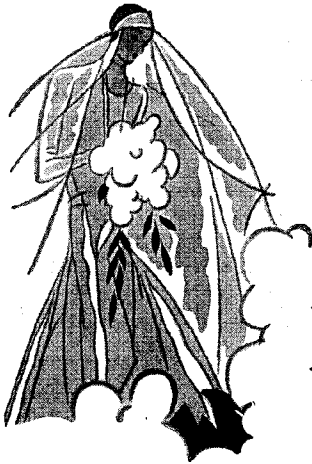


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### PERSONALS

DR. FRANCIS L. PATTON, former President of Princeton Theological Seminary, has accepted appointment as life member of the reorganized Board of Control of Princeton Seminary. Dr. Patton is 87 years of age, and is now living at his native home in Bermuda.

\* \* \*

DR. S. H. LITTELL was consecrated Bishop of the missionary district of Honolulu on February 27, to succeed Rt. Rev. John D. LaMothe, who died in Baltimore in 1928.

\* \* \*

MISS CLARA E. NORCUTT, Secretary of the Baptist Woman's Home Mission Society, has resigned after more than twenty years of service.

\* \* \*

REV. W. E. COUSINS, who was sent to Madagascar by the L. M. S. in 1862, has recently celebrated his ninetieth birthday. Mr. Cousins has lived to see the Malagasy Christians contribute more for the support of their churches than does the London Missionary Society.

\* \* \*

DR. ARTHUR TITIUS, member of the Continuation Committee of the Universal Christian Conference on Life and Work, is a visitor in the United States as the

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special guest of several religious organizations. Prof. Titius is a Professor in the Lutheran Theological Seminary in Berlin.

\* \* \*

THE REV. DR. WM. DOUGLAS MACKENZIE, after 26 years of efficient administration as President of Hartford Seminary Foundation, has retired, and the Rev. Dr. Robbins W. Barstow, pastor of the First Congregational Church, Madison, Wisconsin, has been elected to succeed him. Dr. Mackenzie was noted for his missionary interest. He was born in South Africa, the son of an English missionary, and he was instrumental in adding the Kennedy School of Missions to the Theological Seminary in Hartford.

Dr. Barstow spent two years as a teacher in the American Board College at Mardin, Turkey, and shares the missionary interest of his predecessor.

### OBITUARY

DR. JOHN EGBERT STEVENS, a medical missionary of the Presbyterian Church, died at Tucson, Arizona, April 13. Dr. Stevens was engaged in medical work at Miraj, India, since 1919 and had returned to the United States last August in an effort to regain his health.

\* \* \*

DR. GEORGE WILLIAM CARTER, Secretary of the New York Bible Society for the past twenty-three years, died at his home, March 19, at the age of sixty-three. Since 1911 he had been in the ministry of the Reformed Church in America.

\* \* \*

THE RT. REV. HERBERT SHIPMAN, suffragan bishop of New York, died suddenly in New York City, March 23. He was sixty-one years of age.

\* \* \*

DR. WILLIAM WILSON, who opened medical missionary work in the ancient capital of Shensi in 1882, died February 8, at the age of seventy-seven.

\* \* \*

THE REV. GEORGE ANDREW, who had just completed forty-nine years of missionary service in China, died February 10, at Chefoo. He was seventy-three years old.

\* \* \*

THE REV. YORKE SCARLETT, stationed by the London Missionary Society at Tientsin in 1924, was murdered by bandits at Peitaho, China, April 2.

\* \* \*

BISHOP KOGORO UZAKI, of the Japan Methodist Church since 1919, died in Tokyo, April 2. He was the third bishop elected by the Japan Methodist Church in twenty-three years.

### COMING EVENTS

May 28-June 2—NORTHERN BAPTIST CONVENTION, Cleveland, Ohio.

May 29—GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A., Cincinnati, Ohio.

June 5-10—GENERAL SYNOD, REFORMED CHURCH IN AM., Asbury Park, N. J.

June 6-14—NATIONAL CONFERENCE OF SOCIAL WORK, Boston, Mass.

June 7-8—ANNUAL CONVENTION OF THE NATIONAL FEDERATION OF MEN'S BIBLE CLASSES, Washington, D. C.

June 9-14—ANNUAL CONFERENCE, HEBREW CHRISTIAN ALLIANCE OF AMERICA, Chicago, Ill.

June 11-15—AFRICAN METHODIST EPISCOPAL ZION CHURCH, New York, N. Y.

June 12—PROVINCIAL SYNOD, NORTHERN PROVINCE, MORAVIAN CHURCH, Bethlehem, Pa.

June 16-20—ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES, Chicago, Ill.

June 17-24—WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION, Geneva, Switzerland.

June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Can.

June 24-July 5—CONFERENCE FOR CHURCH WORK, Wellesley College, Wellesley, Mass.

June 27-July 8—M. E. M. CONFERENCE, Silver Bay-on-Lake, George, N. Y.

June 28-July 5—M. E. M. CONFERENCE, Blue Ridge, N. C.

July 1-8—GOOD WILL PILGRIMAGE OF AMERICAN CONGREGATIONALISTS TO THE INTERNATIONAL CONGREGATIONAL COUNCIL, Bournemouth, England.

July 5-August 17—LAMBETH CONFERENCE OF ANGLICAN COMMUNION, London.

July 8-18—M. E. M. CONFERENCE, Asilomar, Calif.

July 22-August 1—M. E. M. CONFERENCE, Seabeck, Wash.

August 5-10—WORLD'S CHRISTIAN ENDEAVOR CONVENTION, Berlin, Germany.

August 11-22—WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION, Basel, Switzerland.

August 14-25—NATIONAL BAPTIST CONVENTION, Chicago, Ill.

August 19-24—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH, Salem, W. Va.

August 24-27—EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Elmhurst, Ill.

August 26-29—CONTINUATION COMMITTEE OF LAUSANNE CONFERENCE ON FAITH AND ORDER, Murren, Switzerland.

August 30-September 5—CONTINUATION COMMITTEE OF UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, Vevey, Switzerland.

# THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*  
ARTHUR J. BROWN, *Editor for 1930*

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WHERE THE WEEK OF PRAYER BEGAN IN 1857—LUDHIANA, INDIA





## PENTECOST\*

**T**HE first Day of Pentecost after the resurrection of Christ marks an epoch in the history of the world. On this day the ascended Christ by His divine Spirit so empowered His disciples that as a result of their testimony three thousand souls were added to their number, and, under the influence of this same Spirit, all the believers were bound into a brotherhood which was characterized by gladness and peace and joyfulness and love.

We need to be reminded that, in a true if in a symbolic sense, the Day of Pentecost continues still. We are living in that privileged, wondrous Day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. We are not bidden to "tarry in Jerusalem"; that for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The Spirit, by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready

to yield ourselves wholly to Him, and to trust and to obey.

The fulfillment of the promise was begun on the Day of Pentecost. The fulfillment of the promise is being continued today. Pentecost has not passed. Wherever the followers of Christ are faithfully and loyally proclaiming the same full Gospel, the same results are being produced. Whenever Christ is presented in all the completeness of His divine Person and His atoning work, then, by His Presence and by the power of His Spirit, men are not only convicted of sin and of righteousness and of judgment, but are converted to faith in Him. Let us prove ourselves fit instruments for His use, free from pride, free from self-seeking, free from bigotry and bitterness, seeking only the glory of the Lord, and then, whatever our station in life, whether our testimony is that of public speech or the more eloquent witness of a pure life and a loving and generous heart, even through us will be accomplished something of the supreme work now being carried on in the world by the Spirit of Christ, who is one with the Spirit of God.

O fill me with thy fulness, Lord,  
Until my every heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

\*Extracts from "The Spirit of Christ," by Charles E. Erdman.

# HOME MISSIONS AND PENTECOST

BY THE REV. WILLIAM R. KING, D.D.

*Secretary Home Missions Council*

HOME Missions began when our Lord appointed the seventy "and sent them two by two before his face into every city and place whither he himself would come." The first Home Mission report was made when "the seventy returned again with joy saying, "Lord, even the devils are subject unto us through thy name." Home Missions began, therefore, before Pentecost. But it was a small beginning, touching only those places Christ Himself was to visit, and limited to a small group of workers. The movement was soon interrupted and disorganized by the opposition of the Church, resulting in the crucifixion of Christ.

After the resurrection, our Lord gave to his disciples the great commission. They were to begin with Home Missions—"Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." But before they should begin their work they were to wait for Pentecost—"And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

It must have been a surprise and a disappointment to the disciples to be told by their risen Lord that they were not ready to start out on their mission to spread the "good news" of the resurrection to the people of their own country and to the world. Eagerly and joyously they had carried it to their own limited groups. The fires of a new enthusiasm were burning within them; their whole beings were

stirred by tremendous emotions; new spiritual energies were struggling for release. *Why the delay?*

This question is all the more significant when we think of the equipment of the disciples at the time of this conversation with their risen Lord. They were already well prepared; their qualifications were by no means negligible.

They had an intimate, personal, experimental knowledge of Christ; they knew Him; they knew His teachings; they had seen His works; they had felt the power of His life and example. This knowledge of Christ was a source of power—"Knowledge is power." The man who knows has weight. Addison said, "Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another." That was one of the secrets of Christ's power. He knew. "He spoke as one having authority." Peter said, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." John said, "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; that which we have seen and heard declare we unto you." They had the power of knowledge.

They had also settled and gripping convictions. All their doubts had been dispelled by the resurrection and the "many infallible proofs" during the forty days. Conviction is power. People will listen to men who speak out of

great convictions. A noted infidel, when chided for listening to a great preacher with the words: "Why do you listen to him, you do not believe what he is saying," replied, "No, but he does." Great preachers have always been men of great convictions. The disciples had the dynamic of conviction.

Furthermore, the disciples had mental illumination—intellectual insight. "Then opened He their understanding that they might understand the Scripture." They had been made to see the necessity of the crucifixion, the fact of the resurrection and the meaning of the great commission. This was power. Insight into the Scriptures carries great weight. The preacher who is wise and learned in the Scriptures has power. Great preachers are scriptural preachers.

All these things the disciples had—knowledge, conviction, spiritual insight. But they had to wait for another power, something outside themselves, something above themselves—the power of the Holy Spirit. It would be interesting to stop here to inquire why they needed this power from above, not of themselves. The answer is to be found in the nature of the work to be done. It was not a work of education, merely; knowledge is not enough. It was not a work of reform, merely; conviction is not enough. It was not a work of scriptural interpretation, merely; theology is not enough. It was a work of regeneration, the changing of men's essential nature. The Kingdom of God consists of people who are themselves a new creation. The work of regeneration is the work of the Holy Spirit. The new birth comes from above—not from below or from within.

The effective power in a success-

ful ministry is the Holy Spirit in the preacher. It was so even in the ministry of Jesus. In all his words and works and ways He was energized and led by the Holy Spirit. Preachers may have all knowledge, all conviction, all insight into the Scriptures, but if they have not the Holy Spirit they are as "sounding brass and tinkling symbols." The great power in the Church in all ages has been the Holy Spirit. This is our great need today. Is this not where we are failing in our home missionary work, and in all the work of the Church? Surely the Church has the power of knowledge, of conviction, and of intellectual insight into the Scriptures. When did it ever have such equipment along these lines as today? We have learned preachers, passionate reformers, great scholars. Why not results? We are where the disciples were before Pentecost. We have marvelous equipment, great endowments, almost superhuman wisdom, but men are not changed, the world is not saved. Our supreme need is another Pentecost.

But the particular thing that interests me just now is, Why did the disciples have to wait? Why could not the Holy Spirit have come upon them then and there? For two reasons.

First, the disciples needed to get together. They had not been united. They were not together. There were rivalries, jealousies, contentions among them. Stanley Jones, in the "Christ of Every Road," points out in his graphic way their disunity, as shown in the ninth chapter of Luke. "They clashed as individuals (v. 56), as groups (v. 49), as races (vs. 52-54)." So long as these disunities existed the Holy Spirit could not

come. The importance of unity as a condition of the receiving of the Holy Spirit is shown in the special emphasis given in Acts 1:4 and 2:1—"With one accord" (*homothumodon*) from *omos*—together, and *thumos*, spirit or passion. Together in spirit or passion. Not until they got together "with one accord," one spiritual purpose and passion, did the Holy Spirit come with power upon them. The Holy Spirit will not come upon or work through a divided Church. The weakness of the Church today is in its divisions. Christ is not divided, neither can the Holy Spirit be divided. In the unity of the Church is its strength.

In the second place, Christ was timing the coming of the Holy Spirit for a definite time and occasion—Pentecost. Pentecost was the festival of the first fruits of the harvest. It was one of the great occasions of the Jewish year. People would be there from all regions, all nations and languages. There could not have been a more strategic occasion for the outpouring of the Holy Spirit. It sent them all back as missionaries. When Paul went out on his missionary tours, he found little groups of Christians and incipient churches in many places ready to receive him.

The Holy Spirit does, of course, work when and where and how He pleases. He is not limited to occasions, or places, or times; but is it not true that all down through the history of the Church He has chosen to work powerfully at particular times when the Church was in a proper mind and spirit, and when the times were ripe for great manifestation of power? There are times and seasons in nature, why not in religion? There are natural laws in the spiritual world

as well as spiritual laws in the natural world. Dr. Herman C. Weber, in his illuminating book, "Evangelism," points out the peaks of evangelistic revivals in America with a set of very interesting and informing charts and graphs. He shows that these high peaks have come in the fulness of the times when conditions were ripe; with the coming of great men like Finney, Whitefield, Moody and others; or, with the occurrence of great events like the World's Fair in Chicago and the Congress of Religions; or, with the rise of great movements like the Christian Endeavor Movement and the Student Volunteer Movement.

*Are we approaching another Pentecost?* It seems that there are indications of a coming revival of real religion and spiritual power in the Church when the Holy Spirit will have again an unusual opportunity to demonstrate His power. Stanley Jones, in his recent book, says, "The world ground is being prepared for a spiritual awakening on a very extensive scale," and mentions five factors working to this end: "The scientific attitude toward life, the trend toward experience, the present note of wistfulness in men, the breakdown of every way but Christ's way, the Christ-centric trend in religion." However this may be, is it not true that the two things for which the disciples had to wait are coming to pass in unusual ways in these days?

First, the churches are getting together. They are coming "to one accord"—one mind, one spirit, one purpose. Of course, we have a long way to go yet, but we are on the way. That is a great gain. The very fact that we have our faces in that direction is encouraging. The most significant sign of the

times in the religious life of the world today is the rising tide of interest in cooperation and church union. Regardless of what any one of us may think about it, it is coming. It is safe to say that never, since the Reformation, has there been a time when there was so much serious thought and discussion given to this subject as today. Never has there been a time when there were so many movements toward church union as today. More has been accomplished during the last decade than during the previous century.

Outside of the United States there have been five mergers of denominations within the last ten years and one other is well on the way — The Church of Christ in China, The United Evangelical Church of the Philippines, The International Board of Christian Work in Santo Domingo, The United Church of Canada, The Presbyterian Church of Scotland, The Movement for Organic Church Union in India.

In our own country there have been within the last decade four mergers — The United Lutheran Church, the two Evangelical Bodies, The Northern and Free Baptist Churches, The Congregational and Christian Churches.

And negotiations are under way for five more — The Reformed — Evangelical and United Brethren, The Presbyterian and Reformed, The Methodists and Presbyterians, The Disciples and Baptists, The Presbyterians and United Brethren in Porto Rico.

Does it not look as if we have come to the turning of the road, when instead of splitting up the body of our Lord into more parts, we are at last beginning to heal the breaches and come together?

Surely the churches are coming more and more to be of one accord. This is the first condition of another Pentecost.

Second, the times are ripening for another outpouring of the Holy Spirit. There are two very significant indications of this.

In the first place the whole world is feeling the need of power that it does not have. In spite of the fact that there never has been a time when we had so much power as today — physical power, intellectual power, financial power, and perhaps moral power — there is, notwithstanding, a universal feeling of helplessness and inadequacy, of inability to cope with the forces of the world in which we live. The whole world seems to be caught in the cruel grasp of a choking pessimism. Men have lost faith in things human.

Prof. Ellwood, in his recent book on "Man's Social Destiny," gives the first chapter to "the present social pessimism," in which he points out the disillusionment of the present world and the pagan reactions of the times. He quotes at length from modern writers, like Mr. Paul Gaultier, a leading publicist of France, who in his book, "The Morals of the Age," says, "Morality is dying, is dead, or nearly so, at least in the big cities." "Old beliefs are being turned into ridicule, conscience is treated as a superstition, and honesty as a prejudice." "Self-interest alone remains as a motive, and pleasure as the sole end of life." He quotes another French writer, Julian Benda, who has written a book entitled, "The Treason of the Intellectuals," in which he claims that our civilization has been destroyed by its national leaders, and concludes with these words: "Europe in the

middle ages did evil, but honored the good; while modern Europe, with its teachers who proclaim the beauty of brute instincts, does evil and honors evil." Again he quotes Prof. Whitehead from his great book, "Science and the Modern World," in which he says: "On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessors and each period of slackness a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formulate wherewith to embellish a comfortable life." Prof. John Dewey is quoted as saying, "If ever there was a house of civilization divided within itself and against itself, it is our own day. If one looks at the outer phenomena, the externally organized side of our life, my own feeling about it would be one of discouragement."

Now, I raise the question: Is not all this a good omen after all? Does it not indicate that man has reached his extremity, and that possibly God will find his opportunity? Men are being thrown back upon a power not their own. To me one of the most encouraging signs of the times is our discouragement. It was so just before Pentecost. All human hope had fled. People were looking for power from on high. There was a great expectancy arising out of a tremendous feeling of need. Roger Babson has quoted Steinmetz as saying three months before his death: "The greatest development in the next fifty years will be along spiritual lines. Up to now the master minds have been given to material development, but people

are seeing that these things are not bringing happiness, and the master minds are going to turn to spiritual things." Mr. Babson also quotes Mr. Edison as saying: "If there is such a thing as a Creator, He has let us go about as far as He will in creating material power, and He is now waiting until we catch up in spiritual things."

Then, in the second place, the *occasion for another Pentecost has arrived*. Just as the nations were assembled, brought together in Jerusalem, making it possible for them to hear and spread the Gospel abroad, so have we come upon a time when the nations of the earth are brought together as never before in the history of man. The world today is a neighborhood. We fly around it in a few days; we talk around it in a few seconds. In March of this year, Mr. Ochs, owner of the *New York Times*, talked by radio with Commander Byrd from New York to New Zealand. In New Zealand the conversation was being broadcast. Mr. Ochs heard his own voice returned from New Zealand back to New York within one-eighth of a second, a total distance of 20,000 miles. Before he had finished a sentence his own words were echoing back.

There has never been such a time to spread the Gospel to the whole world. All doors are open. The air is our messenger and our avenue of speech and travel. The mountains, plains, and seas are no longer barriers. Language, race, nations no longer divide us. The world is one. What a day for the Church!

Home Missions waits upon Pentecost. The signs of its coming are propitious. "It is not by might, nor by power, but by my spirit, saith the Lord."

## WITH STANLEY JONES IN INDIA

BY THE REV. PAUL J. BRAISTED

*Of the American Baptist Telugu Mission, India*

“WE have all come here with one purpose. There is nothing that we would rather do than see Jesus Christ. Failing that, there is nothing better that we can do than listen to one who will interpret Christ to us.” It was the first meeting of a series of meetings in a great city in Western India. The chairman, a well-known political leader, was introducing the speaker. We had been told that the educated people of that city were not interested in religion. In fact it was the accepted belief that their minds were so taken up with political issues that they had no time for other things. But here at the very opening meeting was a declaration of hunger and longing which had a strange fascination about its utter frankness. The same impression comes over and over again, not often spoken so clearly, but none the less real and eager. It is no idle dream that Christ is drawing men after Himself. It is one of the clear facts of life. Whenever He is presented, in the rugged simplicity of His gracious love, the miracle happens, and men are seen to be drawn after Him. The “Christ of the Indian Road” is walking amid the strenuous currents of India’s turmoil and is leading men to victory and to Life.

There is always a quiet reticence in the seeker after reality, an unwillingness to open the deeper regions of the heart until there is certainty of perfect sympathy. It is easy for a Westerner to overlook this fact. The Indian spirit

will not reveal its deepest aspirations and longings until it senses a desire to help in the deepest issues of life. A fine young student came in one afternoon to ask some questions. The first three questions were on theological subjects. I answered them, but not too eagerly or completely. The conversation came to a standstill. And then I turned to him and blurted out some questions. “I don’t think we are getting anywhere discussing these things. I am not helping you. . . . Is Christ a living reality to you?” The question seemed to have come to my lips spontaneously and the abruptness of it rather startled me. But there was an instant change in the atmosphere. A smile burst upon his face where there had been but quiet eager questioning before. And then he spoke out of his heart’s yearning. “I wasn’t interested in those questions I asked you when I first came in. I only wanted to know whether you were interested in my deeper problem and my need.” I was happy that I had blundered into a crisis in his life. He told me how he had been drawn to Christ and how he was learning to love Him. And then we talked of the deeper fellowship of life and service in the fully committed life, the life fully in Christ’s control. He came back a few days later to ask for baptism, and has since gone on into the richer fellowship.

The point is this, that there is a whole world of human need near at hand but which is never revealed in a harsh, hurried, or un-

sympathetic atmosphere. But it rushes up to meet loving sympathy. As I have followed this suggestion more carefully I have found the same experience repeated over and over again, and frequently in the most unexpected places. It does not make one less sympathetic to the real difficulties that oftentimes appear in question form. But it makes you more conscious of the dummy questions set up to test you and which are really meant to draw you into the secret places of another life. How much easier it is to understand some of Jesus' answers to questions brought to Him in the light of such experiences as these. For He always read human need beyond questions and met the need. This gave Him a strange new power over human life, and men found themselves introduced to a new world of Life. He would lead us all into this richer joy, in redemptive fellowship with human need.

Everywhere the audiences have been large and responsive. There has been the utmost respect. This is a constant tribute to Stanley Jones. He has won a hearing that is a priceless advantage. By his sympathy and understanding and by the magnetic charm of his own radiant experience he has won the privilege of presenting Christ to India's educated classes. And often we feel the restless despair of men grown weary in the fruitless struggle, whose deepest longings remain unsatisfied. And through the despair there is a wistful longing, a longing which meets the note of reality with the response of eager joy.

As one moves up and down this land viewing the Christian institutions and movements, the vision of a greater day often grips the mind.

The Christian movement takes on new form and meaning. It is larger than any of the various agencies. It comprises the work of the numerous missions, the Indian Church, various other Indian agencies, and in all and through all the transforming power of the Living Christ. It is this vision of the tide that is making for a Christian India, an India where the mind of Christ is the guide of her life and His spirit her very breath, that gives one a tremendous hope and an eager desire to make a full contribution to that day.

The Christian community in India, though a small one, is taking a place of leadership all out of proportion to its size. One political leader said, "I am amazed at the Christian community. They are one of the smallest groups. And yet they do not ask for special electorates and special reserved seats in the councils of the nation. They are a very brave people. They seem to trust the country to choose the best men, the men of character, to govern. They are an example to all of us." It is a very general feeling. Editorial writers have called attention to the same thing many times. But it is not difficult to understand. For the Christian has a larger loyalty than his community, and his interests are worldwide. And further he is following One who said that the way to find life was to lose it. They gladly, and with a natural simplicity, choose this way and life does come back to them. It comes back in the form of a rising tide of moral leadership. The other alternative would be the begging for the pittance of communal privilege, and in pursuit of it life would wither and fade away.



But here is a rising tide of life, a witness to the constant perennial influence of the Lord of Life.

The heart of Indian youth (as of youth everywhere) is an open heart. It is a fountain of perpetual eagerness and idealism. It represents a constant uneasiness with things as they are. It presses on to make the world a better place in which to live. To declare that the youth of India are revolutionary would be preposterous. They are simply open and they are not as a whole committed to any such program. Their hearts are simply open and they are standing facing a future with all it holds of hope and potentialities and inspiration and service. I was much impressed with one youth who came to unfold to me something of what he had been reading. The books were not merely his favorite authors. They were of widely differing tastes. On the one hand were Karl Marx and Lenin; on the other Gandhi and Tolstoy. There were others. When I asked why he should read these particular books I met this ready reply: "I want to know what is best for my country. I want to learn whether it is revolution or *satyagraha* (non-violence)." This is the true attitude of youth.

One cannot move among these aspiring youth without a great and growing desire to lead them into the paths where the springs of life run free and full. They find themselves in swirling tides. The old traditions have lost their grip in large measure. Yet there is the pressure of loyalty to those of their families who hold to the old views. The new age of science is making increasing demands and they are found in the necessity of thinking through problems vaster than any

other age of youth. With youth in this arena, strong and faithful guides are needed. There are many who aspire to this place of leadership. The authors of the books mentioned above are some who increasingly gain their respective following. Many still hold to Gandhi and his declared program of non-violence as the one way in which all the future can be made secure. Many others are following the younger leadership of the Congress party who are preaching their destructive doctrines of revolt.

I was much interested in one great convention of youth in Northern India. They shouted the rallying cries of the moment taught by their would-be leaders. The air rang with "Long live Revolution!" "Down with Imperialism!" A friend of mine, a Y. M. C. A. secretary, stood up to speak. He spoke of character and fellowship with God and their bearing on the future of the country. The cries died away and the wistful eagerness was very evident again. Yes, youth will cry the cries of the moment, but youth is eager for the note of reality and the message of a constructive program for the future. She longs for the word of hope and life.

But there are other voices which are raised within this tumult. There are the leaders of the reform movements who gain considerable influence in their appeal to the larger idealism of youth. And there is also the voice of Christ, strangely gripping when it is heard in this setting. It comes to them in different ways. Sometimes a written word, sometimes a spoken word of a trusted friend, a lecture, or conversation, or yet again the contagion of some

Christlike life. One young man told of the first time when he really caught a glimpse of Christ. A well-known Indian teacher of northern India was preaching one day in a bazaar. Some word in his message had driven some of the Mohammedans into a fury. One of them rushed at him while he was yet speaking and struck him a heavy blow in the face. Several teeth were dislodged and the blood spattered about. The young preacher turned and smiling through his pain took the hand of his would-be enemy in his and said, "My brother did you hurt your hand?" The enemy was turned into a friend. The young man who saw it all from the edge of the crowd was bewildered. He went to the strange preacher and asked him what he meant by such foolish actions. The reply was that it was little or nothing compared with what Christ had done for him. He then summarized with these words, "At first I thought he was crazy. When I heard his words, my heart melted. I saw Christ. And He began creating His life within me." Christ became visible in a Life saturated with His spirit. One student in a short speech, in which he was trying to say what the addresses of Dr. Jones had meant to him and his companions, said, "We sometimes get tired of hearing about Christ, Christ, Christ. But, sir, we never get tired of seeing Christ in a Christlike person." He had caught familiar accents in lecture and question hour, and seen the deeper realms of truth, and felt the magnetic power of the Cross tugging at his heart.

There are two places where issues must be settled before the Christian movement will have that

freedom which will allow it full expansion in India. On the one hand there is the closed home. The Christian community which has been built up has come into being largely because people have not been allowed to stay in their homes and be true and honest Christians. How they would like to do so! But when they are cast out they naturally form another group. There is, however, new light breaking. Many are beginning to see the wrong and injustice of banishing their own brothers or sisters or other relatives merely because of their different loyalties. Strange misunderstandings often confuse this issue. Ofttimes it is a belief that the man who becomes a Christian must therefore begin to eat meat. Again there are those who feel that immediately he will forsake his old customs of dress and take to European clothes. But when they see some of these issues cleared there is a new willingness to associate with them, though they do declare their loyalty to Christ, their new found Lord. Freedom to follow the highest truth wherever found must persistently be urged. And this teaching will advance with that speechless dynamic of Christ transformed lives and the new freedom will be secure.

The next great obstacle to men taking an open stand for Christ lies in the secluded womanhood of India. Here is the true seat of conservatism. Since the very dawn of Western education in India the educated man has been living in two worlds. When he is out in the world he is following the latest movements of thought and life. Increasingly there is growing a new international world into which men are carried on the tides

of learning and association and business and larger sympathies. But cross the threshold! He has entered again the ages of the past. One great teacher and administrator said to me, "When I am here talking to you of the various movements of the world today I am living in the twentieth century. But when I go inside that room to talk with my mother I turn back the years to the fourteenth century."

It is all too clear. And there are all too few who are giving themselves to the joyous task of reaching over these thresholds with the loving heart. Men cannot present Christ here. But the new attitudes which are gripping men's hearts are opening these doors in ever increasing measure. India will never bring her allegiance to Christ in public halls and great meetings, nor yet again where men meet in confidence and solitude. Often when they are longing to make the great adventure and give their all to the transforming power of the Living Christ they find the ties of the household too strong. They cannot stand up against it. And then in the effort to live the dual life they find the new life fade and disappear. There is infinite opportunity for women of loving sympathy, filled with the life of Christ, who will brave loneliness and meager results, and walk through these quarters with the light of Life. Christ stands knocking also at this door.

But the abiding issue in all our work as witnesses of Christ is clear. Is Christ unique or is He one of the world's great teachers? The question is raised on every hand. Are there many ways to God, or only one way? This is a familiar query. The alignment of

the issue is unmistakable. The answer lies in our answer to the question, "What think ye of Christ?" The answer hinges only upon our knowledge of and fellowship with Him.

One confronts religion on every hand in India. Sometimes it appears in grotesque forms and often in ways that seem all too inadequate. But through all the seeking, and it would be impossible to speak in too high terms of this aspiration of the human soul, through it all there is an undertone of sadness. There is little finding. The seeking is accompanied by a waiting. And the waiting has been so long endured that there is a sort of despair of any immediate realization.

One is drawn out in a great love for India the nearer he comes to her. To know her is to love her. But true love cannot blind itself to evils and crying open sores. True love will recognize all, speak little of the hurts and wounds, and seek to bind them, and bring healing and peace, and life in all its fullness. We are not soldiers on a quest seeking to destroy evil and evildoers wherever found. We are physicians, seeking to heal the open sores of our beloved adopted country. We long in tenderness and love to nurse her back to health. We long to lead her to the springs of Life that, drinking, she may have within her the fountains of living water. We walk with Him whose life was given that we might have life and have it abundantly. There is no joy like the walk with Christ down the paths of the world's need. My adopted country is a land both of need and aspiration, of seeking and of waiting. She will ever respond to Reality and Life, to Christ.

# THE HOLY SPIRIT IN FOREIGN MISSIONS

BY ARTHUR J. BROWN

THE missionary enterprise is preeminently a spiritual one, and therefore if it is to be successful, it must be conducted by spiritual men and women. God has ever chosen workers of this type. We read that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So clear was the call of the Holy Spirit in the case of William Carey that Dr. Ryland declared that "God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." Alexander Duff wrote: "When, by the grace of God, I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on my bended knees, I then said to God: 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee. I offer myself; wilt Thou accept the gift?'" The inner history of almost every missionary who has been largely used of God reveals similar experiences.

The Christian should not be content with a general knowledge of the Holy Spirit. Charles Finney used to say that "conversion to Christ is not to be confounded with consecration to the great work of the world's conversion." The man who receives the grace of God for his own salvation and not for the salvation of others not only learns little of the real joy of the Christian life, but defeats one of its main ends. The disciples were Christians before Pentecost, but

they could hardly be considered effective ones. They were staggered by the commission of Christ. A few obscure men commanded to disciple all nations! They would have ignominiously failed if they had attempted such a task in their own strength. And so, though the urgency of field conditions was as great as it is now, Christ said to them: "Tarry ye in the city until ye be clothed with power from on high." When they were thus clothed, they at once became aggressive. They preached with such irresistible fervor that men "were pricked in their heart," and cried: "What shall we do?" Peter, who had cowered before a servant girl, sternly arraigned the Sanhedrin, and when he was "charged not to speak at all nor teach in the name of Jesus," he replied: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."

The Ephesian Christians passed through a similar experience and one that suggests much to the followers of Christ in all lands. They were not present at Pentecost and knew nothing about it. When Paul said to them: "Did ye receive the Holy Ghost when ye believed," he did not mean that they had not experienced the regenerating influence of the Holy Spirit, for they are spoken of in the first verse of the chapter as "disciples," and in this very question as those who "believed." They could not have been "disciples" or have "believed" without the Holy Spirit. The ques-

tion simply implied that they were living on a low spiritual plane, enjoying little and accomplishing little, helplessly confronting a paganism upon which they were making faint impression, and that the cause lay in their ignorance of the richer endowment of the Pentecostal outpouring. There is a touch of pathos in their position—a handful of half-discouraged believers, exerting but feeble influence, seeing the truth but dimly, and yet in their imperfect way holding on to it and refusing to go back to their former Christless state. And now the apostle opens to them the door of a larger life. Will they enter? We can almost see the eagerness in their faces as they listen. "And when Paul had laid his hands upon them, the Holy Ghost came on them."

The Christian worker of today occasionally finds little companies of groping disciples who are in the spiritual state of those believers at Ephesus, and, like Paul, he should have in himself the spiritual experience that will enable him to help them. He should know, both for them and for himself, that the Holy Spirit's power can be obtained just as any other spiritual blessing is obtained — by prayer and faith. It is not a wage to be earned, but a gift to be appropriated. It is not to be confounded with a paroxysm of emotion or with any immediate and striking change of feeling. If we have rightly sought for spiritual power, we may take God at His word and assume that we have it. The first effort to use it will show that we are not mistaken.

Other limitations may be beyond our control, but we ourselves are responsible for an impoverished spiritual life. If we do not have the power of the Holy Spirit, we ought

to have it. The inspired writer exhorts us: "Be not drunken with wine wherein is riot, but be filled with the Spirit." That can only mean that it is just as much our duty to "be filled with the Spirit" as it is to "be not drunken with wine." This is, therefore, no new theory, but simply the common doctrine of sanctification, the scriptural teaching that the Christian ought not to be satisfied with a weak, joyless, uncertain spiritual life, but that he should "grow in grace," "walk in the light," "press on towards the goal unto the prize of the high calling of God in Christ Jesus"—in short, "receive power."

It is difficult to live a holy life amid the unfavorable conditions of a non-Christian land, or a city slum or mining town in America, but it is not impossible. The pond lily lifts its pure white flower out of the foulest mud. There is profound significance in Paul's reference to "the saints. . . . that are of Cæsar's household." The Cæsar referred to was one of the worst monarchs that ever disgraced a throne and his court was notorious for its profligacy; but even in such a place there were those who consistently served God. This illustrates the truth that the Christian life ought to be independent of its environment. It depends, not upon conditions that are without, but upon those that are within. "The ordinary man," says Carlyle, "is forever seeking in external circumstances the help which can be found only in himself." The fact that some of the outward incentives to the Christian life are wanting ought to drive one closer to Christ and teach the joy of living in such constant fellowship with the Master that inspiration will be drawn direct from its original

source and become, in a measure at least, independent of other channels.

The missionary of mightiest power will be the one who can say with Zinzendorf: "I have one passion and that is Christ, He only"; or with James Calvert: "Where Christ commands and directs, I cheerfully go, I only desire what He approves and to do what He requires for the remainder of my life"; or with David Brainerd: "This I saw, that when a soul loves God with a supreme love, God's interests and his are become one; it is no matter when or where or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will"; or with that convert of the first century who is represented by Richard Watson Gilder as saying:

If Jesus Christ is a man—

And only a man—I say

That of all mankind I cleave to Him,

And to Him will I cleave alway.

If Jesus Christ is God—

And the only God—I swear

I will follow Him through heaven and hell,

The earth, the sea and the air.

Such a life is a wonderful power. Whatever the people may think of doctrines, they know as well as any one else the difference between a life that is Christlike and one that is not. And so the ambassador of Christ should have, and may have, a humble and yet a joyous consciousness of dependence upon God. He should feel that he has consecrated his life to the work which, of all works, is nearest to the heart of God, and that he may absolutely rely upon the divine presence and guidance. When a minister left a home pastorate for missionary work, a brother minister prayed:

"We thank Thee, oh God, that Thou hast made it possible for him to touch Thy throne with one hand and the heart of the heathen world with the other. Oh, bless him, that he may be the channel through which the divine wisdom and power may come to men!" Such a prayer finely expresses both the opportunity of the missionary and the dignity of his service.

In that charming book, "Beside the Bonnie Brier Bush," Watson reminded us that every Scotch cottage has at least two rooms, one the kitchen where the work is done and where all kinds of people come—that is called the "But"; and the inner chamber which holds the household treasures and where none but a few honored guests have entrance—that is called the "Ben." So we imagine an outer court of the religious life where most of us make our home, and a secret place where only God's nearest friends enter. And it is the highest tribute which a Scotchman can pay the spiritual life of a friend to say: "He's far ben." This is our desire for every Christian worker at home and abroad—that he may abide in the inner chamber of divine love, that he may be so "filled with the Spirit" that he will be lifted above the anxieties and trials of life into the region of calms, where "none of these things" disturb the soul. The happiness and efficiency of service will be in direct proportion to the richness and fulness of the spiritual life. There is no self-denial to him who walks with God. No problem will be too hard for him. In the words of Robert Browning:

I say, the acknowledgment of God in Christ

Accepted by thy reason, solves for thee

All questions in the earth and out of it.

In the solemn service in which John Coleridge Patteson was consecrated Bishop of Melanesia, Bishop Selwyn gave this loving counsel, that we wish to pass on to every home and foreign missionary:

May every step of thy life, dear brother, be in company with the Lord Jesus. May Christ be with thee as a light to lighten the Gentiles, may He work in thee His spiritual miracles.

May you feel His presence in the lonely wilderness, on the mountaintop, on the troubled sea. May Christ be ever with thee to give thee utterance, to open thy mouth boldly to make known the mystery of the Gospel. May you sorrow with Him in His agony and be crucified with Him in His death, be buried with Him in His grave, rise with Him to newness of life and ascend with Him in heart in the same place whither He has gone before, and feel that He ever liveth to make intercession for thee, "that thy faith fail not."

## GENERAL SMEDLEY BUTLER ON MISSIONARIES

**B**RIGADIER General Smedley D. Butler, who for two years commanded the American Marines in China, has a pronounced admiration for the missionaries who stuck to their posts in the war-torn sections of the country, endangering their lives that their work might go on.

"I met a lot of missionaries—probably more than fifty—and I never found one who was disagreeable," the General says.

"I learned some things about missionaries out there that made me like them. There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where

we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, 'I'm out here spreading the Gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His Gospel, then I am going home.'

"I admired his stand so much that I told him to stay where he was and if he got into trouble with the Chinese we would come and rescue him. He did not go home. He stuck to the job and, fortunately, there was no trouble. His attitude appealed to me immensely—it would appeal to any marine. There was a man who was willing to place his life in jeopardy for an ideal."

# INDIA—A LAND OF COMPLEXITY\*

BY DELAVAN L. PIERSON

## TRAVEL LETTER No. 4

“SO THIS is India,” we thought as we landed in Bombay on January eighteenth after a week’s journey on the steamer from Busrah—through the Persian Gulf, the Gulf of Oman, and the Arabian Sea. This is India, the

is a land of which we have read in many books and papers, a land from which we have received uncounted but deeply appreciated letters from missionaries and Indian Christians; a land for which we have prayed much and where we have invested money as a silver-tongued witness for Christ; the land where our own church missionary labors to heal body and soul; the land for which a beloved sister gave her life and where her body lies buried; but most of all we are interested in India as a vast land of great multitudes of famishing souls for whom Christ died and to whom He has commissioned His disciples to preach, teach and manifest the Gospel in its power. Surely these are reasons enough to give us a supreme and vital interest in India.

“So this is India!” But is it? Bombay is not India but a cosmopolitan center of two million souls, most of them on an island attached to the western coast of India. It is a city where all nationalities mingle. Where Parsees—descendants of the Persian followers of Zoroaster—are the chief bankers and business men; where many of them still wear, as a mark of distinction, the peculiar cow-hoof hat which was formerly a sign of servitude; where they still carry on a form of Zoroastrian fire worship as symbolic of an impersonal God and where they expose their dead to the vultures in the five “towers of silence” on the aristocratic Malabar Hill.

Bombay is not India but the city,



MR. AND MRS. PIERSON AT THE GRAVE  
OF MR. PIERSON'S SISTER, LOUISE  
BENEDICT PIERSON, AT  
NOWGONG, INDIA

land of romance and of religion, the land of sorrows and of sacrifice, the land of three hundred million human needs and opportunities!

We have a special interest in India—a real investment here. It

\* This is an introductory glimpse of India as we saw it for the first time and heard of the life and work from different men and women who live there. It is not an attempt to discuss the problems or their solution, nor is it even an interpretation; it is rather a report of things seen and heard—snapshots, if not snap-judgments; dictaphone snatches of conversations, but not dictated conclusions.

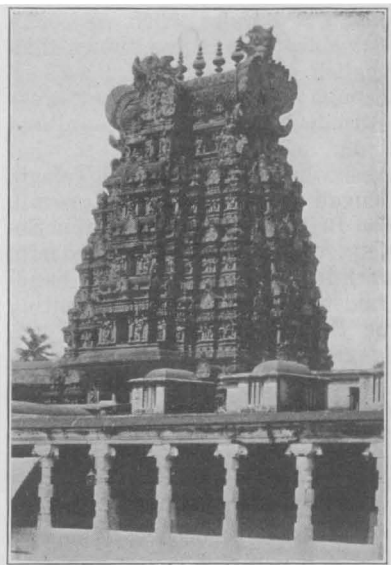


with its beautiful harbor, its busy streets and fine residences, gives many visitors their first impression of India. Here we see the peculiar dress of many classes and nationalities, from the children clad in sunshine and the coolies in loin cloth and turban, to men in draped *dhote* in place of trousers and with European coats, collarless shirts with the tails hanging out; ladies in beautiful embroidered and many colored *saris*, or wholly covered with a mantle of white, with a netting over the eyes through which they can see but may not be seen. The custom of "purdah" — or the veiled life of women, is gradually disappearing from India but millions of women still live only in women's quarters and no man outside the family is even permitted to look upon their faces. In the large cities the barrier is broken down and in the villages the women are generally unveiled, but others still cling to the custom introduced by Mohammedans ten centuries ago.

Bombay is impressively picturesque with its silent, dark-skinned, yellow-turbaned human semaphores at the street crossings in the form of traffic police. Here we see contrasts between western hustle and eastern deliberation. The speeding motorcars—each equipped with two horns—dispute the road with slow-moving bullock carts. Lazy dogs and sleeping men lie outstretched on the sidewalks and even in the roadways regardless of passing traffic. Palm trees, brilliant sunshine, occasional monkeys and varied colored birds remind us that we are in the tropics.

Bombay is interesting with its temples and markets—but Bombay is not India. This peninsular continent is kaleidoscopic in its brilliant and sombre hues and its ever-

changing scenes. It is a human mosaic made up of many races, over two hundred languages and dialects, more than fifty-seven varieties of religion and over three hundred millions of idols or symbolic forms of gods. As newcomers to India we are at first interested in the strange sights and scenes, then bewildered by the complexity



A HINDU TEMPLE

of the life and problems, then astounded by the magnitude of the field and the multiple forces at work, then we are fascinated by the mixture of beauty, romance and reality, and finally, if we remain long enough and make contacts sympathetic and understanding enough, we learn to love India in spite of heat and dust, sounds and smells, and the Indian people because of their need and their sincerity and kindness and in spite of their general ignorance, poverty, dirt, disorder, superstition and sins. We might write a chap-

ter on each one of these characteristics, but already we have been in India too long (six weeks) to presume to write a book! We have learned that what is true of Bombay does not apply to Benares and that the Northwest is at an opposite pole to the South. When we left Bombay for Allahabad, we took some Gospels in Marathi to distribute on the way but we had gone only a few miles when we found that Marathi was less known than English and we have passed through successive language areas—Hindi, Kanakes, Hindustani and Urdu, and we have yet to visit areas where Pushtu, Tamil, Telugu, Bengali and other tongues prevail. The British and Foreign Bible Society, which is doing a wonderful work in India, is a necessary handmaid to the missionaries, printing the Scriptures in over 200 languages and dialects. The Methodist Episcopal Church in Bombay area alone carries on work in six languages. Truly India is almost as complex and cosmopolitan as New York!

The political situation is complex. It has been our privilege to talk with missionaries, Indians, Government officials, professors and students, editors and foreign observers and we find that few view the conditions or outlook from the same angle or advocate the same remedy. Many are pessimistic and believe that the British must withdraw or there will be a revolution. Others look for the establishment of a dominion form of government under British supervision. Still others hold, as Theodore Roosevelt said in Egypt, that Britain must "either govern or get out" and believe she will not get out, therefore she must continue to govern with a firm hand. Many

are not unmindful of the blessings brought by British rule.

A large group of students in Lucknow met me informally on the college campus for questions and answers. They were all Moslems or Hindus, with a scattering of followers of Mahatma Gandhi—as shown by their white caps and homespun (*chaddar*) cotton garment. None were Christians. In answer to the question, "What would be the result if the British should withdraw?" they answered with one accord "chaos." This is significant as the chief and most vocal advocates of complete "home rule" are the students, those who have received free government education but not government jobs, a vast army of the unemployed, and some ambitious would-be leaders and office holders.

That there is a strong and growing sentiment for home rule, none will deny who are well informed. But the present Viceroy, Lord Irwin, is very popular because of his frank sympathy and understanding. He has openly advocated the granting of dominion status for India as soon as it is practical. This will satisfy the people, if not too long delayed. But the complexity of India is shown by the variety of sentiment and the policies advocated. The 700 native states of India, comprising one-third of the total area and nearly one-fourth of the population, already have practical self-government with the advantage of British advice and protection. The Nizam of Hyderabad State (the largest in India, with over twelve and one-half million people) is strongly in favor of a continuance of British rule. The Nizam (or ruler) rejoices in the title "Lieutenant-General, His exalted Highness, Asaf

Jah Muzaffar-ul-Mulk, Nizam-ul-Mulk, Nizam-ud-Dala, Nawab Mir Sir Osman Alikhan Bahadur, Fateh Jang, Faithful Ally of the British Government, G.C.S.I., G.B.E." He is only forty-four and has been ruler for nineteen years. A traveler in Hyderabad wrote home that a certain missionary was "working in the interior of the Nizam." Someone else, better acquainted with Indian terms and Christian work, remarked that the missionary must be a surgeon!

Aside from the native states the sentiment for independence and self-government is far from general. It has been promoted by Mahatma Gandhi. He delivers many addresses for which he receives large contributions—all used for propaganda. His followers are very active in stirring up sentiment in favor of independence and home industries (*swaraj*). He is highly honored for his idealism. His non-cooperation and civil disobedience program was widely accepted in theory in 1922. Some gave up titles and government positions, students left their studies and trouble was threatened. Mahatma Gandhi was imprisoned and was in line for martyrdom, but he was released when ill, and nothing came of his program. Those who gave up positions seem to have suffered in vain and today men are slow to follow a leader with a program which may be idealistic but is impractical in its results. As Sir Mohammed Shafi, President of the All-India Moslem League, said to me: "Indian government employees and officials are not ready to give up their means of livelihood, nobles are loathe to surrender titles, parents will not consent to have their sons leave government schools and colleges and lawyers see no great

benefit in surrendering their fees by giving up the practice of British law. Therefore when Britain ignored the non-cooperation and civil disobedience program in 1922 it fell flat and is not again likely to be taken up very generally."

Gandhi's program for spinning and weaving native cloth in the villages and homes is innocent but ineffective. He himself spends all his leisure time (except in his "Days of Silence") in spinning and weaving. Many others have taken it up. There would be a real advantage if idle men and women would so use their time, but the people of the villages (90% of the population) are not idle and find it more expensive to spin and weave cloth than to buy their one new garment a year made by foreign machinery. There are also millions of dollars invested in the textile industry in India. For this reason many hand looms and spinning wheels have been discarded and used for firewood. In spite of the unrest in India and notwithstanding the influence and following of Mahatma Gandhi, there is little chance that his program will be adopted. As one Indian journalist said to me: "Mahatma Gandhi lost his great opportunity in 1922. It is not likely to return."

But there are other obstacles to the independence movement in India. The lack of unity in language, race and religion prevents cooperation. The warlike Sikhs and Moslems are outnumbered four to one by Hindus and are not willing to be ruled by them. The Brahman priests and sadhus have no desire to lose their power over the Hindu masses and so are opposed to determining questions by popular vote. The large number of government officials, clerks and servants,

the railway and other public service employees, know that the stability of their positions is greater in British than in Indian hands and few are in favor of turning over railroads, power plants, water works and other public institutions to those whose honesty and ability as administrators have not been proved. It seems to be the consensus of intelligent and unbiased opinion that home rule will come

man physician and recently secretary of the National Indian Council at Lahore, said to me, "Caste is gone. I eat with others outside of my caste and we mix together without defilement. Only a few ignorant fanatics refuse to acknowledge the brotherhood of all men."

But this is not quite true to fact though it doubtless represents Dr. Gobi Chand's ideal. The sweeper is still the "untouchable." Even a



EWING CHRISTIAN HIGH SCHOOL, LUDHIANA

gradually in the form of dominion government.

The complexity of India is also social. A few years ago all India was in the grip of the caste system. Social strata were fixed and it was impossible for a man or woman to rise from the "untouchables" to a position of honor and influence. The *baughi* (sweeper) could not even become a *chamar* (leather worker) or farmer and the caste within caste presented innumerable social barriers and problems. Today many educated Indians claim that caste distinctions are gone. Dr. Gopi Chand, a cultured Brah-

man Christian leader, drawn from one of the higher castes, exclaimed: "I would not eat with a sweeper. It makes no difference if he has become a Christian!" Few Christians sympathize with this sentiment but it is well-nigh universal among Hindus and even Moslems — who are themselves outside of caste.

Near Mainpuri, United Provinces, which we visited with Rev. and Mrs. Wm. Wiser, we saw two outcaste boys, one the son of a Christian teacher who, by attending a government school near their village, had caused fifty-four other boys to leave rather than sit in the

same school with untouchable fellow villagers. The two innocent and eager little students were diligently endeavoring to read and write in the schoolyard, their master asleep inside the school, and the fifty-four truants were enjoying a holiday with parental approval. Near the same village we met a Christian teacher, won from the sweeper outcastes, who created a great disturbance because he was riding in an *ekka* (cart) when a caste man hailed it and placed some sweets for sale under the seat. The mere presence of the *baughi* (outcaste), though he was a clean Christian teacher, was believed by the owner of the *gur* (sweets) to be so defiling as to make his merchandise unfit for the market!

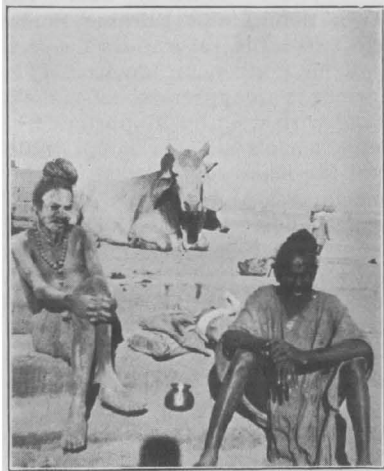
So, while life has become too complex to permit the observance of all caste rules, such as avoiding the polluting shadow of the outcaste, the "untouchables" or depressed classes are still generally prohibited from drawing water from a village well or even from drinking from Hindu taps at the railroad station. They and white Christians may drink together! At Lucknow Christian College a number of Brahman students will not eat with fellow students but have each one their own dark rooms where he sits on the floor and eats alone food prepared by caste servants. But the distinction is breaking down. Railway and tram travel, modern markets and the extension of education are gradually breaking down these prejudices—which no doubt originally were based on a desire to keep from actual defilement and disease by aloofness from those of unclean habits.

The life in India is also complex religiously. There was a time when

idolatry and Indian religion were synonymous—at least to foreigners. Today it is not true. Many educated and refined Hindus, like Dr. Gopi Chand, or Dr. Natarajan, editor of the *Indian Social Reformer* and of the *Evening News of India*, tell us that all religion is one; that all worship God, the Creator, and that images and sacrifices and symbols are only pictures to help men think of God. The Arya Somaj and Bhramo Somaj are two large reform Hindu sects that have given up idolatry. The former is an aggressive missionary band with wealthy supporters who have schools all over north India. But the masses of Hindus worship the images and symbols and hold them holy. A native of Jaipur, who was a fellow passenger in the railway carriage, said: "Every house in Jaipur has an image of Ganesh, the god of prosperity, where the family worships." We saw in the streets men bowing in the dust before hideous images and symbols of sex to ask for prosperity or posterity.

A visit to Benares, the city of temples, gives some idea of the complexity of Indian religions. Even more than ancient Athens the city is given over to idols. Pilgrims come from all over India to worship and to bathe in the sacred Ganges, the waters of which are supposed to purify immediately even the most polluting sewage. We saw hundreds of pilgrims bathing just below the city sewer, dipping beneath the surface with each prayer and even rinsing the mouth with the filthy water. Others, hundreds of thousands, were worshipping the symbol of Siva, the god of destruction and of reproduction, pouring libations over it and placing floral offerings. Benares is so

holy that it is believed that a man who dies there is certain of salvation—while one who dies across the river is equally certain of perdition! But there are means by which both these fates may be changed. Many of the pilgrims seem earnest, sincere and true seekers after God, if haply they may find Him. It is true, as Dr. Aggrey, the African Christian, has



FAKIR AND SACRED BULL AT BENARES

said: "Many heathen in their hunger bow down to wood and stone."

There are doubtless many worshippers of God—according to their light—among the Hindus. Their method, their motives and their ideas are complex and varied. We were present at the "Khumb Mela" at Allahabad, on the greatest day of the bathing festival, when it was reported that 4,000,000 pilgrims were present to bath in the twice sacred waters where the Jumna and Ganges meet. (Imagine what Coney Island would be even with 2,000,000 Americans bathing in the salt sea water!) These pilgrims

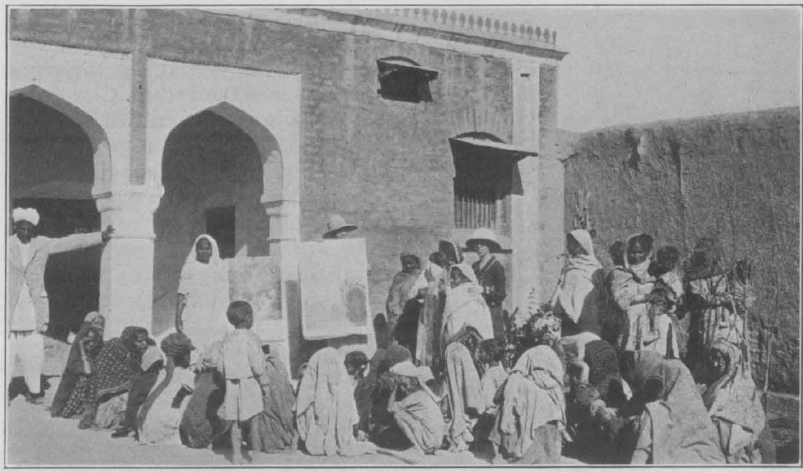
came seeking cleansing from sin—not as we have been taught to understand sin of disobedience to God's moral and spiritual laws—but such "sins" as touching a corpse of one's child, helping an outcaste, neglecting a sacred cow, or eating food handled by an untouchable. But the sad sight and plight of Hinduism was seen in the thousands of priests and sadhus who feed like parasites on the superstitions of the common people. Some of these priests and sadhus (holy men) are doubtless earnest and seek to help the people but the vast multitude of them are reported to be vile in life and selfish in motive. Over five hundred of them marched by in absolute nudity—except for a thin coating of cowdung and ashes. They looked low in intelligence and in morals. Unsavory tales were current as to how they had spent their previous night. They seemed to be doped and more animal than human. But women lined the path of the procession and rushed forward to pick up the dust trodden upon by these holy (?) men—putting it on their foreheads, breasts and even in their mouths. Our hearts went out to these "sheep without a shepherd," men and women for whom Christ died, and on whom He has compassion as on the multitudes in Galilee.

An Indian student in a government university, who was acting as a guard, remarked to us: "This disgusting exhibition should be stopped by the British. They could do it. These naked sadhus and their like are a curse to the country. Their lives are vile and lazy and they feed on the superstition of the people." We said "amen" but our hearts went out in pity to the multitudes who seek but have not found.

But the complexity of India's religious situation is not only seen in the multiplicity of Hindu gods and the hundred or more forms in which some of them are worshipped, but in the number of other religions that make up the problem. There are the educated wealthy and benevolent Parsees who have a philosophy but not vital religion. They believe in the universe as composed of earth, air, fire and water—all sacred, but their flesh at death is given to the vultures,

beginning to say that all religion is one and their only objection to Christianity is the teaching of the deity of Christ and His atonement on the cross. Yes, the religious life in India is complex for there are many sects and creeds in each religion and many interpretations of these creeds. Truly there is need for someone who can "teach with authority and not as the scribes."

Here we come to another view of the complexity which is India. The Christian missionary work is com-



A VILLAGE MEETING FOR WOMEN NEAR AMBALA CITY  
(MRS. PIERSON IS HOLDING UP A PICTURE)

their bones to the earth, rain and sun while their souls are absorbed in the nameless, impersonal deity. Then there are the Jains, a Hindu sect, formerly influenced by the teachings of Buddha. The Moslems form a vast multitude of 70,000,000 who generally live in peace and friendliness with their Hindu neighbors, but may be aroused to conflict by fanatical leaders.

Educated Moslems in India, like Sir Mohammed Shafi and Sir Mohammed Iqbal, the Moslem poet, with whom I had interviews, are

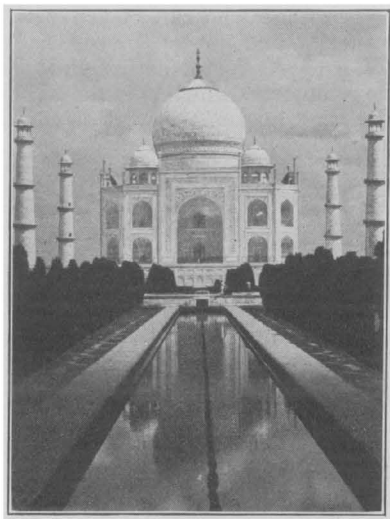
plex. A glance at the "Directory of Christian Missions in India" is confusing but inspiring. Over 160 societies are at work in as nearly many stations with a total of over 5,000 foreign missionaries. They represent almost every known sect of Christian from Europe and America. While there is comparatively little rivalry or "poaching on other's preserves," truly there is need for greater unity in the Body of Christ. The multiplicity of organizations is confusing to Indians who think. There is complexity

also in the forms of missionary work, from the simple tract distribution and pure witness to the Gospel message such as is done by Rev. and Mrs. J. C. Jackson among Benares pilgrims, to the higher educational work in Christian atmosphere and spirit, chiefly for

it is almost beyond belief that so much is done in so many places.

The story of the mission work as we saw it must wait for a later telling. It is fascinating not only in its complexity but in its many-sided problems—the greatest of which seems to be the village problem. There are over 187,000 villages in India, only 149 of which are occupied by missionaries and 100,000 of them with no regular visits or teachers. Many have heard the Gospel and a million Christians won show the effectiveness of the preaching and hearing but they need to be taught more fully the Way of Life. What can the missionaries and the Indian Church do to feed so great a multitude, when India is in a constant state of famine, when the Indian Christian is disowned and ostracised by his own people and when the Church at home, that has enough and to spare, withholds the support in prayer, in workers and in funds, that they might give to advance the cause of Christ in India.

We have frequently been asked on this visit, "What do you think of the work in India?" We can only say—that when we look at the multitudes, the problems and the adversaries, we are tempted to feel that they are too many for us. So they are. But when we look at the spirit-filled workers who are here, at the results already accomplished, and more than all, when we look to God and His promises and consider the Power of Christ and His Gospel, we can only say—we thank God and take courage. The harvest is great but the laborers are few. As a remedy Jesus Christ said to His disciples: "Pray ye.....go ye .....give ye."



THE TAJ MAHAL

Hindus and Moslems, such as is carried on at Forman Christian College, Lahore. Between these there is the vast primary, middle and high school educational work of the missions that has helped to raise the whole tone of life and intelligence in India, the industrial education as in the Methodist mission at Kolar town, the Agricultural and Dairy Institute at Allahabad, the project method in the training school at Moga, and the Christian chicken farm for village uplift at Etah, the vast medical work, the village tent evangelism and Bible and tract distribution—



## ABOUT RELIGIOUS BOOKS

BY ARTHUR J. BROWN

MUCH has been said about the difficulty experienced by home and foreign missionaries, and other Christian workers, in keeping abreast of current literature. They cannot afford to buy many books. Most of them do not have access to public libraries, and the libraries to which others have access usually have very few recent books on religious and missionary subjects. We conceive it, therefore, to be a part of the ministry of THE REVIEW to aid its readers by some account of such publications. Of course THE REVIEW does not hold itself responsible for all the opinions of the authors. Sometimes indeed we dissent very decidedly. But surely a Christian worker cannot wisely confine his reading to books that reflect his own views. He needs to know what views are being advocated by writers that are widely read, whether he agrees with them or not. Otherwise he lives in an intellectually watertight compartment, ignorant of the opinions that are influencing others, perhaps the very people among whom he labors. Missionaries in remote foreign fields sometimes find that educated Asiatics are familiar with a wide range of books not only on social and economic but religious subjects, and that they are at a disadvantage if they do not know about them. Even though the missionary cannot afford to buy them, he may be helped by reviews which give information regarding their publication and general character.

A large number of books are being published on various phases of

Christian thinking and living. Many are reviewed in the section headed *Books Worth Reading*. We add here references to some others bearing on Christian thought and life, only regretting that our space limits forbid fuller treatment.

To read such a book as *His Glorious Body*, by Robert Norwood (Scribners, \$2), is to experience strengthened faith and spiritual refreshment. The mind of the eloquent rector of St. Bartholomew's Church, New York, is not that of a theologian or a philosopher, but that of a mystic and a poet. His book glows with feeling, and each chapter closes with a prayer of spiritual aspiration. "I have written the story of my own heart," he says, "and I have tried to tell something of that joy which my heart knew when at last, like Paul, I ceased to kick against the pricks and surrendered to the fact of the Resurrection."

The reader will surely respond to such words as these: "Companions of the path which Jesus walked for us all, there is no death! What we call death is an adventure through which our souls are strengthened as we pass unfalteringly on the way to the knowledge of eternal life. Come, you broken-hearted and you sorrowing. Come with us and walk the old Bethany road; or, if you will, loiter in Mary's garden among the flowers, or along the Lake of Galilee, or kneel with us in the upper room where He stands to offer us His hands and His side, saying, 'Behold, it is I. . . . ' God of the living and not of the dead. . . . give us

strength to walk the rest of the road, looking unto Jesus, the author and finisher of our faith. . . . Restore us to our rightful sonship, and keep us from leaving the path along which He went who, for the joy that was set before Him, endured the cross, despising the shame. Amen."

Many people are concerned by present-day tendencies in religion. What are they, and toward what are they moving? In *Whither Christianity* (Harper's, \$3), fifteen well-known ministers—four Congregational, three Methodist, three Presbyterian, two Baptist, two of the United Church of Canada, and one Lutheran—give their answers to this question and "endeavor to interpret Christianity in terms of contemporary intelligence." When men like Lynn Harold Hough, Albert Palmer, Richard Roberts, Miles Krumbine, Russell Stafford, Charles Gilkey, Reinhold Niebuhr, Albert Day, Gaius Atkins, Ralph Sockman, Douglas Horton, Justin Nixon, Albert Beaver, George Pidgeon, and Joel Hayden write on their understanding of the character and trend of present-day Christianity, their deliverances are not likely to be ignored either within or without the churches. As might be expected, the chapters vary in interest and value, and some of their statements are too "advanced" for this reviewer. The authors are not theological conservatives, but they are outspoken in their loyalty to Christ and in their desire to apply His Gospel to the problems of their generation.

Three good books come from the Rev. Austin Kennedy de Blois, D.D., President of Eastern Baptist Theological Seminary. Out of his own rich experience as pastor and professor, he helpfully discusses

*Some Problems of the Modern Minister* (Doubleday Doran, \$1.75); gives in *John Bunyan, The Man* (Judson Press, \$1.50), a stimulating account of the author of the most widely circulated book in the world next to the Bible; and in *Fighters for Freedom* (Judson Press, \$1.50), presents admirable biographical studies of seventeen great religious leaders from Arnold of Brescia to Andrew Fuller.

Interest in the revised Prayer Book of the Protestant Episcopal Church is not confined to Episcopalians. In *The New American Prayer Book* (Macmillan, \$1.50), the Historiographer of the Church, the Rev. E. Clowes Chorley, D.D., tells not only the members of his own communion but members of other communions just what they want to know about the history and contents of that treasury of faith and devotion.

President Joseph Stump, of Northwestern Lutheran Theological Seminary, in *The Christian Life* (Macmillan, \$2.50), publishes the lectures on Christian ethics which he has delivered to his students. With marked ability, practical wisdom, and evangelical spirit he discusses the Christian man, the Christian motive and Christian conduct. Intended as a textbook for students and an outline for other professors, it is good reading for all Christian workers.

*Pentecost, a Renewal of Power*, by the Rev. B. H. Bruner, D.D., (Doubleday Doran, \$1.50), is a spiritually uplifting message by the pastor of the First Christian Church of Greencastle, Indiana, a message peculiarly appropriate to this Pentecostal season.

*Sermons of Power*, edited by William P. King (Cokesbury Press, \$1.50), is a collection of nine elo-

quently moving sermons in "The Pentecost Series" by as many eminent ministers of several denominations.

In *The Message of the American Pulpit* (Richard R. Smith, \$2), Lewis H. Chrisman, Professor of English Literature in West Virginia Wesleyan College, summarizes the content and spirit of the contemporary American pulpit, giving excerpts from representative sermons with special reference to the practical application of the Gospel of Christ to present conditions.

*The Commonwealth*, by Charles Henry Brent (Appleton, \$2), was written by that saint, beloved in many communions as well as his own, the late Bishop Brent. With that ability, lucidity and catholicity of spirit which so notably characterized him, the book discusses our human inheritance, our divine resources, our opportunities, our perils, and Christ the uncrowned King. It is a beautiful message from one who now sees "the King in his beauty."

*Old Faith and New Knowledge* is a notable volume by James H. Snowden (Harper's, \$2.50), the distinguished former professor of theology in Western Theological Seminary (Presbyterian), Pittsburgh, editor of the *Presbyterian Banner*, and author of more than a score of volumes that have enriched the religious literature of this generation. He holds firmly to the "old faith," but he believes that the statements of it that have come down from former centuries need explanation and restatement in the light of the fuller information regarding the universe and the Bible which is now available. He says that his purpose is to take a general view of the relations of faith and

knowledge, or of religion and science, and to trace the process of their adjustment through the Bible itself. Readers who are satisfied with the "old" forms may be startled by his discussion of some of their cherished convictions. Others, who have found difficulty in reconciling their early faith with their later studies, will be helped by his positive assurance that the essentials of evangelical Christianity have not been impaired; that they are compatible with the best science; and that old faith and new knowledge are not mutually antagonistic but are complementary and harmonious. The book shows an astonishing range of learning, is written in excellent English, and breathes a clear faith in Christ as Lord and Saviour.

Is any subject more vital than *The Place of Jesus Christ in Modern Christianity?* Under this title (Scribner's, \$2), John Baillie, professor of theology in the University of Toronto, says that his "endeavor is to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties inherent in the traditional presentation of it, while yet losing hold of none of the great insights into spiritual truth which lay imbedded within that traditional presentation and were the real secret of its marvellously powerful appeal to the human heart." As in the case of Dr. Snowden's book, readers who find no difficulty in the traditional view will probably feel that Dr. Baillie's restatement is not free from "perplexing difficulties"; but the large number of those who are troubled will be helped by this able theologian who has worked his way through all modern problems to an assured faith in Christ and who is

eager to have Him universally worshipped as Lord of all.

Sceptics exult and pessimistic Christians lament that "the Bible is so little read today." And yet it is still the best seller in the world, and books about it continue to pour from the great publishing houses. Last September, Professor Herbert L. Willett, of the University of Chicago, published a volume entitled *The Bible Through the Centuries* (Willett, Clark and Colby, \$3), and the demand for it was so great that within a few months a second printing became necessary. The author writes for lay readers, to explain when, where, by whom and for whom the Bible was written, its history and versions, and what modern scholarship has to say about it. The multitudes who have heard Dr. Willett on Chautauqua and other platforms know the charm of his style; but the lay reader should bear in mind that there are scholars of high repute who hold a more conservative view than he holds.

Every minister should read Joseph Fort Newton's *The New Preaching* (Cokesbury, \$2). Few living ministers have such a genius for clothing religious ideas in attractive literary form. His pages shine with beauty. But there is nothing artificial about it, only the natural expression of a gifted mind. He has written not for the classroom but for the study. In spite of his modest disclaimer, he himself is an illustration of what he calls "a great art"—the effective preaching of the Gospel to this generation.

The fame of Professor James Moffatt's writings and translation of the Bible leads one to welcome his latest book—*The Day Before Yesterday* (Cokesbury, \$2), the

Fondren lectures for 1929. "Yesterday" is the period between 1860 and 1890. With cyclopædic knowledge of its scientific, philosophical and literary characteristics, he brilliantly discusses their bearing upon religion and their lessons for today.

A book which deals with the basic doctrine of our Lord's death and its meaning is never to be ignored, especially when it is written by one who has such a far-flung audience as Shailer Mathews, Dean of the Divinity School of the University of Chicago. In *The Atonement and the Social Process* (Macmillan, \$2), he describes and evaluates the various theories that have prevailed at different periods, and restates what he believes to be their permanent contribution to the religious need of our time. The sublime truth of the atonement transcends any human explanation of it, and Dr. Mathew's account will not satisfy some readers, particularly those of more conservative views, but he writes ably, in good spirit, and with reverent faith.

Much is being said nowadays about the alleged widening breach between educated people and the churches. We think that the situation has been exaggerated. There have always been writers who have assailed Christianity, and we doubt whether such critics are relatively more numerous today than in former generations. Nevertheless, we must admit that the advocates of Humanism, Behaviorism and a mechanistic interpretation of the universe, are influencing many people, particularly in the student group, and that some college and university professors have openly challenged the reasonableness of evangelical faith. The danger has

not been lessened by some well-meaning defenders of orthodoxy who have identified their own rigid literalism with the faith which was once for all delivered unto the saints and denounced every other interpretation of the Bible as a denial of the Christian religion. In these circumstances it is perhaps not surprising that some ministers should feel called upon to write books designed to reach and hold men and women who are drifting away from the churches by showing them that evangelical religion and modern science, when both are rightly understood, are not incompatible, that the Humanist, Behaviourist and mechanistic view of life is radically wrong, and that Christ is still the only solution of the problems of man and society.

Several books of this type have been noted in this article, and we close by mentioning one more—*An Emerging Christian Faith* (Harper's, \$2.50), by Justin W. Nixon, the eminent pastor of the Brick Presbyterian Church of Rochester. He says that he finds thoughtful men and women asking: "Why are we so confused in our religious thinking when our fathers were so sure?" "Why worry about any religious belief at all?" "What shall I believe—what might be the content of a modern Christian faith?" "Can a positive and worthy faith survive in our mechanized civilization?" These and similar questions he answers against the background of his own religious ex-

perience and the changing thought of the time. It is a clear, strong book, significantly illustrative of the attitude of an influential group of ministers in various denominations and they are not to be ignored by one who wishes to know the various movements that are stirring the minds of men.

Some things that we cherish are regarded by Dr. Nixon, and several of the other authors mentioned above, as "the framework of Christian preaching for centuries," which "has been rendered obsolete by the advance of the modern world." Undoubtedly a part of the old framework is in the way and should now be wisely removed. But from our viewpoint some of the timbers in what these authors deem "obsolete framework" belong to the main structure, and other parts are doing no harm and have acquired such sacred associations that they help rather than hinder. However, as to the main purpose of the authors, Dr. Nixon probably represents them all in saying (pp. 318-319): "The future of Christianity as a religion of historic integrity will depend upon whether the Christian can become once more what he has been in the great ages of his history, one who lives in his world by virtue of a faith which reaches beyond it, who chooses Christ against the world, who sees in the midst of His way a "cross," and who counts upon a God who reveals Himself and redeems man through suffering."

## HOW A COLLEGE PRESIDENT STUDIED THE WORDS OF CHRIST

**D**R. HAMILTON HOLT, President of Rollins College, Winter Park, Florida, preached a unique Baccalaureate Sermon in which he said: During the last years of Count Tolstoy's life, he wrote a statement entitled, "My Religion," the essence of which was as follows:

Christianity is the best of all the world's religions. The essence of Christianity is recorded in the Bible. The essence of the Bible is the life of Christ. The essence of the life of Christ is found in His sayings.

Tolstoy read through the New Testament and marked with a red pencil all the sayings of Christ. He then took a blue pencil and checked those red-marked sayings which he understood. "My religion," therefore said Tolstoy, "is the red and blue passages in the Bible."

I have always wanted to do what Tolstoy did, but carry it one degree further, for manifestly Tolstoy may have included in his red and blue marked verses some that were not genuine sayings of Christ, but were interpolations by ancient scribes and copyists. So during the past year, mostly on trains and in hotels while engaged in the not always easy task of making friends and in raising money for Rollins College, I went over the Gospels marking Christ's sayings in red and blue as Tolstoy did. In addition to the sayings found in the Bible, I took the thirteen sayings or "Logia" discovered by Grenfell and Hunt in the Nile Valley in 1897 and 1903. These, together with the marked passages in the Bible, I gave to the best

available Bible student I knew and asked him to take a green pencil and check all the red and blue marked texts which the recognized Biblical scholars had no doubt that Christ actually said.

Then I took all of the verses marked in red, blue and green, cut them out of the Bible and put them in five different envelopes, marked respectively, "God," "Heaven," "Christ," "Man," and "Miscellaneous." I then subdivided the clippings in each envelope according to topics, bringing all the sayings on each topic together. After discarding the duplicates, I had in the five envelopes all the sayings of Christ, classified by topics that were understandable by me.

This search through the Scriptures has been somewhat in the nature of a voyage of discovery for me. I have felt many times, as I was working over these sayings, a strange something coming over me, and I can easily see how men can be so seized by the spirit of Christ's words as to forsake all and follow Him.....I offer only these two generalizations:

*First*, every saying of Christ is so simple that any child can understand it;

*Second*, every saying is so profound that no philosopher who ever lived can fathom completely its depths. Three sum them all up:

Come unto me all ye that labor and are heavy laden and I will give you rest.

Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.....Follow me.

# WHAT CONSTITUTES A MISSIONARY CALL?

BY THE REV. SAMUEL M. ZWEMER, D.D.

*Professor of Missions, Princeton Theological Seminary*

NO class of people is facing this question from a more practical standpoint than the students in theological seminaries. They are nearly all looking forward to the Gospel ministry. They discuss the question among themselves. They know the needs of the foreign field and its opportunities from their study of missions. They know something of conditions in non-Christian lands by their study of the great religions. Most of all, it becomes an urgent personal question, the answer to which is vital when we seek to know God's will. In reply to a questionnaire given to the junior class in Princeton Theological Seminary the following answers are characteristic. They may not be startling in their novelty, but they are encouraging in their discernment and hopeful for the present generation of students. Among fifty replies there was none that expressed doubt of the necessity for a special call of God for the ministry, or inferred that service abroad required no special qualifications. One hesitated whether a special call is needed to leave the homeland. I quote some typical answers.

There are no doubt calls which come through some supernatural channel. However, most calls, as in the ministry, come through the agency of some person.

Complete consecration is the essential thing in a call. Thus every man who is wholly consecrated to Christ must consider where he can be of most service in bringing the Kingdom on earth. As Dr. Speer has said,

every Christian therefore has a call to the field because the need there is so great. It would be more to the point to need a special call in order to stay in this country where the need does not seem so great.

A foreign student writes:

In general there are two ways in which God calls to a certain work, whether that work be on the mission field or at home. He may speak to us directly through a vision, or we may hear His voice in our inner consciousness. This direct method is, however, rare in the present day—at least, not as common as a second method, namely, He brings about certain circumstances in our lives which determine a definite line of action. This method seems to be of two forms which I shall call internal and external. In the internal instance, certain problems are raised which challenge human interest and thought. God calls us by illuminating our mind so that we are given insight as to the full significance of the problem, and He brings circumstances to bear upon our training and environment which fit us for that particular work.

The call comes from an external stimulus when God directs outside factors to serve as stimuli, such as the advice of friends, parents, and others, or the reading of certain books, or God may touch our hearts by a speaker whose message is His call to us. Through my own experience I am sure that God's call is something very definite which is irresistible.

Another student emphasizes the idea, somewhat fancifully, that the various factors in a call are not easily determined:

A missionary call, since it is a labor of love, may be likened to that stage in an individual's heart. As a man

may fall in love in various ways, so is a man called to the mission field. Suddenly, or gradually, he realizes that there is nothing else worthwhile in life but this. God has ordained that he should do this. The facts of his nature, emotional and intellectual, both point that way. He remembers the talks in Sunday-school on missions. He thinks of the pennies he took to church for missions. He recollects the wonderful books on foreign lands that he has read. The vision is gripping; he wants them to go to the mission field? Why? The reason is in his own spirit where all these factors of the need and the means of satisfying it have been brought together, by God, through God's agents. The reason for a call is neither emotional or entirely a matter of reason, but a combination of both.

Three others reply as follows:

The missionary call should be definite and dynamic in the life of the missionary. To my mind the sense of need in any land is not enough. People may be perishing; and there may be dire need for preaching and ministering in the name of Christ; yet these are not enough. The individual must have a sense of "oughtness" in his own life or he won't be able to stand the challenge of the given field. A dynamic purpose, a sense of definite call must be experienced or the drive is lacking. Paul and Barnabas were good, wise preachers and ministers at Antioch, but it took a definite call of the Spirit to send them to the gentile world.

This call may come in three ways, an actual religious experience caused by an appeal to the emotions and the conscience; an intellectual decision arrived at by studying the conditions existing in the field (with regard to the need of men, climatic conditions, intellectual exactions, etc.) and the conditions of the individual (with regard to fitness for the type of work, health, intellectual ability, etc.); a growing desire and feeling of the

need of men, the joy of the work, and a knowledge that God can best use a particular individual in this particular line of work.

I have decided because of a direct recognition of my indebtedness to Christ for the glorious change He created in me through the Holy Spirit.

It is this great change that has created in me a burning desire to participate in the work of Christ—to spread His happiness, giving power to those who are suffering in obscurity.

The missionary call may come in a number of ways. The great conventions with their enthusiasms and factual presentation of the work abroad; the challenge of a single sermon; the blinding light of a Damascus Road experience; the steady voice of the Holy Spirit saying to those who are waiting in prayer and fasting, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2); the concurrence of events which seem to show the leading of the Spirit; all these may be calls. In any event the important factors in the call are God and the individual concerned. Whenever the call is neglected or brushed aside, a feeling of uneasiness and dissatisfaction will appear.

The last quotation is from an Oriental student pleading for his own nation and summing up the testimony:

What constituted the missionary call for Paul at Troas constitutes the missionary call today. It was the vision of a man voicing the needs of a nation and begging Paul: "Come over and help us." Paul could not resist the call and went over to help them. To those who love the Lord Jesus and who are willing to give their lives to His service and to His cause today, there comes the same vision—the vision of a nation yearning for Truth and Life. And when the vision comes, who can resist it?



# UNION THEOLOGICAL SEMINARY OF THE PHILIPPINES

BY THE REV. HOWARD W. WIDDOES, D.D.

*For Twenty-six Years a Missionary of the United Brethren in the Philippines*

**S**OON after American occupation of the Philippines guaranteed religious liberty, evangelical missionaries began preaching and teaching from the open Bible, something Spain had never permitted since she had established dominion over the Islands. Great crowds gathered at these missionary meetings in Manila and other centers in those stirring days.

Classes of believers were soon organized and these presently became charter members of new churches. The missionary soon discovered that he could not shepherd all the growing flock but must have the assistance of Filipino leaders. Bible institutes and training conferences were hurriedly organized and lay leaders were trained in the elementary work of spreading the message. Hundreds of laymen went out from the early churches, bearing testimony often in a crude way but at the same time arousing an interest in Bible reading and laying foundations for future churches.

As Bible knowledge grew and the educational program of the Government raised intellectual standards and developed leaders, the average uneducated lay preacher could not maintain his place of leadership. A trained ministry became a prime necessity to the growth and stability of the churches. Nicholson Seminary was therefore founded by the Methodist Mission and Ellinwood Bible Training School by the Presbyterian Mission. A shortage of mis-

sionaries in 1907 caused the Rev. Dr. George W. Wright and the Rev. Dr. Harry Farmer to take effective measures for uniting the two schools in Manila into The Union Theological Seminary of the Philippines. The United Brethren Mission became a partner in 1911. The Disciples joined in 1916 and the Congregationalists in 1919. The Baptist Mission has sent students and has long been sympathetic with the seminary. Students are now being sent by various other religious organizations in the Islands and are cordially welcomed. In 1919, the Seminary was incorporated under the laws of the Philippines, providing that local affairs be governed by a board of ten trustees elected by the cooperating Boards and Missions.

A fine Christian atmosphere dominates the entire life of the institution. A Student Volunteer Band has been organized to sound a call to the young people of the Philippines to meet the need for Christian leadership.

The primary function of this institution of higher Christian education is the training of ministers. Its secondary function is the preparation of laymen for high grade Christian leadership.

Two types of ministers are needed for the Evangelical Church of the Philippines. One for the interior and rural groups where the general educational attainment has not reached beyond the common school level and where economic conditions make it impossible for

the churches to pay high salaries. Ministers are needed who belong to the social group where they work. A shorter seminary course has been arranged for the training of such men, corresponding to the best Bible Training School courses in America.

Then there is the need for the keenest, most highly trained type of minister for pulpits in the centers of education and the larger cities. The educated classes in these centers are affected by all the newest fads in thinking and in religious faith. Only the very best intellectual and alert spiritual leaders can command their respect and attention.

The churches are making a splendid effort to reach self-support, and especially so since the United Evangelical Church of the Philippines has been organized. They now feel that the Church is their very own. They need trained Christian laymen to assist in building this self-supporting Filipino Church. The Government, too, is in great need of trained teachers who possess not only adequate intellectual equipment but also have clean Christian characters. Many of our Christian young people of the second generation are attending the Seminary high school and pre-theological departments in order to fit themselves for their life work.

Through the aid of the five cooperating missionary boards, a beautiful new concrete building of three stories and roof garden was erected in 1926. The valuation of the building and site is \$125,000.

The faculty is composed of American missionaries and Filipinos, all well trained for their specific tasks. The total number is 25—six Filipinos and 19 mission-

aries—including some who are giving only part time service.

Missionary salaries are paid by their respective Missions direct to the missionaries. The salaries of the Filipino teachers and the administrative expenditures are provided through an assessment on the respective Missions.

Additional funds are received from tuition in all pre-theological courses and from Seminary Day celebrations observed in many churches.

But a theological seminary cannot be adequately supported by its students and local missions which must conduct an extensive evangelistic and medical work and the secondary schools and college which must provide students for the Seminary. Every theological seminary in the United States depends upon special gifts and income from endowments. The Trustees of the Seminary in Manila and the Cooperating Committee in America, whose membership consists of responsible laymen and the secretaries of the five cooperating missionary Boards, have therefore authorized the launching of an effort to secure an endowment of at least \$125,000, to be invested by the Cooperating Committee.

There is no work on the mission field more strategic than the training of a high grade ministry and lay leadership. This is the task to which this Seminary is devoted. It is the only institution of the kind in the Philippines, and it is therefore the dependence of the Filipino churches and the cooperating denominations for the supply of the capable ministers and lay workers that are indispensable to the stability and development of evangelical Christianity in this great archipelago.

# CAMBODIA'S GOLDEN BOOK

BY THE REV. N. M. CRESSMAN, Battambang, Cambodia

**J**UST off the press." How often this announcement has arrested our attention. Please take this seriously and you will be introduced to what is destined to become "the best seller" in the history of Cambodia. It is the Cambodian New Testament, just off the press of the "Imprimerie de la Mission Evangelique de l'Indochine." The translation and printing are the work of faithful toilers of the Christian and Missionary Alliance.

This tentative edition is bound in a golden-yellow, heavy paper cover, a color in keeping with so many things in this land; the robes (when new) of the much revered Buddhist priests, the enameled tiles on the roofs of the royal buildings, the dancing pavilion, the new royal palace, the pagoda with the silver floor, the house for the sacred white (?) elephant, etc. All these glisten with golden glory as the sun reflects its rays upon them. But this royal book with golden covers will outshine them all when from its illumined pages the glory of Jesus Christ shines forth.

I turned it over. I wanted to embrace it. Only those who know the task confronting missionaries when trying to instruct young Christians in the way of righteousness, honesty and chastity will fully understand what it means to possess the epistles in the language of the people. Thus the Church of Jesus Christ in Cambodia may now possess earth's greatest treasure, the "Word of God."

I paged through it carefully after having read the title, "Sacred Book of the New Promise." Each book

in its order, the good old Gospels and Acts, printed and circulated by the thousands already in Cambodia. Then "Rome," wherein Cambodians will learn of "righteousness by faith in Christ Jesus." Next "Kor-rantoe string one" and "Kor-rantoe string two" with their instructions for the assemblies of saints in the midst of heathen customs. Cambodian sacred books are written on both sides of long, narrow, palm leaves. Each page has a hole in the center with a loose cord running through them all, thus permitting them to turn over the leaves and read both sides. One string refers to one volume. This expression is carried over from Cambodian literature even though our New Testament is printed in book form. Therefore we have "two strings" in connection with Paul's counsels to the Corinthians.

We close this wonderful book with "Work of Opening Visions" (Revelation). Noticing in this last book the favorite closing promise, prayer and blessing, I found it just as much inspired and inspiring as in any other language. To save lost souls, cheer weary hearts, and strengthen tired bodies as they are being perfected in holiness, while engaged in this joyful work of spreading the glorious light in this religious yet benighted land comes "Cambodia's Golden Book," The New Testament.

"Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light, it giveth understanding unto the simple. . . . I rejoice at thy Word as one that findeth great spoil."

## WHY MEDICAL MISSIONS IN AFRICA?

BY FLORENCE NEWBERRY GRIBBLE, M.D., Yaloké, par Bangui,  
French Equatorial Africa

*Medical Missionary, "La Mission Oubangui Chari," Foreign Missionary Society  
of the Brethren Church*

IF JOHN 3:16 is justly and properly considered the world's golden text, then 1 John 3:16 may be considered the golden text of the Church. "Hereby know we love, because He laid down his life for us, and we ought to lay down our lives for the brethren." If "the brethren" include those for whom Christ died and who would become His true brethren if they had an opportunity, then an illuminating ray to one called to be a medical missionary is found in the 17th verse.

"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

None who have not seen with their own eyes the extent of the need in non-Christian lands can fathom the depth of the extremity of these sufferers.

For nearly twenty years a pioneer medical missionary in Africa, no physical need has made upon my heart a more profound impression than the unspeakable filth and squalor in which the heathen native lives. Crawl on your hands and knees through the low aperture which forms the only door into the hut of the East African Mukikuyu, and avoid, if you can the filth and soot. You do not find a stool or even a mat on which to sit but you must stoop for volumes of smoke have no other exit than the interstices in the grass which forms the roof. Your brother in need is dressed in an old blanket.

His wife wears only the skins of animals. Layers of filth are mixed with daubs of red ochre and castor oil—not only on their skins and in their hair—but on their meagre clothing as well. The light is too dim to see the abounding vermin, the well-known carriers of disease. A sick child may be lying close to the fire upon the filthy floor. Here the medical missionary has an effective stepping stone to present the Gospel of Christ.

Happy is the medical missionary who has a simple but sanitary hospital to which he may remove the sick children. With simple faith those children may accept the Lord Jesus, daily preached and practiced in the wards, and may carry the story of Jesus to their parents.

The sick man, woman, or child whom we remove from the hut to the hospital may have any one of a variety of diseases. We may find liver and spleen enormously enlarged, limbs emaciated, vital processes arrested, death imminent. Then must come out of its case that expensive instrument the microscope. "What a waste of money!" someone may say. "Better to put our money into the direct preaching of the Gospel!" But the medical missionary remembers that the Lord said, "As ye teach, heal." The microscope finds that the trouble is *not* malaria. He discovers Leishman Donovan bodies; and so he knows the child has *kala-azar*, and if it had remained in the vermin in-

fected hut, whole villages might have succumbed to the deadly epidemic. Over 90% of these cases left untreated would have died. Because the microscope revealed the nature of the disease the child must have not quinine for malaria, but antimonium for *kala-azar*. So the villages are saved. To what purpose? To hear the Gospel from the lips of the doctor, his colleague or both.

If the doctor has no hospital he cares for his patients as best he can. Sometimes he is obliged to leave them in the native village in spite of teeming vermin and rapidly spreading infection. Sometimes he brings them to a hastily improvised hut, the kindly proffered home of a native Christian, or to his own veranda. But this course may expose the native Christian and family to infection which may be fatal. The missionary's child, like an exotic plant, often succumbs in the tropics to diseases to which the native children show a marvellous resistance. When there is no hospital, the effort to care for a patient on the station may result, according to the method used, in the loss of the patient and consequently reflections upon the work; in the loss of the life of a valuable native worker, or even in the death of a member of the missionary's family.

If he has a hospital and equipment, he may lack nurses and other trained assistants. So his time is consumed with complications which should be shared by others. He may have the responsibility both for the operation and for the anesthetic; or, the ordeal safely over, the patient succumbs to a complication which an un-

trained colleague failed to recognize.

If you could come into our churches in this dark land, we might say to you as the congregation files slowly out, "Do you see that man there? He had sleeping sickness in its worst form. He was a focus of infection and doomed to a lingering death. But God has blessed the administration of tryparsamid and he is healed."

Come home with us to lunch and we will tell you the story of B., a former polygamist who gave his heart to Jesus Christ and who passed the great test by the surrender of his supernumerary wives. Yet after his conversion and baptism, there clung to him that dread disease syphilis. He grew worse in those early days when we had neither hospital, nor nurse, nor satisfactory equipment. Then one day the long ordered Neosalvarsum arrived and, praying to God to help, we gave him one half a dose. He could neither walk or even turn his head. The next morning, returning from an emergency case, we were asked by a colleague if we had seen B. "No, but we are going at once," we responded breathlessly, believing the end to be not far away. "Wait," replied our fellow missionary, "B. was here to see you. He walked all the way. He feels so well, and is praising God for this wonderful deliverance." The reaction is more than we can bear. Surely God has worked wondrously in our midst!

We might tell you of our first fracture case years ago when we were young. Kihika, under treatment for a tubercular limb, nevertheless working in his garden, fell and fractured his femur. We had no hospital, no nurse, no trained assistant of any kind, but the

treasurer of the mission knelt on the ground beside the man to administer the chloroform and the inexperienced doctor reduced the fracture and applied the splints. In those days a man with a broken bone in that tribe was considered hopeless. How we prayed, how we worked, how we massaged! What consultations with our books, what inaugurations of anti-tubercular treatments! And, oh, what joy when Kihika walked, when the fracture not only was healed, but the last vestige of tuberculosis had disappeared. But the healing was not all. There followed that rapid establishment of confidence so familiar to the medical missionary after a hard but successful fight with disease, confidence of the people, not only in the mission, but in the Gospel as well.

What a wonderful boon and seeming magic chloroform is in a heathen land! "Give me some of that *medicine in my nose*," said a patient in the Yaloké hospital the other day, "and you may cut me open and see what is the matter with me!"

The day of miracles is not past and we may be called upon to exercise the gift of healing in a miraculous way. I believe that *God heals every patient* who is cured in our work. Who can deny Him the use of the means He has Himself created? Who can refuse to cooperate with Him? Who can turn a deaf ear to the call to be a medical missionary? Happy is he who is *privileged* to be so called.

We went to preach one morning in Jougous village. The crowd was great around the fire. Several of the audience accepted the Lord Jesus. As we were about to de-

part our attention was called to a man lying by the fireside and hitherto hidden by the crowd. He was a hideous mass of filth intermingled with recent burns. The chief told his story. The night before the man had left his hut, and presumably in a fit of epilepsy had fallen in the fire, where he remained unconscious until morning. Deep burns were on the face, the side, the chest, the thigh, while the arm below the elbow was a charred mass. We brought him to the mission station where we then had no hospital, no nurse, no trained assistants and but little equipment. Our surgical instruments had been burned in a recent fire and had not been replaced. All wounds but the arm healed without surgical interference. We decided to amputate the arm at the elbow joint. But our patient refused. We prayed for his consent and on Sunday morning our table boy who was also our medical helper, whispered: "Mesengaili wants his arm off." The only other missionary on the station consented to try to give the anesthetic. The operation was performed on the veranda of the dwellinghouse, on a native-made table, with a hunting knife and a carpenter's saw. My assistant fainted. The natives stood outside with cries and groans of "He will die, he will never wake up, Alas, Alas!" Finally the operation was finished, and the patient made a perfect recovery. Nobody in all this tribe had ever lived before through such an accident. No one had ever heard of an amputation. Few had heard of chloroform. But Mesengaili gives his simple testimony—"They put me to sleep. They took off my *dead* arm. I am well again." To the native it is more wonderful and

produces greater confidence in his mind than a perfect restoration.

At Mahagi in the Belgian Congo the region is peculiarly susceptible to thunder storms. Lightning often strikes a native hut, and men and women and children are killed. Sometimes however, they are only stunned, and alas, buried alive. One night a little Christian boy living in one such village came to the doctor during the storm. "A man has just been struck by lightning," he said. "I don't know whether or not he is dead, but they are going to bury him." The doctor went in all haste. The man was unconscious but words were useless. They laughed at the very suggestion of life. They were completing their preparations for his immediate burial but the doctor quickly drew from her case her hypodermic. A quick injection, a speedy response! The man moved slightly, then stirred perceptibly and sat up. One premature burial was interrupted. One more step had been taken toward winning confidence in that difficult field. For a time the doctor was supposed to have raised the man from the dead.

The medical missionary will never forget the first time she entered a hut where a child was being born. A woman who had been in labor four days was unable to deliver her child. At last the husband was persuaded to send for the mission doctor. There was no time to be lost and fifteen minutes after the doctor entered the hut the child was delivered. There were cries of "God, 'tis God," throughout the village. Then we preached Christ unto them, Christ, whose we are, and whom we serve. It was the beginning of a turning to Him in that obdurate village.

All around us in our present field we have the leper. He is sometimes helpless, often deformed, but sometimes curable. We may manifest the love of God, we may cure the body, and we may have the joy of knowing that Christ is preached, not only *to*, but often *by* the leper. Without treatment, we must pass by, like the Levite—on the other side—while the poor human bodies continue to be mutilated and destroyed by the ravages of the disease, and contagion is rapidly spread.

Without such treatment souls are not won to Christ for the "Son of God is not manifested unto them" and "the works of the devil are not destroyed in their midst."

Our medical ministry is also blessed to the ungodly white man in Africa, and much more to our fellow missionary who suffers from disease. They are burned by the tropical sun, they know the anguish of African malaria, and thank God they know the mitigating effects of scientific healing. Happy is the medical missionary or the nurse privileged to minister to some dear missionary mother in her hour of need.

And never shall I forget those days when my own life was saved by a fellow physician. For that boon I travelled three hundred miles, carried on a cot by natives, and after two operations recovery came in three months.

By increasing medical missions workers can be protected, lives saved, and the ministry of healing can become an effective stepping stone to the Gospel. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."



# TOPICS OF THE TIMES



## "Subsidence of Our Foundations"

This was the disconcerting phrase in President Hoover's address in New York. "What we are facing to-day," he said, "is the possibility that respect for law as law is fading from the sensibilities of our people. We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." Such words from the Chief Magistrate of the Nation constitute a solemn challenge to the churches. The laws of Congress and state legislatures deal only with the external acts and relations of man. They do not create new "foundations" or keep present ones from subsiding. This is distinctably the work of the churches which represent and apply the principles of the Gospel of Christ.

Never has the need been more pressing. Humanism, Behaviorism, a mechanistic interpretation of the universe, and other cults and isms that seek to improve conditions without Christ, to secure the fruits of Christianity without its roots, are deceiving many. This is the time of all times for the followers of Christ to hold fast to their faith and to proclaim it with redoubled vigor. "To be sure," said that great Chinese Christian Chang Po-ling, "it is a discouraging outlook just now. But why should we let go of our faith because things look bad? If everything looked promising we might do without faith. In discouraging times when all that we see is depressing is the very time when faith helps most. Right now is exactly the time to have faith."

St. Paul wrote to the Corinthians: "For a great door and effectual is opened unto me, and there are many adversaries;" "and" not but, as if adversaries were to be accepted not as a deterrent but as a part of the oppor-

tunity—an emphasis of the challenge to press forward into that "great and effectual door."

## Are the Churches Losing Ground

This is the title of an impressive article by the Rev. Dr. Henry K. Carroll in *The Christian Herald* of April 26th. The statistics that are cited by this eminent authority show that "despite the decrease in some instances, the result on the whole is encouraging." They can hardly be termed satisfactory however. As compared with the figures for preceeding years "there is less proportionate gain and several losses in unexpected places." For the first time in its history the largest denomination in America, which has long been notable for evangelistic results, shows "a net decrease of 2,440." The survey of the whole situation leads many anxious Christians to fear that the spiritual tide in America is ebbing. But we repeat our former statement that there is no ground for pessimism. The tide will turn. Tides always do. No one who understands what Christ is and what He came to do can doubt for a moment that the recession is anything more than temporary. When the then known world appeared to be crumbling, Augustine calmly said, "It is a little cloud; it will pass." And he sat down and wrote his inspiring book on "The City of God." Jesus Christ is still the solution of all earth's problems, the goal of all human progress, the Saviour and King of men. To His inspiring service let every Christian consecrate himself anew.

## Call to Evangelism

In connection with the special remembrance of Pentecost this month,



we are glad to call attention to the following resolution of The Foreign Missions Conference of North America:

This Thirty-seventh Conference of the Foreign Mission Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the Kingdom of God in the earth. We earnestly urge mission boards and societies to reemphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

In the inspiring fellowship of this Conference, we solemnly renew our allegiance to our Lord, and call upon all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind. The Conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual cooperation with these movements. The Conference earnestly prays for a fresh and world-wide indowment of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal.

## China Famine

Reports regarding the famine in China continue to be most distressing. It is unmistakably clear that one of the most appalling calamities in all history prevails in that sorely troubled land. Summer weather is temporarily relieving suffering from cold, but it is not bringing harvests because the scanty supplies of seed, that were not seized by heartless bandits and warlords, were long ago eaten to keep the people alive. Farm implements and what animals there were, had to be sold for a like purpose. Nothing remains but a few roots and leaves. Some of the destitute sections are so difficult of access or so harried by bandits and soldiers that food could not be gotten to them, but there are extensive areas within reach in which

millions of starving people can be saved.

The China Famine Relief, whose headquarters are 205 East 42d Street, New York, is earnestly trying to meet this desperate need. It has reliable facilities for distributing aid, and money sent to it will be wisely and promptly used.

## Religious Persecution in Russia

The American Committee on Religious Rights and Minorities, which consists of sixty eminent men of differing political and religious convictions—Protestants, Roman Catholics and Jews—after a careful investigation has issued a public statement on the persecution of religion in Russia. The Committee recognizes the probability that some of the published reports as to what is taking place in Russia are misleading; that all sorts of rumors are in circulation and that some of the alleged persecutions may not be susceptible of proof. The Committee, however, has access to a large number of thoroughly authenticated instances that prove beyond question that acts have been perpetrated that shock the moral sense of the civilized world and that overwhelmingly justify the protests that are being made.

After making all due allowance for the political, social and religious background of the Russian situation, and the difficulty of the problems with which the Soviet Government has had to deal, the plain fact remains that religious persecution appears to prevail in Russia on a scale unprecedented in modern times; that this persecution is not based on objection to any particular form of religion—Orthodox, Jewish, Protestant, Roman Catholic or Mohammedan—but to hostility to religion as such and to a determination to extirpate it for the coming generation in any and every form; and that this determination finds expression in confiscation of churches, punishing priests, rabbis and ministers who perform the duties of their sacred calling, forbidding them and all parents under

severe penalties to teach religion to groups of children, however small, under the age of 18; while the Government, not content with forbidding the religious instruction of children, itself teaches them in government schools to repudiate and hate religion as superstition and the enemy of the State.

Copies of the Statement may be obtained by addressing the Secretary, Mr. Linley V. Gordon, 70 Fifth Ave., New York.

### The Naval Conference

No other class has more reason to be interested in the reduction of armaments than missionaries. They are in a special sense the ambassadors of the Prince of Peace. His Gospel is the antithesis of war. It stands for universal brotherhood and international goodwill. Racial and national suspicions, jealousies and hatreds create an atmosphere which makes the work of missionaries peculiarly difficult. All over the world therefore missionary workers hailed with joy the Kellogg Peace Pact and they looked forward with eager interest to the Naval Conference in London. As the Conference proceeded, however, the high expectations which had been aroused by the signing of the Kellogg Pact and the personal conversations of President Hoover and Prime Minister MacDonald were changed to disappointment. It looked as if the Conference were dominated by the psychology of war instead of the psychology of peace, that after all the constituent nations had solemnly renounced war as an instrument of national policy, and pledged themselves to the peaceful settlement of international disputes, the delegates of the Conference acted as if that solemn covenant had never been agreed upon and conducted their deliberations with the contingency of war definitely in mind.

The publication, April 22, of the final draft of the treaty relieved these

apprehensions to some extent. The outcome is indeed far from being all that had been hoped for, but it is so much better than was expected several weeks before the adjournment of the conference that the feeling on the whole is one of relief. One of the most disconcerting provisions lies in the upward application of the principle of naval parity with Great Britain, instead of downward, which, if made effective, would involve a large increase in the American navy and the expenditure of the huge additional sum of a billion dollars during the next five years. However, it should be borne in mind that the treaty simply gives the United States the *right* to parity and that it does not bind the American people and government to build up to it. They remain free to consider each proposal for naval expenditure on its merits at the time.

On the whole, inadequate as the treaty is in some respects, we hope that it will be ratified by the Senate. A comparison of the outcome of the Conference with the utterances of President Hoover, Ambassador Gibson and other responsible officials prior to the meeting makes it fair to assume that the American delegates did not secure all that they desired. It is equally fair, however, to assume that men of such ability, moral earnestness and conscientious effort did the best they could in circumstances of great difficulty and delicacy. The result is undoubtedly a step forward, and that is certainly better than no step at all. The alternative of rejection would be exceedingly unfortunate, a moral disaster of the first magnitude. It is to be hoped therefore that the friends of peace will rally to its support and, when that advanced position is occupied, press on to a higher position. Much still remains to be done to give more effective governmental expression to the growing "will for peace."



# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York  
*President of the Federation of Woman's Boards of Foreign Missions*

## ONE METHOD FOR SOLVING A GROWING PROBLEM

By MRS. L. W. CHAPIN,  
Springfield, Mass.

Becoming actively interested in the missionary work of my church, I was elected president of the Woman's Society and have given many of the best years of my life to the cause of missions.

From information obtainable I came to the conclusion that the success of the missionary work in the church depended largely upon the interest exhibited by the president of the woman's organization. Governing myself accordingly I tried to create interest wherever possible, and help to foster the interests already created.

For a time we had had a department of missionary work for the Juniors in connection with the Sunday afternoon meetings, devoting one Sunday a month to the missionary program; the superintendent was one of the most efficient I have ever known and gave generously of her time and strength to the work. Excellent results were obtained in missionary intelligence exhibited by the boys and girls.

This department was very pleasing to me and all went well for some time—then, the blow fell! We had a very capable and enthusiastic general superintendent of the Sunday-school, who was constantly endeavoring to better conditions in the church school. Religious education was coming to the front and he became interested in the new methods; these were introduced into the Sunday-school. Classes were graded and the Sunday afternoon meetings were discontinued. I was

filled with dismay, and the missionary superintendent was deeply distressed for she had a great love for the mission work with the children. We tried to continue the programs on one Sunday a month but in the end were obliged to abandon the meetings though the work was not wholly given up.

This was a very trying experience for us, but one many a woman is facing in these days of constant changes. I knew the missionary interest of the future depended much upon the training of the children of today, and the situation was not faced happily.

The boys and girls were promoted to the Intermediate Department, which was presided over by a superior young matron who had an enthusiasm equal to that of the general superintendent; one who gave her life to the Sunday-school and its best interest; with the Junior achievement, recreational and social programs there seemed to be but little time for the presentation of missionary information to the youth. There was always a rankling in my breast when I thought of missions for the young people, and I longed for more favorable conditions.

Summer vacation came and went, another year passed and still the missionary program was an unsolved problem. It was late in September before things were well under way in the church school. I was passing out from service one Sunday when I came face to face with the Intermediate Superintendent; her countenance lighted up and she came forward with outstretched hands and said, "I want to talk with you." We found a quiet corner and she began enthusiastically,

"I have been away to summer school and have had a vision of missions. I want you to take over the missionary instruction in my department. We are to have a two and one-half hour session divided into four periods, the last one we will devote to missions. If you will take the work you may build your own program, you may do as you like if you will help me in this new problem in the church school." Then she added, "I will help you in any way that I can in the woman's missionary work." A promise that has been faithfully kept.

To do as she suggested was quite an undertaking for one who had done no work with Juniors for many years. I knew there was no program made that would lend itself to this situation; it literally meant to build my own program, for deep in my heart was a faith in the woman's work and a great desire that it be preserved. Why not? Had it not progressed and grown to great proportions during the many years of its existence? Had it ever withdrawn one missionary for lack of funds? Were there not hundreds of thousands of women interested in missions as never before? Why should our work be given up as some were suggesting because new methods of religious education were being introduced, which had not been sufficiently tested. Good methods? Yes, but why couldn't there be some adjustments made for the improvement of all missionary departments? And also for the strengthening of our church school?

I was already overcrowded with work and it seemed impossible to add one more task. I had one week to think over the matter and at the end of that time I told the superintendent I would accept her proposition. I would be loyal to the church benevolences and the church school, but I would reserve the right to advance the work of the Woman's Society in which I thoroughly believed. I realized that here was an opportunity that might never come again, a chance to reach

some who would never be found in a special missionary meeting, so I accepted the task, feeling my inability.

Right here let me say that I believe I did my best work for missions when I made that decision, for others with far greater ability than mine have become interested and will carry on much better than I will be able to.

When Sunday came I had many doubts and would have preferred facing the Supreme Court of the U. S. to going before the fifty youngsters with the message. To make the task even more difficult, whom should appear but a former Director of Religious Education in one of our larger churches, who had eliminated all the woman's work for children in his particular church. He had accepted a high office in the Sunday-school work and was with us for observation and as an advisor. I did not expect him to be in sympathy with my ideas, nevertheless I was there to present them.

I began by telling the children I had had no opportunity to learn about missions when I was a child, a fact which I regretted, and because of this I was anxious to have them learn about the children of other lands, especially about those our own church was loving and helping. On the first Sunday in the month the money we brought in the mission envelopes went to build churches, hospitals and boys' schools, and for evangelization of people who knew not God, there was also another work for women and girls that only the women could do, so all together we would work for both departments of church missions. Then I told briefly of some of the missionaries supported by the Juniors, of the Christmas boxes we sent them and of the letters received. The young people were very attentive and seemed much interested. At the close when I was feeling that I had made a failure of my presentation from the viewpoint of the visitor, much to my surprise he came forward and said, "Mrs. ———, I believe you have the right idea about our missionary program for the young people and

I shall watch this school with interest." I then spoke in behalf of the woman's work and he agreed with me that we must labor together for the benefit of both departments of our church missionary organizations.

Week by week the program has been built; not to my satisfaction, but I believe we are traveling in the right direction. We are finishing our second year and are pleased with the results. No great stress is laid upon giving, but the young people understand that this is an important part of our missionary project, and each boy and girl has a mite box or a device of some kind for the collection of funds. Later a party with a program, with parents as guests, will be held and an ingathering of funds will be an important feature.

For this year we have had for our subject, "Witnesses for God," and used for the first month the Junior study book, "Going to Jerusalem," the "How to Use" published by the Woman's Foreign Missionary Society of the Methodist Episcopal Church giving many helps. To lead up to the Christmas giving for the Chinese children which is one of our projects, the story, "The Christmas Tree Tells Its Story," by Betty Kilburn, Sendai, Japan, published in the *Junior Missionary Friend* of December, 1929, was used; this was followed the next Sunday by "The Gift," by Anita B. Ferris, published in *Everyland*, December, 1928.

To acquaint the boys and girls with our own missionary supported by the women of our church we used:

1. A brief sketch of her life and her picture.
2. Map of Japan.
3. Facts about the country.
4. Location of school.
5. Work in the girls' school and boys' school.
6. Extracts from missionary's letters read and many photos sent by her exhibited.

Much of the instruction has been given in story form and a boy or girl from the department or from the High

School Department has been asked to give the story, often in a very acceptable manner. Thus far I have spoken only of the missionary program but to see the period as a whole I will speak briefly of the closing assembly—the fourth period of our two and one-half hour church school.

For nearly two hours the young people have been in session, divided into four periods. Owing to crowded conditions some of the classes are held in the church and some in the parish house; when the hour of closing comes, passing from church to the parish house affords a wonderful opportunity for returning home. Nevertheless from forty to sixty pupils have been present each Sunday.

The closing devotional period is conducted by two members of the department, opening with a hymn; then follows the Intermediate poem in unison, salute to the Christian flag and to the flag of our country, and general announcements. Another hymn follows, which provides excellent preparation for the missionary program.

The superintendent of another department became interested in the Intermediate program and this year has introduced a World Friendship and Mission class of forty minutes each Sunday into her two-hour session. The members of this department are formed into a mission band, outside the church school, with a superintendent who arranges for quarterly meetings and parties.

Several who have gone from the Intermediate Department to a higher one have retained their interest and plans are being made to form them into groups to go forward with the mission work.

There is much more to be said regarding the extending influence of this plan in many of our churches, and in the years to come a strengthening instead of a diminishing of the woman's work seems assured.

This program could not be carried out in an hour's session in Sunday-school, but if one Sunday or a part of

a Sunday a month could be devoted to definite missionary work for the young people, including all the church missionary work, I believe the missionary interests of the future would be safe.

*Study of the Philippines, Divided into Four Lessons*, as outlined by Mrs. Chapin.

1. Use map of Philippines according to directions as given by Friendship Press, 150 Fifth Ave., New York.

2. Use first and second paragraphs of "Going to School in the Philippines," published in "Philippine Stories," by Miss M. M. Crabtree. Order from W. F. M. S. office, 581 Boylston St., Boston, Mass. These two paragraphs make a good introduction to be followed by the story, "About Myself" (Philippine Stories), Chapters I, II, III, shortened to fifteen minutes. Use pictures from Public Library showing conditions under Spanish rule. Continue story, "About Myself," Chapters IV, V, VI shortened. Use Public Library pictures showing conditions under United States rule.

3. Story of Rizal, Filipino patriot. Have it told by a boy from the department.

4. Description of the Moros told graphically by one of the department, followed by the story of Mathias Chudra (of the same tribe) showing changes under Christian influences (told by leader).

#### **A SUGGESTION FOR YOUR PRIMARY AND INTERMEDIATE WORLD FRIENDSHIP PROGRAM**

Have a boy recite the following:

#### **AN ODE TO OLD GLORY**

By Miss Elizabeth Pierce,  
Washington, D. C.

We salute you, Old Glory,  
With your red, white and blue,  
With your stars for each State  
Of the Union so true.

Where the Spirit of God is  
There shall Liberty be,  
With E Pluribus Unum  
Our pledge for the Free.

We're united for freedom,  
For this and all Lands,  
That the nations be subject  
To His high commands.

Have a girl read the following:

#### **GENERAL PACT FOR THE RENUNCIATION OF WAR**

Signed at Paris, August 27, 1928  
Proclaimed a Binding Agreement at  
Washington, July 24, 1929

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made..... Convinced that all changes in their relations with one another should be sought only by pacific means..... Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor..... Have decided to conclude a Treaty.....

#### **ARTICLE 1**

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

#### **ARTICLE 2**

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

#### **TWO VALUABLE SUGGESTIONS FOR MISSIONARIES IN HEALTH CENTER AND DAY SCHOOL WORK**

##### **FIRST SUGGESTION:**

##### **Preparation and Use of Bean Milk**

To me one of the most challenging pieces of social service work being done in Peiping and at the same time filled with possibilities was that of the tiny Bean Milk Depots to which the almost hopeless mothers came with

pieces of broken cup or plate or occasionally a whole vessel in which to take home to their darling little slant-eyed babes the portion of bean milk so lovingly prepared under the direction of Mrs. Lui and Mrs. Davis who had worked for months to perfect the formula so that it would have the proper content for infant nourishment. After returning home and hearing from Miss Rosenberger of the Health Center of Seoul, Korea, of their great need of such an inexpensive infant food, I secured from Mrs. Lui the following formula, sending it on to Seoul. Miss Rosenberger writes: "The recipe is going all over Korea and it is being fed in Kindergartens. We are feeding it here to the undernourished babies and they are thriving on it. The trouble is we want to feed it to the very poor and they need almost daily attention."

THE FORMULA AS GIVEN IN  
MRS. LUI'S LETTER

*Making Bean Milk*

1. Grind beans into pieces.
2. Take off skins (or shells).
3. Soak it with 7 times of cold water for twelve hours.
4. Change water two or three times in between twelve hours.
5. Use a large spoon carrying  $\frac{2}{3}$  of beans with  $\frac{1}{3}$  of water into the "milk" kettle and grind it into paste (or pulp).
6. Put the paste into a utensil, then pour boiling water into it, enough to condense it.
7. Drip it in a piece of white cloth. You will find the milk falling down through the cloth.
8. Boiling the milk, be sure to stir it often, otherwise it may burn.

*Korea is certainly grateful to Mrs. Lui and to Mrs. Davis. What a fine illustration of "sharing" this is!*

Public Health and Baby  
Welfare Work

BY ELMA T. ROSENBERGER, R. N.

When thinking of writing a report, the story of the small boy and the mos-

quitoes idly goes through our brains. A little boy was out boat riding with his father and while frantically swatting mosquitoes he said: "Pa." "Yes, my boy, what is it?" answered the father. "Well, Pa, I have been wondering why Noah didn't swat both of those mosquitoes when he had the chance instead of letting them into the ark."

We wonder why this and other preventions were not discovered earlier in the world's history, but when we think of the things that have been done by science and preventive medicine, we bow our heads in reverence.

Last year we were contemplating putting on a Health Campaign in Seoul under the guidance of the Council on Health from Shanghai. However, the Government decided to put on a baby show, so we did not feel justified in going ahead. This year a Health Day in May was inaugurated by the Government. Literature fluttered down from the sky until every alley seemed to be filled and every church had enough to distribute to each man, woman and child. A health parade was another feature of this particular day.

An awakening and then education—these are our problems—also how to adapt Public Health to this country where the housing and sanitary conditions are so ill adapted to it.

It has long been our dream to have an organized Child Welfare Work in Seoul which should be a center for teaching the undergraduate nurses and doctors the value of public health work. The other institutions have, heretofore, been too busy to consider this project, but last year the opening came. Severance Hospital wanted to open up work and so did East Gate Hospital. They were willing to combine forces under a board of those interested and thus a Child Welfare Union has been organized.

The object and scope of the work is: (1) Several clinics throughout the city, (2) These clinics to be teaching centers for doctors and nurses, (3) Three central clinics—one at Sev-

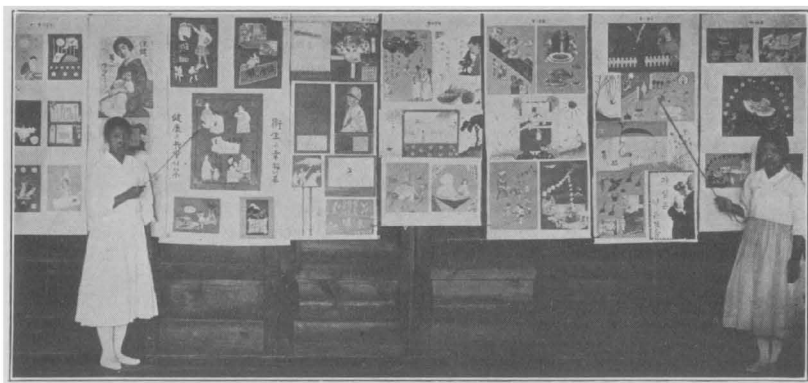
erance, one at East Gate and the other at the Social Evangelistic Center—working the surrounding districts from each of these centers.

For two years we have been praying for a Korean nurse well enough educated to study Public Health work abroad, one who would love the work well enough to want to do it. Such a young woman knowing her own people and having studied problems in other lands would be able to adapt a Code of Public Health to meet the needs of her own people. The Lord answered our prayer by giving us Frances Lee, who has had two years' work in China, a graduate of Ewha College and of Severance Nurses' Training School. She has been accepted by the University of Toronto for graduate study. She will be the first Korean to receive

days. The feeding station is only an infant, yet we have fed as many as twelve babies a day—an average of forty-eight bottles a day or a total of 12,960 bottles of prepared milk. We began this feeding station work only last October.

We have a record-breaking family. They have two children who have both had prizes at the baby show. The children are now three and five years old respectively and have been brought to the clinic regularly since they were two months old. The whole family have become believers and are beautiful Christians.

We know that this large field of Health Education has not been touched, but we mean to "peg along" with God's help until a grand awakening shall come.



EAST GATE SCHOOL, HEALTH POSTERS, SEOUL, KOREA

a Public Health diploma. We humbly thank the Lord and ask that He may be with her and bring her back safely and well equipped for the work.

During this past year we have kept in touch with three hundred babies in three hundred homes. Dr. New has given us her time in the clinic. East Gate has kindly let us take care of our tonsil and circumcision preventive cases in the hospital. Our newest developments have been the bath house and the milk station. The bath house provides for sanitary baths for from forty to seventy kiddies on bathing

#### SECOND SUGGESTION:

##### **Health Poster Exhibit of the Girls' Seoul Day Schools**

BY MISS ADA HALL,  
Seoul, Korea

Last June the Seoul day schools put on a Health Poster Exhibit which showed plainly two splendid facts. First, that the Koreans can do anything well that they set their hearts and minds on doing, and second, that some of the public health taught in the schools by Miss Rosenberger and her nurse the past three years has gone



home. Each school made its own posters — then these were all brought to East Gate School where they covered the entire wall space of the upper floor, three big rooms—two opening into each other so they made a splendid showing.

Even though there had been no meaning back of them the coloring was worth seeing but the lessons they taught were, of course, what was wanted. You people with your background, who see these things taught so commonly in our public schools, cannot quite conceive the importance of such an exhibit in our background here. It was the first of its kind.

The topics covered were many points but some of the most striking were: Brushing the teeth, combing the hair, taking baths, sleeping with the windows open, drinking plenty of good water, not washing vegetables in the same dirty stream in which the clothes are washed, diseases caused by the mosquito and fly, eating more vegetables and fruit, etc. Advertisements of colored and non-colored pictures from American magazines and a few from their own, arranged attractively on colored paper and with explanations, were most decorative. Now we are up-to-date whether you believe it or not, at least in some things. One of the posters represented the aeroplane dropping fruit and literature telling them to eat it, and there were the Korean children ready to grasp them. Another was a row of children with tooth brushes in their right hand. Over in the corner was a person playing a piano. You could just see the leader saying, "Ready, start," and then imagine them cleaning their teeth to music. Again they took an advertisement of Fullers' brushes, and after making a Korean house cut from paper, they arranged this advertisement very tastefully about it in such a way that that particular Korean house at least received a good cleaning. The big flies and mosquitoes and their life histories called the attention of a great many visitors and one old man in particular had quite an interesting

time getting it all explained to him. While the East Gate School as a whole won the first prize, the kindergarten there really had the best posters of any of the grades. The one which evidently took the fancy of the judges was that of a little Negro girl eating a big slice of watermelon and all round it was placed very nicely a lot of different fruit. The explanation of the picture, of course, was written in Korean or Chinese but each character was on a flower petal cut out by the children.

It is impossible to describe these pictures in words but the coloring and arrangement were splendid and hereafter, I am sure, it will be much easier for both the parents and the children to understand why the children should come to school with their hair combed, their teeth brushed and their bodies clean.

The old saying that cleanliness is next to godliness we hope is still true and that by this effort made, our bodies will be healthier, cleaner temples where the Holy Spirit may dwell.

#### **A BIBLE AND SONG PROGRAM FEATURE FOR YOUNG PEOPLE**

##### **Courage**

##### *Song of Courage*

Stand up, stand up for Jesus, ye soldiers of the cross,  
Lift high his royal banner, it must not suffer loss;  
From victory unto victory, His army shall He lead  
Till every foe is vanquished and Christ is Lord indeed.

*Speech of Courage*, by Old Testament Women.

(Select six women, each of whom will prepare to narrate in no more than five sentences, the story of her assigned character, and have her read the speech of *Courage* which she uttered.)

##### *Miriam*

Shall I go and call to thee a nurse of the Hebrew women, that she may

nurse the child for thee? Exodus 2:7.

#### *Rahab*

There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark that the men went out: whither the men went I wot not: pursue after them quickly, for ye shall overtake them. Joshua 2:4, 5.

#### *Ruth*

Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: where thou diest will I die, and with thee will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. Ruth 1:16, 17.

#### *Hannah*

Oh Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life. I Sam. 1:11.

#### *Captive Maiden*

Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy. II Kings 5:3.

#### *Esther*

If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people to be destroyed, to be slain, and to perish. But if we had been sold for bondmen

and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage. Esther 7.

#### **Speech of Courage by Women of Today**

(Have the selection read by one of the group)

Take my life, and let it be  
Consecrated, Lord to Thee.

Take my hands, and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee.

Take my voice, and let me sing  
Always, only for my King.

Take my lips, and let them be  
Filled with messages for Thee.

Take my silver and my gold,  
Not a mite would I withhold.

Take my moments and my days  
Let them flow in endless praise.

Take my intellect, and use  
Every power as Thou shalt choose.

#### **Song of Continued Courage**

Onward, then ye people, join our happy throng

Blend with ours, your voices in the triumph song,

Glory, laud, and honor unto Christ the King

This through countless ages, men and angels sing.

Onward, Christian soldiers, marching as to war

With the Cross of Jesus going on before.

# WOMAN'S HOME AND FOREIGN BULLETIN

FLORENCE G. TYLER AND FLORENCE E. QUINLAN, *Editors*  
*Council of Women for Home Missions and*  
*Federation of Woman's Boards of Foreign Missions*

## WHAT IS THE PURPOSE OF A MISSIONARY INSTITUTE?

BY T. H. P. SAILER

Our principal difficulty in the church today is that we have too many missionary freight cars and too few locomotives. The difference between a freight car and a locomotive is that the former has no motor power of its own. It starts to move only when connected with an engine. When given a shove, it goes along until its momentum is exhausted and then comes to a stop. Locomotives can move, not only themselves, but cars to which they are attached.

We have a lot of people in the church whose missionary activity is dependent on enthusiasm supplied by other persons. They never generate any enthusiasm of their own, nor arouse it in anyone else. The only way to keep them interested is to get them to missionary meetings sufficiently often.

Some missionary leaders take it for granted that freight cars will always be freight cars, and that the only way to keep them moving is to multiply missionary addresses, to cover the country with touring speakers who will draw and stir the communities they touch.

Without doubt much good may be done by this method, but the policy seems defective. Would it not be better to adopt the aim of manufacturing more locomotives instead of merely imparting to freight cars a momentum which is only temporary. We need missionary spellbinders, but we also need people who can help people to help themselves and others.

1. The missionary institute should measure its usefulness, not by the number of persons who attend and the enthusiasm they express, but by what

people do on their own initiative after the speakers leave.

2. It should cater particularly to potential locomotives, those able and willing to work, and with capacity for leadership.

3. It should not consist of addresses which no local talent could possibly duplicate, or of missionary vaudeville entertainments, but should concentrate on suggestions for a program which can be carried out.

4. It should of course provide inspirational features, but should aim at permanent action rather than temporary uplift.

5. The institute should be long enough to give people definite ideas of how to teach and work. There should be several sessions for leaders of discussion groups.

6. The courses on different methods and grades of work should meet separately, so that they can deal with real problems.

7. It follows that leaders of the methods courses should be those having had successful experience with the types of work they present.

8. There should be specific suggestions for the self-maintenance of interest by reading, enthusiasm, prayer, and effort.

9. The whole atmosphere of the institute should suggest, not temporary stimulus, but enlistment in expanding service.

10. It should be made clear that God intends His grace, not to terminate in us, but to influence others through us.

## WIDENING HORIZONS

BY KATHARINE V. SILVERTHORN

All too many regard missions as a narrow and circumscribed subject whereas in reality it carries us far

afield in imagination, in new knowledge and in fresh interests and understandings of peoples and countries.

Mission study should therefore be ever lifting and widening our horizons for us, giving us new insights and far vision of God's workings today among men and women, youth and children. Such study gives us a new awareness of the problems being created in America and around the world by the changing times in which we live. It develops a new understanding of peoples and conditions as they are influenced by the changing world currents today; it presents the need for changing attitudes, methods and policies in the face of these new conditions—yet it ever presents the same message of a sufficient, universal, unique Saviour to meet the needs of this day as He has met the needs of every day and every age.

#### FOREIGN MISSIONS—INDIA

The mission study themes for 1930-1931 exemplify the foregoing statement. They take us to India to see there the changes and problems that a strong nationalistic urge and the ever-growing desire for self-determination are creating—for the Indian, for the British Government, for the missionaries and for our Boards.

Dr. Oscar MacMillan Buck, who has written the more advanced book for adults, "*India Looks to Her Future*," loves and knows his India, having been born there of missionary parents and having visited India some years ago and again recently.

Our foreign mission texts, with two exceptions, are being published by the Missionary Education Movement. These two are "*A Cloud of Witnesses*," by Elsie Singmaster, and a junior book, "*The Treasure Hunt*," by Margaret R. Seebach, published by the Central Committee on the United Study of Foreign Missions.

For convenience the materials are listed in age-group categories.

#### For Adults and Young People:

*India Looks to Her Future*, by Oscar MacMillan Buck, Professor of Missions

and Comparative Religion in Drew Theological Seminary; author of "*Our Asiatic Christ*." A most discriminating and sympathetic view of the Indian Nationals and of the present serious India problems.

*A Cloud of Witnesses*, by Elsie Singmaster, is made up of biographical sketches of women of India and other lands. These women have been developed under Christian leadership and have now taken their places of leadership in the development of their own lands.

*A Course for Leaders*, by T. H. P. Sailer, Honorary Secretary, Missionary Education Movement. This pamphlet presents two approaches to the study of India, one course offering opportunity for collateral reading, the other limited to "*India Looks to Her Future*."

*An Indian Approach to India*, by a group of nationals. A book of great value to leaders and students, giving clear expression to what Christian Indians are thinking.

*Building with India*, by Daniel Johnson Fleming, author of "*Marks of a World Christian*." Although originally published in 1922, this volume still remains one of the finest supplemental books to use in connection with this year's studies.

#### For Young People and Seniors:

*India on the March*, by Alden H. Clark, missionary in India. A new and thoroughly revised edition of a very popular book.

*Do You Like Our Country?* A course on India for leaders, by Ruth Isabel Seabury, author of "*Our Japanese Friends*." Based primarily upon "*India on the March*."

*Freedom*, by Welthy Honsinger Fisher, missionary in India; author of "*Through the Moon Gate*." A delightful reading book giving the story of two young students, a brother and sister, belonging to a high-caste Hindu family in Bengal.

#### For Intermediates:

*The Star of India*, by Isabel Brown Rose, missionary in India; author of "*Red Blossoms*." A reading book of stories of old India and new.

*Out of Yesterday into Tomorrow*, a course on India for leaders, by Mary Jenness, intermediate specialist, author of "*Meet Your United States*." Based on "*The Star of India*" as the reading book for the group, but the course is not limited to this book.

*Going East*, by Lillian E. Cox. An interesting book of fiction giving the adventures of Richard Thompson when he sets out to make his fortune in India. Very accurate and valuable in its description.

**For Juniors:**

*The Treasure Hunt*, by Margaret R. Seebach, is an unusual story of how a group of boys and girls went hunting for treasure—not for gold but for good friends. These they found in many lands.

*The Golden Sparrow*, by Irene Mason Harper, of Moga, India. Contains stories about a group of boys whose families represent the more progressive group in India.

*The Wonderland of India*, by Helen M. Rockey and Harold B. Hunting. Not a new book but one of real value. Contains many stories of Indian life and missionary work in India.

*Picture Map of India*, decorated with outline sketches to be cut out, colored and pasted.

**For Primary Children:**

*Bhaskar and His Friends*, by Clara G. Labaree, missionary in India. Contains stories and material for the children, and background material with suggestions for use of the teacher.

*Book of an Indian Baby*, by Mary Entwistle, author of "The Call Drum." An attractive little volume of stories about Indian babies.

*On the Road*, by Mary Entwistle. A charming story of adventures in India by some very interesting children.

*Two Picture Sheets*, "Boys and Girls in India" and "Everyday India."

**For Beginners:**

*The Three Camels*, a story of India by Winifred E. Barnard. One of the popular Nursery Series. A little book with a colored picture opposite each page of text.

Both the home and foreign mission themes are now front page news. While the themes are usually chosen two years in advance of the publication of the texts, it is very interesting to follow the emergence of contributing courses which have brought the countries to be studied into prominence as the new texts have been presented for study. The tense situation in India and Ghandi's stand against the British Government have brought India into the limelight.

**HOME MISSIONS—CARIBBEAN ISLANDS**

Our home mission theme, "The Caribbean Islands," is no less prominent. The relation of the United States to Cuba, Porto Rico, Haiti and Santo Domingo are matters of great

political and national concern these days. The Church will have an opportunity this year to study this situation from the angle of Christian citizenship as well as from the responsibilities of missionary relationships.

The Evangelical Conference held in Havana, Cuba, in June, 1929, has provided a fresh survey of conditions, needs and problems with much new material for our information. That Conference promises to be as significant for missions in the Caribbean area as the Jerusalem Conference was for world missions.

There is no one who knows the situation in Latin American countries as does Dr. Samuel Guy Inman, who has written the text for adults, "Trailing the Conquistadores," nor one who is more understanding and sympathetic.

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

**For Adults and Young People:**

*Trailing the Conquistadores*, by Samuel Guy Inman, Secretary, Committee on Cooperation in Latin America; author of "Problems in Pan-Americanism" and many other books on Latin America. No other recent short book gives to the North American reader such a comprehensive view of the religious, social and political forces of these islands as does this illuminating study.

*Our Caribbean Neighbors*, a course for leaders by George W. Hinman, Secretary, American Missionary Association. A pamphlet with two sets of suggestions; one set more advanced treated by topics, the other geographic. Based upon Dr. Inman's book, "Trailing the Conquistadores."

**For Young People and Seniors:**

*Between the Americas*, by Jay S. Stowell, author of "Makers of a New World." A short, popular reading book which describes the life of the peoples of Cuba, Haiti, the Dominican Republic and Porto Rico.

*A Course for Leaders*, by Garfield Evans, missionary in Cuba. Based primarily upon Mr. Stowell's book, "Between the Americas."

**For Intermediates:**

*West Indian Treasures*, a reading book by Winifred Hulbert, author of "Cease

Firing and Other Stories." Miss Hulbert made a special journey through the Caribbean Islands to prepare herself for the writing of this book. Planned for general reading and attractively illustrated.

*A Manual for Leaders of Intermediate Groups Using West Indian Treasures*, by Winifred Hulbert, based on her own book. Aims to cultivate a deeper understanding of the religious heritage we have as Christians and to develop experience in sharing with our West Indian neighbors.

#### For Juniors:

*Sugar Is Sweet*, by Dorothy McConnell, author of "Uncle Sam's Family," and Margaret Forsythe, supervisor of field work, Department of Religious Education, Teachers' College, Columbia University. Built around such modern problems as Christian duty towards a governed people.

*Porto Rican Neighbors*, an illustrated story book by Charles W. St. John, formerly Professor in the University of Porto Rico, and now Professor of Psychology in the New Jersey Law School. A collection of stories about the various types of children in Porto Rico, with an introduction giving a brief history of Porto Rico and its relations to the United States.

*A Picture Map of the Caribbean Islands*.

#### For Primary Children:

*Children of Sea and Sun*, by Mabel Garrett Wagner, author of the leader's material in "Kin Chan and the Crab," with story contributions by Dorothy McConnell, Winifred Hulbert and Mrs. Effie C. Naylor.

*A Picture Sheet on the Caribbean Islands*.

With such timely, admirable and interesting texts available, this should be a banner year in mission study throughout our evangelical churches. There should be many groups of men, women, young people and children studying, reading, informing themselves of the problems and situations confronting the young churches in these countries, and facing the missionary enterprise and the churches of the United States. The responsibilities and opportunities of the churches in the United States for the extension of the work in these fields should make a new and large appeal, and as an outcome of the year's study, the Christian life of the United States, of India and

of the Caribbean Islands should be vastly forwarded.\*

### UPHOLDING THE PROHIBITION LAW

By BERTHA GRIMMELL JUDD

*President, Council of Women for Home Missions*

Wednesday, March 12, was Woman's Day at the hearings on the Eighteenth Amendment conducted by the Judiciary Committee of the House of Representatives at Washington. From many parts of the country representatives of well-known women's organizations cooperating in the Woman's National Committee for Law Enforcement had rallied at the call of their beloved leader, Mrs. Henry W. Peabody, to testify to the benefits resulting from the enactment of the Eighteenth Amendment and to plead for the observance and enforcement of the prohibition laws.

In arranging for the hearing Mrs. Peabody was ably assisted by Mrs. Ellis Yost of the Woman's Christian Temperance Union and by Miss Hilda L. Olson, Treasurer of the committee. At a preliminary meeting on Tuesday thirty delegates presented a statement to be read at the hearing, either on behalf of her organization or purely from her own personal conviction.

Among those who were present to testify for organizations may be mentioned:

Mrs. John F. Sippel, General Federation of Women's Clubs.

Mrs. George H. Prior, International Order of King's Daughters.

Mrs. William Tilton, Congress of Parent-Teacher Organizations.

Mrs. F. I. Johnson, Federation of Woman's Boards of Foreign Missions.

Mrs. Orrin R. Judd, Council of Women for Home Missions.

Mrs. Jessie Nicholson, National Woman's Democratic Law Enforcement League.

Mrs. Clarence M. Busch, National League of American Pen Women.

Mrs. H. M. Kendrick, National Council of Federated Church Women.

\* The July REVIEW will be a special issue devoted to Home Missions and will contain extended reviews of a number of the books.

Mrs. A. H. Lippincott, New Jersey Republican Committee.

Mrs. C. D. Euilette, Woman's Law Enforcement Committee of Illinois.

Mrs. Bertha K. Landes spoke from her experience as former mayor of Seattle; Miss Bertha Rembaugh as a lawyer; Mrs. F. C. Porter and Mrs. Lewis J. Johnson as competent witnesses from the college campus.

Prominent women who could not attend responded with messages. Among them were the following, presented by Mrs. Peabody at the hearing:

I stand for the law that has proved a blessing for one station in life and would be an equal blessing to those enjoying greater privileges in this world if they would give the law a fair chance.—*Mrs. Thomas A. Edison.*

I am heartily in favor of the Eighteenth Amendment without modification. It is a law of the United States and should be observed by all of us. In my opinion it has been of untold benefit to the women as well as men of our country in improved living conditions and a more prosperous nation.—*Mrs. Henry Ford.*

I give my testimony that in my own considerable circle of acquaintances and friends, with two exceptions, I have found no man, woman or child who drinks, brews, smuggles, purchases, sells or distributes any form of alcoholic liquor. These enormous dry circles, stretching from ocean to ocean, appear to me to represent the climax of normal civilized growth. Those who still crave alcohol must acquire self-discipline before they attain the civilized standard. Therefore, for them prohibition is necessary.—*Mrs. Carrie Chapman Catt.*

The great State of Ohio is squarely for prohibition and law enforcement. It will support and honor with high office only those who are willing to do their duty in these important matters.—*Mrs. A. Vic Donahey.*

Before adjournment on Tuesday the following fourteen points, "We believe," as Mrs. Peabody termed them, were adopted for joint declaration at the hearing:

1. We believe in the government of the United States, based on the Constitution, the supreme law of the land, according to Article VI of the Constitution: "This Constitution, and the laws of the United States which shall be made in pursuance thereof.....shall be the supreme law of the land; and the judges in

every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

2. We believe that prohibition of opium, alcohol and other habit-making drugs is a necessary protection in this machine age.
3. We believe the Eighteenth Amendment to the Constitution, voted by forty-six out of forty-eight states in the way prescribed, with a greater majority than any other amendment, is binding on all States.
4. We believe in the Volstead Act, which has met the test of the Supreme Court, and limits alcoholic content to one-half of 1 per cent. No other standard would be safe for children and those not inoculated with alcohol.
5. We believe that under the existing act, the buyer is equally guilty with the seller in illicit transactions in liquor.
6. We believe the economic gain resulting from the use of billions of dollars formerly spent in saloons, speakeasies and liquor for private use now used for better homes, clothing, food, washing and sweeping machines, automobiles, radio, life insurance and bank deposits justifies the law.
7. We believe the moral issue makes this law obligatory for the individual citizen and the duty of every church member, and that every church should teach respect for this law through its priests and ministers.
8. We believe in personal liberty for women who have endured personal slavery through drunken husbands, and we recommend Paul's interpretation of liberty to certain eminent educators and legislators.
9. We believe in law observance for the protection of life, property, homes and human rights. Education in law observance, necessary and important, should be supplemented by discipline, the only education for the lawless and criminal found largely among the upper classes and in the underworld.
10. We believe since "law breakers must not be lawmakers," lawmaking and enforcement departments of our government should demand that members, sworn to protect and defend the Constitution, either cease attacks on the Constitution leading to contempt for law, or relinquish their office. And since the first duty of the government is to protect the people from violators of the law, we call for immediate and adequate action, whatever the cost.
11. We believe, according to the Constitution, Article VI, that courts of justice should be relieved of prejudiced

judges, often responsible for the failure of justice and the breaking down of law, through protecting the criminal rather than the public.

12. We believe there is no authority or precedent for submitting the Constitution, as a whole or in part, to a national referendum.
13. We believe that the press, which has been in the past and should be now a moral and civic asset, ought without regard to the personal opinion of owner and editor, to give fair representation of the views of the law-abiding people and the government, rather than continue attacks on the law, which will not be repealed and whose enforcement may be weakened by statements leading to crime and disorder.
14. We believe that in view of the disloyal and dangerous attitude of men and women of wealth and influence and the failure of officials, there should be law enforcement groups of citizens in town, county, state and nation organized to correct propaganda and safeguard law observance through regular channels, and that regular safety groups of men and women serve without compensation and be recognized and approved by the government.

With a poignant sense of responsibility and in the spirit of earnest prayer the women took the seats reserved for them in the committee room next morning. So great was the interest in the day's program that there were not seats available for even half the people who crowded in to hear. When the meeting was called to order at ten o'clock, Mrs. Peabody requested that the witnesses read their statements in succession, each being allowed from one to five minutes, without interruption for cross-examination. This met with strong objection from several members of the committee, but was finally granted. The rest of the morning was devoted, after an introductory statement by Mrs. Peabody to the reading of testimony, telegrams and letters.

During the noon recess many persons remained in their seats to await the period of cross-examination. This began at two, and was conducted principally by Representatives La Guardia

and Cellar, of New York City, both known as determined "wets," who called on each and every one who had testified, prolonging the examination to such an extent that when adjournment was called after five o'clock several witnesses had not yet been called.

It was a day memorable for having seen a convincing demonstration that there is a vast number of women who, aroused by the attacks on the prohibition law, are demanding that it be observed and that only such men be elected to public office as will see that it is enforced. Sincere appreciation was voted the chairman of the Judiciary Committee, Representative Graham, of Philadelphia, who though classified among the opponents of the prohibition enactment was eminently fair and considerate in his treatment of the witnesses. Unbounded admiration for Mrs. Peabody's leadership, her indefatigable labors reflected in the perfect preparation of every detail leading up to the hearing was unanimously voiced by her associates. It was a great piece of work greatly performed.

What the immediate outcome will be no one can tell; of the ultimate success there can be no question. In the meantime, the battle is on, and it is a fierce one. It requires the unanimous support of every one of the millions of women represented by their leaders at the hearing.

No one has more at stake in this issue than the woman who contributes of her life and her substance to the missionary cause at home and abroad. By the patient instruction and devoted living of missionary teachers has the prosperity of thousands of homes in America been established and made secure. In lands across the seas multitudes hope longingly that the Eighteenth Amendment will stand. American women dare not fail. To conserve what has been gained is the task to which every Christian woman is summoned and to its accomplishment she should bring the full exercise of her citizenship and her vote.





# WORLD-WIDE OUTLOOK



## AFRICA

### Sudan School of Agriculture

**T**HE J. Kelley Giffen School of Agriculture in the Sudan is a development of the Boys' Home in Khartum. Its purpose is to combat the idea that an educated person should not work with his hands and to demonstrate what man can accomplish in cooperation with nature's forces in the plant and animal industry. The five-year course includes Mathematics, English, General Science, Animal Husbandry, Soil, Poultry, Dairying, Irrigation, Farm Management and Accounting. A large amount of experimental work is done as of equal importance with technical study.

From the first the school has put forth every effort to pay its own way, to prevent the boys from being estranged from their own people and to emphasize Christian truth. The lessons of science are demonstrated in the laboratory before the student is asked to believe. — *Women's Missionary Magazine*.

### N. M. P. Celebrates Jubilee

**T**HE Nile Mission Press, in Cairo, rejoices at the encouraging success of its Silver Jubilee celebration, March 12. The native pavilion, erected for the occasion, was well filled by representatives of 20 to 30 societies, representing eleven nationalities, over one hundred Egyptians also being present. Many of the messages and speeches referred to the fact that this great publishing house—whose parish extends "westward to the Pacific and eastward to the Pacific"—has never in all its 680 publications lowered the flag of "Loyalty to God's Most Holy Word." Mr. Upson, the director, gave a closing address on the seven prin-

ciples underlying N. M. P. work: 1. Spiritual men for spiritual work; 2. Spiritual methods for spiritual work; 3. Constant communion with the Unseen One; 4. Shoulder to shoulder upon the Rock of Ages (i. e., cooperation with redeemed souls); 5. "The King's Business requireth haste" (hence evangelistic literature only); 6. "If it die it bringeth forth much fruit"; 7. "Evangelize your limitations."

### Abyssinian Empress Dies

**E**MPRESS ZAUDITU, co-ruler of Abyssinia, and descendant of a line that traced its ancestry to King Solomon and the Queen of Sheba, died at Addis Ababa, April 3, at the age of 54. The empire of Abyssinia, or "Ethiopia," includes four kingdoms, besides many smaller and formerly independent or semi-independent states. It has an estimated area of 350,000 square miles, and a population roughly put at about 10,000,000. Addis Ababa, the capital, has a population of from 60,000 to 70,000 natives, and a foreign population of Greeks, Armenians, British Indians and Arabs of several thousand.

### Magna Charta for Africans

**T**HE United States Senate has ratified an international convention designed to secure religious liberty for native Africans under European governments. Rev. Ernest W. Riggs, who, with others, petitioned the Senate for ratification, says:

"This treaty, ratifying the General Act of Berlin and the General Act and Declaration of Brussels, has been called the Magna Charta of religious liberty in Africa, and is the first and only document giving a basis for dip-

lomatic understanding between the United States and Portugal, with regard to religious liberty for the natives of Portuguese colonies in Africa. It is the third treaty ratified recently by the United States which guarantees the welfare of African peoples. The Slavery Convention and the Liquor Traffic Convention were both ratified in the spring of 1929 by the United States, and thus identify our government with international agreements."

#### **Missionaries Appointed**

**W**ORK in the Isoko country of the Niger was begun eleven years ago by an African clerk in government service, and there are now numbers of congregations scattered over the area. Because of the unhealthy climate several European missionaries sent to Isoko have died and others have had to leave. But in spite of this the work has grown into a Christian community of some 20,000.

#### **NORTH AMERICA**

##### **Illiteracy Decreasing**

**T**HE United States Bureau of Education claims a reduction of from twenty to six per cent illiteracy in the United States in the fifty years between 1870 and 1920. It quotes Japan as having a 99 per cent enrolment of all children of school age as against 31 per cent who were attending school in that country fifty years ago. Even in Siam a primary education law went into effect in 1923. The mass education movement in China is said to be the most comprehensive plan of deliberately changing a written language and reducing illiteracy ever undertaken. If it succeeds in making 300,000,000 Chinese literate, world illiteracy will have been reduced by something more than one-third.

##### **Trend of Rural Giving**

**A** GENERAL trend of benevolences in rural churches is probably indicated in the figures recently gathered for the Michigan Conference of the Methodist Episcopal Church. Sta-

tistics assembled by Rev. William E. Beckett for all churches in the open country and in villages under 2,500 population (following the definition of "rural" used by the United States Census) show that very significant changes are taking place. "From 1922 to 1928, the total benevolent giving of the rural churches decreased \$69,850.00, while the total amount paid to pastors increased \$72,652.00. In 1922, the average salary of the rural minister was \$948.00. In 1928, it was \$1,466.00. In addition, the rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by \$110,000.00, or 160 per cent. This has been done while the active membership decreased 8,020, which is 20 per cent; and the per capita giving to all causes increased from \$17.97 to \$23.56 which is 31 per cent." Mr. Beckett thinks that increased giving to missions by rural churches must wait for an improvement in economic conditions.

##### **A Significant Fact**

**D**R. FRANK L. CHRISTIAN, superintendent of Elmira Reformatory, said in a recent address: "Few criminals come from Christian homes. During my twenty-nine years at Elmira, approximately 30,000 boys have come under my supervision. They ranged from sixteen to thirty years of age. Only four boys were college graduates. Of these, three have made absolutely good since leaving. There was not more than one per cent of high school graduates. Today, out of the 1,500 inmates there is only one high school graduate." Asked concerning the religious influences of those boys before they were sent to Elmira, Dr. Christian said: "About 55 per cent of them came from homes broken by death, desertion or divorce. The responsibility for family support fell on the remaining parent, usually the mother. Dissension, bitterness and the loss of sympathetic understanding had destroyed discipline and made home a good place to get away from. Only two boy scouts were found

among the 30,000. Very few had been connected regularly with a Sunday-school; fewer still with anything that could be called a Christian home."—*Watchman-Examiner*.

#### Hinduism Invades New York

**N**EW YORK CITY is to have a Hindu Temple on Riverside Drive, the first to be erected in this country. The temple is to have a roof garden where its devotees may worship the rising sun. There is no congregational worship, and but one man at a time enters. The founder, educated at Benares, arrived in this country penniless, but he is now the editor of an Oriental magazine, and has been encouraged by a group of interested followers to found the India Society, and raise funds for the temple. He claims that the caste system is already being developed in this country.

#### Chinese Make Gift to American Church

**T**HE congregation of the Church of Our Saviour (Episcopalian), Hongkew, Shanghai, has sent a gift of \$200 toward the rebuilding of the Church of Our Saviour, Montpelier, Va. The bond between the two congregations arose from the fact that the Rev. Robert Nelson, of Hanover County, Va., one of the earliest missionaries to China, was for many years rector of the Church of Our Saviour in Shanghai, and his ministry is still held in loving memory. Being compelled to return to America he labored in a neglected rural section, organizing a mission congregation which he named the Church of Our Saviour after his church in Shanghai. When the members of his congregation in China heard of his missionary endeavor in Virginia, they sent a generous gift toward the erection of a church, which was destroyed by fire early in 1929. When the Shanghai congregation heard of the burning of the Virginia church, they at once proceeded to secure subscriptions toward its rebuilding. In spite of the fact that the congregation had just been through a

campaign that fairly exhausted their resources, a sum amounting to considerably over \$500 in Chinese money was contributed for this object. Owing to the high rate of exchange this sum amounts to \$200 in American money.

#### American-Japanese Christians

**T**HE largest and most influential organization among the 70,000 Americans of Japanese parentage in the United States is the Young People's Christian Conference, which holds a convocation in Berkeley, Cal., each autumn. At the last session 456 were present, perhaps one-fourth of high school age. The others were largely students and graduates of the various colleges of northern California.

The Christian movement among Japanese in California began in 1877. At first, those reached were very few. Gradually, different denominations have established their respective centers and at present seven denominations have formed churches, 60 in all, with a church membership of 5,000. The children in the Sunday-schools number approximately 14,000, and the value of the property is estimated at \$2,000,000.

#### Negro with a Capital

**I**N ANNOUNCING that in future it will capitalize the word Negro, the *New York Times* says: "Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them..... It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'"

**WESTERN ASIA****Seed Sowing in Persia**

**P**ERSIAN converts from Islam are producing Christian literature. One young man, trained to be a Moslem ecclesiastic and who once wrote a paper "exposing" Christianity, has now written another "exposing" his first paper. In Isfahan, where there is a church of over three hundred converts from Mohammedanism, these converts have carried on house-to-house visitation, sold Scriptures and preached. They are not paid employees of the mission but self-supporting witnesses.

A striking figure in this indigenous church is Mansur Sang, called "the Christian Dervish." He travels the length and breadth of Persia, doing anything that falls to his hand for a living, but making the preaching of the Gospel his first business. For example, he practices dentistry with a tongs-like forceps. He cannot read or write, but knows much of the New Testament by heart. He carries portions of Scripture and other literature, which he calls his "seed," and one sees him in the bazaar or outside a mosque "sowing." It is probable that many think him mad, and in this way he escapes with his life, but he has been much persecuted.—*S. S. Times*.

**The Youth Problem**

**P**RINCIPAL KHALIL TOTAH, of the Friends' school for boys at Ram Allah, Palestine, writes in the *American Friend* concerning the perplexity and confusion among students at Beirut, due to the imposition of conflicting ideas of life and modes of civilization upon their oriental background. This student body (about 1,200) is in process of adjusting itself to modern conditions. It is desperately attempting to reconcile Islam, Christianity, Buddhism, Judaism, with Einstein, Edison, jazz, the moving pictures, free love, and bolshevism. They are constantly comparing the Koran and the Bible with Bernard Shaw, H. G. Wells and John Dewey. One of

them once told me that it would be better to read John Dewey in the morning assembly than Isaiah.

**Coffee House Evangelism**

**C**OFFEE house evangelism is a fruitful method in Mesopotamia, according to the Rev. A. G. Edwards, Presbyterian missionary of Hillah, Iraq. The coffee house is an important institution in the Arab's life—a loafing place for the idle, debating club and business center. The missionary has found that to sit quietly here and read the Bible is sufficient, for the Arab has keen curiosity and soon he asks:

"O Father of the Bookbag, what are you reading? Is it Arabic? Let me see it!" Then a portion of Christian literature goes into circulation, for the Arab takes the tract, sits down on another bench in the coffee house, and reads it. Before long, attracted by his interest, others are "listening in." In one coffee house, Mr. Edwards gathered an audience of 60 people, who sat through the reading of six chapters of the Gospel, with explanations and testimony to the power of the Saviour frequently interspersed. As a result of this method of work, seed has been sown throughout the whole Hillah district, and over 20,000 tracts and books have gone into circulation. Many have learned what Jesus Christ claimed to be, and what he claimed to do.

**Turkey's Rapid Change**

**O**F ALL areas in Asia the rate of progress in Turkey seems to be in a class by itself. The rapidity with which Mustapha Kemal Pasha has swept away age-old customs is amazing. At the beginning of 1929 the new Latin script became law, and within a week it was estimated that not less than half a million adults were attending schools at which the new characters were taught. Other changes involve the abolition of the study of the classical languages, the introduction of the Swiss civil code, the Ger-

man commercial code and the Italian criminal code, together with the abolition of the clause which stated that Islam was the religion of the Turkish State. The policy of the government toward missionary work is that religion cannot be taught in public schools for Turkish children, neither can there be public evangelism. As a part of his ambitious program to westernize his country, Mustapha Kemal has ordered 3,000 typewriters, equipped with a keyboard containing the thirty-one letters and characters of the new Turkish Latinized alphabet, to replace the reed pen.

## LATIN AMERICA

### Thirst for the Bible

**A**BOUT two years ago, in a series of revival meetings held by a native pastor in a suburban Protestant church of Rio de Janeiro, four blind men professed conversion. They had some musical talent and very soon were able to lead a small orchestra and assist in the church music. The congregation took much interest in them, provided a home and secured for them such work as the blind may do. The American Bible Society supplied them with copies of the Gospels of St. Mark and St. John in Portuguese, Braille system, the only books of the Bible in this language for the blind. Soon they were eagerly reading the volumes daily, and began reading to other blind whom they knew.

One of the brightest in the group asked the pastor if he could not teach him English, so that he might be able to read the whole Bible; as he had been told that the Whole Bible in English could be had in Braille. He began studying English in September, made marvelous progress in six months, and is now able to read such portions of books in this system as have been secured for him. As soon as he got a good start, he began teaching others of his companions. Now they are all eager to have a copy of the entire Bible in English.—*Bible Society Record.*

## South America's First Junior Church

**W**HAT is perhaps the first real junior congregation to be organized in the Spanish-speaking world has been functioning for some time with great success in Central Church, Montevideo, Uruguay. This church has one of the best organized Sunday-schools in all South America. Every class uses the graded lessons in Spanish, and a few years ago a special annex to the church was built to house this growing school. It is called the "Doctor Justo Cubilo" school, in memory of the late Secretary of the Supreme Court of Uruguay, who was its superintendent for many years. A desire to link up the older boys and girls more closely with the church led the pastor, the Rev. E. C. Balloch, in collaboration with his assistant, Miss Gilliland, a missionary, to start a morning service immediately following the Sunday-school session. A helpful worship period and appropriate address tend to make the children feel that the church wants them and has a place for them. They have the complete direction of the service, choosing the hymns, reading the Scripture lesson, receiving and administering the offerings. Only the message is given by the pastor or his assistant.

## Evangelism in Brazil

**M**R. F. C. GLASS, of the Evangelical Union of South America, who has labored more than 35 years near the equator in Brazil, emphasizes the value of direct evangelistic effort. Under his leadership in 1912, the "Putumayo Expedition" was made to reach the Indians of the upper Amazon with, so far as known, but one convert, Anton Pessoe, a sailor on a Brazilian steamer on the Amazon. He yielded himself to Christ, and began to witness for Him. Mr. Glass kept in touch with him, and eventually he was taken on as a native worker. He has just completed a journey of 5,000 miles, with the Bible, in the heart of the country, with Mr. Gillanders, a New Zealand missionary of the E. U.

S. A. In such a vast country as Brazil, with its population, apart from the towns, so scattered, one takes every opportunity to get the Word into the hands of the people, so that in traveling by train one keeps a supply at hand to drop at the feet of the lonely signalmen, gatemen, etc., as the train slowly passes by; such people cannot be reached otherwise.

The largest work is being done by the Baptists of the Southern States of the United States of America, and work is also being done by the American Presbyterians. The Scripture Gift Mission supplies many of the Bibles.—*The Christian*.

#### Missions and Air Mail

**T**HE thirty-second annual Episcopal Council of Southern Brazil was held Feb. 22-24, at Porto Alegre. Ordinarily a month would be required for the report to reach the Church's headquarters in the United States, but in this case the report arrived by air mail in twelve days, the second flight between Porto Alegre and New York. One session of the Council was dedicated to the memory of Bishop Kinsolving, one of the founders of the Mission. A committee was appointed to plan a definite memorial.

#### "Friendship" Exhibits

**F**ORTY-NINE cases containing the art work of pupils in industrial schools in Mexico, and also of expert workers in lacquer, pottery and similar objects for which Mexico is celebrated, have arrived in this country, according to an announcement made by the Committee on World Friendship Among Children. The sending of these choice exhibits of Mexican art has been shared in by 1,250,000 children of Mexico as their response to the great expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying goodwill letters, to the Mexican children.

The plan which was followed in the

case of the friendship dolls from Japan, in accordance with which they were sent throughout the country and were made the occasion of more than 1,000 receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The Committee on World Friendship Among Children, 289 Fourth Avenue, New York, is now arranging such an itinerary, and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping-place. The Committee invites correspondence from community organizations interested in arranging for the exhibits.

#### EUROPE

##### Mission in Belgium

**T**HE REV. KENNEDY ANET writes of the Christian Missionary Church of Belgium, a Protestant community that was founded as far back as 1837; "Our work of evangelization is very encouraging, and we would like to spread the Gospel much more extensively among working people by means of literature, tracts and conferences. Colporteurs constantly meet those who hunger for the truth, and often the churches are too small to hold the people to whom Protestantism had been unknown. We have a dozen churches without ministers. During the last year and a half, four have been called home.—*The Christian*.

##### Iberian Peninsula Protestants

**A**T A recent conference of the Protestant Churches of Spain and Portugal, in Barcelona, one of the Portuguese speakers called attention to the fact that in his country, nominally Roman Catholic, the most influential people are classified in three groups, atheists, agnostics and clerics. Evangelical Christians are in the minority, owing to persecutions during past centuries and continuing at the present time. A similar picture was painted for Spain.

*Espana Evangelica* gives the follow-

ing figures for religious groups in Portugal as being reported at the conference: spiritualists, 2,000; confessed Protestants, 3,000; Crypto-Jews (Jews outwardly Roman Catholic), 25,000; indifferent and atheists, 750,000; Roman Catholic in full communion, 750,000, and Romano-pagans (devotees of superstition), 3,000,000.

#### A Plea for Russian Churches

CONGRESSMAN UNDERHILL, of Massachusetts, has introduced a resolution asking Congress to record itself as deploring the persecution of those in Russia who seek the right to religious worship, and to cooperate with other nations to persuade the Soviet Government to stop its campaign against religious freedom. Congressman Underhill's letter says:

"No one who has not been in close touch with the official news from Russia can appreciate how fierce, despicable and terrible has been war on religion in that country. I am advised that 1370 churches have been closed during the past year. Of these 1119 were Christian churches, 126 synagogues and 125 mosques. Twenty million copies of the *Godless*, a publication created and financed by the Red Government, operating under the direction of the minister of instruction and backed up by the guns of the soviet army, are scattered about the earth. Thousands of anti-religious clubs are spreading red propaganda, along with unholy and abominable films displayed in sacred places."

#### Letters from Russia

**THE FRIEND OF MISSIONS**, issued by the Russian Missionary Society, has received many letters from Soviet Russia, from which the following are extracts: A Protestant preacher writes:

"This is the last cry of my soul, and I am afraid it will cost me my life. All preachers are either in prison or banished. During the next days everyone will be forced to join life in the community—or prison, banishment or

death. Many people are becoming insane, and parents are killing their children, especially girls, rather than deliver them to the Communists. Spiritual books are burnt on the spot. A wild orgy ensues."

"All the churches in Moscow are closed. Priests and preachers have been arrested and shot. A Mennonite preacher has gone mad, and numbers are committing suicide. A Greek Church priest was arrested and brought to prison. His wife and three little children were driven out of the parsonage into the street in 36 degrees of cold. In despair she threw her children into a hole in the ice, and then threw herself in. Similar things are continually happening."

"I went two days to the city to try and sell a pair of boots (to enable me to buy bread), but could not sell. Many here are dying from hunger and cold. There are others who live well by lying; but I am prepared with my family to die honestly rather than have anything to do with deceit."

#### Waldensian Church Grows

**S. V. ALBERTO COSTABEL**, Moderator of the Waldensian Church, writes that the church has gained rather than lost by the official reconciliation between Italy and the Vatican. The public speeches of ministers in and out of Parliament, the numerous references in newspapers, both friendly and adverse, has drawn the attention of many who ignored the Church or knew her but slightly. There is a feeling of friendliness and respect toward the church more extended and widely expressed than it has ever been, and the civil and state authorities have shown extreme courtesy and a desire to deal fairly.

The main work of the church shows marked increase in attendance at services, while the distribution of Bibles and devotional books has grown appreciably.

## GENERAL

### Some Jewish Figures

THE world population of Jews is estimated at 15,435,000, of whom 10,121,500 are in Europe, and 4,085,000 in North America. In New York City there are 1,701,260 Jews; in London, 150,000; in Paris, 100,000; Budapest, 169,000, and Vienna, 147,000.

There are 120 Jewish colonies in Palestine, and it is reported that there are Jews in every colony who are reading the New Testament.

The Presbyterian Church in America has in its membership 1,500 converted Jews, of whom sixty-one are ministers.

In the Church of England there are over 300 clergy of the Jewish race.

The Church Missions to the Jews recently held its 121st anniversary, when it was stated that "there is news of 40,000 Jews baptized in Hungary since the war, and tens of thousands in Poland and in America."

*The Jewish Lexicon*, published in Germany, "estimates the number of Christian Jews who entered existing Christian churches during the nineteenth century at about 224,000." This authority gives the number of 60,000 Jews in Soviet Russia, 40,000 in Poland, and 97,000 in Hungary converted to Christianity since the Great War.

It is said that the Red Army contains only two per cent of Jews, and less than that percentage of Jewesses among woman communists.—*Alliance Weekly*.

### Leprosy News

SINCE 1922, the annual income of the American Mission to Lepers has more than doubled, the receipts for 1929 having been \$228,706.29. The scope of the mission's activity has likewise expanded. It cooperates with all Protestant denominations, and has a connection with 150 centers of leper relief in 40 countries.

There has been new light on the question, "How many lepers are there in the world today?" The prospect of

medical treatment has brought into the open large numbers of lepers who formerly concealed their disease. Physicians are able to diagnose cases of leprosy which a few years ago might not have been recognized as such.

Effort has been made to advance along two specific lines: to begin work in districts where no demonstration of leper relief had been made; and to coordinate existing work and keep superintendents in touch with improvements in technique. In this latter connection, there is a significant change in the psychology of the patients, who come voluntarily in the early stages of the disease seeking the treatment which they see has restored others to health. The increasing presence of these incipient cases, amenable to treatment in a relatively short period, and presumably not as infectious as advanced cases, has drawn attention more and more to the Out-Patient system, already in operation under the mission's auspices at the following stations notably: Taiku, Korea; Assiut, Egypt; Taihoku, Formosa; Meshed, Persia; Miraj and Vengurla, India; Sritamarat, Siam; as well as at two points in Portuguese East Africa, and at Elat, Cameroons, where there are said to be fifty thousand lepers needing treatment. To numerous other centers, initial supplies of Chaulmoogra Oil has been sent in order to begin similar projects.

### Canon Gairdner of Cairo

THE Archbishop of Canterbury writes as follows regarding the proposed memorial to Canon Gairdner, who died at Cairo May 22, 1928:

"Temple Gairdner was an outstanding personality in the missionary life of the Church. To his lifelong task of commending the Christian faith to Islam he devoted singular gifts of a vigorous mind, a vivid imagination, a chivalrous and enthusiastic spirit, and an ardent and joyous faith. In the creation of an Arabic Christian literature and in the building up of an Egyptian community he did a great



work and left the inspiration of a great ideal.

"It is right that some permanent memorial of him should be placed and some provision made for the carrying on of his work in the land which he served in Christ's name for twenty-nine years."

#### Church Giving in 1929

**T**HE United Stewardship Council reports the sum contributed to various church purposes in Protestant denominations, with the average per member. A total membership of 23,367,860 in the United States and Canada gave, in 1929, \$514,992,105. Of this amount \$406,069,808 was used for congregational expenses; \$79,857,761 for benevolences and included in budgets; and in addition, large amounts for nondenominational and interdenominational activities. The Southern Presbyterian Church holds first rank, giving an average of \$9.01 per member. The United Presbyterian Church stands second, with an average of \$8.49. The United Church of Canada holds third place, its average being \$6.35; the Reformed Church in America (Dutch Reformed), fourth, with \$5.68 per member; and fifth the Presbyterian Church, U. S. A. with \$5.26.

This is for budget contributions only. In per capita gifts for all purposes the Baptists of Ontario and Quebec show the highest average, \$40.10 per member. Next in order is the Protestant Episcopal Church with \$39.72; the Northern Presbyterian, with \$34.89; Reformed Church in America with \$34.42; United Presbyterian with \$33.81 and Southern Presbyterian with \$31.91.

#### CHINA

##### Religious Liberty Discussed

**A**T THE last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of sixteen denominational groups) the issue of religious educa-

tion was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation and declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed. It was decided to frame a petition to the Government embodying this point of view in order to secure, if possible, a modification of the rigidly prohibitive regulations.

Present government regulations require that "students shall not be compelled or induced to participate" in religious exercises and that "no religious exercises shall be allowed in primary schools." The Ministry of Education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools.

#### High Cost of War

**T**HE *New York Sun* calls attention to the cost of China's civil war in terms of human life. The Province of Hupeh is cited as typical. Here statistics show the population to have been diminished by 4,000,000 in three years. This Province has not suffered from famine or pestilence, and there has been no general emigration. In 21 of its counties which lie outside the war zones, there was a normal increase of 1,000,000 in the population. Four million lives, at least, have been wiped out of the remaining forty-seven counties, through war and brigands. If the figures could be given for the whole of China during this period, in addition to losses by famine and pestilence, they would be appalling.

#### China Child Welfare, Inc.

**T**HE West need only fear a "yellow peril" so long as the economic level of China remains below that of the Occident, in the opinion of John W. Mace, national field director of China Child Welfare, Inc., 156 Fifth Avenue, New York. "A weak, undeveloped China is a far greater menace to the

world than a strong, well ordered, well nourished population would be."

Millions of children are suffering from disease and hunger as a result of ignorance, famine, lack of doctors and apathy to the situation. These millions of children constitute China's most potential resource, and nothing promises more for the reconstruction of China than a well-devised program in behalf of these children, for it is through them that the public opinion of the future must be created.

#### Forty Years of the C. L. S.

**T**HE founders of the Christian Literature Society in the year 1887 realized that sooner or later there would be a renaissance in China, that it was impossible permanently to exclude new types of thought, and therefore they decided that Christians should be prepared with literature suitable for such an eventuality.

The Society's program from the beginning included literature for women and children, but its books and magazines were chiefly intended for the literati, of whom 44,036 were selected as the pupils of the new movement. The problem was to produce sufficient variety, and to reach the literati with the material. To this end Mission Boards cooperated, with the resultant increase in production, and a permanent home for the Society. While the fundamental aim remains unchanged, the constituency has been widened to cover *all classes*, including mothers and children; merchants, laborers, and farmers.

The present catalogue contains 513 titles. An average of thirty new books are added each year, and as many are dropped. In 1907 the volume, "Century of Missions," was published in connection with the Morrison celebration. The Society began in 1910 to issue a Year Book, covering the whole of the mission work in China. The circulation for the first ten years cannot be ascertained, but figures show over 400 million pages issued.—*Chinese Christian Student*.

#### ISLANDS

##### Filipinos Make Gift to Religious Education

**R**ECENTLY at a special recognition service held in the College Chapel at the Agricultural College, Laguna, a young Filipino, on behalf of the church, presented Dr. Ryan with a check for eighty pesos (\$40) as a special gift for the work of the Philippine Council of Religious Education.

This is a splendid demonstration of Christian stewardship. Under Mr. Bousman's leadership, these young men not only are studying Bible and leadership training books but they are also learning to put their teachings into practice. They have adopted two benevolent enterprises. One is the work of the Philippine Council of Religious Education, and the other is a special missionary project in China. Thus they combine both home and foreign work in their giving.—*Philippine Presbyterian*.

##### United Church of Manila

**I**N MARCH, the corner stone of the United Church of Manila was laid. This church, which has in its membership some of the most influential business and professional men of the city, is under the capable ministry of Rev. Enrique C. Sobrepeña, moderator of the general assembly of the Evangelical United Church of the Philippines. At the dedication, those present unitedly recited the lines naming this "the United Church, a House of Prayer for All Nations." The imposing building which will rise on broad Calle Azcarraga will thus become the center of activity of the United Evangelical Church in the Philippines, in which the Congregational, the Presbyterian and the United Brethren Churches are cooperating.—*The Christian Century*.

##### Papuan Mission News

**T**HE large number of languages and varieties of dialects in Papua and the South Seas has made mission work difficult," writes Bishop Newton, of New Guinea.

The L. M. S. was first in the field, followed by the Methodist and later the Anglican Mission, founded in 1891. A notable achievement has been the successful combat with yaws, a loathsome tropical disease of the skin. The natives formerly believed that all children would get yaws, but now in all the villages near the mission station there is hardly a case of it. The improvement has been brought about by the injection of neo salvarsan. The Government is doing a great deal in providing the missions with neo salvarsan, and in having traveling medical officers to patrol various districts and treat the people. On one occasion a man covered from head to foot with the sores was given two injections, and recovered with no sign of a wound or a scar on his body.

#### World's Grimmiest Missionary Task

**T**HE Salvation Army has undertaken many difficult tasks, but none more so than the opening up of work on Ile du Diable or the "Devil's Isle," the French penal colony to which political prisoners and desperate criminals are exiled for life. Devil's Isle is no misnomer. The horror of life in this prison cannot be imagined, and conditions are terrible beyond description. The new undertaking has been called "the grimmest missionary enterprise in the world."

These little islands lie like green leaves on the surface of the tropical seas off the coast of French Guiana. It was here that Captain Dreyfus spent five years of his life. A more complete isolation it would be impossible to imagine. No ship other than one flying the flag of France may sail nearer to them than a mile and a half, and no visitor is ever allowed to set foot upon their shores without official authorization. There are few doctors and no welfare workers for these human beings, who through inhuman treatment have become, in many cases, closely akin to animals. Statistics have shown that no man has ever returned from Devil's Island sound and healthy; few have ever completed

their sentence before death or insanity has brought their incarceration to an end. The French Government, which in the past has been reluctant to give its consent to any religious order, has at last realized the fact that spiritual forces alone can alter the lives of even the hardest criminals.

#### Madeira

**H**ERE is an example of practical unity, and of the founding of a mission by a mission.

Thirty-two years ago the Methodist Episcopal Church took over an independent mission in the Madeira Islands. Evangelistic services and Sunday-schools were held in Portuguese and a Seaman's Rest maintained. Four other stations were opened later, and a rest home for African missionaries was provided. In view of declining offerings, various plans for discontinuing this mission have been considered, but the Methodist Episcopal Church, South, which has a vigorous work in Brazil, was drawn toward Madeira. A Brazilian layman made it possible for a retired preacher to spend a year in the islands where his evangelistic message found a warm response, and from this came a decision of the Brazil Methodists to send a missionary and support him. An arrangement has therefore been worked out by which Brazil sends a trained worker, and the Methodist Episcopal Board in New York agrees to loan its property for five years free of rent to the Southern Methodists.

Madeira is a beautiful, fertile island, with population of 200,000, and constitutional freedom of worship, although there is still considerable persecution in places.

#### INDIA

##### "Sati" Not Yet Outlawed

**"S**ATI," or the burning of widows, has not yet been stamped out in India, in spite of the constant opposition of the British government. *The Australian Lutheran* states that from the year 1756 to 1829, when "sati" was prohibited in British territory,

no fewer than 70,000 widows had been sacrificed on the funeral pyres of their deceased husbands.

In the century which has passed since this custom has been outlawed, countless instances of the sacrificing of widows have been recorded.

A recent instance of "sati" occurred a year ago in November, when a young widow proposed to have herself burned with the corpse of her husband and proceeded with the arrangements despite the protests of the British authorities. Having bathed in the waters of the holy Ganges she took her place on the top of the funeral pyre with the body of her husband stretched out before her, his head resting in her lap. The huge stack of timber was set ablaze, but unable to endure the torture, the woman sprang from the flames and threw herself into the Ganges. Urged by the priest, the crowd threw the corpse into the water after her and advised her to drown herself. Fighting an excited, sympathetic crowd, the police rescued her in a boat and laid her under the shade of a tree while the people brought religious offerings. She refused medical treatment and for two days refused to be moved to a hospital. On the third day she was forcibly carried to prison, where she died. On the spot where she lay under the tree for two days the people have erected a shrine for purposes of worship. The British government has taken action against those persons whom it deems responsible for the woman's state of mind and her death, and sentenced them to varying terms of imprisonment for their part in the proceedings.

#### Mission-of-Help to Older Churches

**I**N THE *National Christian Council Review* for February the Bishop of Dornakal has an account of the invitation from the British Conference of Missionary Societies to the National Christian Council of India to send them a mission-of-help, and its acceptance by the N. C. C. In the words of Bishop Azariah: "The object of the deputation is not to ask for assistance,

financial or otherwise, for the work in India, not to advertise India's own need, or India's achievements, but in some humble and true way to share with our parent churches any spiritual gift that the Spirit of God may have bestowed upon ourselves.

#### "Adoption" in Ceylon

**T**HE Committee of the Anti-Slavery and Aborigines Protection Society urge the abolishing of the "adoption" system, in vogue for centuries in Ceylon. One of the secretaries of the Society wrote Lord Passfield, Secretary of State for the Colonies:

"In one of the foremost British Colonies, children of eight to ten years (and there have been cases of children even of five years) are systematically bought for cash and made to labor, without, apparently, any legislative limit to their hours of labor. The system leads to brutal ill-treatment, and in many cases torture, for alleged neglect of their work. The object of this so-called 'adoption' is not benevolence but exploitation. The Committee feels that adoption is a euphemism for a system closely akin to slavery; and ask that steps should be taken to abolish the system."

In reply to this appeal, Lord Passfield wrote:

"Several cases of cruelty and ill-treatment having recently been before the Courts, it was decided to take action to regulate the practice and prevent this abuse, and a bill for the protection of children employed as domestic servants has been prepared for introduction in the Legislature. This bill provides for the registration before a police magistrate of all agreements made between the parents or guardians of the child and would-be employers. It requires the employer to provide proper food and medical attendance, and prohibits overwork, ill-treatment and improper punishment. It further provides for the supervision of these cases of 'adoption' by a prohibition officer or by the police to ensure compliance with the provisions of the law. . . . The Sec-

retary of State is not aware what progress has been made with regard to the legislation referred to, but an inquiry on the subject is being addressed to the Governor of Ceylon."—*The Christian*.

#### JAPAN-KOREA

##### C. L. S. of Korea

**T**HE Christian Literature Society of Seoul, Korea, reports the printing of a new union hymn book as one of its major tasks in 1929. In the absence of music type, each page of music had to be drawn by an artist mechanic, after which the page was photographed and plate made. Over 300 pages have been thus prepared, and the printing progresses. The statistics for 1929 show increases over previous years in nearly every item.

This is a union publication society, established in 1890. Several missions in England, Canada and Australia as well as America contribute to its funds and staff. A publishing fund of \$20,000 is sought for 1930, and \$2,500 more for Korean editors and writers. Part of the income comes from annual memberships at two yen (a dollar), and life memberships at 20 yen.—*Record of Christian Work*.

##### Vice on the Defensive

**I**N SHINSHU, one of the central regions of Japan, a motor truck was needed to carry to the provincial offices the 60,000 signatures in 60 volumes petitioning the legislature to abolish the licensed vice system. One by one the prefectures are voting to cancel all licenses at expiration. There are more women involved in this form of slavery than the number of girls in high schools and colleges of Japan.—*Christian Century*.

##### St. Luke's International Hospital

**T**HE new St. Luke's Hospital in Tokyo is a Japanese-American enterprise under the supervision of the Protestant Episcopal Church, and is one of the very few medical missionary institutions in Japan. March 26, the corner stone for the first unit was

laid. When completed, the hospital will have accommodations for 1,500 patients, and will include a college for nurses, a public health department, and a clinic for the care of the 12,000 school children and 130,000 residents in the Kyobashi quarter of Tokyo. Prince and Princess Chichibu and many other dignitaries of church and state were present at the corner stone ceremony. The Emperor has given \$20,000 toward the Hospital fund.

##### Women Participate in International Affairs

**T**HE Japan Women's Committee for International Relations was organized in March, 1929, after one year's serious preparation by the Japanese women representing different fields of activities. The object of the committee is, in a word, to secure a better connection between various organizations and individuals in Japan and those in other countries in the world.

##### Sowing the Seed

**B**BROADCASTING Christian ideas in Japan is being done by many agencies outside the churches. Christopher Noss, missionary at Wakamatsu, tells in *The Outlook of Missions* of a presentation of "The Other Wise Man," under a Government Bureau which concluded with the words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

An interpretative film of "Ben Hur" was adequate and reverent, and in parts much like a sermon. Christian hymns also had a place on this program.

Again, in a shop demonstrating Victor records was heard a chorus of an Oratorio Society of Fukushima, with a translation something like this: "Precious! My Lord was born as a man, and as on the cross He suffered for the world, His holy body was drenched in His blood. Oh, my Lord! In the day of judgment save [us]!"

In the greatest Japanese dailies, too, a "religious column" is becoming a regular feature.



## BOOKS WORTH READING



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

**Religion in Soviet Russia.** By William Chauncey Emhardt. 386 pp. \$4. Morehouse Pub. Co., Milwaukee. 1930.

The widespread interest in the anti-religious policy of the Soviet Government makes this volume of special timeliness and importance. It is a remarkably thorough and comprehensive account of religious conditions in Russia from the Revolution to 1929. It is indispensable to one who wishes to understand the problems and changes and persecutions and tragedies through which the churches in Russia are passing. The author, as Secretary of Ecclesiastical Relations of the National Council of the Protestant Episcopal Church, has made a special and prolonged study of his subject. He writes without heat or prejudice, taking into due account the character and policies of the former established Church, but presenting indisputable and officially documented facts regarding the ruthless efforts of the Soviet authorities to destroy the Church and the pathetic and yet sublime steadfastness of devoted clergy and people who have refused to forsake Christ. An Introduction by Professor Clarence A. Manning, head of the Slavic Division of Columbia University, and an essay on "The Living Church," by Professor Sergius Troitsky, of Kiev, add to the interest and value of this notable volume.

**Patteson of Melanesia.** By Frank H. L. Paton. 209 pp. \$1.40. Macmillan. New York. 1930.

This is a retelling of a story that has often been told but that may well be brought anew to a generation which, as the author justly observes, sorely needs the spiritual uplift and inspiration which the life of this rare soul never fails to bring to those who read it. A half century has passed

since he laid down his life, and his name is on the list of the heroes and saints. Mr. Paton's book merits wide reading.

**China, the Land and the People.** By L. H. Dudley Buxton. 333 pp. \$4. Oxford University Press. New York. 1930.

In this handsome volume, the author has given the results of his studies in China on an Albert Kahn Fellowship. It is a thesaurus of information regarding the land and people, natural history, topography, agriculture, industries, commerce, trade routes, and climate. Sixteen fine illustrations and 30 maps and text figures add to the attractiveness of the book, and a copious index makes its rich store of material readily available for reference. It is odd that anyone can publish a book about China in these days without reference to the Revolution, civil war, political and social conditions, or Christian missions. These live questions apparently lay outside the scope of his purpose; but on the subjects that he does treat the work is valuable.

**A Critical and Exegetical Commentary on the Book of Daniel.** By James A. Montgomery. 488 pp. \$4.50. Scribners. New York. 1930.

Those who know the high standing of "The International Critical Commentary on the Bible" need no other commendation of this book than the statement that it is one of the volumes in that series, and that the author is the eminent Professor Montgomery of the University of Pennsylvania and the Philadelphia Divinity School. Many of the numerous footnotes deal with technical questions of translation, grammatical construction and variant readings that are rather technical for the average reader, but they are in-

valuable to a scholar, and the average reader will find the main body of the book so clear and helpful that he can get along without the footnotes.

A bibliography lists 337 books and articles upon Daniel and the questions involved in it, a fact which significantly indicates the attention that the book has received and the discussions that have centered upon it. Professor Montgomery says that he has "marked with an asterisk those that are not directly known" to him. We counted 37 asterisks, and we therefore infer that he has read or consulted the remaining 300. The footnotes show that he knows the Latin and German works as well as the English, and he has a thorough mastery of Greek and Hebrew. This reviewer stands abashed before such erudition, but it is reassuring to know that the commentator possesses all the knowledge there is on the subject.

Charles Inwood. By his Son-in-law, Archibald M. Hay. 226 pages. 6s. Marshall Brothers, London.

The author of this volume modestly acknowledges that he is lacking in the qualifications of a skilled writer. But he has the compensating advantage of an intimate knowledge of his subject and access to personal journals and an unusual wealth of biographical material. While Charles Inwood is not to be numbered among the greatest preachers of our time, he is revealed as a great Christian and Christian worker. It would be well if we had more of such tributes to sterling character rather than to genius.

Charles Inwood was a representative of that type of discipleship, all too rare, which clearly sees the need of giving the Spirit of God supreme place in Christian life and service, and in this he was willing to go all the way. At each step in his ministry, he made a new covenant with God and took higher spiritual ground. In his early ministry in Ireland, his later world-wide service in the mission field, and his prominent part in the

famous Keswick Conference, there is the constant searching of heart lest any form of sin or unworthy motive might interrupt the flow of divine power. There is abundant evidence that his faith and consecration were rewarded. The reader will experience a new kindling of spiritual fires as he traces the steps through which God took the modest gifts of this devoted servant to bring pentecostal blessing to all the continents of the globe.

HUGH R. MONRO.

The Autobiography of God. By Ernest R. Trattner. 312 pp. \$2.50. Scribners. New York. 1930.

The author is so confident that he knows the mind of God and that He would repudiate current evangelical ideas, that he portrays the Almighty as objecting, in the first person, and sometimes contemptuously, to evangelical beliefs regarding the Bible, Christ, and related doctrinal teachings of the churches. When a man represents God as characterizing the most sacred truth of religion as "the ghastliness of this appalling doctrine" (p. 231), "the butcherous idea of blood-atonement" (p. 235), (and other statements of like tenor might be cited) one is reminded of the illiberal dogmatism of some who blandly profess to be liberal. To use such language as one's own is bad enough; to put it into the mouth of God passes all bounds.

F. B. Meyer. By A. Chester Mann. 221 pp. \$2. Revell. 1929.

It is obviously too early to expect an adequate biography of this beloved preacher, the influence of whose ministry extends around the globe. But when this maturer work is undertaken, extensive use will surely be made of the material presented in this volume. One reads it with deepening interest and yet, at many points, is left with an unsatisfied hunger for more details. There is a wealth of instruction for Christian ministers and other Christian workers in the life of this great preacher. At the

very beginning, he was counseled by the Rev. Charles Birrell of Liverpool to avoid topical preaching and to devote himself to the exposition of Scripture. This became the distinguishing characteristic of his remarkable ministry. Another significant fact was the activity of Dr. Meyer in social and philanthropic movements. While revered for the humility and saintliness of his life, he nevertheless took a militant part in more than one public movement when he felt that moral principles were at stake. Thus, while in his character and teaching he reminds us of Andrew Murray, in his humanitarian and crusading spirit he recalls Lord Shaftesbury. As for his sixty years of indefatigable labor as preacher, writer, and teacher, the only adequate comparison must be John Wesley. HUGH R. MONRO.

**Jeremiah the Prophet.** By Raymond Calkins. 382 pp. Macmillan. New York. \$2.50.

Most people deem the book of Jeremiah hard reading. They highly prize certain passages, but they find large sections perplexing. The result is that Jeremiah is one of the most misunderstood and neglected parts of the Bible. Dr. Calkins, who is pastor of the First Congregational church of Cambridge, Mass., and who has made a special study of Jeremiah for many years, believes that this is due partly to a failure to take into due account the social, moral and political conditions which occasioned the prophet's warnings and exhortations, and partly to the fact that the book was put in its present form by an editor who did not place the prophet's utterances in logical and chronological order, so that, in some instances, sayings at widely different times and in widely different circumstances during his long ministry appear in close juxtaposition and sometimes even in the same chapter. The result is "it is little short of a tragedy that this extraordinary record of the deepest experience of God to be found in the Old Testament should not be more familiar to the Bible reader."

The author says that this book has for its sole aim to make a straight path through these tangled chapters; to trace the development of the prophet's character and message from the beginning of his life to its end; and to show that "a braver, gentler and more exquisite or more courageous soul has not often walked the earth." He gives a chronological rearrangement of the entire material, a brief commentary on the text, and an interpretation of the spiritual experience of the prophet throughout his career.

This volume will be to many readers a rediscovery of an inspired writer whose message is of permanent and inestimable value, and they will concur in the author's belief that "there is no nobler, more militant or morally more splendid character to be found in the whole range of Scripture, . . . one of the great, outstanding personalities of the Bible, a God-controlled, a God-inspired man who more nearly approximated and anticipated the Gospel of Christ than any other teacher in the old dispensation."

**Hudson Taylor. The Man Who Believed God.** By Marshall Broomhall. 244 pp. 2s. 6d. China Inland Mission. Toronto.

Hudson Taylor is characterized by Professor Latourette, in his "History of Christian Missions in China," as, "judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular." In this small volume, a close associate of Mr. Taylor's vividly interprets his life and character. Enough is given of his relation to the China Inland Mission to show his amazing capacity for inspiration and leadership, but as this has been more fully developed by Dr. and Mrs. Howard Taylor in other books, the essential emphasis here is on the biographical aspects. Mr. Broomhall has been wise to let the great missionary's words and actions speak for themselves, yet where his own contribution is made it is fully sympathetic. The result is an almost living



impression of the superb quality of Taylor's sacrificial devotion to the redemptive purpose of God. This is a book that the modern generation of missionary-minded folk in all churches much need to read and that will be found very rewarding.

ERIC M. NORTH.

**The Significance of Personality.** By Richard M. Vaughn. 302 pp. \$2.50. Macmillan. New York.

There is today a general attack along the whole line, not so much upon any particular doctrine or denomination as upon religion itself. The basic ideas of evangelical faith are being challenged. Of course this is not new. There have been many attacks in former centuries, but the present assault is none the less disturbing to this generation. Two methods of reply are being adopted. One is a flat unyielding insistence upon the "old theology in its traditional form; the other is a restatement of its essential ideas in the light of later knowledge of the Bible and the disclosures of modern science.

The latter is the method of this book, by the distinguished professor of Christian theology in the Baptist Newton Theological Seminary. He believes that, in the confusion which marks the intellectual and social changes of the present day, personality is the clue which gives the most promise of leading out of the labyrinth of problems into light and freedom. He therefore seeks to understand personality in its historical relationships and inward meaning and to employ it as a principle of interpretation in the wide range of our intellectual and practical interests. He declares that this method best meets the demand of philosophy for a complete synthesis of the facts of life, of religion for a universe friendly to its values, and of ethics for power and guidance in the presence of the tasks of the modern world.

The book is a remarkably able contribution to the literature of religious thinking. The subjects are weighty,

but the argument is so clear and the style is so lucid that the chapters are delightfully easy reading. The discussions of the deity of Christ, of miracles, and of immortality are particularly admirable and convincing. He concludes the chapter on the new appreciation of Jesus with the declaration that morality finds its highest dynamic in fellowship with God, and that a faith which discovers through Christ the Christlike God possesses the secret of spiritual vitality, propagative power, and social transformation. The volume reveals wide theological knowledge, keen spiritual insight, and a wide Christian experience.

**Pinnacles of Personality.** By Dr. Henry Clay Risner. 344 pp. \$3.50. Putnams. New York. 1930.

This book gives soul-revealing glimpses into the thoughts and aspirations of an unusual number of the greatest men in Europe and America. When the author's work was finished with the Army of Occupation on the Rhine, he traveled in several European countries before his return to America. Later, he returned to Europe and studied the history, culture and post-war conditions in Germany, Austria, Hungary, Russia and England. In doing so, he made a host of friends. It is through his eyes that we see his friends, of whom he had an astonishing number—little children, humble peasants, enlisted soldiers, officers of high rank, and presidents of newly formed republics.

As an ambassador of good will, Dr. Risner was a success. As a writer he has produced one of the most human and interesting books that have appeared this season. The reader lives with him on the Rhine, in London, Paris, Berlin, Vienna, Rome and Petrograd. Lady Astor, President Seitz, President Von Hindenburg, Admiral Horthy, Herbert Hoover, and many others come into the picture. The aftermath of the World War is described in such a way that there is not a trace of war time hatred to mar the beauty

of the book. There are wit and humor besides quotations from the classics and instructive bits of history.

Such a book could only be produced from a well stored mind. It is a helpful contribution to the literature of world peace and interesting reading for all thoughtful people.

M. T. SHELFORD.

**Cease Firing!** By Winifred Hulbert. Illustrated. 12 mo. 127 pp. \$1.50. New York. 1929.

World friendship is based on international and interracial understanding and sympathy and on Christian altruism—not on armaments, not on socialism, communism or international compacts. The time to train men and women in international understanding is in their youth before they become hardened in selfish egotism. Miss Hulbert, in this little volume, has told nine very appealing stories to show the foolishness and evil results of war, the cruelty of industrial oppression; the need to prevent epidemics and hints at the solution of similar world problems. The stories are thrilling and instructive and will interest not only boys and girls but older readers. We need more such stories well told and with a high purpose. The plots are laid in Central Europe, Persia, Japan, America, South America and elsewhere. They will especially appeal to boys.

**The Present Crisis in Religion.** By W. E. Orchard. 281 pp. \$2.50. Harpers. 1929.

Dr. Orchard is one of the most picturesque and debated figures in English religious life. Minister of a Congregational Church in London and distinctly evangelical in his preaching, he is an ardent advocate of restoring ritualism in the "free" churches. He was a pacifist throughout the World War and is an uncompromising interpreter of the social meaning of the Gospel. In this latest volume, he uses all his power of keen analysis to portray what he believes to be the present state of religion—churches losing their hold, unable to agree on their

own message, and multitudes for whom religion seems not to be a living issue. For him no milder word than "crisis" will describe the present condition.

Yet the book breathes a vibrant faith and is a stirring summons to restore religion to its rightful place in life. On this issue the future of humanity is declared to hang. Any rational confidence in life, any genuine brotherhood, will ultimately disappear, Dr. Orchard holds, unless there is a "great recovery of religion." No "reduced Christianity," such as that which gets rid of the Incarnation, is regarded as a solution. The historic Catholic faith and a truly united church are both essential. In the combined genius of the two great branches of Christianity (Protestantism furnishing the more evangelical aspect and the social outlook, Catholicism emphasizing the apologetic and doctrinal and sacramental side) the world would have the church the author declares it needs. The final and central emphasis is on Christian mystical experience and a widespread recourse to prayer. SAMUEL MCCREA CAVERT.

**Outfitting the Teacher of Religion.** By James H. Snowden. 274 pp. \$2. Macmillan. New York.

This is a popular introduction for the untrained person who in so many communities is called upon to teach in the church school. It is inspirational, easy to read, and contains much common sense. Neither the psychology nor methods represent the most recent standpoint. They may perhaps for this reason be more readily assimilated by those who have known only the older practice. The author refers to a pupil-centered curriculum, but lays more stress on material to be imparted. There is very little about adaptation to different ages and grades. This is not a handbook for one who wishes to master the most recent educational theory and practice. It is a readable general introduction for the beginner who might be only confused by anything more radical. It will do its best work if it stimulates to further reading. T. H. P. SAILER.

## NEW BOOKS

The Atonement and the Social Process.  
Dean Shailer Mathews. 212 pp. \$2.  
Macmillan. New York. 1930.

The Bible Through the Centuries. Herbert  
L. Willett. \$3. Willett, Clark & Colby.  
Chicago. 1930.

Between the Americas. Jay S. Stowell.  
175 pp. 60 cents. Friendship Press.  
New York. 1930.

The Commonwealth—Its Foundations and  
Pillars. Charles Henry Brent. 178 pp.  
\$2. Appleton. New York. 1930.

China, the Land and the People. L. H.  
Dudley Buxton. 333 pp. \$4. Oxford  
University Press. New York. 1930.

A Critical and Exegetical Commentary on  
the Book of Daniel. 488 pp. \$4.50.  
Scribners. New York. 1930.

An Emerging Christian Faith. Justin W.  
Nixon. \$2.50. Harper's. New York.  
1930.

Freedom. Welthy Honsinger Fisher. 109  
pp. 85 cents. Friendship Press. New  
York. 1930.

India on the March. Alden H. Clark.  
194 pp. \$1. M. E. M. New York.  
1930.

The Mormon Way. Claton S. Rice. 87  
pp. 55 cents. Pilgrim Press. Chicago.  
1930.

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