shape and make parts of Kwangsi unrivalled for scenic beauty. The granite mountain ranges to the north are covered with pine and camphor trees.

Perhaps no province in China is blessed with such a network of rivers as is this inland province of Kwangsi. Four large rivers with their important tributaries penetrate to every part of the province and for centuries have been the highways of travel and transportation.

Tigers, leopards, armadillos, porcupines, civet-cats are found throughout the province, and monkeys are very common near the borders of Tonkin.

Resources

Rice is the main agricultural product, two crops a year usually being harvested. Wheat is raised in the north; sugar cane and corn are grown extensively in the west; peanuts, sweet potatoes, water chestnuts, cotton, hemp, arrowroot, and tea are also raised in various parts of the province. Great quantities of wood oil and anise oil, also cinnamon and lumber, are exported yearly from Kwangsi. Ebony, teak, camphor, maple, pine, bamboo, and banyan trees are the most common. There is considerable silk culture in the province, the mulberry tree supplying leaves for the silk worm. Kwangsi's minerals are largely untouched. Gold, silver, copper, asbestos, and galena are found in scattered areas. Large deposits of tin, antimony and coal are awaiting mining.

Progress

Kwangsi, formerly known as one of the most backward provinces in China, has completely reversed the situation in

recent years. Experts from many foreign nations have been engaged as advisors. These include engineers, aviation experts, chemists, educators, military advisors, and other scientifically trained men. Besides these, a corps of especially trained Chinese experts are working on a program which has earned for the once backward Kwangsi the title of "The Model Province."

The government has pushed forward a well laid plan for motor roads. There are now approximately 2,500 miles of motor roads connecting practically every large city in the province and more are under construction. Kwangsi has yet to have its first railroad, but the airplane and motor car have played a very important part in the marvelous strides made in recent years.

Until recently there were no modern industries in the province. Now Kwangsi is not only planning to supply largely its own demand for modern manufactured articles, but expects to export as well. At present there are cotton mills; glass, leather, alcohol, sulphuric acid and munition factories. Sugar and cement factories are to be erected in the near future.

Good electric light plants have been installed in the principal cities. A modern pathological laboratory, the finest of its kind in China, has been built at Nanning. Modern educational methods have replaced the old. A splendid university has been established in Wuchow. New hospitals, Chinese controlled, have sprung up in all the cities and larger towns. A mass educational movement has been launched with the objective of giving every person in the province at least a chance for an education.

Currency

China's monetary system is a source of great bewilderment to foreigners and Kwangsi is no exception. There are three distinct currencies in use, each valued in terms of copper cents. (The cash is used now only in isolated areas.)

First, the Kwangsi dollar, the common medium of exchange, is about 30% cheaper than the national silver dollar. However, the provincial government has issued a new "big" dollar whose silver value is the same as the National silver

dollar, the object being to do away with the "little" dollar. Second, the National silver dollar. This has the backing of the Central Government and is used in the Customs and Post Office.

Third, the Hongkong dollar. This dollar, having the backing of the British government, is in great demand inasmuch that it is usually at least 10% higher than the National silver dollar, although both are on the silver basis. Because of Kwangsi's proximity to Hongkong, most purchases are made there and thus the Hongkong currency is the one with which the missionary has his largest dealings.

In the interior the people talk in terms of copper coins and much prefer them to silver as there are no counterfeits. Copper currency exchange varies as to the number received for a silver dollar in various parts of the province.

Late in 1935 the Chinese government passed a decree changing the monetary system of China from its long standing silver currency basis to a controlled currency regulated by the government. It remains to be seen whether the new policy will be effective or permanent.

Languages and Tribes

The province of Kwangsi is divided roughly into two main language areas by a line drawn diagonally from north of Lungchow in the west to Chaoping in the east. North of this line Mandarin speaking Chinese are in the majority, while south of the line Cantonese predominates. In both sections of the field there are large numbers of aboriginal tribesmen speaking various dialects of their own. Mandarin speaking Chinese are prominent in official and educational circles, while the Cantonese lead in business enterprises. Mandarin is considered the national language and is taught in all public schools. The written language is practically the same in Mandarin and Cantonese, but the pronunciation is different entirely.

Many years ago, when China was divided into feudal states, practically the whole of South China was inhabited by various wild tribes. In course of time the Chinese rulers extended their territory and presently came into armed conflict with the aborigines of the southland. Many tribes were



Left: CHWANG WOMAN
RETURNING TO HER
HOME AFTER
BAPTISM



Right: A TYPICAL YAO
TRIBESWOMAN

K W E I C H O W H U N A N

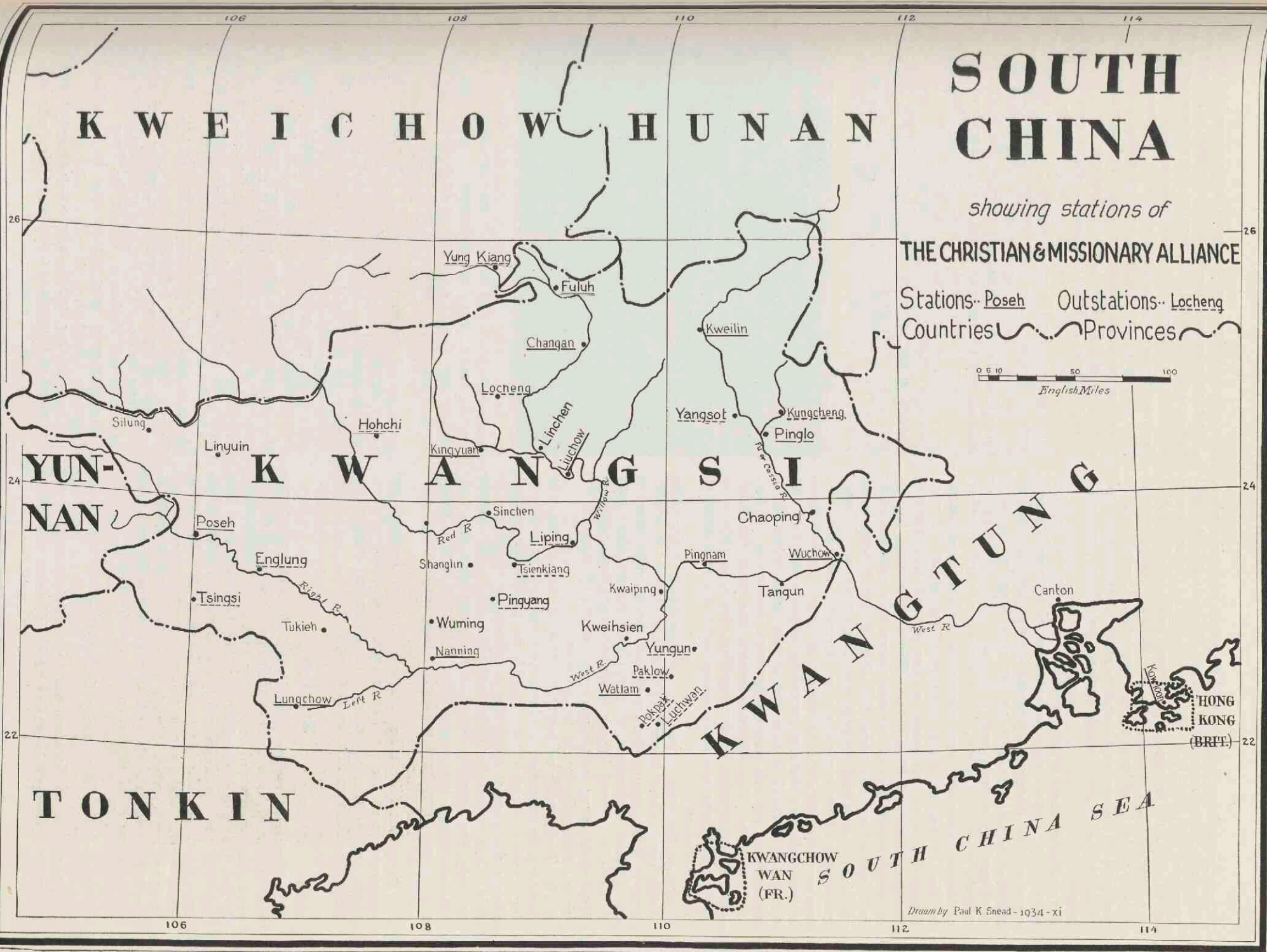
SOUTH CHINA

showing stations of
THE CHRISTIAN & MISSIONARY ALLIANCE

Stations: POSEH Outstations: LOCHENG
Countries: ~~~~~ Provinces: ~~~~~



93



Drawn by Paul K Sneed - 1934 - xi

defeated and driven into the wild mountain territories where today they have their own homes. These tribesmen still comprise fully one-half of the population of the entire province. They are made up of many tribes, chief of which are Chwang, Yao, Tung, Miao and Hakka. Many of these tribes people, in addition to their own dialect, speak a smattering of Mandarin or Cantonese although thousands, particularly the women, speak nothing but their own tribal tongue.

In addition, there are scores of dialects spoken throughout the province. As a rule, the ancestors of Kwangsi's people came with the conquering Chinese army or later in series of migrations and have kept up the dialect spoken by their forebears. The men nearly always speak Cantonese or Mandarin, but the women know scarcely a word of either.

None of the tribes are so numerous or so easy of access as the Chwang, who are members of the Great Tai race, found also in the provinces of Yunnan and Kweichow, in Burma, Siam, and French Indo-China. This tribe has intermingled with the Chinese much more fully than any other and, in the large city areas, the Chwangs are steadily losing many of their tribal customs and characteristics. Alliance missionaries have worked among this great tribe who formerly ruled a large part of western Kwangsi. It was found in the northwest that the prevailing language was Chwang. On an eight hundred mile trip in that area, thousands in the country markets could understand scarcely a sentence of Mandarin. The Alliance Mission has made this tribe, with its approximately three million souls, a subject of prayer, and increased work among them will be carried on as God enables.

One of the least known and most primitive of the tribes is the Yao. This tribe is divided into a number of smaller tribes. Work among these people is being undertaken by the Chinese Conference of The Christian and Missionary Alliance, but urgent help is needed to reach these primitive people shut away from the gospel centers by some of the highest mountain ranges in Kwangsi.

The Tung tribe, estimated at 300,000, live in the wild mountain fastnesses of northern Kwangsi and the neighboring province of Kweichow. In 1931 the Mission began work among this people, appointing a missionary couple to this field. The work calls for rugged pioneering. As yet there are very few converts, but there is a great open door. As the missionaries have visited these tribesmen in their mountain villages, they have rejoiced to note the eagerness with which the Tungs have listened to the gospel.

The various Miao tribes, scattered through the north and western part of the province, number many tens of thousands and present a challenge of unreached peoples for whom the Alliance Mission is responsible.

Religions

In Kwangsi there are several sects of Buddhism, Taoism and Mohammedanism. During the past few years the student class endeavored to destroy idolatry. Temples were broken into and idols smashed. The buildings were then seized by the authorities and are now used as public buildings, mostly schools. At present Buddhism and Taoism are being revived and there is distinct government encouragement to Confucianism. China's past experiences have shaken the faith of many in the gods of wood and stone, and today the opportunity of the church is unprecedented.

Missionary Occupation

The natives of Kwangsi were for years opposed to the foreigner settling in their midst and met every attempt of

entrance with determined opposition that reached the point of mob violence and bloodshed. In the west a French priest was brutally murdered and a serious outrage was perpetrated in the city of Nanning. During these early pioneer days, the martyr spirit was always in evidence as brave men, with hearts burning to save the lost, attempted repeatedly to enter the province, heroically faced hardships and dangers, seeking to glorify their Lord and Saviour.

The Alliance and the Southern Baptists were the first to secure a permanent foothold in 1896. Later the English Wesleyan and the Church Missionary Society opened work, confined largely to Wuchow and the northeastern corner of the province. Beside these, work is being carried on by the Bible Churchman's Missionary Society, the Faith and Love Mission, the Pentecostal Mission, the Church of God, and the Chinese Independent Church. Seventh Day Adventists are established in several of the larger cities. French and American Roman Catholic organizations are working throughout the province. The American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland have worked together with the various Missions for years in circulating the Word of God throughout Kwangsi.

The Christian and Missionary Alliance

In 1892 Dr. A. B. Simpson made a world-wide tour of mission fields and visited South China, calling at Canton and spending a few days in that city. His soul burned with a passion for China's unreached millions, especially for the nearby inland province of Kwangsi—then unopened to the gospel. Upon his return to America a call for volunteers was made and a missionary couple sailed for China on October 25, 1892, and took up their residence in Canton, ready to enter the closed province when God opened the way.

Two years later Dr. Simpson again visited China and advised that as soon as sufficient recruits arrived they should enter the still closed and hostile province of Kwangsi. By 1896 the little group of missionaries were ready for the venture of faith, the securing of a permanent residence in the forbidden province. Surveys had already been made and Wuchow was the city for which those intrepid pioneers set forth. After weeks of travel, the little boat finally reached Wuchow and the Lord marvelously opened the way for the rental of a "haunted house." God was definitely leading and this city proved to be a really strategic base from which to pioneer to the ends of the province.

The objective of our Kwangsi Mission has been the evangelization of the entire province. After nearly forty years of service there are still millions who have not been reached with the Gospel. These are largely in the far interior portions of the province. The forty years is a record of God's faithfulness amid great danger and opposition. Missionaries have been persecuted, stoned, robbed, mobbed, driven out of cities; have passed through riots and faced dangers of civil war; have been kidnapped and held for ransom; and have passed through the Red scourge. One missionary was called to his reward through the medium of a hostile bullet and more than a dozen others have gladly laid down their lives for the work in this province. This is part of the price paid for the souls won by The Christian and Missionary Alliance in Kwangsi.

Missionaries and Chinese evangelists and pastors are preaching the gospel in the two principal Chinese languages, Mandarin and Cantonese, and in the Tung tribal language. Chinese workers bear witness also in Chwang, Yao and K'eh-chia (Hakka).

The following stations now occupied by missionaries are described in the order of their opening.

Wuchow. In 1896 the honor of having the first resident missionary within Kwangsi's hostile borders fell to the Alliance Mission. The work thus started amidst great persecution and trial has never been abandoned. From the first residence, a "haunted house" the work has grown until there is now a church membership of over 150. This church has for years been self-supporting and not only so but, through its own paid workers and voluntary helpers, is pushing out into the surrounding territories and opening other cities to the Gospel message.

Wuchow, a city of 86,000, is the "gateway of the province," situated at the junction of the West and Cassia Rivers and over 200 miles from Hongkong and Canton. It is the oldest provincial city, having been built in A. D. 592 and was the seat of government until 1665 when the Government was transferred to Kweilin.

Having secured living quarters, the base of our missionary operations was removed from Macao to Wuchow, where has remained our Mission Headquarters for South China. Here the Annual Missionary Conference is held, also the bi-annual gathering of the Chinese Alliance.



A CHINESE MEMORIAL ARCH

The Alliance Receiving Home is located on the hilltop opposite the city of Wuchow and here most of the missionaries have spent long months of hard language study preparatory to going inland.

In order to train Chinese workers in the Word, two Bible schools were opened in Wuchow, one for men and one for women. The Alliance message is being made known throughout South China through this medium. The enrollment averages about 60 students, not only from Kwangsi and the surrounding provinces but also from several nearby countries. The students represent many parts of the Christian Church. These Bible Schools are now fully self-supporting.

A Primary School for girls was also opened in Wuchow. This school is now carried on by the Wuchow Chinese Church and is self-supporting with an enrollment of about 195.

The Wuchow Church has supported a worker among the near-by Yao mountain tribesmen for several years and there is now a church nucleus there. Besides this the Wuchow church has opened an outstation recently.

Nanning. This city, with a population of 80,000 situated on the West River 360 miles west of Wuchow on the main trade route to Yunnan province, was opened in 1897. Just north of this city the great aboriginal chief re-

ceived his final defeat and from that time Nanning has retained its importance. In 1907 it became the capital of the province.

Opposition characterized the beginning of this work, but God overruled and there has been a steady growth. As a result of the Anti-Church movement of 1925 the church suffered greatly in the loss of membership but in 1933, with a membership of 50, it became fully self-supporting and has also opened a new outstation. Nanning is the main station in the district where there are six churches with a total membership of nearly 200 Christians. The Men's Short Term Cantonese Bible School is conducted here for three months of each year. In this area are many unreached Chwang tribesmen along the lower reaches of the Red River.

Kweilin. Situated 250 miles north of Wuchow on the Cassia River, Kweilin, the provincial capital of 70,000, was the first station opened in the Mandarin language area. (1898.) Years of unusual blessing rested on the Kweilin church and district. On April 26, 1924, the one used of God to open the work in this city was killed, shot by a stray bullet fired from a robber's rifle. During the Anti-Christian campaign of 1925 the Kweilin church suffered greatly. The ten churches of the district have gone through a fiery trial, but God's promises are being realized. They are pressing toward self-support and hope also to take the Gospel to the unreached in their district. The District church membership is now about 309.

A Mandarin District Short Term Bible School of three months duration is held annually in this city.

Liuchow. In 1906 the most strategic city in the great north west, the city of Liuchow with a population of 34,000, was opened. From this center a network of rivers and roads radiate throughout the province, and into the neighboring province of Kweichow.

A strong church was early established but, like many other of the larger churches, in 1925 it was severely tried. At present there is a strong local church and district membership of about 130. For three months each year a Short Term Bible School is carried on.

This great district is a natural center for evangelistic band work. In the north are the Tung and Miao tribesmen and in the west are great numbers of the Chwang tribesmen. Its borders in the north push beyond the provincial boundary line into the province of Kweichow to the city of Kuchow.

Lungchow. The city of Lungchow was opened to the Gospel in 1906. It is an important city located over 500 miles from Wuchow on the border near French Indo-China. While the people of the city are largely Chinese, seven-tenths of those residing in the district are either Annamese or Chwang tribesmen. This city has suffered much during Communist and revolutionary movements and a once large church membership has decreased to about 100 in the whole district.

The territory around Lungchow is very needy. Various tribes occupying the mountain areas await the entrance of the Gospel.

Poseh. Poseh (also called Pakshik) is situated in the extreme west of the province of Kwangsi, about 250 miles from the capital city of Nanning. It is a great center for the opium caravans from Yunnan and Kweichow. Hundreds of thousands of dollars worth of this drug is brought to Poseh and shipped by launch down the river to the coast or wayside markets. The tax on opium is one of the chief sources of revenue for the Kwangsi government.

Work in this city was begun in 1913 by a Standard Oil Agent whose heart, burning with a love of souls, led him to give up selling oil and start out in faith to preach the Gospel. God blessed his testimony and a number were won to the Lord. A few years later because of ill health he was forced to leave the field and the Christian and Missionary Alliance assumed full responsibility and sent missionaries to carry on the work. Communists, bandits and political turmoil have made the work difficult but God has blessed.

The growing church has now a membership of over fifty. Thus far there are only three outstations, but the greater part of the district is still unreached. Various tribes of the Miaos and hundreds of Chwang villages lie in this District where much ground still awaits to be claimed for Christ.

Kingyuen. This city with a population of between forty and fifty thousand is a natural center for the evangelization of vast stretches of northern Kwangsi, which are inhabited chiefly by Chwang tribesmen. This station was opened in 1918. The church here has now a membership of about 100 and has recently reached the basis of self-support.

From this center it is hoped to reach the unevangelized in western Kwangsi. Already God is blessing and opening up opportunities among the Chwangs in this area.

Changan. Changan, situated one hundred miles north of Liuchow, is the gateway to the mountainous sections inhabited by the Tung and Miao tribesmen. Being the terminus for launch and bus traffic, it is a busy distributing point for the tribesmen and Chinese living in the far interior. In 1923 missionaries took up residence in the city for the first time. God has blessed the work and the little group of two or three enquirers has now grown into a congregation of earnest, genuinely converted men and women who meet regularly in a suitable chapel on a main thoroughfare.

Fuluh. Lying among the mountains north of Changan and but a few miles from the Kweichow border is Fuluh, the natural center for work among the Tung aboriginal tribesmen. While only a small market place, it is still the most important village on the Iong River and a natural distributing point for the tribe as they bring their wares for barter with the Chinese.

Fuluh became a mission station in February, 1932, with the Tung tribe as the missionaries' objective. Years of language study and survey work were necessary before much could be done, but now there are signs of an awakened interest in the Gospel on the part of this people and a great turning to God from among this tribe is expected.

Kowloon Home. In order that the children of Alliance missionaries in South China might have proper opportunity for attending school, at a cost within the range of the modest allowances they receive, it was decided in 1933 to establish a hostel in Kowloon as a home for missionaries' children under the supervision of a missionary couple. Kowloon is across the bay from Hongkong and many English and Chinese who have offices or business in Hongkong make their homes in Kowloon. A residence here combines the advantage of protection under the British flag, since Kowloon like Hongkong is under British control, and excellent English school facilities. Thus the children live in the Alliance hostel and attend public school.

The places named below were opened as mission centers in the order given, but the missionaries no longer reside in these centers, the work being carried on by Chinese workers.

Kwaiping, a city situated at the junction of the West and Willow Rivers, 140 miles west of Wuchow, was opened in 1897. The church has a membership of over 90 and is the main station in a district with ten other churches having a total membership of about 325.

There is a school for the blind located here which is now under the management of the Chinese Conference. The local church recently opened a primary school, mainly for the children of Christians, under Chinese oversight.

Tangyuen was opened to the gospel in 1897. Only 35 miles west of Wuchow, it was early a training ground for new missionaries. Here were experienced many thrilling trials, but God marvelously preserved those early workers, and today there is a growing work in this city.

Pinglo, in the Mandarin area, was opened in 1904. Lying south of Kweilin on the Cassia River, it soon became a center for expansion and a new district was formed which now comprises four churches with a total membership of about 100.

Pinglo is in a newly exploited and wealthy mineral area. Because of new motor roads, the opportunity of the church in the opening of new districts is distinctly greater.

Watlam. In the southeastern corner of Kwangsi, situated in a fertile plain with a population of 50,000 lies the city of Watlam, which was opened in 1904. This large district has a population of about half a million. During the first few years, the work here was not very encouraging, but in later years God worked mightily.

This district, with a church membership of almost 500, has taken the lead in self-support which has been the cause of great praise on the part of the Chinese church. In 1933 the entire district of six churches became fully self-supporting, the total budget of \$3,500 Mex. being met through voluntary subscriptions. Not only has God taught them to trust Him for the supply of their running expenses but also they have bought and repaired church property looking to the Lord to supply these needs as well.

Pingnam, opened in 1905, as a mission center, is the natural gateway to the Yao tribesmen. Varied has been its history. At present it is a stronghold of the American Roman Catholic church. The membership of the Alliance church is small but the district, comprising several churches, presents a challenge of opportunity, great need, and many unevangelized villages. A church was established for the Yaos in one of their villages and the work has now been transferred to the Chinese Conference as a field for evangelization.

Translation and Publication Work

In 1913, realizing the great influence and blessing the printed Word might wield in China, a printing press was set up at Wuchow which has issued many hundred thousands of tracts, needful Bible expositions and also a bi-monthly Bible Magazine. Bible Magazine readers are found in every province of China and many other countries where Chinese reside. The Press continued its ever-increasing ministry at Wuchow until Oct. 5, 1932 when it was destroyed by fire. The press headquarters were then moved to Shanghai where the printing is done by the Commercial Press. Since this change the Press is having an even wider and more varied ministry.

In 1935 a new Chinese Alliance Hymnal was published. The hymns were collected, edited or translated by a Committee on the field with a view to furthering Alliance truth and testimony in China.

The Indigenous Church

The objective of the South China Mission has been to establish on Chinese soil an indigenous church that will be self-supporting, self-governing and self-propagating, and to this end both missionaries and Chinese workers are earnestly laboring. A Joint Committee, composed of five Chinese elected by the Chinese Conference and five missionaries elected by the Missionary Conference, has the oversight of all work that is supported partly by Chinese and partly by mission funds. Self-support is rapidly developing. The Chinese Conference and Chinese Executive Committee have been organized along the same lines as the Missionary Conference and the Mission Committee, and they function in a similar manner also. When a congregation can supply six-tenths of its running expenses, including salaries, etc., it passes from the oversight of the Joint Committee to the direction and management of the Chinese Committee. By increasing its offerings ten per cent annually it becomes self-supporting within four years. Already eleven such churches, with a total membership of 884, are under the direction of this Committee. Ten of these churches are entirely self-supporting and the eleventh is pressing toward the goal. It is expected that each year other congregations will attain to this standard.

The Chinese Conference and Committee have taken over the management of the Blind Children's School at Kwaiping; conduct other schools for Christian boys and girls; have assumed responsibility for the rent of all rented chapels throughout the province; have charge of the colportage work; and are prepared with the Mission Committee to take the initiative in opening new work in pioneer areas. The Chinese Church has accepted the great unevangelized Yao Mountain territory, where live thousands of unreached tribesmen, as their field for evangelization. They issue *The Alliance Weekly* in Chinese, which has been recognized by the government as entitled to special postal privileges, and they also issue a Sunday School paper which they hope will

become *The Chinese Sunday School Times*. It already has a circulation of more than 400 and is read in almost every province in China as well as in several foreign countries where Chinese have emigrated.

The work of the missionary is now largely that of pioneering among South China's many tribes, her walled cities and isolated mountain areas whose people are still unreached. When missionaries participate in any way in the work of the native church, it is done at the request of the Chinese. In the sphere of the Bible School work and teaching ministry the native church feels that the missionary is urgently needed. He also has an important advisory ministry in coöperation and fellowship with the Chinese leaders and the native church. The indigenous church should not be merely a separate and independent organization, but a member in full communion with the entire Body of Christ.

An important phase of the work is the ministry of Chinese Evangelistic Bands, who are reaching out into the interior pioneer areas carrying the Gospel to peoples and tribes where the missionary has never gone. In one month members of a band gave a brief gospel message in 1,800 homes and preached in all the towns and villages of that section while another band sent its members two by two into every village within a radius of five miles from their base and large crowds gathered night after night to hear the evangelistic message. At the first preaching center nearly a score turned to the Lord and before the band moved on to their next place a number of converts were baptized and a place provided by these converts where meetings were continued.

Kwangsi contains large neglected areas filled with countless tribesmen that await evangelization and there are also fifty cities within the province in which as yet no church has been established. To reach these approximately three million tribespeople means loneliness and isolation, hardship and privations. The need is appalling. A gigantic task still awaits the messenger of the cross in the interior of Kwangsi Province.



CHINESE AND HE-HI TRIBESPEOPLE ON MARKET DAY AT KOLING, KWANGSI

PALESTINE AND ARABIAN BORDER

This field comprises the areas known as Palestine, Transjordan, and a section of Syria. The deserts and the sea form natural boundaries on the east, south and west. There is no natural boundary on the north. The artificial post-war divisions give Palestine a boundary line on the south drawn from Rafa on the Mediterranean Sea to Aqaba on the Red Sea; the Jordan on the east; the Mediterranean Sea on the west; and on the north an irregular line drawn generally east and west from Accha to the northern shore of Lake Galilee extending northward near its eastern end to include an arm of land near the headwaters of the Jordan. Transjordan is bounded on the west by the Jordan, on the south and east by Saoudia Arabia, on the northeast by a narrow strip of Iraq, and on the north by Syria. This whole area, once a part of Turkey, is now divided into Mandate Territories.

Area and Population

Palestine has an area of 10,100 square miles, about the size of Vermont, and a population as given in the census of 1931 of 1,035,154. Transjordan has an area of about 16,000 square miles and a population of perhaps 300,000.

The French Mandate of Syria has a total population of 2,628,150 as given in the census returns for 1932 and has a total area of 57,900 square miles. The divisions are as follows:

	Area	Population
Republic of Lebanon	3,600 sq. mi.	592,812
State of Syria	49,100 " "	1,696,638
Latakia	2,800 " "	286,920
Djebel Druz	2,400 " "	51,780

The following interesting figures show the increase in Jewish population in Palestine since the close of the World War:

	Jewish Population
1919	57,000 (est.)
1922	83,794 (census)
1931	174,610 (census)
1935	250,000-300,000 (est.)

The official figures of the Palestine government for Jewish immigration show that in the month of March, 1935, 7,196 Jews entered Palestine, this being the highest number for any one month in the history of Zionism. It is almost as much as the total for the entire year 1930.

Climate

On the Coastal Plain and in the Jordan Valley the summers are very hot. In the mountains and the high plains of Syria and Transjordan the heat during the day is intense, but nights are usually cool. Winter temperatures are not low but the continued rains produce a dampness indoors that often causes illness. Normally the rainfall is limited to a period between November and March.

Government

To Great Britain was given the responsibility to rule Palestine by Mandate, September 29, 1923. Under this agreement Great Britain is obliged to facilitate the establishment of a National Home for the Jewish peoples and at the same time to safeguard the rights of all other inhabitants. The head of the government is a resident High Commissioner, appointed by the Crown.

Transjordan is also under British mandate but the so-called Balfour Declaration relative to Jewish Immigration is not applicable east of the Jordan. The High Commissioner of Palestine is responsible to the home government for affairs in Transjordan, over which he has placed a British Resident located in Amman, the capital of Transjordan. Besides the British authorities, there is a local government presided over by H. H. The Emir Abdullah, with a legislative assembly which first met in April, 1929.

At the same time that Great Britain received the Mandate for Palestine and Transjordan, France was given the mandate over Syria. This section has been divided into four political divisions or states, having varying amounts of local autonomy.

History

This bridge between the East and the West has been a battle ground of the nations. The early history of Palestine is given in interesting detail in the Old and New Testaments. After the fall of Jerusalem to Rome in 70 A. D. Palestine had a checkered history for a millenium and a half until it was conquered by the Turks. From 1517 Turkey had full control of its destinies until during the World War, when on December 9, 1917, General Allenby, now Field Marshall Viscount Allenby, entered Jerusalem afoot and with head uncovered as the leader of the conquering British army. The forces advanced with the help of its right wing of untrained Arabs under Colonel Lawrence until all the area had been subdued. Post-war jealousies caused disturbance and uncertainty for a period but by the end of 1923 Great Britain and France had their respective areas of occupation.

Physical Features

The Coastal Plain extends irregularly the whole length of the country and is at places fifteen miles wide. A mountain range forming the high backbone of the country is topped by majestic Hermon, whose peak is capped with snow most of the year. The small streams rage in torrents in the winter and are but dry stony valleys for the larger part of the year. East of these mountains is the great rift of the Jordan reaching its lowest level at 2,600 feet below sea level in the depths of the Dead Sea, the surface of which is 1,292 feet below the Mediterranean. The highlands in the east are about the same altitude as those on the west, i. e. 2,000 to 3,000 feet. This plateau gradually becomes less and less fertile until the desert areas are reached where there can be no regular crops.

Resources

Post-war investigation and development have shown that Palestine has great natural resources. A concession to exploit the salts in the Dead Sea was granted in 1929. The estimated value is \$1,182,000,000,000. Sand wastes along the coastal plain have been irrigated and planted with citrus fruits, 5,000,000 boxes of which were exported in the season of 1934 and 1935. Some claim to have found oil in the country, but there has been no large scale development in this direction. Wheat, fruits and olives are grown. Sheep and goats are raised for local markets. Oranges, wine, soap, and olive oil form the chief exports. One of the leading industries is the care of the thousands of tourists who travel extensively in the land from year to year.

Progress

The post-war development has been almost phenomenal. This is particularly true of Palestine, though in a lesser

degree it applies to Syria. A railroad built for military purposes during the war now joins with the old Jaffa-Jerusalem railway and with the Hedjaz railway giving direct service from the Suez Canal to Damascus and Stamboul; and, in another direction, to Ma'an on the Moslem pilgrimage road.

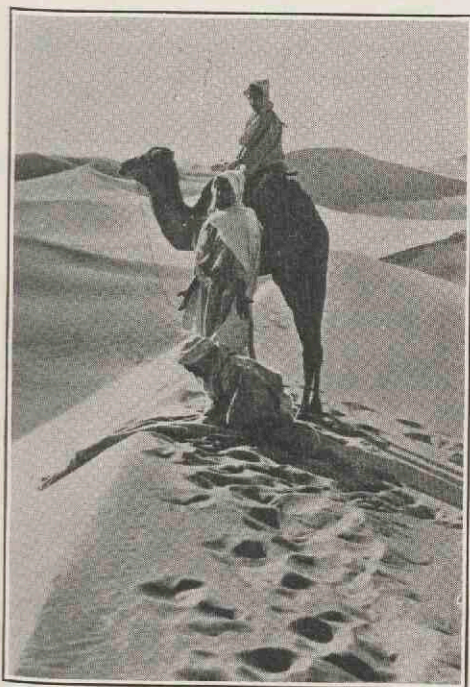
Regular through motor service to Baghdad and points in Iran (Persia) starts from Jerusalem, Haifa, Beirut, or Damascus. Intercontinental air service has a stop in Palestine or Syria for passengers going to the east or west. Motor roads connect all the cities. In Syria it is reported that all villages can be reached by automobile in dry weather. In Palestine and Transjordan this is rapidly becoming the case. The main arteries are well surfaced everywhere, and 10,000 automobiles are now registered in Palestine as compared with 500 in 1920.

A pipe line conveying crude oil from Mosul (Nineveh) in Iraq to the Mediterranean Sea was completed in 1934 at great cost. One line ends at Tripoly, Syria, and the other at Haifa, Palestine. In both of these ports tank ships collect their liquid cargo to be delivered to the European consumer.

Jewish immigration has brought great sums of money into Palestine. Some forty thousand persons were admitted into the country in 1934 as legal immigrants. Many of these came as capitalists with a minimum of \$5,000 each person. The Jewish city, Tel Aviv, has grown in fifteen years from two thousand to nearly one hundred thousand Jewish inhabitants. There are over one hundred colonies where Jews live on the land and raise vegetables, fruits, and dairy products.

Currency

The Syria pound equals twenty French francs and is divided into one hundred piasters. The Palestine pound equals one pound Sterling and is divided into one thousand mils.



A MOHAMMEDAN PRAYING IN THE DESERT

A true Moslem responds to the call to prayer, if at all possible, no matter where he is or what he is doing, yet his prayers are in the name of a dead prophet and are vain repetitions. We who know a living God and pray in the name of Christ, our Redeemer and Intercessor, should be more faithful in prayer on behalf of the vast multitudes of earth who know not the Way to God.

Languages

The general language of the land is Arabic. The Mandate authorities use their own languages in their respective areas. Palestine has three official languages and all proclamations, stamps, coins, street signs, etc., are printed in English, Arabic, and Hebrew. The Jewish immigrant with his score of languages immediately places his child in a school where the language of training is Hebrew and in a few weeks the child is teaching his old parents the language of their ancestors.

Religion

Most of the inhabitants are Moslems of the Sunni group. Jerusalem is one of the holy cities of Islam. There have always been numbers of Christians and most of the Eastern Churches have units in this area. The Roman Catholic Church and some of the Protestant groups are represented. The tendency is for Romanism to increase and other forms of non-evangelical Christianity to decrease. In Palestine proper Judaism, both Orthodox and Reformed, is to be found in city and colony. In Djebel Druz, a part of the Syria area, are fifty thousand Druzes.

Missionary Occupation

American, British and European missionaries are in the area. Except in the larger cities, these groups are not often found in the same places. Educational work is carried on, ranging from kindergarten to the American University of Beirut. Medical work is conducted in well equipped city hospitals and in small village clinics. Some of these groups have a definite evangelistic message for the lost. There are more than 200 Protestant missionaries in Palestine, including many independent workers.

The Christian and Missionary Alliance

The work of The Christian and Missionary Alliance began in Jerusalem, Hebron and Jaffa in the nineties. Early efforts were undertaken quietly and included visitation in the villages, meetings for women and children, and Sunday services in the home of the missionaries.

Palestine

Jerusalem. Work was begun here in 1890 and in 1904 a church was organized with a membership consisting of representatives of several of the different groups in the city. In 1913 a substantial stone building was erected. This included a church auditorium with Sunday-school room below as well as an attached residence, and soon became the Mission headquarters and the center of activity for work among the city and village folk near by. Hundreds of villages may be visited from this place.

Beersheba, at one time a main station of the mission, is now visited at regular intervals by the missionary resident in Jerusalem. Here contacts can be made with a local population of 1,500 and a floating population of 50,000 Arab nomads.

Some years ago a friend donated funds sufficient to enable the Mission to purchase a lot with simple buildings which house the work among the Jews in the city of Jerusalem. A reading room and a library prove to be attractions to numbers who remain for private conversation, and a meeting room provides place for public services where the gospel is proclaimed in Hebrew. Each Saturday evening as hundreds of Jews pass the doors on their end-of-the-Sabbath promenade, hymns are sung and the message of life and salvation

is given out. Sometimes the audience is most attentive and courteous and sometimes it is otherwise.

Transjordan

Madaba. At Madaba, opened in 1921, regular services are held with the Oriental Christian groups. A large Sunday school meets regularly, women's meetings are also conducted and visitation work is carried on. The missionaries visit in the district among the roaming tribesmen, where over the ever-present coffee cup, the message of salvation is given. The missionaries also visit annually, in season, the hot baths a few miles from this station, where thousands congregate from near-by and distant places. There is a small group of baptized believers in Madaba.

Kerak. At Kerak, where mission work was begun by the Alliance in 1923, the activities are along similar lines to those in Madaba. Itineration is carried on in the highlands and among the degraded nomadic groups in the Dead Sea area. Kerak has been called the key city to northern Arabia and many Arabs come from distant places to this

center for government business and commerce. A group of believers have been baptized here and another group of young women would have been baptized if their parents had not forbidden it. These witness in their homes and to their neighbors of the great things God has done for them.

Ma'an. Work has been carried on in Ma'an since 1926. This city, an oasis in the desert, was formerly under the control of the King of Arabia and for that reason was closed against missionary occupation. Its transfer to the Transjordan government in 1924 made it possible for The Christian and Missionary Alliance to open a mission station. Except for an occasional government official and merchant, the population is entirely Moslem. Nomad Arabs come from distant grazing lands to buy and sell and get government aid. It is an important military outpost for both the Transjordan and British governments. One young man here had a glorious conversion. He was imprisoned, was poisoned, and after severe testings was able to escape to Jerusalem where he is witnessing for the Lord. Just one proof of the fact that the Lord will yet cause ways to be in the wilderness and streams in the desert.



Syria

In the Syria area we work only in the plains of Hauran and in Djebel Druze, south and southeast of Damascus. The Christian and Missionary Alliance inherited a work started independently by a friend. Since 1921 the Society has been doing an aggressive soul-saving work in this great field. The inhabitants are Moslem, Druze, and nominal Christians, principally Greek Orthodox and Roman Catholic. Most of the work is among these Christian groups. As individuals are converted they witness also to the Druzes and Moslems.

Dera'a. A missionary is stationed at Dera'a (opened 1927), from which center he itinerates into the whole district. Four churches have been organized without pastors. Several of the believers have proved to be soul-winners and in some cases make extended itinerations to distant villages after their fields are planted or their harvests gathered. A feature of this work has been prolonged evangelistic meetings in the villages. The groups are composed of very poor farmers who in many cases are tithing their produce for the work of the Lord. The mission conducts no secular educational activity, but some of the local groups have arranged for a Protestant school-teacher who also takes the preaching services.

Arabia

That section of the great Arabian Peninsula nearest to our Transjordan fields, formerly called Hedjaz and Nejd but now called Saoudia Arabia, has been an objective of our mission for many years. A few trips were made into the country until the government forbade further crossing of the border. Here is the Holy Land and center of Islam; here King Ibn Saud has control of the lives and destinies of his desert subjects. Although it is forbidden to bring or send copies of the Bible into Saoudia Arabia, copies have been taken and there is reason to believe that they have been read in the shadow of the Kaaba—the central point of Moslem pilgrimage.

The Indigenous Church

There are four organized churches in the Alliance work in this field, located as follows: Jerusalem in Palestine; Ghazm and Jebaib in Syria; and Kharaba in the Hauran, Djebel-Druze section. All of these churches are under native church government. This, however, in the Palestine-Arabian Border field refers to the fact that they are self-governing congregations rather than to the thought of a conference of churches as organized in many of our larger fields.

The blessing of God is being realized in gracious measure at the present time in these various churches and the field is looking forward to an increase in numbers and in the spiritual life of the believers which will be felt in a more effective evangelization and the establishing of churches in other places. Let us, through earnest prayer ministry, share with the faithful missionary and native collaborators in this strategic field.

Arabs and Jews are earnestly and sometimes bitterly contending for leadership in and possession of the Promised Land of Palestine. God has promised the land to His people Israel, but they can enjoy their inheritance only when they acknowledge Christ at His coming again to be their Messiah and Lord. Jesus said, "It is not for you to know times or the seasons, which the Father hath put in his own authority. But ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Let us preach the gospel faithfully to all the tribes of earth that a people may be gathered out for His Name and the Church be made ready for His return.

IRAN (Persia)

By government decree, effective March 21, 1935, the old name "Iran" has been substituted for the more modern name "Persia" in all cases. This name is derived from the root meaning "the country of the Aryans," and was originally given to the great plateau extending from the Caspian Sea to the Persian Gulf and from the Tigris to the Indus. The boundaries are in some cases uncertain, but in general Iraq, the Persian Gulf, Baluchistan, Afghanistan, Turkestan, the Caspian Sea, and Trans-Caucasia form its limits.

Area and Population

Its area is 628,000 square miles, of which a vast portion is desert. The population is estimated at 9,000,000, including 2,000,000 nomads of various types.

Climate

The climate varies with the elevation. In the north and mountainous districts the winters are severe and the summers are warm. On the plains near the Gulf, where The Christian and Missionary Alliance force is located, the heat is almost unbearable in summer. It is reported to be one of the hottest areas on the inhabited portion of the earth's surface. In 1935 temperatures were reported reaching as high as 127 degrees Fahrenheit.

Government

Until 1906 Iran was an absolute monarchy. At that time a National Assembly was established and a constitution adopted. In 1924 this assembly deposed the then reigning Shah and elected the leader of the army, Riza Khan Pahlevi as hereditary Shah. This present Shah is progressive and in spite of the binding traditions of his people is able to make steady progress and development.

History

The inhabitants are Aryans and were probably at one time one with the inhabitants of India. In the ninth century B. C. there were several tribes on the Iranian plateau, among them the Medes, the Parthians, and the Persians. About 550 B. C. Cyrus, after defeating some of his neighbors, founded the kingdom of Persia. However, this able general died in battle against the eastern Nomads in 528 B. C. His son was weak and eventually another general, Darius, got the throne. He enlarged the boundaries and met defeat only at the hands of the Greeks in 490 B. C. His son, Xerxes, succeeded him and after suffering defeat at the hands of the Greeks again settled down to a life of luxury at the court. Weak king followed wicked king until Alexander the Great brought defeat to Persia on the field of Issus in 324 B. C. The early death of Alexander prevented the restoration of order in Iran and civil strife was added to the foreign war horrors.

For centuries internal and external wars left only records of bloodshed and trouble. But even then no invader was able to get into the heart of the country. Artabanus (209-226 A. D.) assumed the title of King of Kings of the Iranians. He was the founder of a dynasty and the restorer of the religion of Zoroaster. Several kings followed and their reigns were filled with stories of persecutions of the Christians and wars with the Romans. Khosru succeeded to the throne in 590 A. D. His love for his beautiful and Christian wife is the subject of song. During the height of his power a messenger arrived demanding that he proclaim Mohammed, of Mecca, the Prophet of God. He treated the message with contempt. By 650 A. D. the followers of that same Mohammed had conquered and forced their religion on Iran.

Within a few years the kings were strongly Moslems of the Shi'a sect.

In the thirteenth century the Mongols invaded Iran and it is said that the country has never recovered from the atrocities perpetrated at that time. The Tartars came and Iran became but a province of Tamerlane's vast domains. In 1499 Ismail established the Sefavi dynasty, a Shi'a king with his successors. Since that time king has followed king and dynasty has succeeded dynasty at irregular intervals. Now, once again, a strong ruler leads his happy and willing subjects.

Physical Features

Iran is largely a plateau, averaging 4,000 to 5,000 feet above sea level. This plateau is bounded by two important mountain ranges: the Elborz range, skirting the northern extremity, and shading off into the fertile slopes of the Caspian Sea provinces; and the Bakhtiari mountains, running from northwest to southeast, and cutting off the plateau region of the interior from the plains of Iraq and the Persian Gulf. Both of these ranges contain many peaks over 10,000 feet high, snow-clad the year around, and furnishing natural reservoirs for the cultivated gardens which spread their verdure over the intervening valleys.

With the exception of the Caspian Sea provinces, which are covered with forests and the beautiful cultivated gardens along the banks of streams and rivers, Iran is a desert. The winter rains bring limited grazing possibilities for the flocks of the Nomads, but for nine months out of the year the desert prevails.

Resources

The chief industry is agriculture. Wheat, barley, rice, fruits, gums, drugs, wool, and cotton are the chief products. Some wines are famous. Carpets made on hand looms are produced in several districts. This is the only important manufacturing enterprise in Iran. Opium from Iran finds its place in the world market.

The oil fields in the southwest of the country, near the head of the Persian Gulf, form the richest single field known. A concession to exploit oil has been granted and the British government owns a controlling interest in the operating company. About fifty square miles have been worked scientifically and without waste. A 135-mile pipe line conducts the oil to Abadan, where refineries with a capacity of 100,000 barrels a day are located. Here the oil is loaded for the markets of the world. Recently readjustments concerning the area of concession and the amounts of royalties to the Iran Government were made to the great satisfaction of government and people.

Foreign trade became a government monopoly in 1931. The right of import and export of all natural and industrial products, and the fixing of a temporary or permanent ratio of imports and exports is the prerogative of the government.

Progress

A railroad is being built to connect the Persian Gulf with the Caspian Sea. It is estimated that the cost will be about \$100,000,000 and for the present the revenues from the sugar and tea monopolies are set aside for this purpose. There are 4,000 miles of first-class motor roads in addition to the poorer roads and dry weather tracts. Iran has a navy of six Italian built gunboats on the Persian Gulf.

In recent years public education has made rapid strides.

In 1932 there were said to be 3,642 schools with 182,000 pupils. Recently the government has arranged that there will be no foreign elementary educational work in Iran, in part because of the impression that a foreign education makes the Iranian less loyal to his country.

Currency

Since March, 1930, the unit of currency has been the silver Rial equal in October, 1935, to about seven cents U. S. The Rial is divisible into one hundred dinars.

Religion

About 7,500,000 of the people are Moslems of the Shi'a sect. There are about 850,000 Sunni Moslems. Besides these there are Parsis, Armenians, Nestorians, Jews, Bahais and a few Protestants.

Missionary Occupation

For many years the American Presbyterians in the north and the Church Missionary Society in the south have done missionary work in Iran. In both areas a church has been established consisting of converts from the Oriental Christian groups and some converts from Judaism and Islam. For several years negotiations, thus far without success, have been in progress to unite these two churches.

The Christian and Missionary Alliance

In 1928 The Christian and Missionary Alliance was invited by the Church Missionary Society to evangelize a section of southwest Iran which they had been unable to reach. In 1930 a missionary couple from the Palestine-Arabian Border Mission of the Alliance settled at Mohammerah on the Shatt-el-Arab. A year later a new missionary couple was sent out and entered Bushire. In 1933 conditions developed which seemed to indicate the advisability of changing the station from the smaller and more provincial town of Mohammerah to the wider field of Ahwaz. A home was secured on one of the main streets and the missionaries began making friendly contacts with the people and slowly developing a ministry of evangelism among those that could be contacted. Early in 1934 it was decided to close the Bushire station in order that both missionary families could minister in the important city of Ahwaz.

Ahwaz. Ahwaz is the capital of the province of Khuzistan in southwestern Persia. From a village of a few Arab huts, it has grown in the last two decades into the present thriving little metropolis of about 35,000 people. It occupies the two banks of the Karun River, about eight miles above the port of Mohammerah.

Public preaching services are not permitted in Ahwaz, but meetings are held for Christian people, Bible classes for converts and inquirers; the homes of friends are visited. A book room in the business section of the city has been opened for the sale of Christian books and other wholesome literature. As time permits, visits are made to outlying localities for the visiting of the converts and the reaching of others with the gospel. There are unorganized Christian groups in Ahwaz, *Mohammerah* and *Abadan*.

The opening of work in Iran (Persia) by the Alliance was not with the view of establishing a new Mission in another separate field, but rather as an advance in pioneer evangelism in a needy outpost.

THE ISLAND WORLD

The islands of the world are so numerous, their location so widespread and their population so diverse as to race, language, habits, religion and in many other ways, as to make a treatment of the subject of the island world in the limited space of these Atlas pages an impossible task save for a few general statements.

Many of the principal islands of the world are so intimately related geographically, politically and in other ways to the continent which they adjoin that in historical and geographical description they are considered a part of those continents close to whose coast they lie. So in the study of missions, Japan, the Philippine Islands and the Netherlands East Indies are usually linked with a study of missions in Asia; the Cape Verde and Madeira Islands, Madagascar, and other islands off the coast of Africa are included with that continent; the West Indies are usually linked in this way with Latin America. Thus, in the 1933 edition of the Directory of Foreign Missions published by the International Missionary Council, islands like those previously named are listed with the adjoining continent in statistical study while the Island World proper is considered under the heading "Oceania" and is entered in four divisions, Melanesia, Micronesia, Polynesia, and the Hawaiian Islands.

Melanesia includes the following islands and groups:

Australian Territory	Santa Cruz Islands
Australian Mandate in Papua	New Hebrides Islands
Bismarck Archipelago	New Caledonia
D'Entrecasteaux Islands	Loyalty Islands
Louisiade Archipelago	Fiji Islands
Solomon Islands	Norfolk Island

Missionary Societies having work in Melanesia include seven Australasian Societies, four British Societies, five Societies from the United States and three from Continental Europe.

Micronesia includes:

Marianne or Ladrone Islands	Marshall Islands
Guam	Nauru or Pleasant Island
Pelew Islands	Gilbert Islands
Caroline Islands	

Here are the fields for missionary service of one British Society, two United States Societies, and one Japanese Society.

Polynesia presents a field of ministry for two Australasian Missionary Societies, two from Great Britain, one from the United States, and one from the Continent of Europe. The islands of this division include:

Lagoon or Ellice Islands	Cook or Hervey Islands
Phoenix Islands	Society Islands
Tokelau or Union Islands	Tubuai or Austral Islands
Tongo or Friendly Islands	Marquesas Islands
Samoa or Navigator Islands	Tuamotu or Low Archipelago
Iniue or Savage Island	Pitcairn Island
Manihiki Islands	

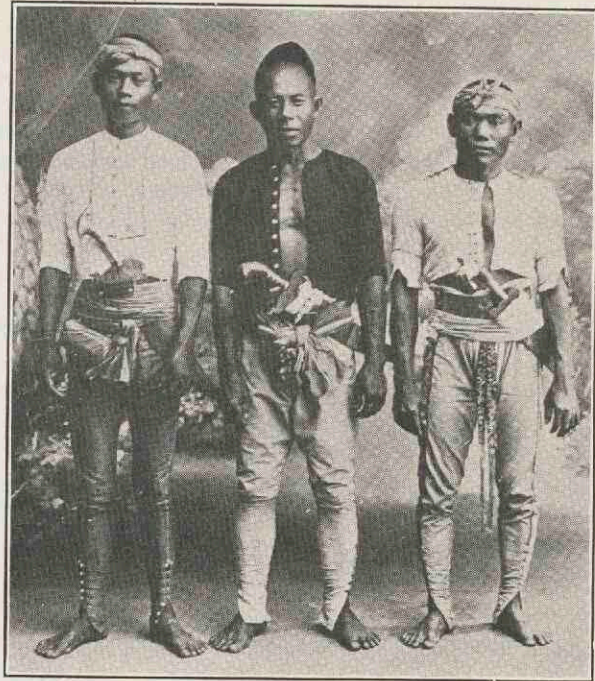
In the *Hawaiian Islands* in addition to the Mission Board of the Hawaiian Evangelical Association with Headquarters in Honolulu, there are four American Missionary Societies.

In some of the Island Groups in Oceania the major portion of the inhabitants are at least nominally Christian, while in other groups there are very few adherents to Christianity.

The Fiji Islands with a population of 180,005 have, according to recent reports, 12,350 Roman Catholics; 91,526 Protestants; and 76,129 others—mostly pagan.

In Tahiti with a population of 31,477, 25,000 are listed as Roman Catholics; 3,214 as Protestants; and 3,263 others, including pagans.

The Hawaiian Islands, with a population of 255,912, have 114,000 classed as Roman Catholics; 30,365 Protestants; 77 Jews; and 111,470 others, mostly devotees of heathen religions.



THREE MOROS IN THE SOUTHERN PHILIPPINES

In yet another group of islands in Oceania, containing a number of islands grouped together in the statistical report under the heading "Other Islands" with a population of 150,000, 149,865 are listed as Christians and only 135 as followers of pagan religions.

For this Atlas of Alliance Mission fields that portion of the Island World where Alliance missionary activity is carried on, either by foreign missionaries or the native churches, are the only islands or island groups which will be treated with a somewhat detailed description. The Alliance is working in Japan, Philippine Islands and in certain portions of the West Indies and the East Indies.

The Alliance field in Japan is confined mainly to certain portions of the Island of Hondo and Shikoku. Between these two islands lies the beautiful inland sea of Japan.

Our field in the Philippines lies in the southern part of this extensive group, being chiefly in the island of Mindanao and including Basilan and other islands near by, also in the Sulu Archipelago, especially the islands of Jolo and Siasi.

In the West Indies native churches affiliated with the Alliance are proclaiming the full Gospel message in Puerto Rico and Jamaica, while in the East Indian Archipelago in a number of the islands of the Netherlands East Indies, notably Borneo, Celebes and Lombok as well as in some other smaller islands The Christian and Missionary Alliance is carrying on an aggressive and increasingly fruitful ministry. The work in these island fields of the Alliance will be considered in the following pages.

JAPAN

The island empire of Japan, also called Nippon and the Sunrise Kingdom, lies in the north Pacific Ocean off the coast of China and Siberia from 21° 45' to 50° 56' north latitude and from 119° 18' to 156° 32' east longitude. The territory comprised within this limit consists of four large islands: Hondo, Shikoku, Kyushu, Hokkaido, and about 4,000 smaller islands; also Taiwan (Formosa), southern Karafuto (Saghalien below 50° lat.) and the peninsula of Chosen (Korea).

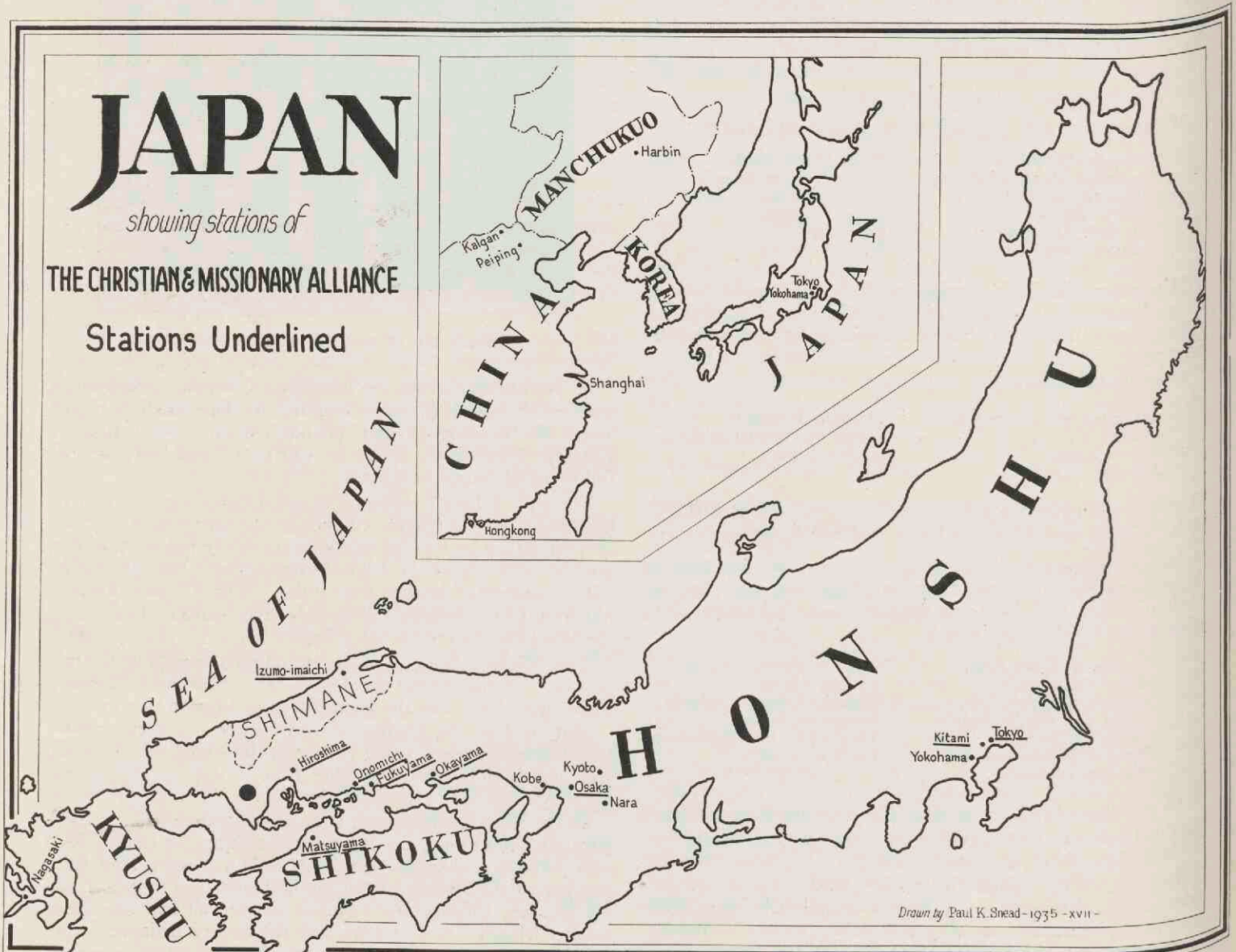
Although Manchukuo is nominally independent, it is actually under Japanese control and influence, to such an extent that it should be mentioned in connection with the study of Japan. Manchukuo comprises the former Chinese provinces of Fengtien, Kirin and Heilungkiang which made up Manchuria and a fourth province, Jehol. The western boundary is undefined. Within the last few months of 1935 Japan and Manchukuo extended their control into a portion of Chahar, and the trend is steadily westward through inner Mongolia, and also into northern China.

Area and Population

	Area	(Oct., 1930) Population
Japan proper	148,756 sq. mi.	64,450,005
Chosen (Korea)	85,206 " "	21,058,305
Formosa (Taiwan)	13,837 " "	4,592,537
Pescadores (Hokoto)	50 " "	.....
Japanese Sakhalin (Karafuto)	13,253 " "	295,196
	<hr/>	<hr/>
	261,102 sq. mi.	90,396,043
Kwangtung (Leased territory)	1,438 sq. mi.	955,741
Mandated islands in the Pacific	819 " "	69,626
South Manchuria railway zone .....	.....	372,270
	<hr/>	<hr/>
	263,359 sq. mi.	91,793,680

The average annual increase of population in Japan proper for five years, 1929-1933, was 910,518. According to the census of 1925, 44 per cent of the entire population was in rural towns and villages with less than 5,000 each.

The Manchukuo Year Book of 1934 gives the area of that new country as 460,383 square miles and its population in 1932 as 29,606,117. The population figures include several



districts in addition to the four provinces named above. The balance of the study concerning Japan in this Atlas will be confined to the Island Empire of Japan proper.

Climate

The climate covers a wide range, the southernmost island being subtropical and northernmost, subarctic. In winter the cold is intense in Japan proper for its latitude, owing to the cold air currents brought over the Asiatic continent by the winter monsoon, but is milder than in districts of the same latitude in Manchukuo and Siberia. In summer the air temperature on land is high, frequently close and sultry. In Hokkaido it is hot in the day time, cold in the evening and early morning.

Government

Japan, previously an absolute monarchy, is now governed under a constitution promulgated February 11, 1889. The Emperor, who is declared to be "sacred and inviolable," exercises the whole of the executive powers with the advice and assistance of the Cabinet Ministers, whom he appoints and who are responsible to him. He declares war, makes peace and concludes treaties; he "exercises the legislative powers with the consent of the Imperial Diet"; he has supreme command of the army and navy and he "determines the organization and peace standing of the army and navy." The Emperor has a privy council to consult with on important affairs of state and which interprets the Constitution.

The Emperor bears the title of Tenno, but the appellation by which he is called in relation to external affairs is "Kotei"—a word of Chinese origin. Only foreigners make use of the poetical title, Mikado. The Constitution of Japan, Chapter I—The Emperor—and Article 1 says: "The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal." Article 3 says, "The Emperor is sacred and inviolable."

The Imperial Diet consists of two houses: The House of Peers, composed of members of the Imperial family, of the orders of nobility, and of those persons who have been nominated thereto by the Emperor; The House of Representatives composed of members elected by the people.

Japan is the best governed nation in Asia, especially in the Far East. Under the Japanese government the people of Japan are for the most part, law-abiding, industrious and loyal, yet there is a healthy spirit of independence. The control of the central government over the people of Japan is in marked contrast to other and larger Eastern Asiatic countries.

History

It is claimed by the Japanese that their empire was founded by the first Emperor, Jimmu Tenno in 660 B. C. and that the dynasty founded by him still reigns. With this date begins the real known history of the empire.

About 500 A. D. the inhabitants became one people ruled by one emperor. About 670 A. D. a noble family, the Fujiwara became prominent. They governed as agents of the emperor and it was the custom of the emperor to marry one of their daughters. Later a military family the Minamoto gained ascendancy and established feudalism. Intrigue, incompetency, and indolence combined to keep the nation from advancing. In the sixteenth century so low had the throne sunk that it paid China the sum of 1,000 ounces of gold annually to permit their emperor to use the title "King." About 1,600 common soldiers with wit and courage took the power away from the military families and later one of them, Iyeyasu, became supreme. He founded the line of the Tokugawa Shoguns which ruled until 1868. The military families known as the Samurai were subjects of the closest

inspection. Wealth became of little consideration but honor, courage, loyalty and filial piety ranked high in the Samurai code of ethics. For two and a half centuries these people ruled and Iyeyasu stands out as one of the greatest of Japan's statesmen.

About 1542 commercial contacts were made with Portugal. Other Europeans came into the country and for religious and national reasons quarreled with one another, until Japan felt it better to stop all contacts with the West. The door opened again in the Nineteenth Century and both British and American ships were to be seen in the harbors. After refusing to treat with the American Commodore Perry, they invited him back and made a treaty. This was the beginning of the end of the power of the Samurai, for the people turned against them. But in spite of the conservative attitude of the people events moved forward and in only fifty years after the doors of Japan were reopened to Western influence we see it the winner in international combat with Russia, a great nation of the West.

A constitution was drawn up. Englishmen were invited to assist in the building of the railroads; Americans to help in the postal service, agriculture, and education; Frenchmen to train her soldiers and to cast the laws; and Germans to assist in the medical science and local government.

Japan has set in order her local affairs and has since gained control of Korea, Formosa, Manchuria, Jehol, and part of Chahar.

Physical Features

This area is of volcanic origin and very mountainous. In the vast transverse fissure crossing the mainland from the Sea of Japan to the Pacific rises the group of volcanoes, mostly extinct or dormant, with the majestic sacred mountain, Fujiyama, lifting its white cone sixty miles west of Tokio to an altitude of 12,425 feet.

The Japanese coastline is deeply indented, measuring more than 17,000 miles, and few places are far removed from the mountains or really distant from the sea.

Japan is a land of many earthquakes. The earthquake zone, where the average is said to be four slight ones a day with very serious ones only every six or seven years, has its greater center along the Pacific coast near the Bay of Tokio. On September 1, 1923, Japan suffered the worst disaster in its history when a great earthquake shock, followed by a tidal wave and fire, destroyed much of the capital city of Tokio, the chief port of Yokohama, and many other towns and health resorts. A total of 142,807 lives were lost and 702,495 houses destroyed. In 1930, 5,774 earthquakes were recorded; in 1931, 1,740 were felt, mostly small and doing little damage.

Separating the islands of Shikoku and Kiushiu from the mainland is the beautiful Inland Sea, 255 miles long and 56 miles wide with a coast line of 700 miles. The streams are short, swift and of little value for transportation, but a vast though as yet undeveloped supply of hydroelectric power. Myriads of waterfalls add their charm to the magnificent scenery. There are a thousand mineral springs.

Resources

Rice, wheat, barley and tea are grown in great quantities. A leading industry is the production of silk cocoons. The sea near Japan abounds in fish and the fishing industry gives employment to one and one-half million people. Wood is raised for export and reforestation is practiced by government decree. In recent years Japan has made strides in manufacturing and already competes with the older nations for the markets of the Far East and Near East. The cotton goods industry has grown enormously; and in many fields

of manufacture, Japan is forging ahead of many former leaders in these various lines.

Progress

Few nations have made as rapid material progress as Japan. She has a plan to change all the railroads to the standard gauge within the next few years. By means of tunnels and electrification and bridges the whole system of rail transportation is rapidly gaining in efficiency. In 1932 the government subsidized ship building to the extent of paying fifty-five Yen for every ton of new ships made and for every two tons of old ships scrapped.

Elementary education is compulsory. The Government supports technical schools and universities. Japan has six Imperial universities, and forty other institutions of university rank. In 1933 there were over 4,600 libraries with more than 10,000,000 books. The standard of literacy is steadily rising.

Of the 10,754,962 children of school age in Japan, 99.57 per cent attend school. English is a language of commerce and is a required study in the secondary schools. Ten million Japanese read English.

In all forms of material progress such as education, newspapers, railways; use of electricity in city, towns, villages, even in the country districts; and also in athletic sports, the raising and displaying of flowers, and in many forms of art, the Japanese people and nation rank high in the scale of world measurements.

Currency

The unit of money in Japan is the Yen, previously valued at two Yen to one United States dollar, but in recent years it has fluctuated greatly. The present value of the Yen is about 29 cents. Gold coins are 20, 10, and 5 Yen pieces; in silver are 50, 20, and 10 Sen coins, 100 Sen being equivalent to one Yen. Old copper coins of 2, 1, and $\frac{1}{2}$ Sen are still in use.

Language

With the exception of the Luchu Islands no other country claims relationship to the Japanese language. It is a difficult language to learn, it has many Chinese characters. There are practically three languages to be learned; the common, the polite and the written.

Religion

There is absolute religious freedom. The chief forms of worship are Shintoism with thirteen sects, Buddhism with twelve sects. There is no State religion, no State support. In 1931 Shinto Shrines numbered 49,631 (besides 61,712 minor shrines) and the priests 15,199; Buddhist temples (1930) 71,310 (besides 34,963 minor temples), one high priest and 54,904 priestesses. In 1930 there were 2,512 licensed preachers and 1,795 churches and preaching stations of the Roman Catholic, Greek Catholic and Protestant churches.

There were twenty-five forms of Christianity at the end of 1933; the Roman Catholics numbered 191,008; Greek Orthodox, 39,936; Presbyterian, 49,717; Congregationalists, 31,484; Episcopal, 26,618; Methodist, 33,180; Salvation Army, 15,100; Holiness, 19,357; others, 33,044. (World Almanac, 1936.)

A widely known Christian leader of Japan states that the number of Christians in Japan has doubled during the past ten years; and the total is now 500,000, of whom two-fifths are Roman Catholic and three-fifths Protestant. He says that even the newspapers in many parts of Japan are printing articles containing the Christian message.

Missionary Occupation

Roman Catholic Missions in Japan began in 1549 when St. Francis Xavier landed. Within the century it was claimed there were 200,000 Christians in the Empire, but it is stated that Roman Catholic Missions ended in 1638 at the time of the Shimabara rebellion when Christianity was practically extinguished. Roman Catholic missionaries resumed their activities and Protestant missions began about 1859. At first the missionaries met with great obstacles, the Japanese being forbidden to believe in the "evil" foreign faith. With the Meiji Restoration the doors began to be thrown open to missionary teaching. Between 1885 and 1889, when the country was swept by a great tide of Europeanizing reforms, Christianity made phenomenal progress.

Six British Missionary Societies have work in Japan; the Canadian and United States Societies ministering there number forty-two; while four Continental Societies also have missionaries in this empire. In addition to these Missionary Societies from foreign lands, there are thirteen Missions and other organizations which are now entirely indigenous to the Islands. Some of these were formerly under Mission control. Twenty-one denominations or church groups have been established in Japan, all on an autonomous basis, although a number of these churches have close fellowship and maintain a spirit of coöperation with the Mission through whose ministries they were first established.

The Japan Christian Year Book for 1932 gives a total foreign missionary staff of 1,176, and a native staff of 5,779. There were 2,052 organized churches, 831 of which were self-supporting. The number of communicants totalled 175,364, and the number of Sunday School teachers and pupils was given as 222,414. While these figures show that the Church of Christ is growing in Japan and thus the Holy Spirit has agencies and channels in the church which He can use to the further evangelization of the Japanese people, yet it also gives emphasis to the fact that millions of Japanese are practically untouched by the gospel. The Church of Christ should be fervent in prayer that the churches in Japan may be truly quickened by heaven-sent revival and carry forward their work under a mighty endowment of the Holy Spirit.

Some years ago one of the strong evangelical missions in Japan undertook in a special campaign to make such a wide distribution of gospel tracts as to leave one tract or scripture portion in every home in Japan. Even though this may not have been fully accomplished, yet multitudes of Japanese have in one way or another been brought into some contact with the message of Christ.

One of the outstanding characteristics of missionary work and the growth of the church in Japan is that, while practically all the denominations are represented in the larger cities and some in the smaller cities and towns, the country districts have been largely neglected. The comparatively small area of Japan, however, puts even the remotest villages into fairly close proximity to organized churches and mission work. This is true even though it is reported that there are now established preaching places in only 610 out of the 9,737 villages in Japan. Even in the light of this great need it appears, from the history of gospel ministry in Japan and from the present growth of the church, that there are agencies in that land sufficient to become the instruments of the Holy Spirit for the evangelization of rural Japan. This will come about, however, only if the churches are visited with true spiritual revival and walk in the fear of the Lord and in the comfort of the Holy Spirit.



JAPAN ALLIANCE CONFERENCE

The Christian and Missionary Alliance

The Alliance opened work in Japan about 1891. The principal areas of ministry have been in the southern portion of the mainland of Japan (i. e. the Island of Hondo) and also on the Island of Shikoku. In 1924 there were seven main stations and six outstations. The headquarters of the work for many years was located at Hiroshima. About ten years ago a church was established in Tokyo, thus considerably extending the scope of the work. In 1925 an Alliance missionary couple entered Shimane Prefecture in order to give the witness in that needy rural province. The Lord graciously blessed this advance, and by the close of 1930 four small churches had been established with a total membership of fifty-eight. At the end of 1932 these churches reported 134 members, the largest being at Imaichi with sixty-one members.

Late in 1931 the Japanese workers and lay representatives of the churches met in conference to consider the future of the work and an organization was effected called the Japan Alliance. All the organized churches, unorganized groups of believers, and all Japanese workers, at that time connected with the Mission, became members of the Japan Alliance. The Mission recognized this body to be entirely autonomous and it was agreed that all subsidy from the Mission should cease not later than the end of 1939. The membership of the Japan Alliance at its inception was twenty Japanese workers, of whom six were ordained men; fourteen organized churches, and about thirteen unorganized groups. The following table is condensed from the published report of the Japan Alliance for 1932:

Church District	No. of Churches or Groups	Membership
Hiroshima	4	166
Ryobi	12	239
Shikoku	10	277
Izumo	4	134
Pioneer Work	2	63

During the past few years the Board of Managers of The Christian and Missionary Alliance has taken steps to withdraw from Japan as a Mission, entrusting to the Japanese churches of the Alliance the responsibility of carrying forward the fourfold gospel ministry in their districts and the promoting of missionary zeal. Thus the missionary staff has been reduced to one missionary couple and it is hoped that in the near future the entire work will be taken over by the Japanese. One of the Japanese leaders has been active in holding Bible Conferences in a number of cities for the dissemination of full gospel truth, and through his ministry and that of some of his associates a definite interest in the fourfold gospel message has been awakened in other churches.

In 1934 the Bible Training School and Mission headquarters were moved from Hiroshima to a location near Tokyo, at Kitami, where some years previously land had been purchased by special funds. The Bible School has been conducted at Kitami with a view, not only to instruct the students in the Word of God that they might be efficient messengers for Christ, but also that they might have true missionary vision and fiery zeal for the carrying of the full gospel message to the neglected parts of the Japanese Empire, and ultimately if Jesus tarry, share in the world-wide work of The Christian and Missionary Alliance.

The message of the Alliance being truly scriptural and centered in the person and work of our Lord and Saviour Jesus Christ, appeals to people in many parts of the world. Thank God for the loyalty of a goodly number of Japanese to the full gospel truth and testimony. The Japanese nation holds a strategic place in world affairs in the eastern hemisphere and the Christian church in Japan may become a mighty factor in the evangelization of eastern Asia. May the Alliance movement in Japan increase in spiritual power and numbers; as it seeks to take its place of privilege in Christ and service for Him in Japan and in other regions round about, in true missionary zeal.

PHILIPPINE ISLANDS

The Philippine Islands lie about two hundred miles directly east of French Indo-China, between 21° 10' and 4° 40' north latitude, and between 116° 40' and 126° 34' east longitude. They are comprised of a number of groups, including the Sulu Archipelago in the south.

Area and Population

The Philippines are a large, important and strategic island group. There are 7,083 islands extending 1,152 miles from north to south and 682 miles from east to west. Of this number 462 have an area of one square mile or over; 2,441 are named, and 4,642 are unnamed. The largest island, Luzon, contains 40,814 square miles, and Mindanao, the next in size, 36,906 square miles. The total land area of the group is a little under 120,000 square miles. The coast line is 11,444 miles, which exceeds that of the entire United States.

The population in 1918 was 10,314,310, and the estimate in 1932 was 13,636,000. The population of the capital, Manila (Luzon) in 1918 was 285,306, and in 1931, 390,000. There are only two other cities with 50,000 or more population.

Climate

The climate in these islands in general is tropical. During November, December, January and February the average temperature is about 77 to 79 degrees. In April, May and June—the hot months—the average is between 83 and 84 degrees. In the other months it is about 80 degrees. The nights are seldom unpleasantly hot. The mountain regions of the north are as cool as September in the temperate zone. The rains are heaviest in July, August and September, and lightest in February and March. Typhoons occur frequently in the summer, but are mostly confined to the northern half of the group, the south being visited seldom. Warnings are sent out from Manila when storms are approaching.

Government

For many years the head of the government of the Philippine Islands was a Governor General appointed by the President of the United States, but the inauguration on November 15, 1935, of the Philippine Commonwealth Government took the Philippine Islands from under the provision of the Jones Law, passed by the U. S. Congress in 1916, and made effective a new constitution of the Commonwealth. This constitution was drawn up by an elected convention of 210 members and ratified by the Philippine public almost unanimously in a national plebiscite in conformity with the stipulations of the Tydings-McDuffie law. In these stipulations are statements of certain relationships of the Commonwealth government to the United States during the next ten years, after which the Philippine Islands are expected to take their place in the family of entirely free and independent nations. One section says: "Pending the final and complete withdrawal of the United States from the Philippines, the citizens of the Philippines shall owe allegiance to the United States." Other stipulations provide the following: That the officials of the Philippine government shall take an oath of allegiance to and recognize and accept, the supreme authority of the United States; that religious toleration and freedom of religious thought shall continue, and that property for religious, charitable and educational purposes shall be exempt from taxation; that the English language shall be continued in the Philippine public schools during the next ten years; and that the United States may exercise the right

to intervene for the preservation of the government of the Commonwealth of the Philippines and for the protection of life, property and individual liberty therein.

The American High Commissioner, appointed by the President of the United States of America is the United States government's representative in the Philippines. Under the new constitution the Philippine Commonwealth government has an elective President, Vice President and Legislature. The President is elected for a term of six years and is not eligible for reelection. The functions formerly executed by the Governor General as well as the functions usually embodied in the executive branch of a republican government are now carried out by the President. The right to vote in government elections is limited to males who are twenty-one years of age and are able to read and write and have the necessary residence qualifications. Suffrage may, under the constitution, be extended to women if 300,000 of them vote favorably in the plebiscite within two years.

History

The authentic history of the Philippines begins with their discovery by Magellan in 1521. About 1525 Joffre de Loaisa led an expedition from Spain which reached Mindanao Island and entered either Polloc or some other place in Illana Bay. From that time the Spaniards made partly successful attempts to gain a foothold in a number of places along the Cotabato River. They had many bloody fights with the Moros up to the latter part of the 19th century, but were not able to subjugate the Cotabato Moros. The only success was the establishment of stone forts or guardhouses in a number of places. The Moros of Cotabato never recognized the Spanish authority. In 1570 Manila was captured and made the seat of government by Spain and in 1810 the Philippine Islands were given representation in the Spanish courts. In April, 1898, war was declared between the United States and Spain, and by treaty of Paris, Dec. 10, 1898, Spain ceded the Philippine Islands to the United States, which agreed to pay \$20,000,000 for them.

Physical Features

The extensive mountain system of the Philippines belongs to the succession of volcanic ranges of the Pacific system of the world's surface. There are 20 more or less active volcanoes. Mount Apo, 9,610 feet, in Mindanao; Mayan Volcano, 7,943 feet, in Albay; Thal, 984 feet, in Batangas; Canison, 7,995 feet, in Negros; Banajao, or Majajjay, 7,144 feet, are the most famous of these.

Between the mountains in the center and the sea, lie great, fertile, well-watered tropical plains. The principal islands have important river systems.

Resources

About 39,657,000 acres, or 65% of the total area of the islands are suitable for cultivation, but only 9,318,000 were cultivated in 1931. There were 13,678,000 acres under grass or open lands and 46,518,000 acres of forest.

The chief agricultural products are sugar, abaca, tobacco, coconuts, copra, coconut oil, rice, corn, coffee, embroideries and cordage.

Baguio, in the hills 100 miles north of Manila, the favorite resort for government officials in the hot season, is the center of the gold mining system, three modern equipped mines being in operation. The output of gold in the Philippines in 1934 was valued at \$5,815,000.

Silver, lead, zinc, copper, iron, coal, petroleum, asbestos, and manganese are mined, as well as clay, marble and salt. The islands are rich in mineral resources but these are as

yet undeveloped. It is estimated that there are 75 square miles of coal fields containing lignite and bituminous.

Progress

There are twenty-one fine harbors. Manila Bay, with an area of 770 square miles and a circumference of 120, is the finest harbor in the Far East with well equipped steamship docks.

Among the special government institutions are the Normal School, the School of Arts and Trades, the Nautical School, and the Central Luzon Agricultural School. There are also provincial trade schools. The State supported University of the Philippines in 1931 and 1932 had 5,765 students, and the Dominican University of Santo Tomas (founded 1611) about 800.

Under the supervision of American advisers a definite road system has been established to develop a national system of trunk highways and a network of roads feeding them, in order that native products may be transported cheaply to trade centers and that merchandise can be effectively distributed. There are about a thousand miles of railways in the islands, but these are all in the center and north.

The newspapers and periodicals published in English and other languages, number nearly 200.

Currency

The peso is worth fifty cents. The coins used in the Philippines are of the following decimal denominations: peso, one-half peso, peseta (20 centavos) media peseta (10 centavos) all in silver; five centavos in cupro-nickel; and one centavo in bronze. Treasury certificates and bank notes are issued in one, two, five, ten, twenty, fifty, hundred, two hundred and five hundred peso denominations. These coins are minted in Manila. One centavo = $\frac{1}{2}c$; peseta = 10c.

Languages and Tribes

Spanish is by Filipino law an official language until 1940. Eight distinct languages and 87 dialects are spoken. About 4,000,000 read or understand English.

The tribes located in the section for which the Alliance is responsible are as follows:

<i>Cotabato and Davao Provinces</i>		<i>Zamboanga Province</i>
Manobo	Tagabili	Zamboangueno
Bagobo	Tiruray	Subanun
Bilaan	Mansaca	Chinese
Maguindanao	Mandaya	Samal
		Yakan
	<i>Sulu Province</i>	
	Tausug	
	Samal	
	Bajao	

The languages used by Alliance missionaries are: English, Spanish, Subanun, Manobo, and Tausug, while those used by Native Workers are: Spanish, Subanun, Manobo, Bagobo, Bilaan, Tagabili, Maguindanao, Samal, Tausug, Visayan, Panay, Yakan, Tagalog, Cebuano, Ilocano and Ilongo.

Religions

The Islam religion and Mohammedan civilization were brought to Cotabato by Sariph Mohamed Kabungsuwan more than a generation ahead of the discovery of the Philippines by Magellan. Kabungsuwan rapidly made converts among the native pagans. The Roman Catholic religion, introduced into the islands in 1571 has a firm hold, at least four-fifths of the population being Roman Catholics, while there are

about 500,000 Moslems and 600,000 pagans. The Buddhist religion is professed by 24,263.

In 1902 an independent Filipino Church was founded by Father Gregorio Aglipay, which adheres to modern science, proclaims that science is superior to Biblical tradition, denies the possibility of miracles, and conceives God as an invisible Father with one essence and a single person. The ritual resembles somewhat that of the Roman Church. Latin was originally prescribed, but the Spanish language is now the official tongue and encouragement is given to the vernacular dialects. This group claims to have about 1,500,000 followers.

Several Protestant denominations have extensive organizations and probably more than 150,000 communicants. Some of them cooperate in maintaining the Union Theological Seminary, the Philippine Council of Religious Education, and a National Christian Council.

Missionary Occupation

The missionary force in the Philippines numbers about 160 representing 19 Missionary Societies, 18 from the United States and one from Great Britain. In 1929 the churches of the United Brethren, Presbyterian and Congregational denominations became the United Evangelical Church of the Philippine Islands. Efforts are being made to promote a self-supporting and self-propagating Filipino Church. One large denomination has withdrawn nearly all of its foreign support, "believing that their Church had progressed sufficiently to begin to stand alone."

The Church in the Philippines has developed the spirit of evangelism to a marked degree. No other field, with the exception of Africa, has experienced such a rapid numerical growth as the Philippine Islands. At the beginning of the 20th century there were but a few members of Protestant churches. Today Protestant adherents number about 500,000.

The Christian and Missionary Alliance

The Christian and Missionary Alliance opened work in the Philippine Islands in 1902 on the island of Mindanao, the second largest island of the Archipelago. In August of 1903 the work had to be suspended because of the death from cholera of the only missionary. In 1908 work was again begun on that island in the capital city of Zamboanga. For several years two married couples were the only missionaries in the Alliance Mission there, but in 1923 two young women were sent to the field and additional reinforcements have been added until there are now nineteen workers. At the present time there are eight stations, 102 outstations, 23 organized churches and a membership of 1,760, 32 Sunday Schools with a total enrollment of 3,021.

Work is being done among Romanists, Mohammedans, and pagans. With the reinforcements to the missionary force new sections of the island of Mindanao have been entered and the Gospel given to pagan tribes hitherto unreached. The American Board (Congregational) is working in the extreme north and southeastern portions of Mindanao, but the rest of the island and other islands to the south with the combined population of over 650,000 are dependent largely upon The Christian and Missionary Alliance for the gospel message.

The Alliance field divides naturally into districts as follows:

- Zamboanga, or the Roman Catholic district
- Margosatubig, or the Subano (pagan) district
- Cotabato, or the Maguindanao (Islam) district
- Kidapawan, or the Manobo and Bagobo (pagan) district
- Kiamba, or the Tagabili (pagan) district
- Sulu, or the Joloano (Islam) district

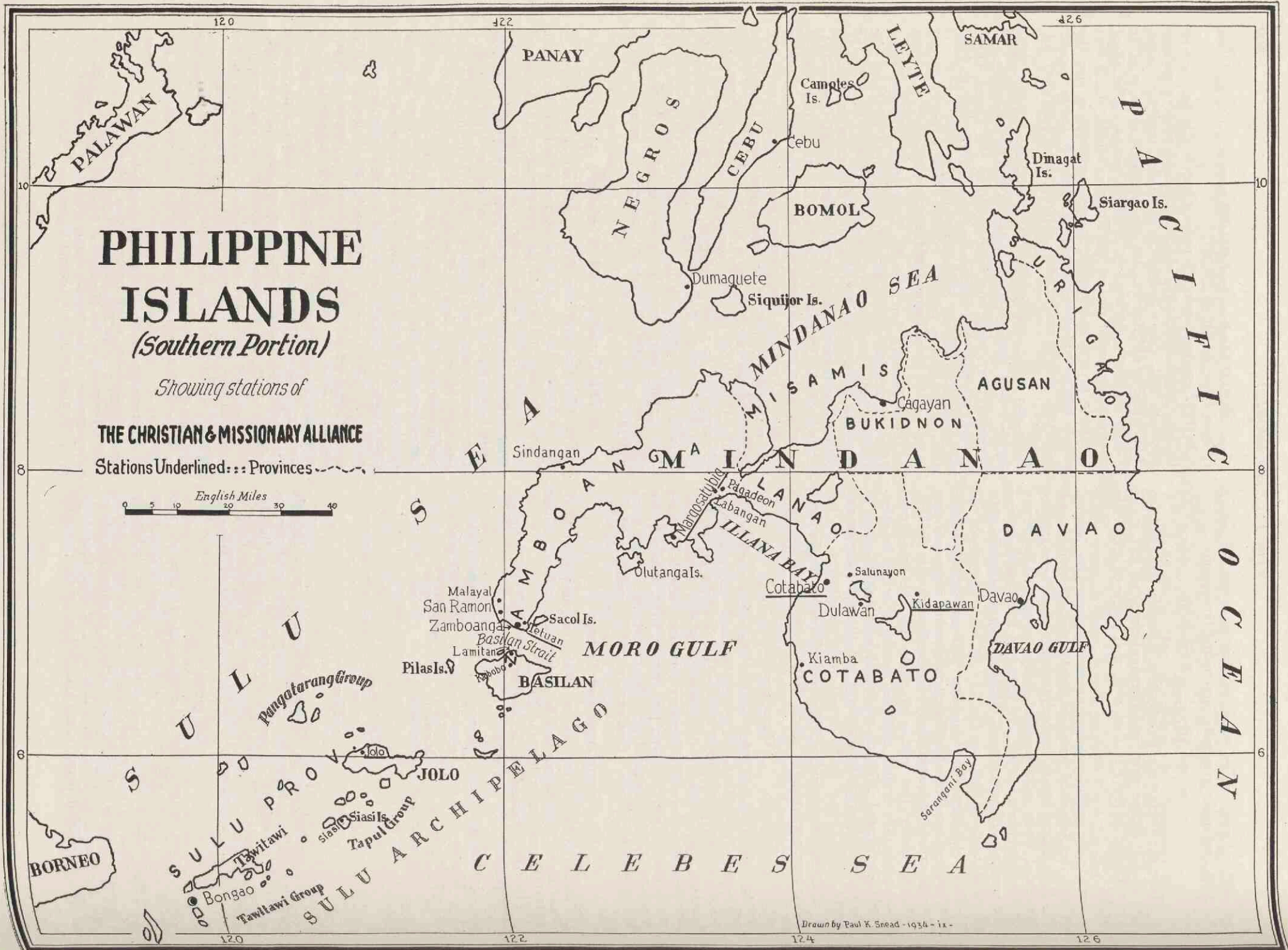
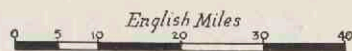
PHILIPPINE ISLANDS

(Southern Portion)

Showing stations of

THE CHRISTIAN & MISSIONARY ALLIANCE

Stations Underlined :: Provinces



Drawn by Paul K. Sneed - 1934 - 1x -

Zamboanga Province

Zamboanga province lies in the western portion of the peninsular section of the island of Mindanao and has a population of 150,000. The province is largely Roman Catholic but the upper portion is peopled mostly with pagan Sabanun.

Zamboanga. On the point of the peninsula is the capital and principal city of the province, Zamboanga. Here is an organized Alliance church with a Filipino pastor. In Tetuan, about two kilometers from the city, is located the Mission headquarters and the Ebenezer Bible Institute. Work is carried on for about fifteen miles up either coast from this city, travel being by means of auto. There are four main points from which work is conducted in surrounding communities: *Mercedes*, *Curuan* on the south coast, and *Malandi* and *San Ramon* on the west coast. The first two are Roman Catholic communities, San Ramon is a Federal Prison Farm, and Malandi is largely a Moro centre.

Ebenezer Bible Institute was attended by thirty-two students in 1934, eight of whom have now graduated and are engaged in active Christian work, and supported largely by native funds. During the school term of seven months, from May to November, the students have many opportunities for practical witnessing in Zamboanga City and the surrounding places. Throughout the five months vacation the students are encouraged to seek opportunities for service and thus many towns and villages are reached that might not otherwise hear the message.

Three stations on the northern coast manned by Filipino workers, Bible School graduates, have been opened, namely, *Sindangan*, *Malayal* and *Bakalan*. From Zamboanga up to these points are hundreds of settlements with thousands of pagan Subanun and Samal Moros, all unreached.

Basilan Island. This large island to the south, one hour's run by motor ship from Zamboanga, has a Moslem population of approximately 30,000 people known as Yakan Moros, besides colonies of immigrants from the northern islands. Practically no work has been done among them, but a missionary couple expects to go there soon.

Margosatubig. This station, among the Subanun pagans, was opened in 1914 by a missionary couple who continue to minister there. At the end of 1934 there were ten churches, each having outstations and preaching points where meetings are held occasionally. The leaders of all these churches are supported by the churches and by their own labor. The churches themselves with the exception of the first, have been erected wholly by the congregations. The combined church membership in the district is approximately 700. Along the coast from Margosatubig to Labangan, an eight-hour run, there are many settlements where no work is being done, though most of them have been visited once or twice in the last twenty years. At *Labangan* is a native worker, who spends most of his time itinerating in the surrounding district.

Cotabato Province

Cotabato is the largest province of Mindanao having a population of approximately half a million. Until 1929 no missionary had been stationed in this province, but since then several points have been opened. All of these, except Cotabato City, are among pagans. There are many different pagan tribes in the province, each numbering several thousand people. The most important ones are: Tagabili, Bagobo, Manobo, Tiruray, and Bilaan. There are 200,000

Maguindanao Moros, followers of Mohammed. Some work has been done among them, but there have been few, if any, converts. Many Christians (Catholic and Protestant) have moved in from the northern islands and taken up homesteads.

Cotabato City. Work was opened in this port city and capital of the province in 1929 as a base from which to reach the eight or ten pagan and Moro tribes distributed throughout the province. In a centrally located chapel a group of believers support their own pastor, a graduate of the Bible School. This is a strategic center presenting rare opportunities of reaching hundreds who pass through, into the province and up and down along the coast. A government High School, attended by students from nearly all the tribes (who are able to speak English), is located a block's distance from the chapel and a large public hospital also affords contact with a large number of transients who take the truth with them as they go.

Kidapawan. Kidapawan, a settlement in a large clearing away in interior Cotabato, is the center for work among the Manobo tribe, the largest pagan tribe of Mindanao with its ten subdivisions based upon linguistic differences. This work was opened simultaneously with that of Cotabato City. From this center about fifteen points are reached regularly. The Manobo tribe is a nomadic, head-hunting tribe and from amongst them many souls have been won, the gospel from the first having had quite a phenomenal entrance. The steady, slower process of training and establishing the Christians now goes on daily as well as reaching out to pagans to be found in the still more interior recesses of the forests. Manobo has recently been reduced to writing and Scripture portions in that language will be available soon.

Bulatukan. This is the central district of the Bagobo tribe located near the Cotabato-Davao border. Six or more outlying points are reached from this center, spreading across the border into Davao province as well as southward toward the Bilaan tribe. Groups of believers are being gathered out from this another tribe of nomadic head-hunters to rejoice in a living Saviour.

In 1931 visits were made to the Tagabili tribe of southwestern Cotabato, a very primitive group found along the coast and extending into the mountains of the interior. Five Bible School graduates are now laboring among these people from *Kiamba* as a center. There are two organized churches and many outstations in the district and itinerating trips are made into the interior. A Filipino pastor is laboring in *Salunayan* in a large thrifty colony of homesteaders who have left the northern provinces and settled on the fertile farm lands of Cotabato valley. The majority of these settlers are Catholic, but opportunities for the sale and distribution of God's Word are excellent, and a group of believers has been formed. From this center a large outlying district of Manobos and Moros are also reached. In *Upi*, located in the mountainous district near the coast of Cotabato province, a former Bible School student carries on an independent work among a colony of homesteaders, on the outskirts of the Tiruray tribe, numbering about 17,000. An evangelist of the Mission also resides there and travels throughout the province.

At Baguio, in Davao Province, a chapel, erected by a converted Atao chief who was brought to a knowledge of the gospel through Manobo Christians, is open for services carried on by the group of believers from various pagan tribes of this district. Periodical visits are made by the Filipino pastor of Kidapawan district across the border

several days hard mountain hiking overland. This province has approximately eight or ten pagan tribes almost entirely unreached by the gospel.

Sulu Province

Sulu is made up of hundreds of little islands, many being simply sand bars on a foundation of coral, formed by the swift currents which swirl around the larger islands. The population of the group is about 250,000. Commercial transportation is scarce between the islands and because of the swift currents and tide rifts, traveling in small boats is very dangerous. The island of Jolo has 70,000 Mohammedans and about 2,000 Romanists. Work is carried on in this district from three centers: Jolo manned by missionaries; Bongao and Siasi manned by Filipinos. The people speak Tausug.

Jolo. Jolo is an overnight run in an inter-island ship from Zamboanga. Here is an organized church and late in 1934 a new chapel was dedicated. Since then there has been a splendid growth in attendance at church services, young people's meetings and the Sunday School, as well as an increase in the offerings toward the support of the church work.

Siasi. The island of *Siasi* has a Moro population of 25,000 with a few Romanists. South of Siasi there are many islands, the largest of which is Tawi Tawi. In the spring of 1934 an Alliance missionary joined a group of missionaries from the northern Philippines in a month's evangelistic trip among the people of the islands of the Tawi Tawi group. The party, including missionaries and native workers, visited about thirty villages on fifteen islands, nearly 6,000 tracts were distributed, about 600 gospels were given, 50 or 60 New Testaments were given or sold, and six Bibles were sold. Most of the literature was in the Tausug dialect, though some English, Spanish, Chinese, Malay,

Arabic, Bicol, Tagalog, Panayan, Cebuano, and Ilocano were distributed. The first shipment of the Gospel of Luke in Sulu-Arabic arrived just in time to be used on the trip. About 10,000 people were reached with the message of salvation, most of whom had never heard it before.

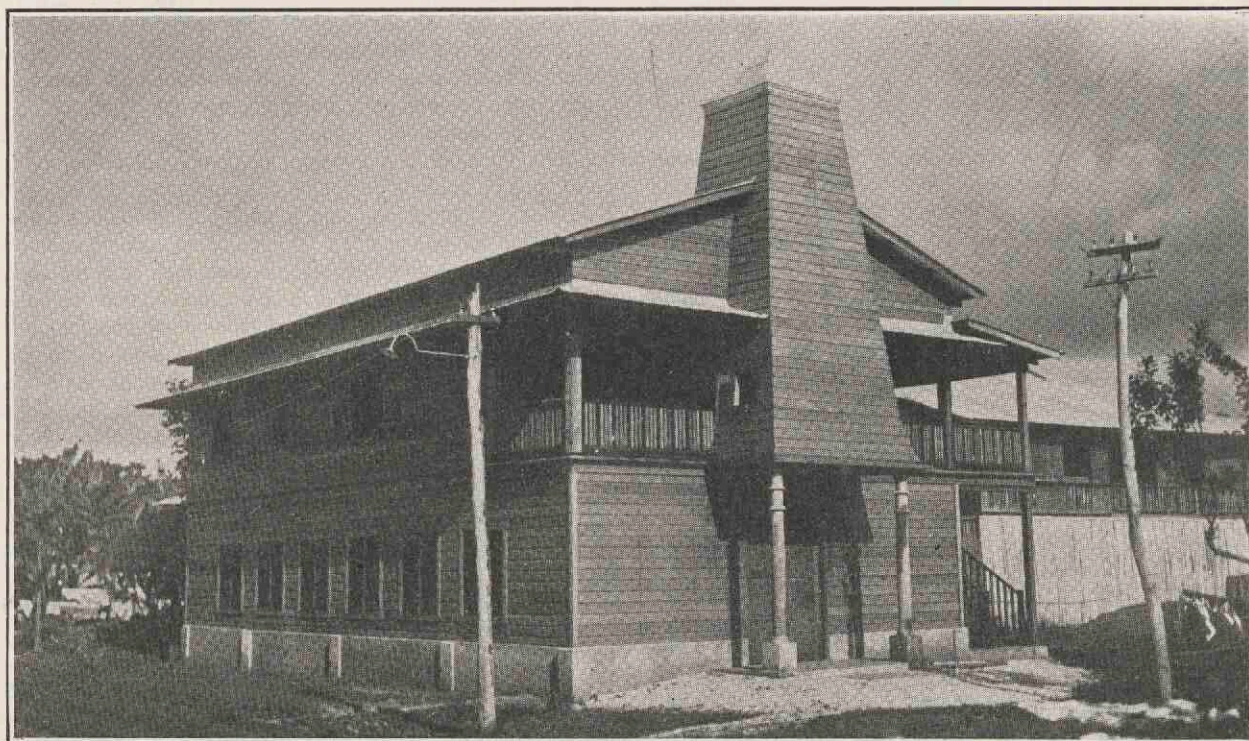
Translation and Publication

The entire Bible is available in Spanish, Cebuano, Illongo, Tagalog, Ilocano, Bicol and Pangasinan, and is being sold by Alliance workers in all of these tongues except the last named. The New Testament has been translated into Pampangan and Samareno but very few are found in the Alliance field who speak these dialects. The Gospel of Luke has been translated into the Tausug language by Alliance missionaries and printed by the American Bible Society in both Romanized characters and in Arabic script. Parts of the Gospels have been translated also by Alliance missionaries into the Manobo and Subanun languages.

The Indigenous Church

Few communities have such a bewildering maze of tribes and dialects interwoven together in so limited a space. The Spirit of God alone has wisdom and power to untangle the web. But, as the witness of the gospel is being faithfully given, He is calling out from all of the different groups a people for the name of the Lord. From Moslem Moros, from Roman Catholic Filipinos, from Pagan tribes of varied names, souls are being steadily gathered, and these in turn are bearing effective testimony to their fellows.

Many churches are self-supporting and have outstations and preaching places for which they are responsible. The Bible School students, native workers, and many lay members in the churches are zealous and active in evangelism among many tribes. The churches are growing in numbers and in spiritual power and making good progress toward full self-support and self-government.



ALLIANCE CHURCH BUILDING IN JOLO

NETHERLANDS EAST INDIES

Netherlands Indies is the name that now applies to the vast island empire, formerly called the Dutch East Indies, and including most of the islands of the East India Archipelago. This latter name is applied to the groups of islands lying in the stretch of sea which connects the Indian Ocean with the Pacific and separates the continent of Asia from Australia. The Netherlands Indies extend from longitude 95° east to 141° east and latitude 6° north to 11° south.

Area and Population

The vast extent of the Netherlands Archipelago will surprise many. Seldom is it realized that the distance between the extreme western and eastern points of this portion of the island world is greater than the width of Europe or the United States.

There are thousands of islands in this vast group under the flag of Holland. Many of them are very small and practically uninhabited, while, on the other hand, some of these islands rank, both as to area and population, among the largest of the island world. The five principal ones are: Sumatra, Java, Borneo, Celebes, and New Guinea. Java is the most densely populated land mass in the world, 821 to the square mile. Statistics for the year 1935 give the following area and population figures for the islands named:

	Area	Population
Java (and Madoera)	51,057 sq. mi.	41,719,524
Sumatra	163,093 " "	7,661,399
Celebes	73,160 " "	4,226,586
Borneo (Dutch portion)	206,061 " "	2,194,533
New Guinea	115,833 " "	492,973
Bali and Lombok	4,070 " "	1,802,146
Timor Archipelago	24,530 " "	1,656,636
Riouw, Bangka and Billiton	18,923 " "	577,171
Amboina (made up of several islands included in the district called the Moluccas and New Guinea)	76,569 " "	400,057

The area of the almost countless islands of the Netherlands East Indies totals 733,296 square miles, the population being 60,731,025.

Climate

The Netherlands Indies section of the World Dominion Survey series is quoted here concerning the climate:

In such an extensive area as the Netherlands Indies with its mountains, hills, and snow fields there are great variations in climatic conditions. North of the equator conditions are very different from those south of it, while the climate of the coasts differs greatly from that of the mountain districts. The archipelago, lying, as it does, between latitude 6° N. and 10° S., is preëminently tropical. Consequently abundant rainfall, little wind, high temperature and great humidity characterize the climate of the lowlands. The islands lie directly in the region of the monsoons, those winds that change their direction with the seasons and cause other important climatic variations. The equator forms the region of convergence for the North-East and South-East Trade Winds. Great regularity exists in daily weather changes, in the alteration of both land and sea, the mountain and valley winds. Dry winds have a bad effect on several islands.

In the Alliance fields in the Netherlands East Indies the climate is tropical and there is little variation in temperature throughout the year. The equator crosses the central part of Borneo, Sumatra, and the northern arm of Celebes. The average temperature is 79°. The only marked change in the weather is what is known as the rainy season. The climate, generally speaking, is humid but the nights are usually cool. The trying feature, however, is that the heat is unrelenting the year round, and this is wearing upon those who have been accustomed to a cool climate.

In Borneo the average temperature throughout the year is 86°. The seasons are not divided. Most of the year there

are heavy downpours of rain. The rain comes with thunder and lightning nearly every week, but lasts only two or three hours. There are one or two rains every week throughout the year. In the Boelongan district there are usually four big floods each year because of the heavy rains. Travel is difficult on the Kayan River because of these floods for the traveler, if caught on the river at such a time, must camp for several days on the mountain side waiting for the waters to subside.

In Celebes there is a marked rainy season, beginning in December or January and running through March. Lombok also has a rainy and dry season.

Government

Since the dissolution of the Dutch East India Company in 1798, the Dutch possessions have been administered from Holland by a Governor General and Council located in Batavia, appointed by the ruling sovereign of the Netherlands according to the regulations for the government of Netherlands India in 1854, revised as of January 1, 1926.

The principal government representatives in Borneo are called Residents. Under the Residents are Assistant Residents, which are located in the principal districts. Other officials are Controllers, located in all the larger towns, Gezaghebbers and Posthouders, who are mainly in the outposts. Dyak officials are stationed at the various outposts and are under the local Controller. Some officers commanding army posts act as (interim) Controllers.

History

The earliest civilization of Java and the surrounding islands was derived from India. The earliest visitors were the Chinese. The Venetian, Marco Polo, visited North Sumatra in 1292. In 1509 Portuguese ships reached this part of the world. The Portuguese were followed by the Dutch, and still later by the British. Borneo was first possessed by the Portuguese, and later by the Dutch and British.

Physical Features

Borneo is a mountainous island. Kinibaloe, in British North Borneo, the highest mountain peak, is 17,750 feet high. In the Boelongan district there are many small mountain peaks, ranging about 2,000 feet. This district is particularly rugged, making traveling difficult. In the Mahakam district there is some open country, but most of the land is covered by a dense jungle growth.

Borneo is covered by a network of rivers, large and small, the largest one being the Barito, which starts in the interior and flows southward into the Java sea. The Kapoeas River rises in the center of the island, flowing west into the China Sea. The Mahakam, Kayan and Sesajap Rivers flow eastward into the Celebes Sea. The Mahakam River is navigable for launches for at least 150 miles. Small steamers can go up the Kayan to Tandjongselor, about thirty miles from the coast, but above that point the rapids do not permit any boats except the Dyak praus. Steamers can go up the Sesajap as far as the town of Sesajap.

The Island of Celebes is oddly shaped like a starfish or octopus. The greater part of the island lies south of the equator. No large wild animals are to be found, but there are 160 species of birds and 118 of butterflies, more than half of which are peculiar to the island. In the south the mountains rise to a height of 10,000 feet. The finest scenery in the Netherlands Indies is to be found in the forests, lakes, volcanoes and rivers of this island. The two principal rivers are the Sadang, 250 miles long, and the Bonor Solo, 150 miles.

Lombok and Bali are mountainous with volcanic peaks rising between 10,000 and 12,000 feet.

Resources

Besides raising sufficient food for the dense population there are produced for export in Java and Madura alone, sugar, coffee, tea, cocoa, indigo, spices, cinchona, tobacco, rubber, copra, tin and petroleum. Java is the second largest sugar exporting country in the world and it also supplies 99 per cent of the quinine (cinchona), the first trees having been brought from Bolivia.

Three-fourths of the world's supply of kapok, one-half of pepper, more than one-third of rubber, one-sixth of tea, and nearly one-eighth of the sugar used in the world come from the islands of the Netherlands Indies group. The production of minerals includes tin, silver, gold, petroleum and coal, the last three being found in Borneo in considerable quantities. Diamonds are also found on the island, but the principal mineral wealth of Borneo will, no doubt, prove to be the large oil wells on the east coast. The main exports of Borneo, other than minerals, are copra, dried coconuts, rubber, rattan, cane for making furniture, reptile skins, gum or resin used in making varnish.

The Dyaks live on rice which they raise for their own use but not for export. They also raise a few vegetables, and secure wild vegetables and jungle fruits. Bananas, pineapples and other plants, are cultivated and the government is trying to introduce citrous fruits. Japanese lumber companies have concessions in the south of Borneo, including not only notable hard wood but soft wood.

Progress

Great things have been accomplished by the Dutch Government for the benefit and uplift of the people. The principal construction of railways has been in Java and Sumatra. At the end of 1928 there were 3,380 miles of railways in Java, 1,130 miles in Sumatra, and 29 miles in southern Celebes. Java has 74,927 miles of well-surfaced roads, more than one-third being macadamized; in all of the other islands there are only 11,053 miles of roads, many of them not as well surfaced as in Java but suitable for light traffic. In some of the islands, like Bali, bus service is maintained between the principal points. In many regions throughout the islands walking is the only means of land travel, though horses can be used here and there, while in islands like Borneo the rivers are the principal means of travel in the interior.

A well-ordered system of inter-island steamship service connects the vast colony from the extreme west of Sumatra to their most easterly possession of New Guinea. Some of the principal coastal cities of the larger islands are ports of call for many steamship lines running to all parts of the world.

The government is developing a good school system throughout the principal islands. Even in the heart of Borneo, schools are conducted at the outposts. The teachers used to be mainly Menadonese and Ambonese, but they are now seeking to use Dyak teachers. These Dyak schools go to the third grade, then, at government expense, boys can attend schools in larger towns where they are taught the fifth grade. At places like Makassar, Celebes, there are high schools where the parents can send their children, if they desire.

The government maintains hospitals in the principal districts. The hospital in Tandjongselor, Borneo, is in charge of a Javanese doctor, who also makes regular tours through the district.

Currency

The guilder, or florin (old par 40.20 cents, new par 68.06 cents) is the unit of currency, which has been on a gold basis since April, 1925. The average value for the first seven months in 1933 was 44 cents and for a like period in 1934, 66.76 cents.

Most of the trading in the interior is by barter.

Languages and Tribes

The universal language of the islands is Malay. It may be called the commercial language, and is used in all the port cities. There are, of course, many variations of Malay, but for general purposes, what is known as low Malay, is the current language of the Netherlands East Indies. Apart from Malay the languages of this island world are legion. Almost every island has a language or dialect of its own. This constitutes a serious problem in missionary work, though the use of the Malay language greatly simplifies and facilitates the task. Among the Dyaks of Borneo there are many dialects, most of which have not yet been committed to writing. The people of the interior, away from the port cities, understand nothing as a rule but their native tongue. Into many of these languages no Gospel message has been translated.

The peoples inhabiting Netherlands East Indies spring from many sources. In the western parts the Indian features predominate and in the eastern parts the Polynesian type. There has been and still is a great deal of intermarrying among the various tribes. The population as a whole may be considered Malay, but there are distinct divisions, such as the Javanese, the Madoeranes, the Balinese, the Sasaks, the Boegis, the Makassar people, the Menadonese, Ambonese, etc.

In the interior of the larger islands, notably Sumatra, Borneo, Celebes, and New Guinea, aboriginal mountain tribes are to be found. Of these tribes the Dyaks of Borneo are perhaps the most important, and these may be again divided into various tribes, such as the Sea Dyak, the Gypsy Dyak, the Mountain Dyak, etc. Everywhere throughout this vast island group, in all the port cities, and away into the interior, there is a large population of Chinese. In many cases, after a few generations the Chinese are absorbed by the native tribes, and their language is lost.

More detailed information concerning tribes in the Alliance field in the Netherlands East Indies is given in connection with the description of the work in the various islands.

Religions

Until the fourteenth century the religions of most of the islands in the western and central section were principally Hinduism and Buddhism. At that time Mohammedanism entered the field. From northern Sumatra, it made its onward conquest through Java, and has affected to a greater or less extent the coast ports of Borneo, the Celebes, and the islands farther east. Only one island seems to have resisted successfully the Mohammedan invasion—the little Island of Bali, which still maintains its own form of Hinduism. Many of the interior tribes of these islands have not yet fully embraced Mohammedanism, and for this reason they are more open to the Gospel Message. The Mohammedans, however, though ignorant and bigoted, are probably less fanatical than in other parts of the world. As a matter of fact there are more converts to Christ from Mohammedanism in Java and the other islands of this group, than in any other part of the world.

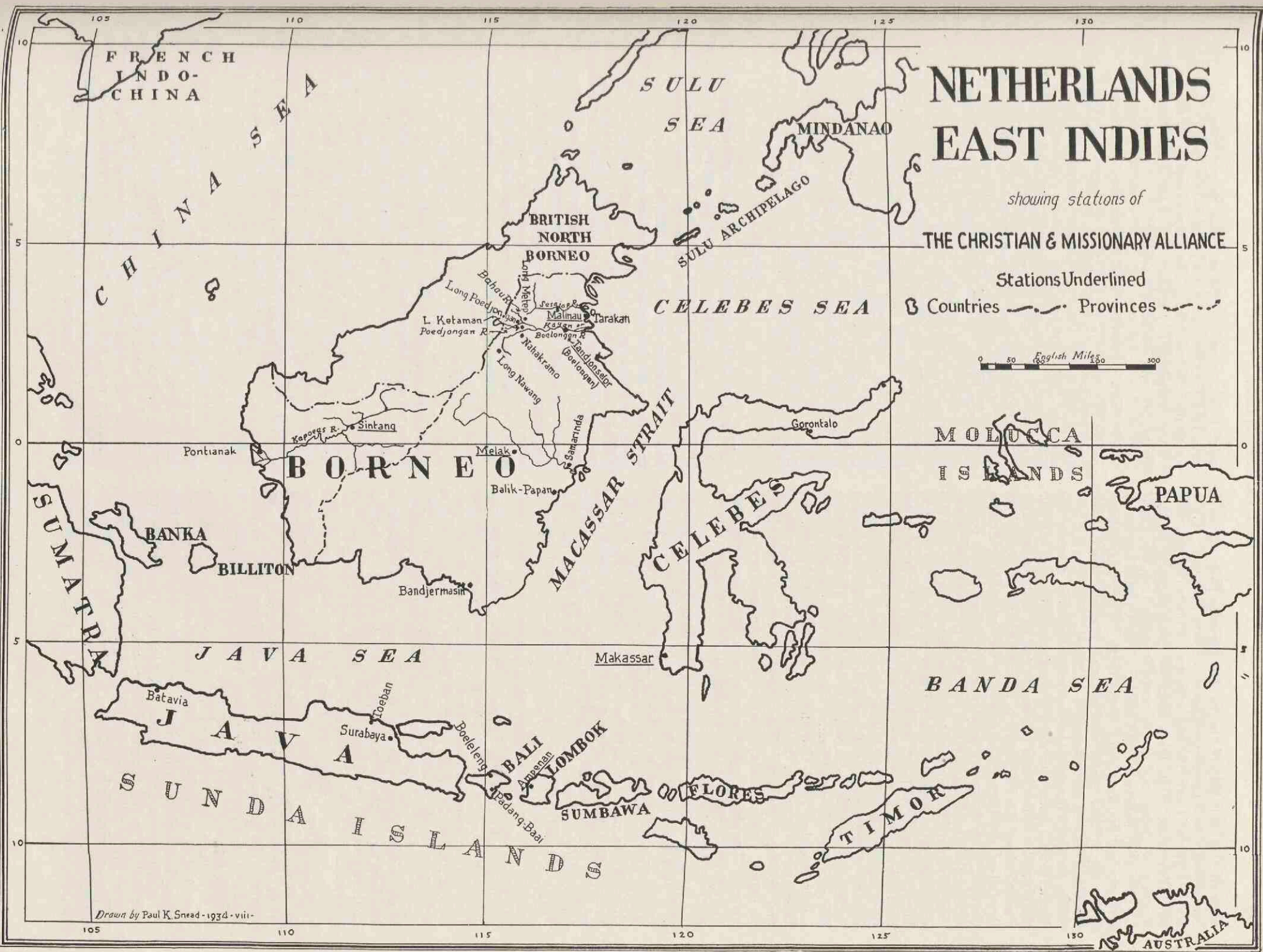
The religion of the Dyak and other wild tribes of the interior jungles is Animism, consisting largely in demon worship and gross superstition. Such people, however, are more

NETHERLANDS EAST INDIES

showing stations of
THE CHRISTIAN & MISSIONARY ALLIANCE

Stations Underlined

ⓑ Countries — Provinces



Drawn by Paul K. Sneed - 1934 - viii -

open to hear and believe the Gospel message than the Mohammedan. As a people the Dyaks are very religious. Their religion affects their life and activities from early morning until they retire. The Dyak does not think of going on any journey or doing any work, without consulting the Great Spirit. They believe in the Creator. This Creator has many servants and spirits abroad in the earth. They also believe in the Great Evil Spirit who is much feared. They make wooden idols and offer sacrifices of blood.

Roman Catholic missions entered what later became the Netherlands Indies with the Portuguese colonization early in the sixteenth century and before the end of that century they claimed about 200,000 converts in the various islands. With the fall of the Portuguese power in the islands, the Roman Catholic work collapsed, largely as a reaction of the people against the greed, cruelty and profligate living of the Catholics. Roman Catholic missions again became active in 1808 when the first Dutch priests began work in the islands. However, in 1902 there were only 51,000 members under thirty-two priests at sixteen stations. With the growth of the Catholic Church in Holland there came a corresponding impetus to the growth of the church in the Netherlands East Indies and in 1934 there were in the islands 417,784 Catholics and 36,323 catechumens. In the same year 124,198 pupils attended 1,504 Catholic schools. The Catholics also maintained twenty-six hospitals, twenty-three dispensaries, and two leper asylums. They issued twenty-six periodicals in Dutch, four in Malay, two in Javanese, and one in Sikkhese. The above figures show something of the importance of a definite increase of evangelical Protestant missionary work in these islands.

Owing to the long occupation of the islands by the Dutch, and since Holland is predominately Protestant, several Protestant denominations have done extensive work in Java and a few other islands, and a number of the groups formed through this ministry have become practically indigenous to the islands, their headquarters and Conferences being in the islands. Seven of these indigenous, autonomous churches have been established since 1930. Some of them have between 350 and 500 native pastors, evangelists, and teachers.

Missionary Occupation

Most of the missionary work in the Netherlands East Indies is in Java under Dutch missionary organizations. German missionaries have been working for many years among the Bataks of the northern section of Sumatra, and in a number of the islands on the southwestern coast of Sumatra. Swiss and German missionaries have an extensive work in the southern part of Borneo, with Bandjermasin as headquarters. Dutch missionaries are working in Central Celebes and also at various points on the east coast of New Guinea and in other islands east of Java and Celebes.

The American Methodist Episcopal Mission opened work in Sumatra, Java, and on the west coast of Borneo, but the work in Java and West Borneo was abandoned in 1928. They are now concentrating their efforts in northern Sumatra. The Salvation Army have established work in Java, Sumatra, and the Celebes. Their work, while evangelical, is largely industrial and philanthropic.

Previous to the opening of the Alliance work in the Dutch East Indies, a number of Chinese brethren, who at one time or another had been students in the South China Bible School at Wuchow, but were not employed by the Alliance Mission, felt the call to the Islands of the Southern Seas. Their response to the call of God to this foreign work finally resulted in the organization in 1928 of The Chinese Foreign Missionary Union, the first foreign missionary society of the Chinese Church, and that same year the first Chinese missionary

sailed from his native land and took up residence in Makassar. In 1933 there were four missionary couples and three young men on the field. The parts occupied by this society are the Mahakam River District in East Dutch Borneo, Makassar, and the Island of Bangka.

The Christian and Missionary Alliance

The first trip of investigation to the Netherlands East Indies was made by an Alliance missionary from South China in 1928, but the first resident missionaries sent out from United States of America did not reach the field until July, 1929. This first party consisted of five missionaries, and the fields occupied by them were two points on the east coast of Dutch Borneo—up the Mahakam River, and the Boelongan River—to reach the Dyaks of the interior; and also the Island of Lombok, located east of Java. Headquarters of the mission was established at Makassar, Celebes.

Later, more missionaries arrived, and the total number in 1935 was twenty-one. The increased staff of workers enabled the mission to open other fields. Another unoccupied district on the east coast of Borneo, farther north, up the Sesajap River was entered in 1932. Work was also begun among the Mohammedan population, the Makassar and Boegis peoples of the southwestern arm of the Celebes; and a mission station was established in 1933 among the Dyaks in West Borneo, up the Kapoeas River.

Celebes

This peculiarly shaped island lies immediately east of Borneo. Its population is extremely mixed, and there are about fifty-three languages and dialects. The inhabitants of the southwest coast of the island are known as Boegis and Makassarese, and resemble the Malays. The inhabitants of the interior are known as Indonesians and are composed of a number of semi-nomadic tribes. In the northern part of the Celebes there is an intelligent race of people known as the Minahasans, who are a light-skinned people and nominally Christian. The Toradja people occupy the great central portion of the island. They are the mountaineers of the Celebes. The greater part of the trade and of the skilled labor of the island is in the hands of the Chinese of whom there are over 41,000 settled for the most part along the coasts.

The government of Celebes comprises seven political divisions with a total population January 1, 1933, of 3,087,355. This includes the entire Island of Celebes and the Island of Boeton, the latter having about 240,000. Three Netherlands missionary societies, also The Salvation Army, and The Christian and Missionary Alliance are working in this area. The division of Makassar has a population of 668,546.

Makassar. Early in the history of the work, the Lord definitely indicated Makassar, the capital and largest city of the Celebes, as the logical location for the headquarters of the Alliance Mission in Netherlands East Indies. The first phase of work to be opened in Makassar was the Chinese Church in 1928, under the Chinese Foreign Missionary Union. In 1932 a Gospel Tabernacle was built with a seating capacity of about five hundred, where regular services have been held.

In Makassar and the surrounding district the inhabitants are known as the Makassar people, numbering about 600,000, and speaking a language quite different from Malay. They are Mohammedans, usually very ignorant but bigoted and satisfied. During the several years when services have been held in the tabernacle, they have shown but little interest. Recently meetings have been begun in the homes of the people and there is now a group of earnest inquirers. A fruitful work is carried on also among the children. In a

town about ninety kilometers from Makassar, there is another group of earnest souls, who are not too strongly Mohammedan and are giving ear to the Gospel message.

In this cosmopolitan center a Bible Training School was established in 1932 with twenty students. The enrollment has increased steadily until now it has reached about 100. In addition to this number, there are twenty or thirty others who are able to attend the evening classes only. While the school is conducted in the Malay language, yet about twenty other local languages are spoken by the students. Already fifty of the students, after a year or more of study in the Word, have gone into the field for a time of practical experience in soul-winning before completing their course. Makassar is the center of the Malay publication work and here also is held the Annual Missionary Conference.

The Boegis people, who inhabit the remainder of this southwestern peninsula of the Celebes, are closely akin to the Makassar people but their language is different. They too are Mohammedan. They number more than two million and there are practically no Christians among them. Their response to the gospel is much less than from among peoples that may be considered entirely pagan. The Netherlands Bible Society has supplied gospel portions in both the Makassar and Boegis languages and the Mission has issued a few good gospel tracts in these languages also. These have been distributed by young men from the Makassar Bible School, who have gone out as colporteurs and systematically evangelized the region. The Lord has sent to the Bible School a few students who speak the Boegis language and a few Boegis people. Through these witnesses it is hoped to reach these multitudes with the gospel.

Rest Home. For a long time the need was evident for a home at the hills where the missionaries could go for a time of rest and to escape the extreme heat. Late in 1934 God graciously enabled the Mission to purchase a piece of property in the mountains near Malino, about 3,000 feet above sea level. The land contains nearly 2,000 square meters and two small frame houses were already built. The money for this property was provided as a special gift at the exact time that the place became available. Already the home has proven to be a blessing to the missionaries, and its value will be increasingly realized in the greater efficiency of the workers who have opportunity from year to year to "come apart and rest awhile."

Borneo

The extreme north of the Island of Borneo is under British control, there being three protectorates, British North Borneo, Bruni and Sarawak. There are only three portions of the world governed by a chartered commercial company and British North Borneo is one of them—a company similar to the East India Company of an earlier century. The remainder of the island is a Dutch possession. Borneo measures six hundred and ninety miles by six hundred and five miles and has a total area of nearly three hundred thousand square miles. The equator runs through the heart of the island. Since the Alliance work in this island is confined to the Dutch portion, we deal only with that part in this Atlas study.

On the coast are to be found a great mixture of Malays, Javanese, Boegis, Sudanese, Arabs, Indians, Chinese, etc. There are said to be five main divisions of the wild men of the interior—the Dyaks, speaking a variety of dialects of the Dyak language. The Dyaks, no doubt, originally occupied the entire Island of Borneo, but the coming of various races has gradually crowded them away to the interior. The Dyak was originally a "head hunter" and a cannibal, and

in some cases may still be such, but the influence of other races has had the effect of subduing and semi-civilizing the wild man of Borneo. Dutch Borneo has no railways and few motor roads. Practically the only way into the interior of Borneo is by its rivers.

The Society for the Propagation of the Gospel and the Methodist Episcopal Mission have work in the British areas of North Borneo. The Basel Mission (Swiss) has been working in South Borneo for seventy years and reports over 17,000 converts among the Dyaks. This Swiss group covers the southern part of Borneo in the Barito district and claims all territory south of the Kapoeas and Mahakam districts. American Pentecostal missionaries have settled in the center of the Basel Mission's field.

The Alliance is responsible for all of Borneo between the territory occupied by the Basel Mission and British North Borneo, with the exception of a small area in northwest Borneo where an independent Mission has been operating.

East Borneo has the following principal political divisions: Boelongan, including the area through which flow the rivers Sesajap, Kayan, and their tributaries, with a population of 75,962; Samarinda, the region of the Mahakam River and its tributaries, having a population of 213,197; the South-east Coast, for which the Basel Mission is responsible, containing 111,833 people.

The Alliance field in *East Borneo* is divided into three districts: The *Mahakam*, the *Boelongan*, and *Sesajap* districts.

Melak. The *Mahakam* district, called after the river of that name, was entered by a missionary of the first party of Alliance workers who reached the field in 1929. At first the missionary resided in Samarinda, a large village on the coast. Later the station was moved to Melak. The population of the district is about 60,000. Many Mohammedans live on the coast.

In order to reach the Dyaks in their jungle homes in the interior, the missionaries have to travel by motor launch up the many tributaries of the Mahakam River, then by native canoe in the upper portions of the river where the launch cannot go. After leaving the river, the workers travel by footpaths through the jungle as the only means of reaching the lonely, far-off villages and long houses of the Dyaks. About 23 villages around Melak can be reached by such footpaths.

In the beginning of the work there was considerable difficulty and opposition because of the influence of the Mohammedans, who had intermingled among the Dyaks, but as the witness was faithfully given by Alliance missionaries and by two Chinese workers of the Chinese Foreign Missionary Union, of which the Chairman of the Alliance Mission is the director, God has blessed and results have multiplied greatly.

One of the important ways of spreading the gospel is through the distribution of gospel portions and tracts. Recent word from the missionary couple now in the Mahakam district tells of the sale of 12,000 copies of gospel portions and tracts at a "Night Fair" held in Samarinda. The workers were assisted in the selling by Dutch, Malay and Chinese Christians. A good supply of literature was available in Malay, Chinese, Arabic, Dutch and English languages. A stand was erected, decorated and well lighted, and some of the young men also went among the crowds. The customers represented over a score of races including Dutch, Arabs, Malays, Chinese, Javanese and Dyaks. Some purchased one of each kind and expressed regret that there was not a greater variety. Every gospel portion was sold and the workers are confident that God is still speaking to hearts through the

reading of His Word. This ministry will be increasingly effective through the prayers of God's people.

The Mahakam district is divided into five subdistricts, four of which are natural divisions formed by the four branches of the Mahakam River. Besides the missionary couple, there are also several native workers and one Chinese worker ministering in this area. The four branches of the Mahakam River are navigable for long distances and, therefore, the launch, "The Courier" is a valuable aid to the evangelization of the district. In one year, 2,623 converts were baptized among the Dyaks of the Mahakam district, making a total membership of 2,837 in the nine churches organized in the district.

Tandjongselor. Coincident with the opening of work in the Mahakam district, a missionary couple of the first party of Alliance missionaries sent to the Netherlands East Indies located in the *Boelongan District* in 1929. The population of this district is 45,000 of which 30,000 are Dyaks in the interior and 15,000 are of various nationalities in the coast villages.

Tandjongselor was chosen as the best center for first reaching the Dyaks, who come from the interior to trade at this coast port. The witness given here has been carried back by the Dyaks far into the interior. The Boelongan district can be well divided into four subdistricts.

(1) The lower reaches of the Boelongan River, extending to the bad rapids which divide this district from the first main inland district. In this lower section are about 13 villages, in six of which services are held regularly under the ministry of two native workers.

(2) The Poedjoengan district, above many of the rapids. There are eight large villages in this district and regular church services are held in six of them. Three native workers and a government teacher, who gives voluntary assistance in the work, are seeking to instruct the many new converts in this district, which is the principal center of our Christian population. In the village of Poedjoengan is located the first Dyak church building, which was built during 1935 by the Dyaks themselves.

(3) Upper Bahau, past many more rapids. There are about 15 villages here, some small, in which there are no Christians as yet. A missionary has toured this region and a native worker is beginning ministry there.

(4) Apo Kajan. The Dutch military post for this part of Borneo is located at Long Nawang in this area. Here there are about 21 villages, one of which has a population of 2,000. In only two of these villages are there groups of baptized Christians. Thus a great open door beckons to the Alliance. A few trips to this section have been made by the missionaries and two native workers are now witnessing here. Long Nawang is the farthest outpost of the Alliance work in the Boelongan district. To reach here from the present mission station at Tandjongselor requires arduous and oftentimes dangerous travel in native boat (prau), up the river and through many fierce rapids. The time required for the upward trip is from six weeks to two months, whereas the trip down river can usually be made in about ten days.

The spirit of God has worked mightily among the Dyaks of Boelongan. The first Dyaks to confess Christ were at Long Ledjoe, ninety miles from Tandjongselor. The king, Djalong Ipoy, made many trips to the station in Tandjongselor and in August, 1931, he made an open confession of Christ and lived a faithful Christian life until the time of his death in 1935. A month after his conversion 225 people of the village of Long Metep, where the king lived, accepted the Lord. In 1932 over 700 converts were baptized; the next year more than 500; in 1934 over 1,100 confessed

Christ in baptism. At the last report there were more than 3,100 baptized Christians in this district.

The reception of the gospel by the Dyaks of Borneo is a remarkable example of how the spirit of God enlightens the minds of illiterate people, whose language has never been committed to writing and who have no translation of the scriptures in their tongue. These circumstances, however, give added emphasis to the importance of the ministry of student-evangelists and other native workers, trained in the Bible School at Makassar. These native workers have the important ministry of teaching the new converts the truths of God's Word and helping to build them up in Christ as well as in witnessing to the many Dyaks who are yet in the darkness of superstition and sin.

The new missionary couple stationed in the Boelongan district tells of the excellent work which some of the Dyak student-evangelists have done in carrying the gospel message to the Poonans. These Poonan Dyaks are the genuine "wild men of Borneo." They wander continually from one place to another and seem to fear and shun contact with other people, even with other Dyak tribesmen. Three times the student-evangelists went to them before they would listen. The third time the Poonans were impressed with the perseverance of the evangelists and 57 of these wild, wandering men of the jungle definitely accepted the Lord Jesus as their personal Saviour. The missionary writes: "This is a call to you from across the sea to pray for still another tribe from among whom the Lord must take out a people for His Name."

Before the end of 1935 eleven churches had been organized in the Boelongan district, eight of these being in the following villages: Long Ledjoe, Long Metep, Long Poedjoengan, Long Ketaman, Long Pleban, Long Djelet, Long Nura, and Soengai Isau.

Poedjoengan. Although this village, about 160 miles up the river from the present station at Tandjongselor, is at this time one of the principal church centers, it will probably soon become the center of missionary residence for the Boelongan district. With the large number of Christians in the interior, it is important that a missionary couple shall live above the worst rapids, and it is hoped that soon a suitable house can be built near the village of Poedjoengan and that the missionary couple who first entered this district can be established there as a center from which to minister throughout the large field included in the Boelongan district.

Malinau. This city on the Sesajap River can be reached by steamers plying along the coast and it was chosen as the best center for missionary residence when work was begun by Alliance missionaries in the *Sesajap River District* in 1932. The missionary has made many long trips inland from Malinau and the Lord has given a precious harvest. At the end of 1934 there were ten church groups with a membership of 418, all but five of whom had been baptized during the year. At present there are nearly 1,000 members in these churches.

The Dyaks of the Malinau district are a very primitive people and much dissipated through drink. They live in smaller villages than in the other districts and consequently are harder to organize into churches. Here too on the Sesajap River are many and dangerous rapids, but God has prospered in the work and enabled the missionary to endure the hardship of travel and isolation for Christ's sake.

With the growth of the work it is expected that within the next year the missionary couple to be stationed in this district will move to the inland village of Long Berang among the Dyaks, thousands of whom are hungry for the



DYAK CHRISTIANS IN WEST BORNEO

Truth. They often follow the missionary from place to place walking with him many miles over rough jungle paths in order that they may again and again hear the wonderful story of the love of God.

The fourth and latest district to be opened in Dutch Borneo is the *Kapoeas District* in *West Borneo*. It lies far from the other three fields, being on the opposite coast of the island. The residency of West Borneo including the region of the Kapoeas River and its tributaries has a total population of 827,898. It is divided into four political divisions as follows:

Sinkawang	250,276
Pontianak	309,879
Sintang	185,348
Ketapang	82,395

Balai-Sepoeake. In 1933 missionary work was begun in the Kapoeas district, a station being established at Sintang by one of the couples of the third party of Alliance missionaries to the Netherlands East Indies. Sintang, a town of about 3,000 population, is five days travel by steamer up the Kapoeas River from the coast city of Pontianak. Located at the fork of two great rivers, the Kapoeas and the Melawi, it is a center to which the Dyaks living in the jungle come to trade. By means of these two rivers and their branches, the greater part of West Borneo is accessible by launch and motor boat. However, it has been the purpose of the missionaries to establish their residence further in the interior so that they will be in the region where the Dyaks live. Late in 1935 word was received from the field that the missionaries were moving from Sintang to Balai-Sepoeake.

Two student-evangelists from the Bible School in Makassar felt called of God to work in West Borneo and their labors have been blessed abundantly. These two evangelists are located not far from Balai-Sepoeake on the Ketoengan River, a tributary of the Kapoeas, in the midst of a population of 10,000 Dyaks speaking the same language. These people have been open to the truths of the gospel, many lives have been changed, and Dyaks who formerly worshipped evil spirits are now worshipping the true and living God.

In the latter part of 1935 the missionary visited this section and found about 2,000 people genuinely interested in the gospel. Upon examination of these as to their faith in Christ and their Christian experience, 508 were found to be ready for baptism. All of these were Dyaks except two Chinese. In the little more than two years since the work was begun in West Borneo more than 1,000 have been won to Christ, most of whom have been baptized. In order to

aid in the sowing of the Seed and the reaping of the harvest, two more student-evangelists are being sent from Makassar to this district.

Inasmuch as ministry among the Dyaks is much the same in the various districts, we are giving here a quotation from an article written by the missionary of the Kapoeas district:

"The Dyak long houses are not as large here as in East Borneo, but are constructed in the same fashion. What a joy and blessing comes to the heart in climbing up the notched, log ladder into the long house and see before you 500 or more people, who have heard that you were coming and have gathered from near-by long houses. Some have come as far as three days journey. Shaking hands with 500 people and their children takes time, but these dear souls seem offended if we don't do it. So we greet them and they are very happy. At 7:30 in the morning the service starts and, except for short intervals for eating, we are teaching, singing and telling them the most wonderful news that has ever come to their ears (or to any one's ears) until 12 o'clock at night.

"Speaking in a long house to a large crowd is very difficult because one side is usually open and, though the two native workers and I took turns in speaking, we were all hoarse long before midnight. We closed with prayer several times but the people just stayed on. . . . Early the next morning they gathered again and we taught them until 11 a.m. Many of these had followed us from the first day of our journey and had heard the gospel message many times. Like the importunate woman, they followed us from one long house to another drinking in every word, and in the last long house they entered the inquirers' class where we questioned each one individually. . . .

"We wish you could have been present at the service in which the 515th of these Dyak converts was buried with Christ in baptism. . . . After the baptismal ceremony the chief of the long house came to me and said, 'Sir, I want you to dedicate this long house to God; formerly we worshipped spirits and sang to them here, but now we will worship God and the Lord Jesus, and will sing praises to Him.' That he of his own volition should ask this surely touched our hearts. We prayed that God would put a fence around that long house and cover it with the precious blood of Christ, and keep the people who lived in it. Praise the Lord!

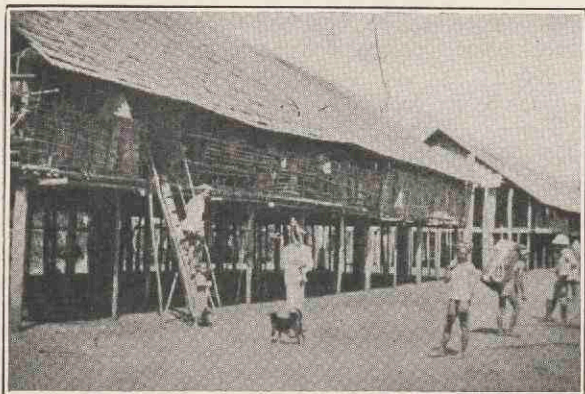
"As we said good-bye on a jungle path, tears filled some eyes, and always there came the question, 'When will you come again?'

"The signs which accompanied this glorious awakening (which by no means is at an end) were as follows: Human skulls were taken from long houses and buried; drunkenness ceased among the believers; men returned to their wives from whom they were separated; men, women and children were healed, some of them at death's door; and the fame of our Lord Jesus Christ is spreading throughout all this district. This great movement of the Spirit in West Borneo is the result of your remembering us and our district in prayer. But, dear Prayer Helpers, an awakening that is real and from God cannot go on without the enemy getting angry. He is already making trouble and is bidding high for this territory which was once all his. Our feet have trod upon this district and we by faith have taken it for God. The burden is upon us and we have asked God to lay the burden of prayer upon some of you. . . . God's day for the Dyaks is now. . . . The harvest is golden ripe. Brethren, pray for us."

Lombok

This island, lying southwest of Celebes and east of Java and Bali, is a land of rugged beauty. The Balinese population has overflowed into Lombok, but the majority of the people of Lombok are of the Sassak race. There are approximately 500,000 Sassaks and 250,000 Balinese in the island, the latter being the more influential group. The Sassak people are Mohammedans, the Balinese are Hindus. Representatives of other races are found also, including Chinese.

Ampenan. One of the missionary couples who went to the Netherlands East Indies in the first party of Alliance missionaries was appointed to the Island of Lombok and took up their residence in Ampenan in July, 1929. In addition to learning the Malay language they have acquired also a working knowledge of the Balinese, which they have used among the Balinese in Lombok. A student-evangelist from the Bible School in Makassar and a colporter of the British and Foreign Bible Society have also sown much seed.



A DYAK LONGHOUSE

The number of converts in Lombok has not been large, but a nucleus of truly converted people, representing most of the races that inhabit the island, has been gathered in. During the first six years about 30 converts were baptized. Among them are members of two influential Balinese families who were previously high caste Hindus. These have made excellent progress in the faith and give forth a very fine testimony. In one of these families a son and his wife have been saved and are now studying in the Bible School at Makassar. The young man speaks four languages and it is hoped that he will become an effective preacher of the Word. A few Sassak Mohammedans have accepted the Lord. One young Moslem man has been saved and he and his Christian Sassak wife are also in the Bible School, being among the seven students from Lombok.

In January, 1932, a chapel was opened in the largest market town. This has been an excellent opportunity to preach the gospel to many people from a large district. Student-evangelists have given valuable aid in the work. There are great opportunities in Lombok. The Holy Spirit is already at work breaking down the fear which seems inherent in the hearts of all. The greater part of the Sassaks are only nominal Moslems, and it is expected that soon more and more will accept Christ. Many of the Balinese are dissatisfied with Hinduism and are showing an interest in the gospel.

As in the East Borneo fields, so in Lombok, when the first missionaries to enter went home on furlough the Lord enabled the Mission to send new missionary recruits into the district. The workers in Lombok write: "The encouragement which comes to our hearts is to behold the power of the gospel as it works in the lives of men and women here." The testimonies of God's working call to memory the account of the early church. Converts from among the Balinese, Mohammedans, Chinese, and others are courageously following Christ amid severe persecution and many testings. Let the Christians in the homeland be faithful in prayer for the missionaries, the native workers, and all the believers in Lombok as in all mission fields that the church may be strengthened and many brought to Christ.

Other Islands

Through the abundant grace of God, workers of The Christian and Missionary Alliance and of the Chinese Foreign Missionary Union have been enabled to carry the gospel of Christ to other islands and sections where the Light of Life had not penetrated. We give below a brief account of this work.

Bali. The Island of Bali lies immediately east of Java and has a population of over 1,000,000. It is different from the other islands of this Archipelago inasmuch as the

Balinese resisted the Mohammedan invasion and retained their Hindu religion. Bali is a very popular tourist resort. The government of the Netherlands East Indies has not favored missionary work in Bali but soon after the Alliance mission entered the Netherlands East Indies the government gave permission to the Chairman to send a Chinese missionary to work among the Chinese in Bali. Through the conversion of some young men whose fathers were Chinese and whose mothers were Balinese, the witness of Christ's salvation commenced without the violation of any government restrictions. Late in the year 1934, officials gave permission for the baptism of 138 Balinese converts who had been waiting for over a year, thus bringing the total number of baptized converts in the Alliance work in Bali to 436.

In 1935 the Government of the Netherlands East Indies required The Christian and Missionary Alliance to cease all its activity in Bali and converts from the Island of Bali were no longer permitted to enter the Bible Training School in Makassar. However, a number had received two years of training prior to this action by the government and thus the converts in Bali continue to have the ministry of the Word among them and a goodly number of other souls have been saved through the witness of these former Bible School students and of the other believers on the island. One of the Netherland churches with headquarters in Java has begun work in another portion of Bali.

The following request comes from the Chairman on the field in the Netherlands East Indies.

"We earnestly request the prayers of Christian people for Bali. Pray for the Balinese Christians, that they may be tended by the great Shepherd of the sheep. Pray for the Balinese students who have had to leave the Bible School in the midst of their course, that they may give a true witness to their fellowmen in Bali with its population of over a million. God's promise is 'Behold I have set before you an open door and no man can shut it.'"

Let us be faithful in prayer that the Christians in Bali may be taught by the Holy Spirit, that they may grow in grace and in the knowledge of the truth and in Jesus, and that the island shall be visited with a mighty heaven-sent revival and that many souls be saved.

Soembawa. The next island to the east of Lombok is larger in size than either Lombok or Bali but has a smaller population, the number being 315,512. About 1,300 of these are Chinese, the Donggas tribe who live in the mountains are estimated to number about 10,000. These tribes are still pagan although the most of the inhabitants of the island are Mohammedan. The Moslems of the coastal regions are very bigoted. There are some Ambonese Christians acting as school teachers and subordinate officials in Soembawa but so far there have been no converts from among the Mohammedans and no definite mission work is being carried on by any of these. The island has been visited by the missionary from Lombok but the only active witnesses for Christ living in the island are a couple of native Christians who are carrying on colportage work as representatives of the National Bible Society of Scotland. It is the hope of our Netherlands East Indies mission that native workers trained in the Bible School may soon be sent to preach the Gospel and win souls in this needy island.

Bangka and Billiton. The Alliance mission in the Netherlands East Indies has felt greatly the burden of the unevangelized islands round about its present field. Among those for whose evangelization great concern has been felt are the islands of Bangka and Billiton which lie off the coast of Sumatra to the northwest of Java. Concerning these, the World Dominion Survey Series says:

"They have valuable deposits of tin which are worked by the Chinese. Bangka (4,547 square miles) is more than twice the size of Billiton (1,872 square miles). The Chinese inhabitants of the two islands number 96,425 and 28,609 respectively. Most of them are recent immigrants and speak the Hak-ka dialect, while the older immigrants and the young people use the Malay language. There are also about 107,482 and 44,094 immigrant Malays in the two islands respectively. The few hill tribes represent the aboriginal population and are akin to the Bataks of Sumatra. A Chinese evangelist has recently taken up residence on Bangka and a Chinese girl, known as "the Billiton girl," is training at the Makassar Bible School of The Christian and Missionary Alliance. This is all that is being done by Protestant missions. The Roman Catholic Church has a small work mostly among Europeans (1,630) in a number of places throughout these islands."

Although a Chinese missionary has been working in Bangka since 1933 these two islands and the two hundred islands surrounding them are largely untouched by the Gospel witness. The work has just begun and the opposition of the enemy is very strong. Prayer is requested that the gospel may triumph in Bangka and Billiton and in the surrounding islands.

Sumatra. Although portions of the island of Sumatra have been evangelized for more than seventy years, and more than forty mission stations are listed as centers of Christian work in the island, yet there are considerable portions of Southern Sumatra which present a large unoccupied area. In 1933 a missionary couple, sent out and supported by an independent group in the United States of America entered southern Sumatra and their earnest witness for Christ has already resulted in the winning of a few souls to the Lord and in sowing the gospel seed in many lives with hope of an abundant harvest. Much land yet remains to be possessed for Christ in this portion of Sumatra. The harvest is white and the laborers are few. Pray for those now ministering and for others to be sent.

The latest word from the Alliance mission in the Netherlands East Indies tells of the need in the island of *Madoera* immediately north of East Java and easily accessible from the great commercial city of Sourabaya. This island has a population of 1,743,818 souls. It is a hilly country although there are no high mountains. There are good motor roads throughout the island and a light railroad. The chief industry is in the salt fields. The people are of the sailor, fisherman type. So far as the native people are concerned the island of Madoera is an unoccupied field, there being no known resident Christian worker among them. The people are nominal Mohammedans. The Alliance Mission has applied to the government for permission to send student evangelists to this island. Pray that the way may be opened and that many souls may be won and a strong spiritual church established.

Translation and Publication Work

The Netherlands Bible Society and the British and Foreign Bible Society have provided the Scriptures in Malay, Javanese and portions of the Scriptures in other languages. Most of the colportage work, however, is confined to the Island of Java although some colporters travel throughout many portions of the islands. The National Bible Society of Scotland has helped in the distribution of Chinese Scrip-

tures in Sumatra, Java, Celebes and other parts, and is planning to increase its ministry in this part of the world. It is not expected that the Bible will have to be translated into the Dyak dialects for the people of Borneo since it is available in Malay which is the universal trade language of the islands. The government officials desire that the people of Borneo and of the other islands should learn to use the Malay language, instead of their own tribal tongue.

The station of Makassar, Celebes, is the center of the Alliance publication work. The monthly Malay magazine, the *Kalem Hidoep* (The Living Word), first printed in 1930, has a growing circulation of about 1,000. This Bible magazine in the Malay tongue edited by the Chairman, with native assistance, is the counterpart in Malay of the Bible Magazine which the Chairman has edited for many years in the Chinese language, assisted in later years by able Chinese coworkers. Recently a book by the same author, an Exposition of the book of Daniel, has been translated into the Malay from the Chinese. Gospel literature, tracts and booklets are being published in several languages. Prayer is requested that this important ministry shall be abundantly blessed of God and be greatly increased so that multitudes shall receive portions of the life-giving Word of God.

The Indigenous Church

Although the Alliance Mission began its ministry in the Netherlands East Indies in 1929, with the missionaries entering several language groups to proclaim the Gospel of Christ, yet in a little over five years the report from the field shows 29 churches established in Borneo, with a membership of nearly 8,000 baptized believers; two churches in Makassar, Celebes; four in Bali, these latter not being associated with the Alliance work because of government restrictions; and one small church in Lombok. The membership now totals 8,309 and an additional 7,098 are listed as inquirers.

Missionaries are witnessing for Christ in the Malay, Balinese and Chinese languages, and to some extent in the Dyak dialects. Native workers use the Malay, Makassar, Boegis, Tarajah, Balinese and Sassak and several Dyak languages or dialects. Witness is being given far and wide with a view to not only winning souls to Christ but to establish churches in every place where souls are won. It is planned to promote from the very beginning the Scriptural basis of self-support, self-government and an earnest zeal in the propagation of the gospel by all the converts. As more students are trained in the Bible Training School in Makassar, other language groups will also be given the gospel message. One of the greatest needs at the present time in the Netherlands East Indies field is for more Spirit-filled native workers, well trained in the Word of God, to help the missionaries in their gigantic task of teaching the thousands of new-born souls, that the church may grow in the knowledge of God and walk in the fear of the Lord and in the comfort of the Holy Ghost. It behooves the faithful believers in Christ to buy up the opportunity for soulwinning and for the building of a strong church among these hungry-hearted people. Let us share in this ministry by wholehearted cooperation and especially by prevailing prayer.

PUERTO RICO

Puerto Rico is bounded on the north by the Atlantic Ocean and on the south by the Caribbean Sea. Santo Domingo is about 45 miles to the west, and St. Thomas 40 miles to the east. The Islands of Culebra and Vieques to the east form part of the territory.

Area and Population

Puerto Rico is the fourth largest of the Greater Antilles. It is 95 miles long (from east to west) and 35 miles wide, with a coast line of about 345 miles. It has an area of 3,435 square miles. The census of 1930 showed a population of 1,543,913 and in 1933 the estimate was 1,623,814. San Juan, the capital, had a population of 114,715 in 1930. The distribution of the population in 1930, according to color, was: White, 1,146,719; colored, 397,156; others, 38.

Climate

The climate is the most healthful of the Western Hemisphere in the tropics. The temperature is moderated by the northeast trade winds. At San Juan the temperature varies from 76.5° during January and February to 83.2° during July and August.

The hurricanes in 1928 and 1932 did much damage. About 500 people were killed, more than 6,000 injured and thousands were left without shelter.

Government

The Governor of Puerto Rico is appointed by the President of the United States. The Legislature—a Senate of 19 members and a House of Representatives of 39—is elected for four years by direct vote. There are six executive departments: Justice, Finance, Interior, Education, Agriculture and Labor, and Health. The President appoints, upon



confirmation by the Senate, the Attorney General and Commissioner of Education. The island elects, for a term of four years, a Resident Commissioner at Washington with a voice, but no vote, in the House of Representatives.

History

Puerto Rico was discovered and named by Columbus in 1493. Ponce de Leon conquered it for Spain in 1509-11. It was conquered by Major General Miles in the Spanish-American War and ceded to the United States by the Treaty of Paris, Dec. 10, 1898.

The Legislature, in 1929, extended the franchise to those women over 21 who can read and write. In April, 1934, the Legislature petitioned the Congress of the United States to grant Puerto Rico statehood and a large measure of autonomy.

Physical Features

Through the middle of the island, from east to west, runs a range of mountains with an altitude of 1,500 to 3,750 feet, cultivable to the summits.

Resources

The soil is extremely fertile and largely under cultivation. The lower lands to the north are well watered, but irrigation is needed in the south; an extensive system has been constructed by the Government.

Sugar, pineapples, oranges, grapefruit, tobacco and coffee are the chief exports. Sugar production under modern methods increased from 35,000 tons in 1899 to 784,000 tons in 1934-35. Cotton manufactures and embroideries are also exported. The coffee crop which had averaged 42,000,000 pounds annually dropped to 7,331,877 pounds in 1929 because of the destruction of coffee trees during hurricanes.

Gold, silver, iron, copper, bismuth, tin, mercury, platinum and nickel are found in the island but the only established industry in minerals is that of manganese ore.

There are very productive salt works.

Progress

There are 463 miles of railroad and over 1,100 miles of surfaced highways, and in 1933 there were 14,132 automobiles registered.

Education is free and compulsory. About 44 per cent of the children of school age are enrolled in the 2,250 public schools. In 1932-33 the enrollment was 233,457 pupils with 4,451 teachers. Illiteracy is 41.4 per cent. The University of Puerto Rico in 1933-34 had 2,236 students. English and Spanish are spoken.

Currency

Puerto Rico as a part of the United States of America, uses the same currency.

Languages

Spanish is still the principal language, although English is becoming the principal language of an increasing number of the younger generation.

Religions

The Roman Catholic religion is dominant. A number of Protestant church denominations, however, are well established throughout the island.

Missionary Occupation

Twelve United States Societies, besides The Christian and Missionary Alliance, are working in Puerto Rico.

The Christian and Missionary Alliance

In January, 1900, the work of the Alliance began in this island under most unique circumstances through the ministry of a former priest in the parish of Barceloneta. When God saved him from his sins and gave him the light of the knowledge of Christ, he returned to his former parish and from a room in his own house opening on the street, delivered his first message. After much bitter opposition, his faithful ministry and godly life were used of the Lord to the conversion of many. From this work has grown the Puerto Rico mission of The Christian and Missionary Alliance.

The Alliance in Puerto Rico is unique in that the Chairman and pastors are all Puerto Ricans and the work is in reality more like an integral part of the Alliance home work, the small subsidy being given from the missionary treasury having ceased at the end of 1935. The founder of the work is still one of the spiritual leaders in the field. For a number of years he and his wife were regularly appointed missionaries of The Christian and Missionary Alliance in Venezuela, Honduras, Ecuador and Peru. The present chairman was gloriously saved and turned from the Roman priesthood to earnest gospel ministry, joining the Alliance in 1903. Thank God for the work of the Holy Spirit in Puerto Rico, and for the faithful pastors and evangelists among the churches there.

Translation and Publication Work

The Alliance in Puerto Rico publishes a periodical containing excellent expositions of fourfold gospel truth, and items concerning the work of the churches. This paper, *El Misionero* is well edited, printed in attractive form, and has a fruitful ministry in the work in Puerto Rico. May it prosper abundantly. It was first published in 1912. From 1926 to 1931 the name was changed to *El Fundamentalista*, but since 1931 it has been called by its original name *El Misionero*.

The Indigenous Church

The work in Puerto Rico is prospering under the blessing of God and through the faithful ministries of the workers. Recent years have seen continued financial pressure, but they have been years rich in spiritual blessing and soul-winning ministries. For several years the number of baptisms have increased each year, the latest figure being 123. Despite the unusual economic depression, many of the members being unemployed, there has been for two years an annual increase of more than \$500 a year in the church offerings. A church organized two years ago at Pueblito, Manati, now has a fine congregation of 100 members and a larger number attend the services in the newly erected church building.

There are 36 outstations and the churches listed below are entirely manned by Puerto Rican pastors:

Arecibo	Morovis
Barceloneta	Santurce
Florida	Vega Baja
Manati	Almirante
Pueblito	

There are six ordained pastors, one Bible Woman, and a native church membership of 676. The twenty-five Sunday Schools have an enrollment of 1,650 scholars.

The Alliance of Puerto Rico has recently incorporated in accord with the laws of Puerto Rico under the name of "Alianza Christiana Y Misionera de Puerto Rico."

We join hands and hearts with these Puerto Rican co-members in the body of Christ and in the Alliance movement. They are true collaborators in full gospel ministries. May their work grow and prosper by God's great grace.

JAMAICA

Jamaica is situated in the Caribbean Sea, ninety miles south of Cuba, and is the largest and most valuable of the British West Indies.

Area and Population

The area of Jamaica is 4,450 square miles, being about the size of the State of Connecticut. The population in 1931 was 1,050,667 (whites about 20,000 and East Indians 17,775). The estimated population at the end of 1933 was 1,090,269. Kingston, the capital, has a population of about 62,707. Jamaica is approximately 150 miles in length and forty-five miles in width at the widest part.

Climate

The climate has attractions for winter tourists. With the exception of the lowlands which are quite hot, there is a delightful semi-tropical climate.

Government

Jamaica is a British colony. In 1661 a Constitutional Government was established consisting of a Governor, Privy Council, Legislative Council and Assembly. This was abolished in 1866 and a Legislative Council established consisting of official and unofficial members. In 1884 a partially elective Legislative Council was instituted. The Governor is assisted by a Privy Council and Legislative Council, consisting of the Governor as president and five ex-officio, ten nominated, and fourteen elected members. The term of service is limited and in the case of elected members is for five years only. There are boards elected in each parish (fifteen) for administration of local affairs.

History

Jamaica was discovered by Columbus in 1494 and remained in the possession of the Spaniards until it was taken by the English in 1655, and their possession was confirmed by the Treaty of Madrid in 1670.

Physical Features

The land is usually low along the coasts, while much of the mountain region has an elevation of from 2,500 to 3,500 feet.

Resources

In 1933 and 1934 there were 204,795 acres of land under cultivation, of which 40,091 were given over to sugar cane, 72,909 to bananas, 40,074 to cocoanuts, and 6,265 to coffee. The chief exports are bananas, sugar, coffee, grapefruit, logwood extract, logwood, pimento, cacao, oranges, ginger, cocoanuts, copra and rum.

Progress

There were 210 miles of railway in 1931, 2,372 miles of highway, 18½ miles of electric and 116 miles of steam tramways, as well as 82 miles of mule tramways. Every town and village has postal and telegraph service.

In 1933 there were 653 public elementary schools; 142,141 children were enrolled with an average attendance of 86,582. There are four training colleges for women and one for men, and two secondary schools largely supported by the government. There are secondary and high schools, some endowed and others not endowed.

Currency

The legal coinage is that of Great Britain but various American coins are also current.

Language

English is spoken throughout the Island.

Religions

Christianity is the prevailing religion. The majority of the people profess the Protestant faith. However, native superstitions persist among some in the more backward regions.

Missionary Occupation

In 1933 there were the following churches and chapels: Church of England, 250; Presbyterian, 105; Roman Catholic, 75; Wesleyan Methodist, 145; Baptist, 213; Moravian, 33; Christian Church, 28; Congregational, 35; Salvation Army, 55; Seventh Day Adventists, 91; Jewish, 4, and Friends Church, 16.

The Christian and Missionary Alliance

During the years 1895 and 1896 a man and his wife from Jamaica were accepted as workers under the Alliance. The work was carried on by them for a number of years and the mission was recognized as Alliance although there was no direct financial support given. In 1902, however, it was partially supported by the Alliance and two years later it was necessary for our society to take over the entire support.

There has been a very blessed realization of the presence and working of God in the Jamaica churches. During recent years the baptisms numbered from 32 to 152 a year. A little group of believers in a needy district near the station at Devon was formed into a church, the result of the testimony of the Devon Fishermen's Club.

The Memorial Tabernacle in Kingston, is free of debt, has 191 members, and a Sunday School of 217 scholars.

For some time the need of the Cantonese-speaking Chinese, especially in the Kingston area, has been on the hearts of some of the Christians in Jamaica, and at the end of 1934 two veteran missionaries from South China, who have been on retreat in the homeland for several years, felt the Lord's call to fill this need.

For many years the Alliance churches in Jamaica have been faithful in the support of foreign missionary work and in spite of the economic pressure and in addition to their maintaining full self-support, their missionary offerings have continued.

There are three missionaries now on the field, also three ordained native pastors and seven self-supporting churches. The three missionaries are all "retired" but are continually active in the Vineyard of the Lord in Jamaica, one among the Jamaicans; two, mentioned above, among the Chinese. The seven churches have 716 members and are located as follows:

<i>Devon</i>	<i>Harry Watch</i>
<i>Kingston</i>	<i>Epping Forest</i>
<i>Coley Mt.</i>	<i>Huntley</i>
<i>Ritchies</i>	

As expressed by some of the leading members and deacons in the churches: "The Christian and Missionary Alliance Churches in Jamaica have a message and are not afraid to tell it out." May the blessing of God continue and abound, in all the churches in Jamaica. Let us fellowship with them in fervent love and prayer.

UNOCCUPIED FIELDS

The purpose of God in His infinite love for the world, the command of Christ, Who died that all men might have a way to God, and the brooding ministries of the Holy Spirit expressed in the yearning of the apostle Paul as he pressed on to the regions beyond where Christ was not named—all combine to make the obligation upon the church in this generation a very solemn one. Means of travel and communication have increased greatly in our day. The command of Christ and the promise of His enabling and presence are as real as when the first disciples went out into world-wide ministries after the day of Pentecost. The population of the world is continually increasing and the number of heathen souls is larger by many hundreds of millions than the population of the earth in Jesus' day. There would seem to be only two reasons why there could be in our day any unoccupied mission fields. Either governments or peoples refuse to permit the gospel to be preached in certain places, or the Church is lamentably slow in her carrying out of the Great Commission. Both of these are true.

The principal peoples of earth who are yet without the message of Christ and the territories where government restrictions prohibit the preaching of the gospel are mentioned in part in the following paragraphs.

Asia

Tibet with a population of about 3,000,000, i. e. Tibet proper of which Lhasa is the capital. The Buddhist rulers of this country under the leadership of the Dalai Lama are determined that Christianity shall not enter their land and every effort during the last century to enter Tibet with the gospel message has been bitterly opposed and successfully frustrated so far as available records show. However, it is thought that two or more Indian Christians have within recent years entered Tibet as witnesses for Christ and become martyrs to His cause.

The newspapers recently carried a dispatch telling of the determination of the Panchen Lama to take control in Lhasa and open Tibet to foreigners, so that the material benefits of civilization would be known by the Tibetan people. If this be true, then we should pray more earnestly for the doors to open for the messengers of Christ to enter with the Gospel.

Several missionary societies, including the China Inland Mission and The Christian and Missionary Alliance, are laboring along the borders of Tibet on the China side, occupying strategic points among Tibetan tribes who live in territory nominally governed by China. Two Societies and some independent workers are at work on the Indian frontier, witnessing to Tibetans who come down through the mountain passes into India for purposes of trade.

Afghanistan, whose Moslem rulers and people in their fanatical allegiance to Mohammed, not only forbid the messengers of Christ to enter Afghanistan, but also make the profession of Christianity by any one in Afghanistan punishable by death. However, both on the Persian and the Indian frontiers missionary societies are occupying the most strategic places as near the border as possible. The missionaries are not only preaching the gospel and scattering the printed Word among Afghans who travel the caravan routes, but they are eagerly praying and longing for the day to come when they can enter within the now closed borders of Afghanistan. Many Afghans are treated in the Mission hospital at Meshed, Iran (Persia) and in 1924 a doctor and three other missionaries were permitted to visit the city of Herat, Afghanistan in order to dispense medical aid. How-

ever, though many hoped that this was the entering wedge for missionary ministry, the door is still closed to this nation, whose population is estimated to be 6,330,500.

The countries of *Nepal* (population 5,600,000) and *Bhutan* (population 250,000), lying south of Tibet among the Himalaya mountains in the north of India, are closed not only to Christian missionaries but to all Europeans. Here again earnest servants of Christ are serving their Lord in gospel ministries not far from the borders, and the residents of these countries journeying into India are thus to some degree brought in touch with the gospel.

Among the 562 *Indian States* lying for the most part within the heart of India, and ruled over by native Indian princes and potentates, there are a number where missionary effort is absolutely forbidden and many others where it is totally neglected. The population of these States totals more than 81,000,000 and, while there has been a marked increase in the number of missionaries and of Christians, yet many of these States are still wholly unoccupied by the Church of Christ.

Although missionary work is forbidden in the *Union of Soviet Socialist Republics*, yet there are thousands of earnest Christians who are bearing witness for Christ even at the cost of martyrdom and many agencies are seeking opportunities to send the Word to the people of Russia, Siberia, and other portions of the Union of Soviet Socialist Republics, whose total population is estimated to be 168,000,000. Soviet influence is very strong in Mongolia and in portions of central Asia, including what was known formerly as Chinese Turkestan. Thus the Church of Christ, which has long neglected its responsibilities for the evangelization of the peoples of those areas, will find the task much harder.

Arabia is still closed to the apostles of Christ, but those who have labored for years in near-by mission fields are expecting that ere long some doors will open and the gospel will penetrate even into this forbidden land of about 7,000,000 people. Alliance missionaries from the Palestine-Arabian Border field who visited Arabia some years ago were not allowed to remain there and in one instance were arrested and sent out of the country.

The greatest number of unevangelized people, in the vast continent of Asia, may still be found, however, among the millions in India, China, French Indo-China and other already occupied fields where valiant soldiers of the Cross are carrying the fight into the enemy's territory and winning thousands to Christ within these fields. There are still millions and tens of millions who will have no proper opportunity within their lifetime to hear the glad story of salvation unless the Church of Christ in the homelands as well as in the mission fields is visited with a revival which will result in greatly increased missionary zeal.

The Islands

There has not been published in recent years any survey which is both comprehensive and accurate in its information concerning the unoccupied fields of the world. This lack is especially felt in regard to the island world. However, there are certain general statistics which should be of help in causing the followers of Christ to realize more clearly their responsibility for the yet unreached peoples in the islands.

In Papua, New Guinea, the Solomon Islands and other island groups of the South Pacific; in portions of Sumatra and in smaller islands of the Netherlands East Indies there is still great need for pioneer effort. Some of these islands, however, could well be evangelized by the Christian churches in other islands in the same general area.

Africa

With the exception of some territory in East Africa along the Red Sea, where European governments under strong Roman Catholic influence forbid the preaching of the gospel, the messengers of Christ can go into almost every portion of the dark continent, and the gospel is being speedily taken to scores of tribes and millions of people who hitherto have been untouched by Christian ministry. However, there remain millions of people and a large number of tribes and language groups to whom the message should be given and there are still in Africa places and peoples where Christ is not named.

Latin America

Although the populations of the Indian tribes in Latin America are not large compared with the vast numbers of unreached peoples in other lands, yet it is estimated that there are 17,000,000 dialect-speaking Indians with 500 different languages. Definite advance has been made in the last two decades in carrying the gospel to Indian peoples of Central America and portions of South America, but the majority of these 500 tribes roaming the jungles of Amazonia and living in the highlands of South and Central America and Mexico are yet without the gospel light. A few of these tribes have the New Testament in their own tongue but none have the entire Bible, and no word of the Bible has been translated into the majority of these languages, although encouraging progress is being made.

The Bible in Every Tongue

Not only is extensive pioneer work still important that the gospel may be preached to men everywhere, but the converts must be given the Word of God both in printed form and in spiritual instruction in their minds and hearts. Hence the work of translating and publishing scriptures in the languages and dialects of peoples and tribes is a vital part of missionary ministry. The American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland are the principal agencies in the world for the publication and distribution of scriptures, and they have a large and valuable ministry in nearly every mission field.

There are nearly 1,000 languages and dialects into which at least some part of the Bible has been translated, and these translations are found in every continent and in many islands. The Bible has been translated into more languages than any other book. Yet there are hundreds of languages in which there is still no portion of scripture translated and many more have but one or two Gospels. The Pioneer Mission Agency is the source of the following paragraph:

"Only three-fourths of the inhabitants of the globe have any portion of the Bible translated in their own languages. Of the 5,000 languages and dialects which are spoken by mankind, 954 possess at least a partial translation of the Holy Scriptures; 3,000 are unimportant and hardly demand attention; 1,000, however, still beckon for Bible translators. Herein lies the most urgent task of the Church today! While we English-speaking peoples multiply unto ourselves translations and editions of the English Bible, a thousand tribes perish without one crumb of the Bread of Life."

In some primitive fields converts must be taught to read, and in all fields a living growing church must be established by God's enabling before the task of the Mission can be considered a finished one.

The Early Vision and the Unfinished Task

The early reports of the Alliance clearly present the objective of entering various fields, which were almost, if not altogether, without missionary laborers. Among the places mentioned in a published report of 1892 are: The Island of Borneo; Peru and Ecuador in South America; Szechuan, southern and western China and Tibet; and French Indo-China. In 1893 the purpose of extension in the Congo field was stated, and the Mission in Sierra Leone was recognized as the gateway to the French Soudan. A report from the Sierra Leone field in 1896 says, "We desire to continue one line of stations to Timbuctoo (Tombouctoo), 759 miles from Tibabudugu (Dunkawali, in the Kuranko country) and another line 550 miles due east from Tibabudugu."

Some of the fields and areas mentioned in these reports were entered in the early days of the Alliance, but for others the vision tarried until, in the providence of God in answer to the continued and prevailing prayer of God's people, they were entered in later years and new peoples reached with the gospel. The story of these endeavors is told in connection with the history of the work in the separate fields.

But the task is not finished. Within the boundaries of our present Alliance mission fields, there are millions yet without Christ and lying just beyond are other areas whose peoples are without the Light of Life. The command of the Master still calls, "Go ye." The vision for the extension of the work into unoccupied regions where Christ is not known has continued and is clear and bright today in the lives of many. The line of advance has extended into the farthest outposts of the early vision, but there is still need for an increased consecration. The command of Christ requires not only reaching all peoples with the gospel, but also teaching the Word to all those who respond to the gospel. Thus alone can the church be properly built from among every nation, kindred, tongue and people.

We close with a quotation from one of Dr. Simpson's reports in which comes a clarion call today:

"Through prayer and toil and many a tear and many a missionary grave He has slowly and securely laid the foundations of a great missionary work in many lands. And now what chiefly remains for us is to hear the thrilling call from the Great Commander:

'Move forward! All along the Line.'

Surely all this constitutes a sacred trust, a special dispensation, a holy calling, a glorious opportunity, a sublime vocation worthy of our highest ambition, our hardest sacrifices and our most strenuous endeavors. Shall we not ask Him to enable us to the utmost bounds of our Alliance constituency, and to the utmost measure of our responsibility and His ability, to rise to the realization of our duty and our trust, and go forth saying:

"Lord, Thou hast giv'n to me a trust,
A high and holy dispensation,
To tell the world, and tell I must,
The story of Thy great salvation;
Thou might'st have sent from heav'n above
Angelic hosts to tell the story,
But in Thy condescending love,
On men Thou hast conferred the glory.

"We all are debtors to our race;
God holds us bound to one another;
The gifts and blessings of His grace
Were given thee to give thy brother;
We owe to ev'ry child of sin
One chance, at least, for hope of heaven,
O by the love that brought us in,
Let help and hope to them be given."

MISSION FIELDS
OF THE
CHRISTIAN AND MISSIONARY ALLIANCE

Populations—Languages

<i>Field</i>	<i>Population for which the Alliance is responsible</i>	<i>Languages and Principal Dialects used in Alliance Fields by Missionaries, Native Workers, and Native Christians</i>			
India	4,205,000	Marathi	Gujerati	Hindi	Urdu
French West Africa	5,000,000	Meninka Bambara Sonhrai Kissi Habbe Dafin Baouli Yalonka	Kuranko Macina Foula Black Bobo Red Bobo Touareg Fouta Djallon French Toma*	Gberese* Senoufo* Arabic* Boso* Sousou† Lobi† Koroboro†	Lele† Gouro† Fanti† Mianka† Birifou† Wame† Mossi†
Congo	380,000	Kikongo	Portuguese		
Gabon	400,000	French Mitsogo	Banjavi	Yipouno	Yichira
French Indo-China and East Siam	21,000,000 3,887,000	French Annamese Siamese Lao	Rhadé Pnong Djiring (Moi) Cambodian	Chrau Chinese Tho* Khaleus*	Stieng† Kamoo† Moi dialects†
Colombia	1,476,000	Spanish			
Ecuador	2,000,000	Spanish	Quichua	Jivaro	
Peru	690,000	Spanish	Quichua*		
Chile	1,000,000	Spanish	German		
Argentina	527,000	Spanish			
Kansu-Tibetan Border	3,500,000	Mandarin	Tibetan	Salar	
Central China (Inc. Shanghai, 10,000)	6,410,000	Mandarin	Shanghai dialect		
Kweichow-Szechuan	3,000,000	Mandarin			
South China	10,000,000	Mandarin Cantonese	Tung Chwang*	K'eh-chia (Hakka)* Yao†	
Palestine-Arabian Border	550,000	Arabic	Hebrew*		
Iran (Persia)	250,000	Persian	Arabic	Armenian†	Assyrian†
Japan	3,000,000	Japanese			
Philippine Islands	650,000	English Spanish Subanun Manobo Tausug	Samal* Maguindanao* Yakan* Maranao†	Ilocano* Panay* Cebuano* Ilongo*	Tagalog* Tagabili* Bagobo* Bilaan*
Netherlands East Indies	4,500,000	Malay Dyak	Chinese Tarajah*	Balinese* Boegis*	Sassak
Puerto Rico	200,000	Spanish			
Jamaica	18,000	English	Cantonese		
Total Responsibility	72,643,000			Total languages and dialects	93

* Used by Native Workers and other native Christians. † Used only by Native Christians other than workers.

2434307



U
P
6