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# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

(Concluded from second cover.)

REV. RICHARD E. SHIELDS, minister of the Community Church at Mountain Lakes, N. J., has succeeded Mr. Hargreaves as Executive Secretary of the Community Church Workers, with headquarters at 77 West Washington Street, Chicago. Mr. Shields is a graduate of the Moravian College at Bethlehem, Pa., and the Moravian Theological Seminary.

\* \* \*

COMMISSIONER YAMAMURO, head of the Salvation Army in Japan, has received high recognition for his work among the poor and outcast. The Emperor has raised him to court rank and decorated him with the Order of the Sacred Treasure; the Minister of Justice has presented him with a gold cup and certificate of merit. In the old days he was thrown into prison for blocking the traffic in empty streets. Mr. Yamamuro is a powerful evangelist and has done much to help girls out of evil life.

\* \* \*

A. P. FITT, who is a son-in-law of D. L. Moody and has been associated with the Record of Christian Work for the past 11 years, has been elected editor of that publication.

\* \* \*

KING PRAJA DHIPOK of Siam, with Queen Rambai Barni, is to visit America this year. According to a recent report from Bangkok, Siam, they are to visit the United States incognito. The king is coming for eye treatment as he has been suffering from cataracts.

## OBITUARY

REV. GEORGE ALEXANDER, D.D., former president of the Board of Foreign Missions of the Presbyterian Church, U. S. A., and pastor of the First Presbyterian church, New York, died December 12th at 87 years of age. Dr. Alexander had been for 60 years in the Christian ministry, was president of the Board of Trustees of McKenzie College, Brazil and active in many other educational and philanthropic institutions.

\* \* \*

DR. KARL H. KUMM, prominent in opening up the Sudan to missionary occupation, recently passed away at Pacific Beach, Calif., at the age of 56. Having already completed his university training, Kumm began exploring the depths of North Central Africa at the age of twenty-five, and was the first white man to pass the great divide between the Congo and the Nile. Later he founded a Board for Medical Education and Research in Africa, and also the Sudan United Mission, embodying twenty-two different denominations.

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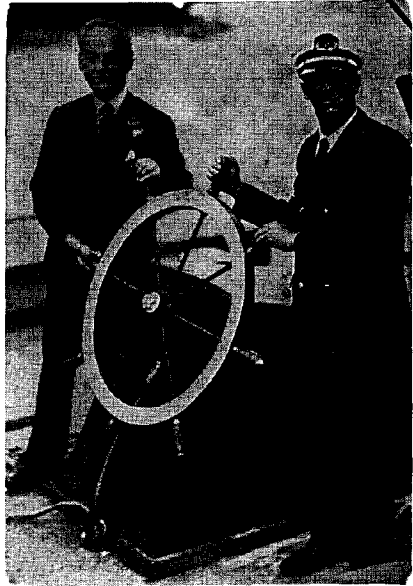
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By ERNEST H. HAYES

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A copy of the wall map used at the recent Home Missions Congress in Washington, D. C. A large four-color poster is being prepared by the Home Missions Council. Copies may be obtained through denominational Home Mission boards. This map, by Mr. K. R. Southard, is worthy of study as it pictures incidents in the advance of Christianity and civilization in North America.





## THE OUTLOOK ON THE NEW YEAR

BY ROBERT E. SPEER, D.D., New York

*Author of "Some Living Issues," Etc.*

AS WE begin this new year, 1931, we seem to be further away than ever from the simplicity of the times when our Lord was here and the Christian Church began. Palestine was a small land, no bigger than some American counties. Life moved slowly and at leisure. "And Jesus walked in Galilee." That was the speed to which human life was geared. We think of Paul's evangelism and his wide itineration but he was no hurrier. He stayed for three years in Ephesus alone. We travel to and from an evening meeting, a longer journey than from Nazareth to Jerusalem, and return. Those days of Christianity's beginning seem very different and far away.

And yet there are respects in which our situation and problems today are taking on more and more the character of the conditions and issues which confronted the early Church. We are facing many of the same apologetic questions—as to the being of God, the nature of His government of the world, the person of Christ, the meaning and destiny of life, the foundations of right, the relationship of Christianity and the non-Christian religions, the essential content of the

Gospel, and even the same moral issues which were alive in the contacts of the early Church with human nature and with society. And the political issues are taking on an equally close resemblance. One reads a great, carefully documented study like Cadoux's "The Early Church and the World" and realizes at once how many kinships there are between that situation and our own—in the relation of Christianity to war, to inequality, to ideals of marriage and the home, to the State.

It seems probable that we have ahead of us today a repetition of the struggle which the early Church had to wage for religious liberty and freedom of worship, education and diffusion. In Russia, Turkey and China what we had come to regard as fundamental human rights have been either invaded or denied and elsewhere there are tendencies which bid fair to confront us in the West with the same issues. There are doctrines of the State and of State control of education and there are academic theories of the nature of liberty and of the rights of religion which may raise for the Church in the near future the same problems which it faced at the beginning.

### The Keithahn Case

The problems which are arising do not spring wholly from so-called non-Christian governments, as the Keithahn case in Southern India shows. Mr. Keithahn was an American Congregational missionary who sympathized with the Nationalist Movement. There would seem to be slight evidence that his sympathy found any excessive or illegitimate expression. At any rate there were many Englishmen in India whose support of the Nationalist Movement went far beyond his. But the Collector of the Madura District ordered him to leave India and required the Mission to which he belonged to dissociate itself from him. When the Mission did this, the Collector went further and demanded of it a unanimous declaration which seemed to many to go beyond the principle of neutrality and abstention in political affairs to which the Mission was pledged. Beyond this, the Collector required that the Mission should also compel the Indian preachers and teachers to array themselves against the nationalist agitation and in support of Government policy, and advised the Mission that otherwise the grants-in-aid, which it had been receiving from the Government for its schools, would be withdrawn.

It is obvious that many important issues are involved in this incident. Is it competent for a District Collector to exercise authority such as this or should it belong to the Provincial officials at least or be referable to the Government of India? What is rightly involved for American missions in India in the principle of political neutrality and nonintervention? What influence is a foreign mission warranted in exercising in deter-

mining the political attitudes of an independent indigenous Church? What policy should missions practice with regard to receiving government financial grants which are made dependent upon political attitudes or activities? All these are vital questions, independent of the merits of a particular situation or the sympathies of missionaries in the present conflict in India.

And the issues are not confined to one district in the Madras Presidency. The Government of Bombay has issued the following order:

Government desires to impress on the governing bodies of all recognised institutions which are in receipt of grants under the grant-in-aid code that they are responsible for seeing that no member of their staff or establishment is permitted to take part in political agitation directed against the authority of Government or to incite opinions tending to excite feelings of disloyalty or disaffection whether inside or outside the institution under their control. They also require that the managers themselves should not allow their views on current political questions to affect their educational administration. If these conditions are not observed or if evidence is forthcoming that the students have been inspired with feelings of disloyalty or disaffection by their teachers or that the standard of discipline or the educational efficiency of the institution have been impaired, the grants-in-aid are liable to be reduced or withdrawn.

And this has been carried further by the British Resident in the Native State of Kolhapur who has requested members of the Mission "to instruct preachers and teachers, when preaching, not to bring in or make use of the names of India's political leaders."

These are not simple and easy questions. They cannot be resolved by the foolish advice of a well-

known religious paper that missions must identify themselves with nationalist revolution, or with the contrary advice that they are bound actively to support every existing government.

#### Difficulties Faced by Missionary Enterprise

There is no gain in belittling the new difficulties which the missionary enterprise is facing. One set of these difficulties springs from false ideas of nationalism. President Wilson had no conception of the dynamite contained in the principle of the self-determination of people. That principle is like the principle of self-expression. All depends upon what the "self" is that is to express or determine itself—whether or not it is a reasonable and righteous self. And also much depends on what "nationalism" means. In China these last few years some of the most terrible anti-nationalistic, nationally-suicidal ideas have paraded under the name of "nationalism." And now in India, in the interest of nationalism, good men are advocating ideas which will immobilize society and freeze mental and moral progress. Mr. Gandhi is arguing against all changes of religious relationships, denouncing all "conversion," and Mr. Natarajan is pleading for political protection in behalf of religious immobility. In an editorial in the *Indian Social Reformer* of March 29, 1930, he wrote:

The conception of Sovereignty in a monarchy is not a wholly secular one, and there must be something in the conditions attaching to it to indicate a spiritual contact between the Sovereign and the subject. It is against the immemorial tradition of India to impose a disability on any religion. We cannot ask that the King of the

Indian Dominion should not profess the Christian faith. But we think India may and should ask that the Coronation oath should contain a solemn undertaking on the part of the Sovereign to be the Protector of the ancient religious faiths of this country. The present principle of religious neutrality must be replaced by a principle of active and appreciative protection. The most important consequence of the change will be that organized religious proselytism, having for its purpose the seduction of His Majesty's subjects from their ancestral faiths, will be barred, as the King being the Protector of all religions, cannot let one of them wage war against another.

And another set of difficulties has arisen from a false educational philosophy taught the East in our Western schools. Its effect is seen in China and Russia in the attempt to keep religious teaching away from the young. The Chinese Minister of Education, trained in America, is prohibiting all religious instruction and worship in primary and junior schools and it is discouraged, though as yet allowed as an optional study, in higher schools. The Government regulation reads:

A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercise, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools.

To the protest of the Chinese churches the Minister of Education replied:

—If you propose to experiment in education, basing your experiment on projects related to science and social conditions, this is something which the Government unquestionably ap-

proves and permits. Religion, however, is one type of abstract intangible imagination, and is outside the category of educational theories and there is therefore no reason for the Government to permit religion in schools for the purpose of experimentation.

China will indeed face a problem a few years hence with a generation educated without religion and without the morals and dynamic and sanctions which only religion can supply.

### Facing Opportunities

But the missionary enterprise faces opportunities as well as difficulties. The political opposition which is met in many lands to the instrumentalities and agencies which missions have used, such as schools, hospitals, philanthropies, has not affected the openness of attitude of the people. At this very time the missionary schools and colleges in China are more crowded than ever. And even where there has been political restriction in these matters there has been none as yet with regard to direct evangelism. A statement recently issued by the Presbyterian Board refers to this:

No evidence has come to hand that any restraint has been placed by the Chinese Government upon the preaching of the Gospel in churches, chapels, markets or homes; but on the contrary, the almost universal report is of an unparalleled receptiveness to the Gospel and its messengers on the part of the Chinese people, and even among students of certain government schools. In view of the fact that our evangelistic missionaries are fewer by 15% than in 1925, the Board would coöperate to the fullest degree possible with the Chinese Church's present great Evangelistic Movement by calling and appointing to this work China's full usual share of the accepted candidates

of the current year, by making at least the usual provision for theological schools and Bible training institutes, and by urging all missionaries, whose activities in other directions are hindered, to devote themselves to enthusiastic evangelism with their Chinese associates.

The medical work is as needy and as successful as ever, yet the number of doctors and nurses is less by more than 20% than five years ago. This work is so highly appreciated by the Chinese for its tangible benefits, and goes so hand-in-hand with direct evangelism that there should be no diminution of the American Church's efforts to man and maintain this beautiful ministry to body and soul.

Never has there been greater need than now for high-grade Christian literature in Chinese. Never a larger welcome accorded to it. The Bible and Tract Societies are selling more books and tracts than ever before, and the new dignity acquired by the vernacular as a literary medium, affords an unparalleled opportunity for Chinese writers and foreign translators.

In many lands old resistance has dissolved. Meshed, for example, is the most sacred city of Persia. Here are the shrines of Imam Reza and the mosque of Ganhar Shad. And behind the shrine there was in 1922, a great cemetery. From all over the Shiah Mohammedan world, people had come to lay their bones in this sacred place, and any desecration of their graves would have led to riot and slaughter. One walked about with the utmost reverence and care. And now what has happened? One of the missionaries writes:

You asked about the graveyard back of the shrine in Meshed and the disposal made of the bodies. Bones excavated were ruthlessly thrown into carts and wagons and hauled outside the city and dumped into pits where they were covered. Scarcely more respect was

shown for bones of animals. Mrs. — told me that she walked through the cemetery while excavations were going on and that she saw the skeletons of six persons in as many shallow graves built one over the other. A dentist, I believe, asked for a skull and the official replied that he could furnish two hundred if he desired. Had such a desecration of these graves of devout Moslems, whose bodies had been brought hundreds and even thousands of miles for burial "under the shadow of Imam Reza," been attempted some years ago it would have ended in a most serious riot. That there should now be no more than murmurs of opposition shows that Persia is changing inwardly as well as outwardly.

This is a parable easily read. Not in Persia only are old stagnancies and sterilities dying, and new forces seeping in. At the other end of Asia the same things are happening. A recent visitor to Japan reports an interview with Dr. Nitobe, for many years Japanese representative on the Secretariat of the League of Nations. With regard to the influences now moulding the moral ideals of Japan, he said: "The chiefest of these influences is Christianity.

Silently it is finding its way into the stream of Japanese culture, Protestantism more apparently, Roman Catholicism not so evidently but solidly. All are reforming society. Whether we openly confess Christianity or object to it, still the New Testament is making its way into the innermost corners of families, if not as a religion, then as a moral power. I have evidence of this everywhere I travel in the country."

And what is true of Japan is true of the world. The ideals and principles of Jesus are pervading the world. They are not dominant. And their steady extension is not unchallenged. There are deadly forces in opposition. Alas, the spread of the ideals and principles is not enough! There is need of the deeper work which only Christ can do when He is recognized as Saviour and Lord. The world needs not the moderatist acceptance of ideas only, but the moral and spiritual deliverance and re-creation of the Cross and Resurrection of Christ. It needs not the ethics of the Gospel only but new life in and by the Son of God.

---

What of the night, O Watchman?

Turn to the East thine eyes,  
And say is there any token  
Of the dawning in the skies?  
Or do the shadows linger,  
Thy lips, are they sad and dumb,  
With never a word of gladness  
That the tarrying morn is come?

Then answered the patient Watchman  
From the mountain's lonely height,  
To the waiting souls in the valley,  
"I can see the breaking light;  
There's a glow on the far horizon  
That is growing more wide and clear,  
And soon shall the sun be flinging  
His splendors both far and near."

---

What of the night, O Watchman?

Rises to Thee our cry;  
Prophet divine of Nazareth,  
Make to our hearts reply:  
Over the earth's wild warfare  
Comes not a time more fair,  
Swords into ploughshares beaten,  
Peace throned everywhere?

"Wait," said the Heavenly Watchman,  
"Let not thy spirit quail,  
Strife shall not be eternal,  
Harmony shall prevail;  
Battle clouds all shall scatter,  
Hatred shall be outcast,  
Love's ever broadening glory  
Break on the world at last!"

—Selected.

# MEETING THE WORLD'S GREATEST NEED \*

BY JOHN R. MOTT, LL.D., New York

*Chairman of the International Missionary Council*

**W**HEN Jesus Christ said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," He led us not only up into the presence of the world's greatest mystery, but likewise into that of the world's greatest reality. It is proved by every test in individual life; in social life and in international relations.

When He said, "I am come that they might have life and that they might have it more abundantly," did He not afford us a program and a platform and a message which makes possible meeting the deepest longings of the human heart and the deepest needs of the human race?

When He said, in language that would seem subject to no two interpretations, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," with matchless lucidity summoning us into larger evangelism—how can it be that we miss the way?

As we look round us and realize how few, comparatively, are coming under the spell of our Lord, and how few are yielding to this expansive purpose, for the obvious reason that it is not being brought to bear, do we not hear the summons? May it never fall on deaf ears!

The whole world is open. It would be difficult to mention any door that we can honestly say is closed to the penetrating influence

of Christ. Sometimes He enters in the most unexpected ways. That is what we have a right to expect from a superhuman Christ.

## Enlarged Opportunities

I have been moving among nations for over forty years, on journeys around the world again and again, and on nearly all the battlefields of Christianity and I believe that the present is a time of undoubtedly rising spiritual tide. It is a time of the rising tide of opportunity.

There have been times when in certain parts of the world the doors have been as wide open as they are now, but never has there been a time when on every continent and in every part of each continent the doors have been so wide ajar for the penetrating influence of Christ and His message, as they are today. You and I are living in a most wonderful moment in the unfolding plans of the Kingdom.

I include the Mohammedan world in this statement. One of the conferences I have been attending was held in Turkey. I can best describe the situation when I say that the best experienced missionaries and native Christians of Turkey consider the real opportunity has just arrived.

I am aware of the fact that certain methods employed in other fields cannot be freely employed in Turkey. In schools and colleges they cannot do today what they did and would like to do, but that does not close the doors. They can live Christ. Those who have an

\*Extracts from an address delivered at Northfield, Massachusetts, last summer.

opportunity to teach are at liberty to do work of a Christian character outside of the school room.

The more intensive method has brought the most multiplying results. We are going to see wonders as a result of intensive work in Turkey.

It is a time of the rising tide of opportunity. I have made a specialty of unoccupied fields and I have yet to be convinced there is any field where, if we advance we will not find the doors open before we reach the place. God has more than one method of getting at unoccupied fields—not only geographical areas, but groups of people, areas of life, and human relationships. We are living in a time when we can say that the doors are not closed to the penetrating influence of the living Christ.

This is a time of the rising tide of expectation. It is a struggle each one of us knows to keep vivid the spiritual realities. As we grow older we may be more sensitive to the leadings of the Spirit and listening to the still small voice.

I have been vividly aware in my last journeys of a movement among the classes of every backward race, every oppressed people, every depressed stratum of society—a more equal outreaching. It is sometimes vaguely expressed, but it is a groping after something higher, freer, better. Our loving, heavenly Father is brooding over His children just as an earthly father is filled with a burning desire to evoke in his children aspirations for something better and higher. The most discerning Christian leaders all over the world believe that we are on the threshold of something that will far transcend anything we have had behind us in the world mission of Chris-

tianity. Nothing has moved me more than the discovery that people are looking for something from Christianity which they have not been finding in their own faith or lack of faith.

I am a constant reader of Mohammedan, Jewish and other non-Christian magazines in English, and keep informed as to the utterances of leaders of thought and action and I am more impressed by what is being said by non-Christian and nonreligious people than by many things said by Christians.

### Rising Tide of Inquiry

The present is a time of rising tide spiritually, mostly of interest manifested by inquiry.

All over the world people are debating, calling into question all standards and checking up all sanctions that have held people for centuries. We have more opportunities for sharing peoples doubts as well as their hopes. How much better this is than the old indifference and apathy I met in my earlier journeys in fields like Latin America, Asia, Africa, not to speak of America! How people can regard with indifference this present day, how we can be contented with the plans we now have, is more than I can see.

Visit the bookshops in all lands! There is a flood of printed matter, and a disproportionately large increase of literature dealing with religion—I might say, literature of reality. If you have doubts, make your own tests by getting book lists and talking with world travelers! Enter into intimate conversation with those engaged in the work of evangelism who travel over goodly areas! Form your own impressions! They have told me that they know of no time like

these present days in point of inquiry, with people willing to pay great prices, which means an unmistakable desire to find truth. This has its promising implications. We ought to be thanking God that we are permitted to live in days like these.

### Criticism and Objection

This is also a time of the rising tide of criticism and objection.

I look upon that as not without its tremendous advantages, advantages we may turn from stumblingblocks into stepping-stones. Remember the words of St. Paul: "For a great door and effectual is opened unto me, and there are many adversaries." Christianity seeks out the impossible to make possible its wonderful works. I distrust whether I am in the right place if I am not in the place of things impossible. When everything looks easy I make up my mind the omnipotent Christ will not manifest Himself there. It takes impossible situations to reveal the meaning of Christ, the necessity and adequacy of Christ.

### Rising Tide of Faith

This is a time of rising spiritual tide throughout the world in faith.

My wife and I went through the jungle on Sumatra, and we pulled aside the tropical vines from a monument that commemorates the lives of the first two missionaries who went there and were eaten by cannibals. As we went through that valley we saw evidences of Christianity that, if we had not seen others, would compel us to believe that Christ *not only does, but is*. All over that island where cannibals had had the right of way, in crowded churches I found faith in the wonder-working power of

our Lord, that elemental faith which nothing can daunt.

Another illustration may be the mass movement in India. Out of possibly 320 millions in India over nine-tenths live in 700,000 villages. Over 50 million people in the aggregate are among the most neglected people of the human race. You can't think it a reality! The age-long enemies of man are working in those villages—ignorance, poverty, disease, strife, and sin. The occupations of these outcasts from the Hindu point of view is most defiling. They are not permitted to use a main street. They are not permitted to go to the village schools. They are not permitted to draw water at the village well; and it is only in a few scores of villages that they are permitted to go to the temple. Well are they called the untouchables. Gandhi did not originate that name: his religion originated it.

The first time I went to India, nearly forty years ago, in only two districts was there anything being done for the outcasts. Most missionaries were regarding with suspicion the mass movement. Now, of two million Protestant members, over 73% are products of the movement among depressed classes. In the villages that have been most exposed to this movement of the Spirit of God, a movement that means uplift, improvement, I have found the economic and social lot so transformed that you could see it. Villages were also transformed morally.

The most marvelous result of this work is that many of the caste people have become Christians as a result of the object lesson of the transformed life of the outcasts. Bishop Whitehead told me that he had just come back from India



where he had visited a Wesleyan mission where they had 3,000 caste converts, and had about 3,000 more preparing for baptism. This seems almost incredible. There is a rising tide of faith among these depressed people—blind, hopeless, in despair, abandoned by others—and now there is this rising tide of faith among the caste people.

There are 3,000 baptisms in India every week. There would be 30,000 every week if we had sufficient numbers of wise guides and teachers. Great restraint is being exercised by the most trustworthy missionaries. We have made mistakes, due to lack of vision at the home base. The people are standing before our open doors and we have to say, "Stay back! It is not safe for you to come unless we have enough teachers."

#### Advance in China

When I was in China there met me in Canton a delegation, among them Cheng Ching Yi whom I knew first as a schoolboy in Peking. He is a retiring man, though a great leader, executive head of the *National Christian Council* and moderator of this new Church of Christ in China which includes one-third of the Chinese Protestant Christians. He came to me and said: "I have had a vision, and I want time to share it with you. I want to know whether the best way to meet this chaos in China would be a summons to a Christian advance." This vision came after days and nights of prayer.

Dr. Cheng wanted to start a campaign to double the number of Protestant church members in China in the next five years an increase of four hundred thirty-five thousand. It took over a hundred years to build up a church of such

numbers, and he proposed to double that in five years.

I could think of nothing in the program of Christ, or the commands of Christ, or the resources of Christ, or the example of Christ which would negative that proposal, and nothing in the welfare of the Chinese church that would not make it highly desirable that they lend themselves to that undertaking.

In every one of our conferences in China, not by a majority but by unanimous vote, the leading missionaries and trusted leaders of the Chinese churches voted to put themselves behind this prophet. When the National Council meeting of officials was held, after days of debate they committed themselves to support his five-year program, which was as follows:

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and a more gracious experience of Him in all phases of life.

2. The carrying out of evangelistic work in the hope that the number of Christians at least be doubled.

3. The endeavor on the part of all cooperating in the five-year movement to improve the religious education of the Church through the use of the pulpit, Sunday school and other societies.

4. Definite steps to overcome illiteracy among church members.

5. Sustained efforts to make the family to a large extent the unit of Christian endeavor, so that the Christian family method would increase the membership of the church; also every possible effort to Christianize family life.

6. That far more serious thought and care be given on the part of the church to the problems of those who are not Christians, but are coming under Christian influence as in Christian schools.

7. A clearly increased emphasis on

Christian standards, so that the church should become far more self-dependent than at the present time, and that Christians generally should be helped to a clearer understanding of the service which is theirs because they are Christians.

8. Earnest efforts to extend to others the benefits of the Christian religion through personal evangelism and through such other methods as may be found desirable in the hope that within five years the number of Christians may be doubled.

It takes faith to advance in the midst of civil war and battle and chaos. I wonder if we would be preparing plans like this in America, if we were in those conditions?

#### The Program in Japan

In Japan the Japanese Christian leader Toyohiko Kagawa told me he had a heavy burden which he wanted me to help him bear. He had been studying about the Protestant church of France, which, though small, has already become a nationwide force in its ideals, its spirit, its principles, its personality, its program. He said:

"My burden is, after much thought and prayer, that if we could have a million Protestant Christians in Japan we might permeate this nation of sixty-eight millions."

"How many Protestant Christians have you now?" I asked

"Two hundred forty thousand."

He had shared his burden, with the heads of his denomination. Some had responded, but others were skeptical. As a result he had spent last year in trying out new methods in order to meet criticisms, as a result he had had 15,000 converts less fifteen in his work.

He had tried his methods among the farmers, in the centers of in-

dustry, among the students, and among groups of fishermen. There is nothing more fascinating than his actual experiences with the different groups.

Mr. Kagawa was converted under the influence of a missionary. When a small boy he went to a Christian school and college in Kobe, and decided to enter Christian work. Realizing his need he came to this country and studied at Princeton. Then he went back into the slums, where he has been living ever since. He rises at 4 o'clock every morning, and nothing cheats him out of an hour with God. His eyesight is failing, and he says he is able to do more thinking as a result of not reading so much now. He has written many books; one of them has run through 300 editions. He preaches on an average of three times a day, and gives a lot of time to other work. He has three social settlements, one leper colony, one research bureau. When asked to take a position by the mayor of Tokyo he refused, but said, "I will give you as much time as I can spare in an honorary capacity." This was accepted. He was first regarded with suspicion, but now he has the confidence of the whole city. Parliament has appropriated ten million dollars toward carrying out one of his plans involving six cities.

He wanted to call the campaign "The Million Souls Movement," but they decided to call it "The Kingdom of God Movement." The aim is in three years to increase from one-quarter million to one million Christians. The plan embraces:—

1. Organization of a network of prayer; early morning prayer meetings in every church and city to pray for a revival of faith; prayer with a new spirit in the 1800 churches in

Japan for a revival of faith; monthly united prayer meetings of all churches in every city; an annual conference for special prayer and preparation for the above purpose. In other words, a conference for prayer, and nothing else.

2. Personal evangelism
3. Evangelism through literature
4. Educational evangelism
5. Evangelism through service
6. Rural evangelization
7. Evangelization of fishing folk
8. Evangelization in mining camps
9. Evangelization of the labor classes
10. The training of real evangelists. Better workers alone will not suffice. Five thousand preachers should be trained at once.

### Spirit of Evangelism

A precursor of every great spiritual advance has been an outbreaking of unselfish and triumphant desire. Evangelistic methods change, but the spirit is the same, because Jesus Christ is the same yesterday, today, and forever. Evangelism is more a spirit than a method. Christ is not shut up to any method or medium. We want things old and new, but there is something incongruous in a static church. The power of Christ, the fountain head, is always flowing. That is the vitality we ought to have, new experiences breaking out all the while. The methods may change but the spirit is the same.

How can this larger desire be generated? Bishop Gore sums up the lack in two phrases: We do not think, and we do not pray. That generalization will unlock any problem anywhere.

One way to develop this desire is by meditation, thinking on the needs of men, women and children now living. As a result of my meditation one night in one of the Indian villages, anything God permits

me to do to spread the Christward movement in India, I will do. When Christ saw the multitudes He was moved with compassion, and then He began to send out His disciples.

Second, we must think not only on the needs of men, but we must be in thought upon God Himself. This current humanistic discussion is stimulating more thought on God than I have ever known. We must desire more that He may be manifested, that we may witness fresh demonstrations of His power, the desire to share what He has done for us with others.

Other things will be realized, when we have this desire:

First: A larger comprehension of the field where we are placed, the people and their background, their antecedents, mentality, and interests; a larger comprehension of their battlefields and soul struggles and unanswered questions, a larger comprehension of the forces that oppose us, and a larger comprehension of the favoring conditions there are.

Second: We must have larger plans. Our plans are pitifully inadequate in contrast with the resources of our Lord. I have found it is a vastly easier thing to see a large thing achieved than a small thing. The reason is that it takes an impossible thing to draw out the imagination, which is the least used faculty we have. Christ put a tremendous strain on our imagination. When He taught the Golden Rule He forced us to get our imagination into play, and when He taught the commandment of love He put a strain upon our imagination.

The advantage of an impossible program is that it calls out all our hidden powers, and another advantage is that it takes a large plan

to arrest the attention and participation of men and women of large affairs. The reason is that they are not giving their time to little plans, and we have to show them a plan that convinces them that it is worth while.

Impossible situations also drive us to God, draw us to God, deepen our acquaintance with Him, make possible the finding of His conditions, paying the price. Christ taught us this lesson in the Garden of Gethsemane.

But mostly there are two great implications. One is that such work is going to be costly: and if what we are doing is not costly we must make up our mind we have not His meaning. The second implication is that we are to count the cost and be ready to pay it.

We must have a larger message. Christ is the same yesterday, today, and forever, but we have a larger comprehension of Christ than we had.

We must have a larger and truer strategy. We are at a time when we have to take all fronts and deal with the world as a unity. There must be a larger adaptation of means to ends. If you ask for methods I would mention some of these:

1. Larger recognition of times and seasons, for instance, Christmas and Easter.

2. Explanation of much that is going on in certain groups, communities and fields.

3. Religious education. We are just on the edges of the greatest work the world has ever known in religious education.

4. Another means is social evangelism.

5. Also newspaper evangelism.

In the National Broadcasting Company studio broadcasting an

hour costs \$5,000, plus the cost of all the artists engaged. We have hardly begun to adjust ourselves to the possibility of such means available for arresting attention, for making impressions, for creating an atmosphere.

6. There is the matter of retreats. I am glad to say that is spreading. Even more depends on what we do before we evangelize and what we do after than what we do when we evangelize. If I had to live my life over again I would spend vastly more in what precedes evangelistic work and in what follows than what takes place in between. It is here that we are weak.

My last word is that we must have a greater accession of *power*. We must experience this on a larger scale for this work of evangelism. Let us yield ourselves to the gracious, loving, omnipotent, life-giving power of the Spirit that greater works may take place and be of such convincing power that they will prove the much needed reality and wonder-working power of God and the reality of our faith!

Jesus Christ summons us today to come out of the zone of compromise and apathy and passivity into the aggressive activity of sacrificial love. Think how absorbed people are today in every sphere of interest—in politics, in pleasure, in money making, in the search for fame and power. Under these conditions how can we arrest the attention of these preoccupied men and women so that they will hear the summons of Christ. Let Him speak the word: "I if I be lifted up . . . will draw all men unto me." That Great Magnet will break people out of their setting and lift them up to God.

# WHAT METHODS PRODUCE RESULTS

*Notes From the Experience of Fifty-two Years in Africa*

BY THE REV. ROBERT LAWS, D.D., LL.D., of Livingstonia

THE apostolic method, Saint Paul tells us, was to "preach Christ crucified." As examples of this preaching, we have the sermons of Peter after Pentecost, and of Paul to both Jews and Gentiles in large assemblies and also to individuals, such as the Philippian jailer. In every case the burden of their message was the same: the remission of sins through Jesus the Saviour, and faith in Him as the means of appropriating this salvation for the individual.

Since so much importance attaches to their methods, it is worthwhile to take account of the character and training of these apostolic teachers. Peter and nine others of the eleven apostles were hardy fishermen of Galilee. Their literary education had been that of the ordinary Jewish boy; of higher education they had acquired none. But for three years they had been in the school of Christ, living with Him, learning from Him, and, like many a pupil since then, imbibing knowledge and truth the real significance of which they only understood later—in their case after they had received the Holy Spirit at Pentecost.

This teaching and the experience of life gave them a wider vision with a new intellectual grip and outlook. The gospels and the epistles prove this, and we read them with surprise at the intellectual grasp and literary ability they display. Turning to Paul, we find in him the greatest teacher not only of the world today, but of the intervening centuries since he

wrote. For this special work God, (as in all special work He has to do) prepared His special agent. Born and brought up in a university city, in the strictest school of Jewish Pharasaic thought, yet sharing in the culture surrounding him, and acquainted with the literature of his time, he later prosecuted his studies under the famous teachers of Jerusalem, and so became thoroughly versed in the doctrines, prejudices and errors, which he was to overthrow when the new truth revealed to him changed his life and made him the clear exponent of the way of salvation through Christ.

Following the history of the Church since then, we see that when this simple message was adhered to and the obedience to the will of God implied in this faith was exhibited, the Church was strong and did the will of God by spreading the Gospel in new lands and among many peoples. On the other hand, when this simple message was overlaid by outward forms, ceremonies and ritual, and these externals came to take the place of the essential realities which the apostles proclaimed, then the strength of the Church waned and the dark ages settled on the Christian world and continued till the reawakening of the old truths supplied the strength of the Reformation with the glorious results that followed.

The Editor has asked me whether my fifty-two years of work in Central Africa confirms the above methods, or whether, as

some hold, "work for world peace, social and industrial betterment, and intellectual and physical development can replace these with better results."

The first step towards answering this question is to state what I found to be the facts of life as concerned the people with whom I have had to deal.

#### Warfare Fifty Years Ago

In 1875, the slave trade was rampant in Nyasaland and inter-tribal war was such a recognized condition, that as a protection, there lay between each tribe and its neighbor a "no man's land," which took two or three days to cross on foot. In the case of a war raid this gave a good chance of news of the impending attack reaching the other tribe and enabling its members to take measures for the safety of themselves and their dependents.

The Ngoni tribe on the hills west of Lake Nyasa were an offshoot from the war-like Zulus of South Africa. They had crossed the Zambesi as war raiders and incorporated the youths of the tribes they conquered, training them as warriors and teaching them their methods of warfare. Under despotic chiefs they became very powerful and the terror of their neighbors. Septs of the Ngoni considered parts of subject tribes living on the lake shore as their special property and from these they levied annually a tribute of a certain number of boys and girls who had to be delivered to their conquerors on the hills; the boys to be trained to fight, the girls to be the slave wives of their captors. When a quarrel arose between two of these septs, instead of fighting it out between themselves on the

hills, one party would go and attack, rob and even kill some of the people at the lake shore who were the subjects of the other sept, thus getting their revenge.

The old men among the Ngoni were, as a rule, desirous of living at peace with their neighbors, but the restless youths who had heard of the exploits of their fathers in their young days were keen to show their prowess and urged that war raids should be undertaken in the dry season, after their harvests had been safely gathered. There were no newspapers in the country by means of which the wishes of those who had not access to or shared in the councils of the paramount chief could make their wishes known to him. These sought to attain this object by means of their evening village dance and song.

An example may be given. In the cool of the evening, and especially on dry, moonlight nights, the people of the village gathered in the cattle kraal to dance and sing, the younger boys in particular being carefully instructed what to do. At a distance it seemed as if a drum accompanied and timed the dance, but in fact drums were not used, but instead a rhythmic thump of the foot on the ground by every dancer produced the imitative sound. The song consisted of a varying, extemporary recitative of a few notes and words by a leader, followed by a chorus in which all joined. In the case referred to, the chorus was: "The cattle at the north end (of Lake Nyasa) are feeding on bananas, Mombera!" (Mombera was the name of their chief.) The song pointed out to him that the cattle at Karonga, at the north end of Lake Nyasa, were feeding on ba-

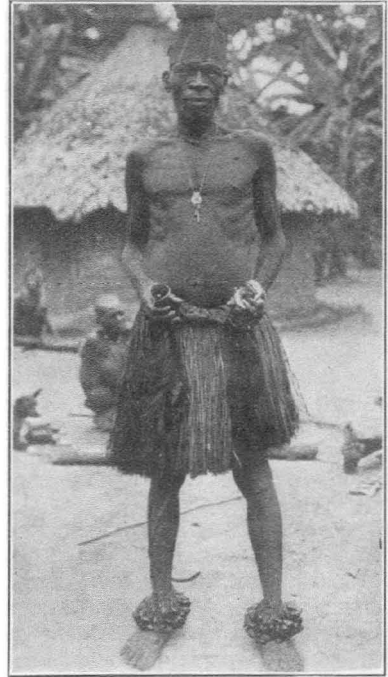
nanas which the Ngoni counted a delicacy they could not grow well in their colder climate, and so they thought it would be a good thing to organize a cattle raid on the Konde living there and they took this means of asking the chief to sanction their doing so. His consent obtained, a war party would be summoned together, but the point of attack was carefully concealed. A journey of fifty to one hundred miles had to be undertaken and the necessary food carried with them.

Sometimes these raids were successful, but often severe fighting took place and by no means did all the attackers return home even after what they counted a successful raid. Prisoners as well as cattle and other booty were carried off. In raids on tribes nearer at hand, the actual killed and wounded usually proved the smallest part of the damage done. The gardens of the people were destroyed, villages were burned, and the people were often afraid to remain in their villages and spent the nights in the bush. Food was very scarce and the people living in a half-starved condition soon had their vitality lowered, and scratches or bruises on their legs developed into large septic ulcers often permanently crippling the sufferers. Women and children especially suffered under these conditions, and when young children were exposed to them for any length of time their growth was stunted for life.

This intertribal warfare was not confined to the Ngoni and their neighbors, but was the chronic condition between other tribes as well, when not joined in a confederacy to meet a common foe.

War fear was the lot of all but was by no means the most deadly

fear of their lives. This was found in their religious beliefs and superstition. The people believed in a supreme being or creator concerning whom their notions were very hazy, and whose goodwill had to be sought. They believed in immortality and that the spirits of their forefathers still took an interest, often a malign one, in the



AN AFRICAN WITCH DOCTOR

affairs of their children. In addition to these there were many other spirits whom they believed were unfriendly to them and who had to be propitiated by prayers and sacrifices.

#### Witchcraft

Closely bound up with these ideas was their profound faith in witchcraft, which kept them in

terror and dominated their lives. Any accident or untoward event might be referred to evil spirits, but was almost universally counted as caused by some wizard or witch. Any one could be held to be such; some indeed gave themselves out to be so, thus gaining a notoriety which caused them to be feared. But to the ordinary man an accident or illness had only one sure cause—some person had an enmity against him and had bewitched him. The person accused might deny the charge, but the only recognized way of proving his innocence was for him to demand the test of the ordeal. The old English ordeals by boiling water and a red hot iron were known and practised, but the most common method was that of drinking the powdered bark of a tree, which is poisonous, mixed with the water. If the accused vomited the deadly draught he had swallowed, he was accounted innocent; if he did not, then death was the result and his guilt was proven. It was not always easy to fix on the supposed culprit, and the help of the witch doctor was called in to find him. After certain incantations, and consulting his oracle of bones, tortoise shell, etc., he would fasten on some one, usually a person under general suspicion, or against whom a grudge existed, and this individual was compelled to drink the ordeal to prove his innocence. The only check on these proceedings was that if the person accused vomited, he might turn on his accuser and demand compensation or that he also should drink the ordeal.

#### Recognizing Sin

No wonder that with these uncertainties of life, frequent privations arising from them, and the

constant mental and spiritual terror under which they lived, both men and women became prematurely aged in appearance and the faces of the men were lined, wrinkled and furrowed by them and by the lusts and passions of heathenism.

Ask any individual if he were a sinner, he would stoutly maintain the opposite and assert his impeccability in unmeasured terms. Ask him if he knew if there was any evil done in his village, and he had no hesitation in declaring that he did and indeed all the inhabitants of his village except himself had been guilty of some evil. Get closer to the man's conscience and ask him if he had not some time gone out at night if not by day, and done something he did not wish any one to see him do or know he had done, and sooner or later the man would admit that he was not so immaculate as he would fain be considered. There is just as much comfort to the heathen in Africa as to the heathen in America or England, in being one of a lot of sinners. He is so ready to admit this that only the power of the Holy Spirit can wring from him the cry: "God be merciful to me the sinner."

What does all this prove? Simply the great fact of sin and the sinner.

Next, I have never met a man who was not ready to admit that sin deserved to be punished and should be punished. When a man reaches the stage of admitting that he is a sinner and that he deserves to be punished for his sin, he begins to see also the necessity for a Saviour and asks the question how salvation is to be found. In answer to his inquiry as to how he can obtain salvation, heathen-



ism points to sacrifice. He brings his offering of flour and beer, but soon realizes that this is not enough. Fowls are more valuable and are next offered.

Still his conscience is not relieved, and sheep and goats are then resorted to by the sinner, but the burden is not taken away and oxen become a more costly sacrifice, only to find that the blood of

apathy of hopeless despair which has no anchor within the veil.

To persons in such a state, social or industrial betterment, however advantageous outwardly, gives no help. World peace, though helpful to the body, brings no peace to the mind. Education may help to dispel superstition but it cannot remove the load of sin. This, only Jesus the Saviour can



FUTURE CHRISTIAN LEADERS IN TRAINING IN LIVINGSTONIA

the ox avails as little. Yet it is the man's best in ordinary life. In a crisis of life, as when a company in a canoe during a storm are like to be drowned or a tribal calamity is impending, a human victim is offered as the greatest sacrifice they can bring to appease the malign spirits seeking their ruin. When this has proved ineffectual, the baffled soul knows not where to turn, if it still seeks relief and peace. To most, the result is the

take away, and He is ready to do it for all who believe in Him. *This* is the glorious message the missionary has to proclaim and it is the only infallible one the world has ever heard.

When this great change has taken place in the heart of a man, and he is regenerated, then and then only is he ready and fit to move towards social and intellectual benefit. I state this not as an opinion but as a scientific fact of

experience. Since its beginning in 1875, education, industry, medicine and other things have had their place in the work of the Livingstonia Mission, with the result, that, though some responded to these influences and reached a higher standard while in the service of Europeans, and even when separated from these and amid their old heathen surroundings some retained a kindly respect for the civilization to which they had been introduced, still it was only those on whom the spiritual change had taken place, who retained the advancement made and sought to propagate it to others. While fully convinced and having seen it proved by experience, that Christianity alone can change the individual and a people, and having seen this change in thousands, I gladly acknowledge the assistance, good government, legitimate commerce, industry and unbroken peace can give to the advancement of the Kingdom of Christ. But none of them, nor all of them together, can ever take the place of Christ Himself, or the salvation from sin and the new spiritual life which He offers.

Once, when a boy, I received a present of a superior toy watch with moveable hands. The first day I made many adjustments of these hands to the face of the solemn-ticking grandfather's clock which had been timekeeper for three generations. My watch was

approximately correct for a minute or two, but soon, in disgust, I gave up the futile task and learned that without a mainspring in working order even the famous watch of Greenwich—the most costly watch in the world—would be useless and all the precautions to preserve the same temperature and the same barometrical pressure could not make the hands of that watch agree with the God-given timekeeping spheres of the universe.

The parable is true. When a man trusts in Christ as his Saviour and Lord, he becomes a new creature. Sin, the middle wall of partition between him and God, is broken down, and instead of fear, the love of God floods his heart and illumines his life. Then it is that all schemes of social betterment, intellectual and industrial development and world peace, have a chance of success and stable endurance because they are dependent for such on the love of man for his brother man—to obedience to the second commandment which only becomes effectual after and in the measure by which the first commandment is accepted and obeyed. For the highest Authority has said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself."

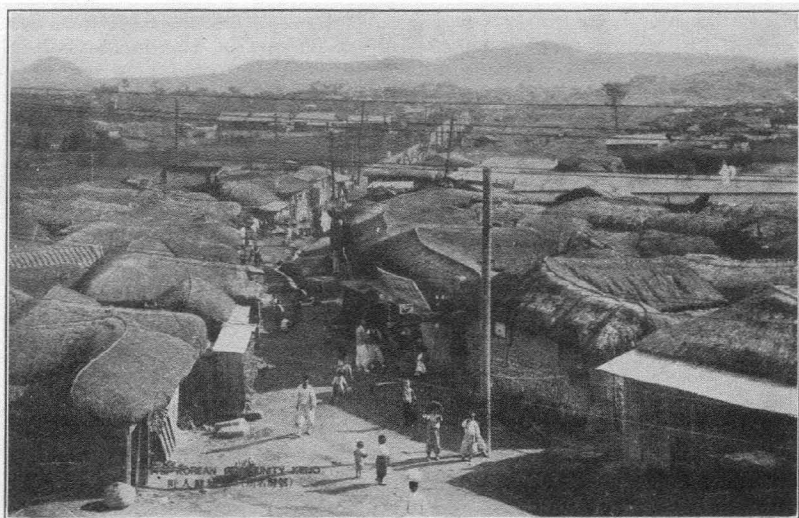
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"What we need is not to have Pentecost rationalized, but realized."

"Nothing short of Pervasion of Power could have made a Fellowship of the Spirit out of that bewildered, cringing company of disciples."

"When we talk of 'perpetuating Pentecost,' we are thinking not of high-pressure moments, but of high-powered motives."

"Too many of us are looking for a punier Pentecost at a moment when we stand sorely in need of a greater."—*John M. Versteeg.*



A TYPICAL UNIMPROVED KOREAN VILLAGE

## BUILDING A NEW KOREA

*Glances of Progress and Forces at Work*

BY DELAVAN L. PIERSON

THE "Hermit Nation" has passed into history, and a New Korea is being built out of the old. Even the familiar names have been changed in maps and on signboards. Korea has become Chosen; Pyongyang is now Heijo; Syen Chun is Sen Sen; and Seoul, the capital, is Keijo. Generally these are Japanese translations of Korean characters. As the Hermit days passed with the advent of foreigners and the coming of Christian missionaries, so now with the advent of Japanese sovereignty the old life and institutions are gradually disappearing. Railroads and motor roads are opening the interior; steamship lines and airplanes are bringing in foreign travelers and commerce; telephone and telegraph are making communication quick and easy. Over

500,000 Japanese have settled in Korea in the last twenty-five years and Chinese coolie labor is temporarily imported. The patronage of foreign tourists and the benefits of foreign commerce are eagerly sought.

A party of eighteen American editors and their wives preceded us in China and Korea. They were well-known journalists connected with influential periodicals. During their five days in Korea, as guests of the Japanese Tourist Bureau, they visited the beautiful Diamond Mountains and the capital city, Keijo. Naturally, their hosts made sure that they would see and hear the things that would make the most favorable impression on them and on their readers at home. Banquets and speeches and visits to palaces and shrines

gave them glimpses of the externals of Korean scenery and development—from a Japanese viewpoint. But life on railways, in hotels and at pleasure resorts, in shops and temples, cannot be expected to make one understand conditions in Korea.

In interviews and speeches, these editors reported "Peaceful contentment and calm; prosperous farmers and wonderful progress in agricultural development; happy men, women and children in the villages and on the city streets." These were, perhaps, natural conclusions from seeing the hard working, picturesque farmers, in their wide-brimmed hats, at work in the paddy fields. The men and women in white starched clothing and old gentlemen in transparent horsehair hats covering "top knots," are picturesque and pleasing sights. But we must look beneath the surface if we would understand Korea or any land. Here we find unrest and a dread of the future that are destroying the "peaceful contentment" and that threaten Korean farmers with ruin.

While in Korea, it was our privilege to talk with Japanese and Koreans, missionaries and business men, journalists and pastors, men and women, and to read newspapers and official reports. By these means we gleaned some truth as to the real conditions, the difficulties and the forces concerned in the building of a new Chosen out of the old Korea.

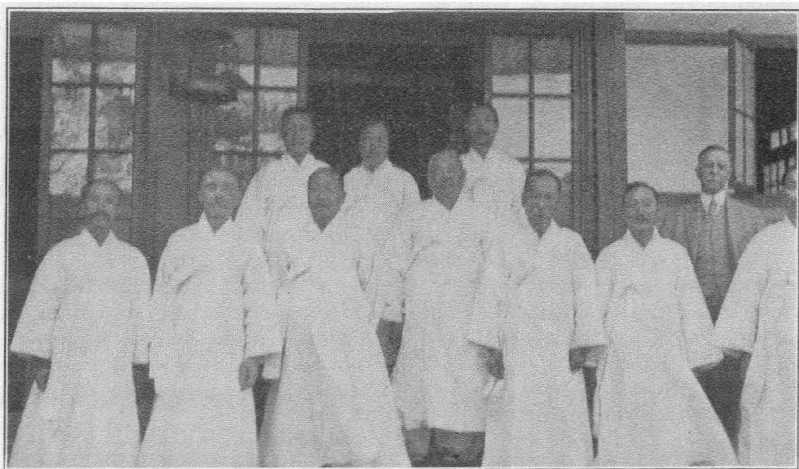
After some months spent in Moslem lands, in India, Burma and China, all with their unrest and vexing problems, it was refreshing to visit a land which is *not* claimed to be "the most difficult field in Asia." Korea has long been looked

upon as one of the most fruitful and promising fields—in many respects the work being comparable to missions in Apostolic days. But while there is much to encourage, there are also in Korea today, as in Palestine and Asia Minor in the first century, many difficulties to be overcome. One need not look far beneath the surface to discover them. But these are days of building a new Korea out of the old; difficulties and conflicts may be expected; they are not causes for discouragement but are a challenge to faith and more earnest endeavor.

In Pyengyang, I was invited to a Korean banquet to meet a company of Korean gentlemen. I compromised on a "tea" as offering a better opportunity for informal conference and fellowship. Twelve men of education and standing, all deeply interested in the highest welfare of their country and people, made the two hours fruitful and delightful. We were seated, shoeless and cross-legged, on the matted floor, around a long table about a foot high, in an attractive Korean home. By way of introduction, I asked each one to indicate his occupation and special interests. Dr. Samuel Moffat, a missionary who has spent forty years in Korea, interpreted and asked what their reply to the question would have been twenty years ago. They laughed and said, "We would all have replied that we were gentlemen of leisure." In those days, this was considered more in keeping with dignity. Now they answered frankly. The host was a landed proprietor, the father of one of the best surgeons in Chosen. Another, was himself a leading physician with modern education and a good practice. There was

Kim Moksa, the famous evangelist, now almost blind but still traveling hundreds of miles in Korea and Manchuria, preaching the Gospel. There was Pyun Moksa, pastor of the large, self-supporting Central Presbyterian church in Pyengyang—a church with over 2,000 members and the mother of eighteen other churches. Other men present included two successful dry goods merchants, a dealer in sea products, a paper merchant and a dealer in gold. Many of

with the political outlook and know not what the future offers. The older and wiser Koreans see no hope for independence but are discontented with present conditions. When any disturbance occurs, the Japanese police first arrest Korean suspects and then make inquiries. Last year, when some Japanese students made objectionable remarks to Korean girls, the Korean students resented it and a fight followed in which Japanese used knives. The police arrested the



KOREAN CHRISTIAN BUSINESS MEN WHOM THE EDITOR MET IN PYENGYANG

Kim Moksa stands at the right of the center and Dr. Samuel Moffett at the right, second row

these men had suffered severely for their faith and all had been tested and had proved their loyalty to Christ.

"What," I asked, "are some of the difficulties that hinder the progress of the Korean Church today?" All took part freely in the discussions. The gist of their replies is as follows:

First, there are the *political difficulties*. The patriotic youth are restless under the rule of a foreign government. They are dissatisfied

Koreans only, put them in jail and sought by harsh means to extort confessions. Some students, under torture, acknowledged faults which later they denied. It was difficult to discover the truth.

The present Governor-General, Baron Saito, is highly respected by the Koreans who believe that he is endeavoring to establish peace and justice; but the police are hated as suspicious, harsh and unfair. Their occasional mistreatment of Koreans keeps the people

in a state of unrest and fear. Some months ago, when Kim Moksa was asked by the Christian Endeavorers to address a large meeting on temperance, he made an impassioned plea for total abstinence. "Strong drink," he said, "is the cause of many evils in Korea—poverty, loss of property, sin and degeneracy. If you would be true patriots and true men, leave strong drink alone!"

"Stop! Stop!" cried the Japanese police, who are always watching for sedition in such an audience. These remarks of the speaker were considered dangerous because the Japanese own the breweries and distilleries.

"Why should I stop?" cried Pastor Kim. "What I have said is only the truth."

"Well, be careful," replied the police.

The audience needed no stronger endorsement of the speaker's words than the opposition of the police. The Koreans cried out and beat their breasts, many broke their clay pipes and those who had bottles of strong drink emptied the contents on the ground. They vowed to become total abstainers and to use money formerly spent for drink to buy cattle and farm implements. Thus, indirectly, the political feeling helped the cause of temperance.

Koreans complain that the Japanese have not only taken their country, but that they are endeavoring to rob them of their language and their literature; they have substituted Japanese names for Korean to designate their cities and have introduced foreign coinage; they have brought in foreign soldiers and police and have made subordinate hiring police of impoverished Koreans. These are

despised as traitors. The Japanese schools and textbooks are used to "Japanize" Korea and school children are forced to pay homage to the Emperor's picture and even Christians are compelled to worship at Shinto shrines.

Many distasteful features of Japanese rule are necessary and some are beneficial to Korea; but the situation creates unrest and discontent. The Japanese are conquerors by force of arms, but they have not yet learned how to be "more than conquerors" by winning the confidence and friendship of the Koreans. One result of these conditions is that the attention of the people is drawn from worthwhile religious and spiritual matters. Some have the mistaken idea that patriotism demands their more earnest devotion to temporal and material things even though this is to their own loss and a detriment to the Church.

A second obstacle to Christian progress in Korea is *economic*. From an Occidental standpoint, the Koreans have always been poor, but not paupers. They have had to work hard for a meagre subsistence, but their life has been simple and their wants few. Mud walls with a thatched roof for a home, rice and beans for food, and a few yards of cloth for clothing, have in the past sustained life. Today, however, the standards of living have become more complicated and their expenses have increased, without a corresponding increase in income. The material progress of Korea, with enlarged commerce and manufacture, reforestation and large irrigation schemes, has improved the country without directly benefiting Koreans. In some instances the reverse is true.

Take the great Japanese irrigation projects. The average Korean farmer owns and cultivates but a few *tsubo* (6 feet square) of land. All his efforts have been required to raise enough rice for his immediate necessities. Now the Japanese propose to tax the farmers whose land is irrigated to pay for the irrigation projects in ten years. And they must use the irrigation ditches whether they wish to or not. This taxation, the Koreans declare, will absorb all the profits from their farms and they will be obliged to sell or mortgage them. It is a confiscatory project. Japanese bankers and the Japanese Development Company are ready to loan money to Japanese but not to Koreans, except at excessive interest. Thus, the Koreans declare, two-thirds of the farm lands will be in the hands of the Japanese in a few years. If the payments could be extended over a period of thirty years the farms might be saved—and the farmers also.

The Koreans also find it difficult to compete with Japanese in business for they have no modern methods or experience in foreign trade.

This economic situation is threatening the churches. The Christians have been taught to be thrifty and to give generously. Most of their churches are self-supporting. Now parents find it difficult to educate their children, and church members to support their pastors. For some years Christians have devoted much time to Bible study and Christian work, giving many days a year to personal evangelism of their non-Christian neighbors. Now economic pressure makes this more difficult. There is also an increased temptation to use the Lord's Day

for their secular business. Physical needs are so insistent that spiritual things suffer neglect.

A third difficulty is related to education. For the past forty years, Christians in Chosen have stressed elementary education and before the coming of the Japanese most of the schools, especially in country districts, were in their



A BURDEN BEARER IN KOREA

hands. The Japanese have sought to control the educational system and to secularize it. Mission schools were required to make attendance at religious exercises voluntary and to take the Bible out of the curriculum. Some missions yielded to this demand, but the Presbyterians declined to carry on school work if the new regulations were enforced. The Japanese wisely agreed not to press the letter of the law and most of the schools continue to teach the Bible

as before. Some are recognized by the government, but pupils in unrecognized schools suffer handicaps in preparing for government positions.

One of the chief complaints is that Japanese schools discriminate against Koreans—especially Christians or any who have been connected with the Independence Movement. While the Japanese have temporized in the matter of religious education in mission schools, they are known to look with disfavor on Christian education. Christian students from mission schools find it difficult to gain admission to Japanese universities and technical schools. Parents are therefore tempted to send their children to government institutions where they receive no Christian instruction and may even be under anti-Christian influences. There is danger that this may lessen the high respect which Koreans today hold for the Church and other Christian institutions.

A fourth difficulty is found in the present general *social and religious situation*. Intemperance, the social evil and other sins have always been present in Korea—as elsewhere—but they were growing less and less respectable under Christian influence. Unfortunately, with the advent of the Japanese, these evils have increased. More intoxicants have been imported and licensed prostitute quarters have been established in several cities. Added temptations have been put in the way of the youth and many are not strong enough to resist. Imposing Shinto shrines have been established, like that on the mountain overlooking Seoul; ancestral worship is linked with emperor worship; atheistic and communistic literature has greatly

increased and an anti-Christian spirit is fostered.

### Forces for Building

All this directly affects the growth and the health of the Christian Church, which at one time gave promise of being the dominant influence in Korea. Truly this is not the most difficult field in Asia, but there are still many obstinate obstacles to be overcome in the name and power of Christ. These obstacles offer a challenge to the Christian Church for Korea is a field of great opportunity and of rich promise. The people are unusually susceptible to the teachings and the Spirit of Christ and the forces that are with us are stronger than those that are against us.

1. To spend a Sunday in a city like Pyengyang is an inspiration. It was our privilege to make a round of visits to many of the Church and Sunday-school services in this "Christian Capital" of Korea. We could not even catch a glimpse of all the services, for there are over twenty Presbyterian churches alone, besides many strong Methodist congregations. At the West Gate church, it was very impressive to see an audience of five hundred men and women in their white, yellow, pink or purple garments, looking like a field of lilies, daffodils, roses and hyacinths. All had removed their shoes and were seated cross-legged on the clean grass matting. The women were on one side and the men on the other. Children and young people meet at a separate hour. No more reverent and attentive audience could be found in any land. With bowed heads, they joined in prayer; with open Bibles they followed the Scripture read-

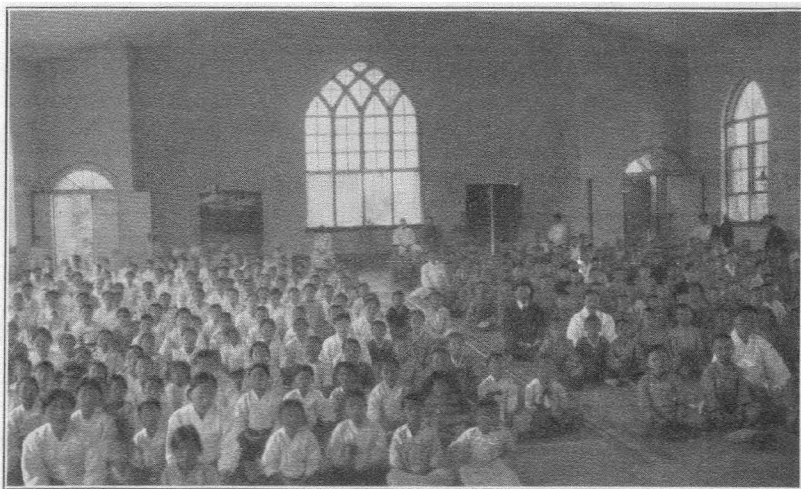


ing or exposition; with one accord they joined heartily in the songs of praise.

In the room below was gathered, at the same time, a junior audience. The Presbyterian churches hold their preaching services in the afternoon, some of the congregations being so large as to necessitate adults and young people meeting at different hours.

In the mornings, the Presby-

prompted. New pupils from non-Christian homes are placed in a separate class until they have attended four successive Sundays and can be cleaned and classified. The earnest, reverent, Church-wide Bible work is one of the secrets of the strength and growth of Christianity in Korea. Among a population of 19,000,000, there are over 2,000 Presbyterian churches alone, besides almost as many Methodist



PART OF A SUNDAY MORNING AUDIENCE IN THE CENTRAL PRESBYTERIAN CHURCH, PYENGYANG, KOREA

terian churches hold their large schools for Bible study in three sections. Men, women and young people take their turns in filling the large churches and in caring for the home and small children. The sight of these large Sunday-schools diligently engaged in Bible study set an example to churches in America. Many of the girls and women carried placid little black-haired, olive-skinned babies strapped on their backs, Korean fashion. These infants practically never cried; they slept or nodded, smiled or nursed as nature

and independent congregations. The total number of Protestant church members is over 300,000, with as many more adherents.

2. Another sign of strength and secret of growth of the Korean Church is the way in which Christians witness to their *unbelieving neighbors*. Believers have been taught that it is the duty and privilege of every Christian to be a witness; one of the requirements for Church membership is that the candidate shall have already sought to lead some unbeliever to Christ. Many new congregations

have been formed in towns and villages never visited by an ordained pastor, evangelist or missionary. Some of the regular means used to spread the Gospel and to strengthen the Church are: evangelistic itineration and revival campaigns; Bible classes and institutes held for from two to ten weeks in various churches; Christian work in schools, colleges and hospitals; and special Bible courses in higher Bible schools, theological seminaries and medical schools.

A special church-wide evangelistic campaign is now in progress throughout Korea.

The objectives are:

1. To double church attendance.
2. To double church membership.
3. To increase the number of inquirers.
4. To increase attendance at Sunday-schools.
5. To promote Bible classes and Bible institutes.
6. To promote family worship in the homes.
7. The church-wide observance of the Lord's Day.
8. Every church member a witness for Christ.
9. Every Christian a Bible student.
10. To promote Christian stewardship in the use of time, talents and money.

For the evangelistic meetings, cards were distributed to church members. These are good for admission only when the member is accompanied by a non-Christian. This insures an audience at least 50 per cent unevangelized and enlists Christians as personal workers. Already many churches report a gain in all objectives and some have already doubled or tripled their membership.

Sunday observance and regular church attendance are both strongly stressed among Korean Chris-

tians. In Pyengyang and other cities and towns the shops of Christians can be distinguished from those of non-Christians by the fact that they are closed on Sunday and the shutters are up. Non-attendance at church is a cause for discipline, and if continued without good reason leads to suspension. In the present campaign, some of those so disciplined have been restored to the church and have expressed their joy in their return to the fold.

3. Another source of strength to the Church in Korea is the fact that pastors consider their congregations not merely their field for cultivation, but their *force for service*. Requirements for church offices include not only a blameless life, but evidence that the candidate rules well his own household; that he knows the catechism and rules of church government; can read Korean and Chinese and is able and ready to pray and preach acceptably. If the wife of a church officer becomes involved in a scandal or if one of his children marries an unbeliever, that is sufficient cause for his resignation. He should be able to exert a stronger influence in his own household if he is worthy to rule in the Church of God. It would be interesting to apply these tests to church officers in America!

In the building of a new Korea out of the old there are many forces at work. Chiefly, they are two—as has been intimated—the Japanese government and the Christian Church. These should not be antagonistic but supplementary. The Japanese are developing the material resources, promoting sanitation, health and education. They are responsible for peace and security, for justice

and laws, and for international relations. In most of these directions they are showing commendable efficiency. Where they fall short seems to be in their lack of sympathy and understanding of the Koreans. Most officials tend to treat them as inferiors and seek to transform them into Japanese too hastily and harshly. They show a lack of appreciation for Korean history and institutions and overlook the value of religious teaching—especially the blessings that have come through Christ and His Gospel.

The other great factor in the building of the new Korea is the *missionary movement*. This has meant the establishment of schools and colleges, hospitals and churches, the distribution of Bibles and Christian literature, work for lepers and the farmers. The Agricultural Institute under Mr. Dexter N. Lutz, a Presbyterian missionary at Pyengyang, conducts an experimental farm, carries on experiments in soil improvement, fertilizers and seeds, provides agricultural courses for students, holds institutes for farmers, and trains picked men to go out and conduct similar institutes in their own districts. Since 80 per cent of the population is engaged in tilling the soil, this work is of far-reaching importance. Indirectly, it is vitally related to the growth of a strong, self-supporting, independent, missionary Church.

Perhaps the most characteristic feature of the Korean Christianity has been its devotion to the Bible and whole hearted acceptance of its teachings as the divinely given rule of faith and life. In every Mission field, power and permanence in Christian life have been in proportion to such acceptance

of the Word of God. The Bible must be studied and understood and its teachings followed if a Church is to live and grow. Korean Christians accept it literally. They fully believe that the Lord today, in answer to the prayer of faith, heals the sick. They still cast out demons in the Name and Power of Christ; they follow New Testament standards more closely than most western Churches in the observance of the Lord's Day, in the examination of candidates for baptism, in the selection of church officers, and in the rules for church discipline.

If these standards are not to be lowered and are to be intelligently followed and understood, the church leaders must be carefully trained as teachers and overseers of the flock. Today, few of the pastors are college graduates. They are assisted by "helpers" who have had Bible training and evangelistic experience. There is great need for a better educated ministry and for more of these Bible trained "helpers." Ordained pastors are trained in the Presbyterian Seminary in Pengyang and in the Methodist Seminary in Seoul. Helpers, Bible women and church officers are trained in short-term institutes and in Bible schools.

In the winter of 1911, Dr. Arthur T. Pierson visited Korea and was deeply impressed with the apostolic character of the work and the opportunity before the Church. Conferences with missionaries led him to desire earnestly to help strengthen the Bible training among people that were eager for it. Soon after he returned to America, he was called Home, but his family and friends united to carry out his purpose by establishing the Pierson Memorial Bible

School in Seoul, the capital. This school is based on Jesus Christ as the Son of God and Saviour of men, and the Bible as the inspired Word of God. The School has now been in operation for over fifteen years. In it are coöperating the Northern Presbyterians, the Northern and Southern Methodists and the Canadian Presbyterians (now, United Church of Canada). The Principal of the School is the Rev. Wallace J. Anderson, a Presbyterian missionary, and at the time of our visit there were forty-three students. Eleven were graduated last year, of whom three were Methodists and eleven Presbyterians. They came from eight of the thirteen provinces and all planned to enter Christian service. Two are now in the Theological Seminary in Pyengyang, and their consecration and ability are highly commended by the faculty.

We were greatly impressed with the earnestness and high purpose of the pupils of this Bible School. Many are of high calibre as men and as Christians. Some had traveled long distances on foot, one hundred miles or more, to attend the School. They could not afford the price of even a third-class railway ticket. Most of them were living on a minimum allowance for food and clothing, with none of the comforts—much less the luxuries—enjoyed by seminary and Bible institute students in America. Yet they were cheerful and uncomplaining and were happy to walk several miles to save carfare that had been given them, in order to put the money in a fund for summer evangelism. Practically all of the students spend a part of their time in evangelistic work, Bible teaching and preaching in the Seoul district. Last summer

several traveled on foot to various parts of the country to do evangelistic work.

As we studied the needs of the Korean Church for more trained Bible leaders, and learned of the opportunities for preaching the Gospel, saw the earnestness of the Koreans in Bible study and the eagerness of these young men to prepare for Christian service, we were deeply convinced of the important place that such a Bible school can fill in the program of Christ, as a "School of the Prophets" in Korea.

It is not the purpose of this Bible school, or that at Taiku, to fill the place of a theological seminary. This need is at present supplied in Seoul by the Methodists and in Pyengyang by the Presbyterians. It is more in line with some Bible institutes in America and is designed:

1. To train unordained church workers.
2. To give special Bible instruction and practical experience to students not ready to enter the seminary.
3. To conduct short term classes and institutes for men and women of the Seoul Station.
4. To provide classes for laymen in church leadership.
5. To offer night classes for Sunday-school teachers and others.
6. To give practical courses in personal evangelistic work.
7. To offer musical instruction for choruses and leaders of church music.

This is a large program which is not now covered by any school in Korea. To carry it out will require increased support from America and from Korea. The Church on the field is having a hard struggle to maintain its standard of self-support and poverty makes it impossible for stu-

dents to meet the full cost of tuition and board. None of the Christian colleges, seminaries or Bible institutes even in America are self-supporting—much less can we expect this today in Korea. The need is vital and the opportunity is great. If the challenge is accepted, American Christians who believe

training schools will be a great loss to the Church.

“Third, the sympathy and prayers of the Christians in America.”

To the question “How can Christians at home be of greatest help to Christians in Korea?” some pastors in Taiku replied:



THE FACULTY AND STUDENTS OF PIERSON MEMORIAL BIBLE SCHOOL, SEOUL  
Mr. Anderson, principal, is seated next to the editor in the second row and Mrs. Anderson to the left of Mrs. Pierson

in evangelical biblical training for the Koreans must accept it and provide additional support.

To the question: “What is the greatest need in Korea today?” the Christian laymen in Pyengyang answered:

“First, fair and impartial treatment; an opportunity to earn an honest living and to live an honest life.

“Second, Christian education. For this, Koreans need continued help. Any decrease in the number of Christian schools or in the support of Christian colleges and

1. “By considering Koreans as truly brothers and sisters in Christ and by giving brotherly help in this time of need.

2. “By sending more missionaries, filled with the love of Christ and faith in the word of God, to help train our church leaders.

3. “By prayerful and sympathetic support of our efforts to build up the Church of Christ in Korea.”

Will you accept this challenge and help to carry out this program? It is a program for building a New Christian Korea.

# WHAT THE CHURCH OFFERS MEN\*

*A Message to the People of the United States from One Hundred  
American Clergymen*

**T**HE Church of Jesus Christ offers to men an authentic message concerning God which leads to the secret of all worth-while living.

It recognizes the universal human hunger for God, and the possibility of communion with Him. It reveals God as a living, Personal Force. It offers a partnership with God. . . .

The Church offers acquaintanceship with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement may be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which gives deeper meaning to everything men do. It releases through human lives the transforming power of God. It gives men a long view of life. . . .

The Church offers a fellowship with the great host of believers throughout the world. It gives an opportunity to work with other men for the cultivation of the spiritual life and for increasing the stock of goodness in the world. It offers membership in an organization which thinks in terms of world relations. It is the oldest and most honorable institution in existence. . . .

The Church offers a comradeship of worshippers. While it urges private devotion, it brings men together so that they may receive the inspiration which comes from united worship; and to this end it provides a vast storehouse of aids so that men may "practice the presence of God." This comradeship is the greatest brotherhood in existence. . .

The Church offers to men the most inspiring task in the world. It gives them a view of life which lifts them out of themselves and relates them to vast purposes. It has a world-wide program of social adjustment, sanctioned and empowered by religion. It offers modern men a fighting chance in the great struggle to improve the conditions of life here on earth. It asks men to devote their best talents, their keenest wisdom, and their highest genius in helping to make this world what it ought to be. . . .

The Church offers comradeship with Jesus Christ in all the affairs of life. It gives men a clear understanding of the mind of Christ. It is through Him that we come to know God. The steady discipline of intimate friendship with Jesus Christ results in men becoming like Him.

The Church offers to men a solution of the problem of sin. It gives comfort and strength when trials come and sorrows weigh upon the heart, an enlargement of life's meaning, guidance in life's endeavors, and an assurance of life's outcome. It offers a message of courage and hope, the gift of wisdom in times of perplexity, the assurance of perfect peace, emancipation from ignorance through the truth which makes all men free, and the power of eternal life.

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\* From the "Fact Book" of the Home Missions Congress, Washington, D. C.

# WHY SUPPORT HOME MISSIONS\*

BY THE REV. JAY S. STOWELL, Philadelphia, Pa.

**C**HANGES in social and industrial realms, changes in public thinking, changes in the home missionary program itself, and the startling fact of an annual decline in missionary receipts in an era of unprecedented national prosperity and actual increase in giving along certain other lines, are factors in a situation which makes it well-nigh mandatory for us to examine the motives undergirding the home missionary enterprise and to consider those conditions in the churches which help or hinder home missionary support.

**SYMPATHY**—The appeal to sympathy is one which quickly brings a response and that appeal has been used widely. Few things have done more to stir the heart and reach the pocketbooks of church members than photographic or verbal pictures of mountaineer log cabins, Negro shacks and congested city tenements. Human nature responds quickly to such presentations. There is reason to believe, however, that the sympathy appeal has nearly served its day in home missions. To be sure, there are still plenty of poor people in America but the proportion is much smaller than in the past and to continue this appeal tends to break down the self-respect of the people who might be included in such groups or to prejudice them against the Church itself since they come to feel that they are being exploited for publicity purposes rather than assisted from Christian motives. An equally un-

fortunate result is the building up in the minds of church constituencies of a thoroughly misleading idea of what the home missionary program is, with a consequent tendency to defeat the program itself. The sympathy motive is a dangerous motive to rely upon.

**FEAR**—Another motive which has been used is fear. We have stated deliberately that unless we Christianize certain groups they would paganize us. There has been and still is considerable truth in such a statement and the appeal is an effective one. For example, can organized society continue to exist in our great cities and will life or property be safe if we continue to raise up generations of youth to become gangmen and gunmen with thoroughly antisocial attitudes when adequate church programs might have built entirely different conceptions into the lives of the same individuals? The fear motive is probably an unfortunate motive to use when it refers to particular racial or national groups since it does a marked injustice to the members of that group who are taking their place in the community as purposeful and useful Christians, and it creates wrong attitudes even toward less worthy members of such groups. However, it is well for our supporting constituencies to face frankly and frequently the possible results of living in communities or in a nation where the work now done by national home-missionary agencies is neglected.

**SELF-INTEREST** — Missions have sometimes been promoted on the

\* From the Report of a committee of the National Home Missions Congress.

assurance that the Christian religion promotes community and national well-being; it tends to increase a person's wants, to build up reliability of character, to promote interest in community enterprises, and in general to make life easier and more prosperous. Just as it is an advantage for an individual to purchase a home in a community supplied with churches, so it is an advantage to live in a nation where other communities are supplied with churches. This motive is not the most compelling.

**CHRISTIAN DUTY**—It is quite clear that Christ had a program of expansion for His followers and that He sent His disciples out to carry on this work of expansion. He had some very decided ideas about the outreach of His kingdom and issued urgent exhortations to His followers for carrying on His work. To many loyal Christians the conviction that the missionary enterprise is a continuation of the program launched by Jesus himself is sufficient warrant for their participation in it.

**LOVE OF CHILDREN**—One of the most effective appeals which the home-missionary enterprise has today is the challenge of the boys and girls of America. An amazing amount of home missionary work is actually done with boys and girls and the volume of such work is steadily increasing. Almost every home missionary enterprise has its Sunday school or its classes, its clubs, its week-day religious instruction, its daily vacation church school, and other related activities. Much of the money which goes into home missionary churches is for equipment to serve boys and girls and there is no reason why the missionary enterprise cannot capitalize this appeal for the building

of religion into the life of the young people of the nation. Much of the appeal of the Near East program, which kept the attention of American people for years, grew out, not merely of the fact of human hunger, but of the fact that the people who were hungry were boys and girls. Surely there is no more legitimate appeal and possibly no more effective appeal for the promotion of home-missionary interest than the things which the home-missionary enterprise has done, is doing, and ought to do for boys and girls.

**SOCIAL AND INDIVIDUAL SALVATION**—The main motive on which the home missionary enterprise must depend is the abounding confidence that only in Jesus Christ can the individual and society escape sin and degradation and find complete fulfillment of life. In other words, the home missionary enterprise is based upon a profound conviction of the worthwhileness of the Christian religion in the life of the individual and the nation and of the effectiveness of the Christian Church as the mediator of Jesus Christ and His religion to the lives of men.

**THE CHALLENGE**—To those of us who believe that Jesus Christ, the founder and exponent of Christianity, is man's chief need, that fullness of life can be found only in Him, and that personal morality and social righteousness must find its basis in the religion which He taught, there can be no more inspiring task than that of going out to enlist the wealth of the nation and the rising flood of young life in the challenging task of making available to all the communities of America the Christian privileges which some communities now enjoy.



# CAN RELIGION STOP WAR?\*

BY DR. HENRY A. ATKINSON

*Secretary of the World Conference for International Peace Through Religion*

**T**HE eleven great religious systems — Christian, Jewish, Moslem, Buddhist, Confucianist, Shintoist, Taoist, Hindu, Zoroastrian, Sikh, and Jain—are organizing themselves for a joint endeavor to establish world peace and outlaw war. Quietly under way since 1924, the effort will reach the full estate of a world movement in 1932 when these faiths, and many of the minor religions, will convene in a World Conference for International Peace through Religion.

Can the religions of the world prevent war? They have been used to make war, and certainly no one who knows history or keeps up with current events can dispute the statement that to seek to prevent war is one of the noblest enterprises into which the religious leadership of the world can enter. It seems a wild dream to try to bring together the religious leaders for such a purpose; but when, in September, 1928, there came to Geneva from the ends of the earth some 200 delegates representing the eleven major religions of humanity and five or six of the smaller religious groups, thousands of people began to say, "Perhaps this thing can be done after all." A program of action was agreed upon and efforts set on foot to form a World Committee of a thousand persons drawn from the various

religions and religious groupings of mankind. A World Conference is to be held. The purpose as agreed upon at the conference of 1928 states:

## Purposes of Conference

Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a World Conference of all religions. Of this Conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace.

The World Conference designs neither to set up a formal league of religions, nor to compare the relative values of faith, nor to espouse any political, ecclesiastical, or theological or social system. Its specific objects will be:

1. To state the highest teachings of each religion on peace and the causes of war.
2. To record the efforts of religious bodies in furtherance of peace.
3. To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace and the triumph of right; to secure international justice, to increase goodwill, and thus to bring about in all the world a fuller realization of the brotherhood of men.
4. To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds

\*The Conference referred to in this article is not a conference of religions or on religion. It will not involve comparisons or imply equality. No religion will be officially represented or be responsible for anything that is said or done. It is not a conference of or for religion at all, but a conference for protest against war and the advocacy of international peace by individual men and women of all religious faiths.—A. J. B.

everywhere, the preliminary gathering at Geneva has appointed a committee to prepare for the World Conference, so that world-wide coördination of religious endeavor may help towards the full establishment of peace among men.

Four International Commissions have been set up: one to make a study of the influences in the world that make for war, the second to make a complete survey of the spiritual resources of mankind with which these influences can be met, the third to make a survey of the efforts now being made by the various religious agencies and their adherents throughout the world to further interracial and international understanding and peace, and the fourth to formulate a program by which the spiritual resources of mankind can be set in motion, coördinated, and directed to bear upon the causes of war.

#### Leaders of Movement

Men eminent in the field of economics, education, science, sociology, literature, art, and religion have accepted places as members of these Commissions. When the reports are completed they will be published and distributed, and become the basis of discussion when the World Conference meets.

The Conference calls for a joint presidency of six, of whom five have already been appointed—Dr. S. Parkes Cadman of the United States, Dr. Albert Einstein of Germany, Dr. Rabindranath Tagore of India, Baron Saketani of Japan, and the Lord Bishop of Liverpool, England. Among the Vice-Presidents are leaders widely known from all the nations and all religious faiths: in India, Mahatma Gandhi, Dr. Ansari, Prof. Radhakrishna, Teja Singh, and Prof.

Wadia; in China, Dr. Hu Shih and Dr. Chen Huan Chang; in Japan, Prof. Tomoeda and Dr. Anesaki, and hundreds of others equally well known. All have agreed to take a place on the Committee and are working for this great purpose.

If you ask the average man this question: "Can religion prevent war?" he will say, "No." He knows religions better by their opposition than by their constructive agreements. To him religion is a fighting force—Catholic and Protestant, Jew and Arab, Hindu and Moslem, Lutheran and Calvinist, Methodist and Baptist. These very names signify opposing forces. How can you bring the broken fragments of a fighting army into a well-ordered regimented movement for peace?

#### Religion's Warlike Past

The historian will agree with the average man in saying that religion cannot prevent war. Wars in the past have been largely fought either for religion or by the aid of religion. From the earliest time man built his altar over against the altar of his neighbor. Religion always has been a divisive factor in human affairs. It is well known that the troubles in Ireland were aggravated by the religion of the people. The same is true in India where every person has some kind of religion and everything is connected in some way with religion; where every act of life must conform to some religious ceremony, custom or prejudice. The 320,000,000 people in India represent not so many individuals but various communities determined by their religious beliefs and affiliations.

By its very definition religion binds man back to his God, but in its activities it seems to divide him

from his fellow men. The Fatherhood of God is a doctrine much easier to accept as an article of faith than the universal brotherhood of man, if one is to judge by practical results. Religion has always identified itself with race and national aspirations. Every war that was every fought has had the active support of religion and many wars may be considered purely religious. This is what the historian will tell you.

#### **Few Purely Religious Wars**

However, in spite of common experience and historical evidence, I am sure that a deeper study of history will convince anyone that there have been few purely religious wars; that is, wars fought solely for religion and in the interests of religion. The Moslem armies went out ostensibly to convert the Christian world to the Moslem faith, but behind that movement was the desire and the determination to build up a great world empire. It was national aggression using religious enthusiasm. The Crusades, pictured as a religious enterprise, was the Holy War par excellence. Christian nations joined forces to rescue the Holy Sepulchre from the hands of the Saracens. But behind this religious motive was a deeper one—the greed of the West and the belief that a pathway could be opened up between its capitals and the great centers of wealth in the Far East.

It was this restless movement that lay at the beginning of the Renaissance and was behind the great explorers. It was this that sent adventurers out to the ends of the earth, and it was this same spirit that discovered America—religion utilized for trade and governmental enterprises as well as

commercial advantages. Behind the forcible conversion to Christianity of the nations and the sword of the conquerors, was the grim figure of the Emperor who, through his priests, baptised in the name of the Father, Son, and the Holy Ghost and took over new lands in the name of the Imperial Crown. The cross erected over the newly built church matched the flag of the conqueror proudly flying over the newly built garrison.

The clash between Jew and Arab in Palestine and the recent deplorable riots and savage slaughter are not the result of religious controversy or rivalry. There is no quarrel between the Arab and the Jewish citizen. Zionism is not interested in maintaining the synagogue over against the mosque; in fact, many of the Zionist colonies have no synagogue. The Wailing Wall is merely incidental. The clash is between a conquering minority gradually becoming dominant and a static majority that feels its helplessness in Palestine and its kinship to the larger question involved in a pan-Arab state. The interests of Arabia, Egypt, Syria, Transylvania, and Iraq are being fought out in Palestine.

#### **Religion Affects All Human Life**

The religions of the world represent the one interest most nearly universal that affects human life. There are many forms of worship and practice, for no tribe has ever been found, even in the most remote parts of the world, without some religious faith. Religion is one of the most powerful influences upon people and one of the most far reaching, for it penetrates to every action of the individual. Can these religions be organized into an effective instrument to fight

against those things that make for misunderstanding and discord and coöperate in developing a sense of spiritual oneness, a world-wide friendship that will make effective every plan and effort toward the establishment of a warless world? The Paris Peace Pact has by decree outlawed war. It now remains to be outlawed in fact. Legal prohibitions never accomplish more than the people are willing that they should accomplish.

War will not be outlawed until the men and women of all nations see to it that it is outlawed. The god of war is too strongly entrenched to be driven from his fortress by harsh words, nor will the Briand-Kellogg Pact and the other instruments of peace, by making faces at him, give him any uneasiness. Just as long as diplomacy follows the old lines of intrigue and self-interest and depends upon force to make right its demands, whether they be just or not, wars will continue. Until there is a new spirit born in the hearts of people and the spirit of peace itself felt in the official governmental circles, the nations will continue to arm and by their display of force provoke the wars which they will then be compelled to fight. The creation of such a spirit is a real religious task. Never once up to the present has an effort been made to bring together the religions of the world to mould them into a weapon against war itself.

Religion can abolish war. The religions of the world can make the signing of the Briand-Kellogg Pact the most significant event that has ever transpired in the history of mankind.

If the religious instincts of humanity can be mobilized for war, surely they can be organized for

peace. Either the eleven living religions can coöperate to put an end to war, or else war will put an end to modern governments and the religions that now dominate humanity will be cast aside as the useless appendages of an outgrown past.

### Can Religion Stop War?

This question was recently addressed to the editor. He replied:

Yes, if it is the right kind of religion and if its followers truly understand it and intelligently apply it. One of the most hopeful signs of the times is the growing conviction that war and Christ are utterly incompatible.

But the answer to the question cannot stop here. How can religion stop war? What method shall it adopt? At this point there is wide difference of opinion. We need to realize more adequately that the elimination of war is a by product. Something else must be secured first, and then the desired result will logically and naturally follow. That something else is the spirit of human brotherhood, an international friendship which will dispel the fears and suspicions and prejudices and misunderstandings and hatreds from which wars spring.

It is the specific function of religion to create this spirit. Laws and treaties, the World Court and the League of Nations are indispensable to give effect to it. Religious men and women in their capacity as citizens should support these agencies. But the special field in which religion should operate is not the ante-chambers of politicians but the pulpit, the platform, the press, and the conference round table. Nations whose peoples respect and trust one another will settle their differences by peaceful means. But there will be no end to wars until the law of love supersedes the law of the jungle. Treaties cannot create that love. They can only register its dictates after religion has created it.

A. J. B.

### A PRAYER

Lord God, of might inconceivable, of glory incomprehensible, of mercy immeasurable, of benignity ineffable, do Thou, O Master, look down upon us in Thy tender love, and show forth towards us and those who pray with us, Thy rich mercies and compassions.—*St. Chrysostom.*

## CHRISTIAN STATESMEN MEET IN WASHINGTON

*An Editorial Review of the Recent Home Missions Congress of North America*

THE magnitude, importance and problems of the Home Missions' task has never been set forth so fully and so forcefully as at the Home Missions Congress which met in Calvary Baptist church, Washington, D. C., during the first five days of December. It was important in its numbers and representation. The eight hundred or more delegates represented twenty-eight Protestant bodies that include in their membership two thirds of the Protestant Christians of the United States and Canada. The officers were Dr. Charles L. White, President; Mrs. Orrin R. Judd and Rev. Walter L. Lingle, Vice-Presidents; Dr. William R. King, Executive Secretary, and Rev. Herman N. Morse, Counselor. Leading home missionaries and executives, active pastors, laymen and women constituted the membership of the Conference. The Congress was held and the plans were made under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America. The chief lack noticeable was in the absence of any number of representatives of young people who should be interested and trained for the task before the Church.

The Congress was important because of its uniqueness and purpose. The foreign mission enterprise has had numerous great and inclusive gatherings—Liverpool, London, New York, Edinburgh, Jerusalem—but this was the first

general Home Missions Congress, gathering together representatives of the whole Protestant Church and studying the task in its entirety. It was not a popular gathering to reach the uninterested but was a deliberative conference of workers to study the situation—its needs, its faults, its methods and its responsibilities. Some day soon there should be a more popular and more widely representative gathering to present home missions in a way to compel attention and enlist more general cooperation—as was done for foreign missions by the Ecumenical Conference in New York in 1900.

The Congress was important, and should be epoch-making, because of the care and completeness that marked the preparation and free, frank and factual discussions. The Data Book, prepared in advance, is a masterpiece in the clearness with which it sets forth the main facts and features of the home mission task. The Congress was divided daily into groups for the careful discussion of the subdivisions of the work—(1) scope, finances, equipment and administration; (2) promotion objectives, methods and means; (3) comity and cooperation—its principles, failures and progress; (4) personnel and recruiting, with the enlistment and training of workers; (5) the city and new Americans—their special problems and the solution; (6) the town and country, with suburban and rural churches, Southern Mountaineers

and their needs; (7) the American Indians, their present and future; (8) the Jews in America and how to win them to Christ; (9) the West Indies—Porto Rico, Cuba, Haiti, Dominican Republic and the Virgin Islands; (10) the Negroes in America and the problem of race-relations; (11) Spanish Americans, Asiatics and migrant groups; (12) the Mormons today and what should be done for them; (13) Alaska and its missions. Each of these topics was discussed in separate group meetings led by those who have had experience and are leaders in their respective fields. Each group presented their conclusions in "Findings" which may well be taken as an inspiring guide for future endeavors.

The Congress was remarkable for its spirit, definite purpose and emphasis. Three things stood out clearly in practically every discussion—not only in general meetings guided by the officers, but in each sub-group. First, the prime importance of presenting Christ and His Gospel to every American and the hopelessness of any other Power for the saving of America; second, the need for closer, more perfect cooperation among all Christian forces in working without rivalry or waste of men and money in every field and enterprise; third, the need for fuller consecration of men and means, and more loyal and complete obedience to Christ as the great Head of the Church. The emphasis on these points was in itself a great encouragement and was helped forward by the daily devotional services led by Dr. Henry C. Swearingen.

The keynote of advance was sounded at the opening service by Dr. Charles L. White, retiring president of the Home Missions

Council, in the clarion call—"No community neglected, no missionary work duplicated, no missionary funds wasted; all studying the work of each, each working for the success of all; progress by reciprocity; spiritual conquest through Christian cooperation."

The findings of the Congress, as reported and discussed in the last session, represent the best thought of the best minds engaged in the task of giving Christ and His Gospel to Americans. This document may well form the basis for future plans and policies. If the facts presented are accepted and the program recommended is carried out by all the Home Mission agencies, a new era will dawn for America and for the world. Is it too much to hope? It is not too much to attempt in the name and spirit of Christ and in the Power of God.

#### EXTRACTS FROM THE FINDINGS

For a century the church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost we must recreate it in the Church.

I. DEFINITION—The home mission task of the Church may be defined as the effort, in the spirit of Christ and in fulfilment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations.

More specifically, we conceive that the task of Home Missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and

abroad by helping them to discover and to accept for themselves and for society at large the full consequences of Christian discipleship.

2. To make the church available to those sections of America which lack its ministry.

3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

II. MESSAGE—Nineteen hundred years ago a band of men went out and transformed the world under the conviction that "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." This conviction was born out of a great personal experience. Christ had made their lives pageants of triumph in Him. . . .

The conviction that Christ is sufficient for meeting the problems of collective life in North America must likewise come from a great personal experience of Him. . . . If He means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed and the problems that seem too overwhelming can be solved.

Throughout this Congress there has been manifest a deep yearning for Christ and a feeling that in very truth we are thrown back wholly on Him. . . . Even cooper-

ation and unity will be an empty gain unless He vitalizes it.

How shall this deeper experience be attained? Just as the early disciples attained it. They followed Him. They learned from Him. Their lives were a daily experimentation in His way of living. . .

In like manner we shall find that He saves us from disillusionment and despair by giving us His own radiance and we, too, will dare to take Him into every problem and need that lies athwart the nations.

### III. GENERAL CONSIDERATIONS—

The romance of Home Missions should not be obscured and the self-effacing spirit of the home missionary and the dignity of his work should not remain unrecognized or unappreciated. Home mission work today as in all the years that have passed, demands qualities of courage, patience and self-sacrifice comparable to those exemplified in any other phases of Christian service.

The mission school has been developed to meet a particular need in areas where adequate educational facilities were not available. . . . It is the intention of home missions to supplement rather than to substitute for the responsibilities of the State in education.

A similar criterion is involved in the valuation of institutions like the hospital and the community house.

The development of the church and of other agencies of religious nurture is a basic concern of home missions.

In dealing with racial groups of alien origin, while we would recognize the importance of every effort to bring such groups into accord with the spirit of American institutions and traditions, we believe it to be the primary purpose of

home missions to bring these groups into the discipleship of Christ and the fellowship of the Christian Church.

With respect to work in purely missionary fields there seems to be a need for frequent reevaluation of such efforts. It should not be assumed that work once begun must always be maintained.

The responsibility of a board for the support of a mission church is not fulfilled merely by extending to it financial assistance. The facilities of the board should be available in frequent conference and through other channels to foster in each aided church a full-orbed life so as to bring it to assume full responsibility in the general program of the Church.

We believe that the National Home Missions Councils should establish relations of cooperation and counsel with national bodies operating in the field of religious education.

Home Missions has an inescapable responsibility in relation to the application of Christianity to current life problems. The exceptional difficulties under which many of our fields are laboring in this year of business depression accentuates the responsibility in the field of economic well-being. Home Mission Boards should take the leadership in summoning all Christian people to shape the economic structure of American life in accordance with true Christian ideals.

**IV. PERSONNEL AND RECRUITING**—The successful enlisting of missionaries who are personally, spiritually and technically fitted for specific tasks of increasing difficulty depends in large measure upon the Christian attitude of church members on industrial, so-

cial and racial relations. We urge upon the churches their Christian responsibility in this connection. Church people should be as Christian as they expect their missionaries to be.

We recommend that specially chosen missionaries be released by their boards to impart information and awaken interest in home missions among student groups.

Christian missionaries, in order to be leaders, should in general have at least a college education as well as outstanding spiritual and personal character.

We recommend that the two Home Missions Councils appoint a standing committee on Personnel to consider the salaries, conditions of work, personnel management and recruiting for home missionaries.

We recommend that the policy already in practice by some boards of commissioning workers for a special service be more widely adopted.

**V. THE CITY AND NEW AMERICANS**—The city takes an increasingly dominant place in American life. The city as never before places its stamp on the life and thought of the nation.

The city is essentially a home mission problem. With its polyglot populations it calls for a ministry to varied racial groups. It has great numbers of under-privileged who cannot out of their own resources provide adequate religious facilities for themselves. It is the center of an industrial life that challenges Christianity. The suburbs as a group constitute a vast missionary field.

The city is remaking human nature. The breakdown or weakening of the old social bonds—in the family group, the neighborhood



group, and the racial group—tends to social disintegration. The shifting of trade groups, population groups, and population centers on the one hand, and the daily ebb and flow of the city's life on the other, make for the adventurous character of individual life . . .

We urge that the denominational city societies of a given city be brought into closer working relations with each other and with the city Federation of Churches.

To equalize religious privilege within cities marked by such religious destitution and crossed by such contrasts, requires that the conception of home missions, in its local application to city missions, be deemed to comprehend the full task of the whole church.

The Restriction Law has largely changed the immigrant situation in the United States. It should be remembered, however, that over ten million people of foreign birth have made this country their permanent home and are becoming more and more an integral and formative part of its political, social and industrial life. Home missionary efforts among these people should be continued. Our foreign language churches are in a period of transition and deserve the increased sympathy and loyalty of home mission agencies.

Recognition is made of an increasing number of church projects supported and maintained jointly by various denominations. They stand as a visible and tangible testimony of a cooperative purpose on the part of the Christian Church that goes the full length.

XV. PROMOTION — Home missionary promotion signifies the means and the methods which may be used to advance our common purpose to make Jesus Christ

known to all the people of North America to the end that they may become His followers and that His spirit and principles may be made operative in every sphere and department of our human life and relationships.

The fundamental appeal of home missions is the same today as it was one hundred years ago, that is the winning of men and women to Jesus Christ and His way of life, but the methods by which this appeal is made must change with changing conditions. The knowledge that Home Mission Agencies are adjusting themselves to these changing conditions will bring confidence in the minds of the constituency.

Some of the factors that enter into the new approach in home missions are ever new national problems and consequent responsibility; the growing complexity and intensity of the struggle for life; the enlargement of the intellectual horizon of greater numbers of people; and a vast spiritual unrest.

At the heart of any plan for developing missionary-mindedness in a local church, we would place a thoroughly organized church school of missions.

Since the pastors are our chief fellow-workers, we suggest that Boards endeavor to keep in close and sympathetic touch with these men. We urge the value of pastors' conferences in which, in a spirit of real partnership representatives of the boards, shall study with the pastors the why and the how of missionary procedures and administrative policies, and the methods of promotion. We urge our theological seminaries to prepare candidates for the ministry in the technique and under-

standing of our home missionary needs and motives.

On account of the constant criticism of home missionary agencies for expending money in so-called competitive fields and the consequent loss in contributions, we must express the judgment that, from a promotional standpoint, the Boards should immediately cooperate with the Home Missions Council in providing information that will silence or at least lessen this criticism.

We believe that the Home Missions Council will find itself as an outcome of this Congress confronting a greatly enlarged opportunity for leadership in the development of home mission sentiment and activity in the churches. And we urge upon our respective denominations such sympathetic response to the plans of the Council as will make that leadership effective.

Our study of the causes for the apparent decreased interest in missions as evidenced by decreased contributions in very recent years leads us to feel that while a number of causes may be given, the fundamental cause is a weakened conviction among our people of the eternal realities of our religion and a correspondingly less desire to share that religion with others.

What we need and what we believe the Church at large needs is a renewed and more vital consciousness of God; a sense that Jesus is Saviour and that there is none other either for the individual or for society, that without Him we can do nothing, that through Him we can do anything that needs to be done. We must strive to interpret these convictions of our Christian faith in life and in language that will capture the attention and allegiance of our fellow-Christians.

## XVI. COMITY AND COOPERATION

—We approve the purport and method contained in the comity principles applicable to English-speaking Work in the Town and Country Field, as published in the Data Book, which have been previously approved by the two Home Missions Councils, the Cleveland Comity Conference, and various Home Missions Boards.

We approve the Detroit Findings of "The Church in the Changing City" (Data Book).

We desire to call attention to communities having a population of not less than 2,500 or more than 100,000, which are larger than the town primarily associated with rural territory but smaller than the large urban areas.

Recognition is made of an increasing number of church projects supported and maintained jointly by various denominations. They stand as a visible and tangible testimony of a cooperative purpose on the part of the Christian Church that goes the full length. The Home Missions Council should seek out such opportunities and promote participation.

*Resolved*, That in the making of church adjustments in communities of 1,000 or less, the following principles should be observed:

(1) The primacy of the community interests and the rights and affections of the smaller groups as well as of the larger.

(2) That the church should be so formed, and its affairs so conducted, that in all things local it will work towards a single church consciousness, while in its outside affiliations it shall observe such missionary objectives and fellowship interests as continue to enlist the affection of the membership.

(3) That it shall show sacred

regard for the ceremonies, customs, or sacraments through which the several groups have been wont to express themselves, making suitable arrangements for their continuance.

(4) That its affiliations shall be such, as, on the one hand, will not interfere with the development of a single church consciousness, and a new community ideal, and, on the other, will keep it in touch with the going order of Christendom and in harmony with those ideals and convictions which, through the generations, have become contributions of world-wide value.

This Congress, representing official church boards, places itself on record as heartily approving interdenominational comity agreements within individual States and for Nation as a whole, and urges the various denominations to prevent the repetition of past experiences in unnecessarily multiplying the number of churches in communities where one denomination is satisfactorily serving the constituency.

In order to make this policy more effective, the Church Boards be urged to set up within their respective staff organizations a Comity Committee to whom shall be referred all cases where aid is requested for a new church enterprise in any community where another evangelical church is maintaining an organization, and to study all competitive enterprises now receiving aid.

In all cases where the principles of comity, recognized by the Home Missions Council, are ignored by the representatives of any denomination, a full record of such cases be placed on file with the Home Missions Council with the understanding that they be reported in

the current Bulletins and reports of the Home Missions Council and given such wider publicity as the judgment of the Home Missions Council may determine.

The Home Missions Council having reviewed the past ten or twelve years of State Home Missions Council history as given in reports from representative men from all states concerned, wishes hereby to put itself on record as heartily approving the general trend and advise such State Councils of Churches and State Home Missions Councils as have not had the desired success, that they study the work of neighboring State Councils in order to develop a more efficient instrument of cooperation.

We advise those states having no Councils of Churches to organize such bodies; if the way be not clear to organize a State Council of Churches, we urge at least the organization of a State Home Missions Council.

There are conspicuous examples of cooperative success of various types in the local community; an increasing number of denominational Boards are resolutely seeking to avoid all duplication of effort and to develop various lines of positive cooperative activity; and we have developed an imposing list of functioning interdenominational organizations.

On the other hand, statistical and research experts have declared that too great a per cent of home missionary money goes to fields of 1,000 population or less that have more than one Protestant church and that each of the denominations represented in the Home Missions Council participates in such duplication.

We urge the Home Missions Council to check up with its con-

stituent boards the importance of making at once a careful analysis of all their aided fields to determine to what extent these fields are competitive. The results of these studies should be reported to the Council for compilation and for mutual study and conference of the boards concerned.

We are convinced that the time has come to eliminate competition in home missions. We are unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises.

We urge that the Boards in cooperation with the Home Missions Council consider carefully what types of service or specialized activity can best be done jointly either mediately through the Home Missions Council or directly through the cooperation of two or more Boards. This consideration would include general services, as church architecture, rural church promotion, etc., or missionary services for remote areas or difficult situations, etc.

It is the conviction of this group that the time has come and the opportunity is at hand for passing from the "resolution stage" to the "action stage" by an aggressive movement of concerted effort. To that end this group urges city and state councils and local Home Missions Councils to project programs of adjustments as speedily as possible; and recommends, where no such city or state councils exist, that the denominational Boards of Home Missions set themselves the task of discovering conditions that need adjustments and present the same to a conference of the responsible denominational officials and

local church groups for discussion and action.

The important consideration now in the development of comity and of the practice of cooperation is not organization, or technique, but is a question of attitude and spirit. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity.

This conviction leads us to emphasize as of fundamental importance the necessity of a wide scale and persistent campaign of education to be directed simultaneously at boards, field officials, church judicatories, both major and minor, ministers and the rank and file of church people.

This campaign of education should proceed by emphasizing the spiritual and practical advantages to be achieved through cooperation and by emphasizing the need to strengthen and extend the work of the church to the end that the full purpose of Home Missions may be accomplished.

We commend every effort to bring a divided Protestantism into closer unity of thought as well as into wider harmony of action. We therefore follow with prayerful interest the efforts of several closely related communions to effect a closer union, and accept all this as a token of the wider unity toward which this common Christian experience and these united efforts clearly tend, all in fulfillment of the prayer of our Lord.

NOTE: The "Findings" adopted on Town and Country, Mountaineers, Indians, Negroes, Jews, West Indies, Mexicans, Orientals, Migrants, Mormons and Alaska will appear in our February number.—EDITOR.



# TOPICS OF THE TIMES



## The Outlook for 1931

No one can travel in non-Christian lands with eyes, ears, mind and heart at attention without being indelibly impressed, if not depressed, by the sorrows and suffering, the physical and spiritual need, the helpless and hopeless condition of multitudes and by the apparently insurmountable difficulties that face representatives of Christ in all mission lands. And even so-called Christian lands are not exempt.

Was there ever a more disturbed, distracted and distressed world than that on which we look out today? We came back from our world tour realizing more than ever how general are the wars and rumors of wars, famines, and political earthquakes that are disturbing the nations. North America is suffering from economic depression, unemployment, racketeers, bootleggers, bandits, graft and bribery. Great Britain is disturbed with strikes, unemployment and a burden of poverty. Australia faces bankruptcy and is threatened with social revolution. In Europe, we read of labor riots and rumblings of revolution in Spain, and political plots in Rumania and Italy and upheavals in Germany and Bulgaria. Turkey has had difficulties in quelling a revolt of the Kurds; Palestine is continually protesting; Russia maintains a despotic government and by wholesale executions seeks to root out those who plot for the overthrow of the Soviet dictators.

Latin America has been harvesting a crop of strikes and revolutions—in Argentina, Brazil, Peru and Venezuela; unrest in Bolivia, Uruguay and Ecuador; Cuba is under military control and Central America and Mexico are political volcanoes.

Africa seems comparatively quiet

but Egypt is the scene of frequent demonstrations by students and others who are out of joint with the present constitution. Japan reports an attempted assassination of the premier and student strikes. Korea is poverty-stricken and discouraged; China is harassed and torn by famine, bandits, pirates, revolution and anti-Christian communists. India is a restless sea, disturbed by non-cooperation agitations, civil disobedience, strikes, and warring tribesmen on the Northwest Frontier. A desire for self-government has made the people unmindful of the peace and security and opportunity given under British control.

Truly it is a restless world, a disturbed world, a hungry world. These are evidences that it is a living, breathing, sensitive, ambitious world. Men are conscious of a need for something better than they have. They know not what they need but are reaching out to obtain if possible. But this has always been true when men have been aroused to a consciousness of their god-given powers and their possible heritage. There have been lulls when men were exhausted or when nations were under the control of a dictator, but was there ever a time when warfare, murders, robbery, political and social unrest, were not prevalent? Were conditions any better in the days of the Judges in Israel; or in the time of the Cæsars, in the first century of the Christian Era or in the Middle Ages? The world conditions are better known today than ever before but they are not essentially worse. Education, financial prosperity, inventions, world-wide communication, peace agitations and the spread of democracy do not seem to have insured stability, enlightened government and brotherly kindness. What then is the way out?

## The Uplook for 1931

As the late Dan Crawford of Africa once said, "The devil can hedge us in but he cannot roof us in." There is a way out of failure, of turmoil, of discouragement for those who will take it. It is always the same way out. It is the way of God. All over the world we found faithful men and women pointing out this way and walking in it. They are not depending on a better environment, or a more stable government—though they desire these. They are not depending on secular education, or better sanitation and medical care—though they seek to make them available to all. They are not depending on an increase in the number of Christian adherents—though they work and pray for this. They are seeking to lead men into a true spiritual life through a full surrender to Jesus Christ. We have seen well-equipped educational institutions, hospitals, and industrial and other humanitarian enterprises that did not seem to bring men and women nearer to God. We have seen other work that was like a grain of mustard seed in size but it showed the signs of spiritual vitality and was bringing life out of death. We came back convinced more than ever before that there is only one Message worth taking to men and women of all nations and tribes at home and abroad—the message that God in Christ is seeking to reconcile men to Himself and that He has made that possible through the life and death and resurrection of Jesus Christ. In every land we saw evidences of the power of God at work, that His is a miracle-working power and that He answers prayer. We came back convinced that we may work in various lines but that no work produces living fruit that is not the work of the Spirit of God. It is the men and women who know the reality of partnership with God in prayer, in aims and in methods, who are accomplishing things worth while in the transformation of men.

Letters from missionary friends with whom we stayed in Asia and the

Islands of the Sea reveal this Power at work. They tell of lives being transformed in answer to prayer; of opposition overcome or nullified in remarkable ways and of workers strengthened and encouraged by the unseen Power. The outlook at the beginning of 1931 is not encouraging to those who look to human agencies for the solution of world problems and the satisfaction of human needs. But the outlook is encouraging because of the up-look. The God who brought Abraham out of idolatrous but prosperous Ur of the Chaldees; who brought Israel, the enslaved hordes, out of Egypt and made them a powerful nation; the God who overcame political and religious opposition and established the crucified Christ as the dominant Power in Europe; who overcame superstition and darkness of the Middle Ages, is the same who can and will, in His own time, bring the nations of the world to acknowledge His sway. But, as in the past, it will be, not by intellectual might, nor by an army, but by His Spirit working in the hearts and lives of men. It is our desire in the pages of THE REVIEW to show the need of men all over the world for spiritual life and the processes on which we must depend for victory. There are remarkable evidences of God's power at work in the world today.

## Dr. Arthur J. Brown

In taking up again his official responsibilities, after the year's absence from the office, the editor desires to express his deep appreciation to Dr. Arthur J. Brown, who has so devotedly and efficiently carried on the editorial work during the year 1930. Dr. Brown brought to his delightful task his rich experience as pastor and missionary secretary, his wide knowledge of home and foreign missions, his abilities as author and speaker and his extended contacts with workers at home and abroad. In THE REVIEW office, in his correspondence and in his editorial work Dr. Brown won new friends and strengthened old ties. We

regret that it is not possible to retain his close editorial connection with *THE REVIEW* but he is now turning his attention to the important work of preparing a history of the first hundred years of the work of the Board of Foreign Missions of the Presbyterian Church, U. S. A.—a task that will occupy two or three years.

At a recent meeting of the Board of Directors of *THE REVIEW*, a resolution was passed expressing sincere appreciation of Dr. Brown's services, his devotion to the interests of *THE REVIEW* and the vision and skill that were evident in his editorial management.

### Ten Months at the Front

The privilege of ten months' visiting the foreign mission fields is an experience that the Editor would like to share with every reader of *THE REVIEW*. Only glimpses of what we saw can be given through these pages and impressions can be passed on only very inadequately.

We sailed from New York on December 2d, in a blizzard, and arrived home on schedule time exactly ten months later to a day, almost to an hour. The whole experience now seems like a wonderful dream; but we are thankful that it is a reality; the photographs and memories that we have brought back will not fade away like a dream. We spent 130 days of our travel on the Seven Seas, besides many great gulfs and bays, and never had a bad storm during the whole journey. Generally we sailed over smooth waters and under clear skies. We traveled in all kinds and sizes of boats, from the 21,000-ton *Empress of Australia*, to small Chinese junks, sampans in Siam, little dugouts and outrigger canoes. Too many of our 174 days on land were spent moving about in railway trains, good and bad, in bullock carts, tongas, (pony carts), rickshas, sedan chairs and hammocks, on elephants and carried in men's arms. One day was spent in the air, traveling from Cairo to Baghdad, a wonderful experience with

good weather and no air pockets! Altogether, we traveled over 40,000 miles; first by way of Madeira and Mediterranean ports to Egypt; then to Baghdad and down through Iraq, stopping at Hillah and ancient Babylon, Ur of the Chaldees and Basrah. From there we sailed to India, stopping at Kerachi and landing at Bombay. After ten weeks in that fascinating, but disturbed and often depressing, country we went to Burma, the Federated Malay States and Siam. From Bangkok we sailed to Singapore, went up to a conference at Kuala Lumpur and, returning to Singapore, took a steamer to Hongkong and Shanghai.

Conditions in China were so unsettled and our time was so limited that we were not able to go far into the interior, but were able to visit Hongkong, Canton, Shanghai, Soochow, Nanking, Tsing Tau, Tientsin, Peiping and Mukden. Our three weeks in China was, of course, far too short, but the places and the people we saw made them worth while. The sad news of the sudden death of our very dear friend and missionary partner, Rev. Charles W. Abel, of Kwato, Papua, seemed to us a call of God to visit the mission at Kwato, so that we might do what we could for the family and plan for the future of the work.

From Mukden, we traveled to Korea, where we spent ten delightful days in Pyengyang, Seoul and Taiku. From Fusan we sailed to Shimonoseki, Japan, and visited Kobe, Osaka, Kyoto, Omi-Hachiman, Yokohama, Tokio, Nikko and Nagasaki. From there, we sailed for Australia via Shanghai and Hongkong, Manila and Davao in the Philippines; Menado in Dutch Celebes, and Thursday Island, Brisbane and Sydney, Australia. From there, we sailed to Samarai, Papua, to visit Kwato, Mr. Abel's mission station. After two wonderful weeks there, we returned to Australia by way of Port Moresby, Cairns, Brisbane and Sydney. On August 21 we left for home by way of Auckland, New Zealand, Fiji, and Honolulu. After six days in beautiful Hawaii, we sailed for San

Francisco, visited Los Angeles, the Grand Canyon, Wheaton, Illinois, Mishawaka, Indiana, and Rochester, New York, arriving in New York on October 2 where we received a heart-warming welcome.

During our whole journey, experiencing many kinds of food, smells, temperature and insects, we were kept in wonderful health and were blessed by many answers to prayer. We visited nearly one hundred mission centers, and saw the work of over 40 societies. We were entertained in seventy different missionary homes, made nearly one hundred addresses and received a most loving welcome everywhere.

We have come back *hopelessly in debt*—not on account of the fall of stocks in the New York market or other financial losses or expenditure. We are in debt first to those who helped to make this tour possible; second, to the loved ones in our families and the partners in THE MISSIONARY REVIEW office and on the Boards who carried on so effectively and unselfishly during our absence. We are also in debt to the host of friends who carried us in their hearts and in their prayers and so were largely responsible for many of the blessings that came to us. We are heavily in debt to the missionaries who so generously welcomed us into their homes and hearts and made our visits worth while; we are more than ever in debt to God for His protection, guidance and wonderful goodness to us all the way.

We would be ruined for life were it not that we also came back *richer than ever*. The debts do not oppress but bless because of the rich experiences, friendships and benefits that have filled our lives. Some of these experiences were depressing because of the difficulties we saw, the ignorant or bitter opposition to Christ and His messengers; the blindness and hunger and poverty, both physical and spiritual; the sin and suffering; the turmoil, as in India and China, the materialism and indifference as in Ja-

pan, and the disappointments experienced by many missionaries.

But these depressing conditions acted not to discourage, but to challenge us, for what we saw and heard also showed that we have the remedy in our hands and that this remedy is being successfully applied in many places and various ways. We were thrilled and inspired by the missionaries whom we met who are true representatives of Christ and who witness to Him with courage, faith and unselfish service. We were enheartened by what we saw of the results that follow faithful and prayerful preaching of the Gospel and living the Christ-life in all those lands. We met many noble converts to Christ who are now going out as His evangelists and are helping to sow the good seed and to bring in the harvest. We would be hopelessly in debt if we had not this wealth of experience with which we are hoping in some degree to make payments on account.

Our journey around the world has, we hope, prepared us for better service at home. We have a clearer vision of the work and its needs, of the problems and the opportunities, of the character of our fellow servants in all these lands, and of God's power to save and to fit for service. It is our deepest conviction that Christ is THE ONLY HOPE for the solution of these problems and for the rescue of these people from sin, suffering and turmoil. We know that Christ is able to save unto the uttermost for we have seen the evidences of this power. We rejoice in having partnership in this work with the missionaries and with Him.

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I know not by what methods rare,  
But this I know: God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh, soon or late;  
Therefore we need to pray—and wait.  
I know not if the blessing sought  
Will come in just the way I thought,  
I leave my prayers with Him alone,  
Whose will is wiser than my own.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 Fourth Avenue, New York, and

FLORENCE E. QUINLAN, 105 East 22d Street, New York

*Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions*

## BOYS TOGETHER

"How can we become more friendly with white people, and how can we make white people understand us more?" This searching question comes from an American Indian school boy attending a large government boarding school. Government officials, educators and missionaries all agree that the Indian people must more and more be brought into contact with white people who are sympathetic with them, in order that the Indians may become accustomed to the ways of white people and feel at ease and confident in their society.

At Sherman Institute, the large government boarding school located at Riverside, California, the religious work director, Rev. Floyd O. Burnett, has at the request of the school organized the first Boy Scout troupes.\* After several meetings he wrote, "We are all boys together. We make our plans and carry them out together as pals. Several outstanding events in the year's work stand out.

"On Saturday before Easter Sunday, the troop, along with others from Riverside, assisted in the Mt. Rubidoux Easter Sunrise Pilgrimage, and were placed in charge of Trail No. 12, helping many of the aged people up the narrow and winding pathway. It is said that twenty thousand people climbed the mountain to take part in the Sunrise Service. The boys and I feel it was a real joy to have had a part in this event."

As a culmination of the year's work, twenty-one boys attended an eight days' encampment during the summer. The camp was situated in the moun-

tains of southern California. Mr. Burnett wrote, "The camp trail wound around and around the high mountains, leaving the deserts and hot sands behind, and eventually coming to large and tall pines, with flowing mountain spring water. Needless to say, our boys were at home in the high mountains, among the rocks and tall lonesome pines.

"Shortly after arrival, we had put up our tepees, arranged pine bough beds, our belongings were unpacked, and we were ready to meet other scouts and to learn the rules of camp. Our boys had an ideal opportunity to mingle in a natural, normal way with other boys. We all ate at a common table, sat around camp fires together, and hiked over all the mountains. This experience gave the Indian boys a most practical means of learning something of the ways and the ideals of some of our fine white lads.

"The entire Indian group worked on their second-class tests and fifteen passed all requirements, receiving their official pins. It was a most impressive sight, to see this fine group of Indian boys being admitted into full membership of second-class scouting.

"Before leaving the camp, the Indian boys had achieved other successes. Every boy with the exception of one, had earned the art of deep water swimming and diving. This was a real accomplishment for them. Over half of the group were admitted into the camp secret fraternity, membership in which is a special reward for good sportsmanship. They forgot all bashfulness and joined in the stunt event evening, giving several very clever stunts. Eighteen of our boys won camp medallions for efficiency.

\*A picture of these scouts is on the "Call to Prayer to Young People" for the World Day of Prayer, February 20, 1931.

We were all mighty proud of this, as were the superintendent and employees of the school.

"For my part, I was glad to have my Indian boys realize that they could compete with white boys in a friendly way and be successful, that they could achieve successes even when difficulties were great, and above all, I was glad to see them enter whole-heartedly into fine friendships with their white brothers. I believe the influences of these camp days will mean more in the lives of these Indian boys than we can estimate at the present time."

### A CALL TO PRAYER

Prepared by Baroness van Boetzelaer van Dubbledam of "Sandwyck," de Bilt, The Netherlands.

You are invited to join in prayer with Christians of all lands at the sunset hour each Sabbath, and to join in a united service in your community on the

### World Day of Prayer

FRIDAY, FEBRUARY 20, 1931

"Call unto me, and I will answer thee." A Call to Prayer goes out to all lands. "Ye shall be my witnesses." Continue steadfastly in prayer. "Whatsoever ye shall ask in my name, that will I do."\*

### Subjects for Prayer

### MAKE US FAITHFUL

#### *In Our Prayer*

- For ourselves.
- For our own family and people.
- For the needs of the world.

#### *In Our Witness*

- By our words.
- By our ways (mode of life).
- By our works for God's kingdom.

#### *In Our Love*

- For Him who bought us with His blood.
- For those with whom we are in daily contact.
- For all the work that is done among men in the name of Christ.

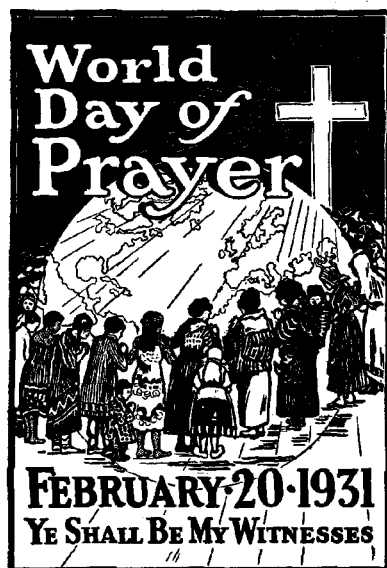
Amen!

\* This Call is also to be used at sunset each Sabbath until the 1932 observance.

### HOLLAND SENDS A GIFT

One of the most prominent and zealous promoters of the World Day of Prayer during the past several years has been the Baroness van Boetzelaer van Dubbledam, of Holland, a vice-chairman of the International Missionary Council. Last year she translated the program and enlisted the Federation of Associations for Women and Girls of Holland in the promotion of the service. Meetings were held all over Holland and more than 5,500 printed programs were used.

Following the Day of Prayer the secretary of this Federation, Mrs. Mary W. Barger, wrote a letter of appreciation in behalf of the women and girls in Holland and enclosed a financial gift from the Holland Federation to the Federation and Council in the United States to assist in further promotion of the Day, and as she says, "As a little sign that we are glad to have found this bond with your organization. Many got a blessing out of these meetings. People like very much this way of praying together."



WORLD DAY OF PRAYER POSTER

We might add that women of many nations are learning not only to pray together, but also to understand and appreciate one another better and to work together. In a recent letter the Baroness writes, "God has given America to the world to organize, to stimulate, to suggest and to inspire. That you may enrich and deepen your spiritual life with the treasures of European Christian thought is certainly true. The combination of both trends is magnificent; therefore we must work together wherever possible."

—(MRS. S. S.) MARY R. HOUGH.

### WORLD DAY OF PRAYER

#### The Authors

Miss Kathleen Walker MacArthur, B.A., of the teaching staff, College of Churches of Christ in Canada and secretary to the College, is the author of the program, "Ye Shall Be My Witnesses." Miss MacArthur's major responsibility is teaching New Testament, Missions and Religious Education; she also does considerable field work throughout Canada in the interest of extension courses in these subjects. During the summer she gives most of her time to teaching in denominational and cooperative camps for leaders and young people.

Miss MacArthur is a graduate of the Japanese Language Training School in Tokyo, and for five years was instructor in the Anglo-Oriental Girls' High School in Tokyo. Before going to Japan she graduated from the National Training School in Toronto—in Missions and Religious Education, and after returning studied at the University of Manitoba for four years, graduating in Arts. She came from there to her present position in Toronto two years ago.

Baroness van Boetzelaer, author of the Call to Prayer is a Vice-President of the International Missionary Council, of which her husband has been a member from its beginning. He is a member of the Netherlands Parliament. Previous to 1919, he was for



MISS KATHLEEN  
MACARTHUR



BARONESS VAN  
BOETZELAER

twelve years a Missionary Consul in The Netherlands Indies, and the Baroness is the mother of five children all born in Java. She was a coopted member of the Jerusalem Conference.

Miss Jean Grigsby Paxton, A.B., author of the Service of Consecration, "Looking Unto Jesus," is a member of the staff, National Board, Young Women's Christian Associations of the United States, her chief responsibility being publicity and interpretation of the work of the ninety-nine American Association secretaries in fourteen foreign countries. Born in Virginia, she secured her degree from Randolph-Macon Women's College. For three years she taught and was principal in a southern girls' school, after which she was Y. W. C. A. student secretary at Randolph-Macon for three years.

Miss Paxton then went to Canton, China, serving there four years as foreign secretary, returning on account of her health. Since 1921 she has been connected with the National Board.\*

#### The Artist

"I flee away just to be alone where I can think this 'World Day of Prayer' out. My effort will be to make good."

On a July day the editor of the World Day of Prayer material received this in a personal note from the artist to whom had been given the commission to produce the poster. And so beside an Adirondack lake in the midst of the mighty forest, the work was wrought.

\* A picture of Miss Paxton appeared in the November, 1929, REVIEW.

Across Lake Pleasant is a summer camp of some six hundred religious folk, and over the water at the beginning of each day floated hymns of praise to God. To such accompaniment, amid such surroundings, the hand sketched, then chiseled the linoleum blocks from which the poster was printed.

Do you want a little line cut electrotype of the poster design (1x1½ inches) for your church bulletin or to print on your letterhead? You may have one for 90 cents, or one 1½ x 2½ inches for \$1.15, or 2¼ x 3¾ inches for \$1.50. Write the Council of Woman for Home Missions, 105 East 22d Street, New York City, stating size and sending money.

#### Supplies

The supplies are the Program (2 cents, \$1.75 per 100), Call (free), Call to Young People (free), Service of Consecration (10 cents), poster (10 cents), seals (25 cents per 100, \$1.75 per 1,000), Suggestions for Leaders (free with order for Programs), Project Sheet (free), Visualizations (5 mimeographed copies for 20 cents), History (single mimeographed copy free). Order early from denominational headquarters.—F. E. Q.

#### A DAY AND A HALF

Some desire to follow in thought the meetings held on the World Day of Prayer in different countries. The following may help.

The date line being at the 180° meridian, possibly the sunrise meetings in Japan and Korea start the observance of the World Day of Prayer, as Australia and New Zealand probably hold their meetings later in the day. While some in Japan are meeting at 6:00 A. M. on Friday, February 10, 1931, it will still be February 19 in many places—11:00 P. M. in Uganda, 8:30 P. M. in London, 3:30 P. M. in Santiago, Chile and New York, noon in Vancouver and San

Francisco, 10:30 in the morning in Honolulu (all February 19).

If in Hawaii evening meetings are held at 8:30 P. M. on February 20, at that time February 21 will be just starting in Chicago, it will be an hour after midnight in Mexico City, 2:30 A. M. in Porto Rico, an hour later in Rio de Janeiro, 4:00 A. M. in Buenos Aires, time to get up in the Netherlands, 8:00 A. M. in South Africa, mid-morning in Jerusalem, noon in Calcutta, early afternoon in China, 4 P. M. in Melbourne, 6 P. M. in New Zealand (all February 21).

In order to calculate the actual number of hours that transpire, let us take Toronto, Canada, the home of the author of the program. While the 6:00 A. M. meetings are being held in Japan on February 20, in Toronto it will be 3:30 P. M., February 19; and if the last meetings are in the evening in Alaska and Honolulu, they will last until about 3:30 A. M., February 21, Toronto time, so the observance of the World Day of Prayer extends over an entire day and a half, possibly even more.

To know what hour it is in other lands while meetings in the United States or Canada are in progress, taking 10:30 A. M. in Denver, Colorado (1:00 P. M. in Nova Scotia), it will be 6:00 A. M. in Samoa, 7:00 in Hawaii, 8:30 in Sitka, Alaska, noon in Havana, Cuba, between 12:00 and 1:00 in Peru and Colombia, 5:00 P. M. in Madrid, 5:30 in Paris, 6:00 in Rome, Berlin and Liberia, 7:30 in Constantinople, Cairo, and Nyassa, in Leningrad and Moscow, 8:30 in Tabriz, 10:00 in Bombay, 10:30 in Ceylon, 1:00 in Calcutta, after midnight in Bangkok and Singapore, between 1:00 and 2:00 A. M. on February 21 in Peiping, Shanghai, and Manila, a little later in Seoul, 3:00 A. M. in Tokyo, 3:30 in Sydney and Papua, 5:30 in New Zealand and New Hebrides.

It will readily be seen what an interesting few minutes might be spent in your meeting visualizing each place

around the world, using a school globe, which many department stores carry at a small price.

If you know how many hours difference there is between your town and Halifax or Denver, you can do a bit of arithmetic and from this list locate the hour all around the world at which your morning meeting is in session. For the afternoon meeting, just take the 3:30 P. M. New York time given above in the second paragraph or 3:30 P. M. Toronto in the third paragraph and calculate from either. Perhaps you will hang up a wall map of the world, and as you travel a helper will place a cross on each country that observes the Day.\*

F. E. Q.

#### WHY NOT TRY IT?

When I became secretary of the Council nearly a dozen years ago, I had some theories and standards I wanted to try out. One was to have those of various races, nationalities and religions work together in the office. Many, without trying it, had said it could not be done without friction or uncomfortable situations.

Our first experience along this line was with a Jewish stenographer (not Hebrew-Christian, but Jewish), who served as my secretary five years. Ruth left five years ago to take a more responsible position drawing a larger salary than we could offer; our relationship now is that of close friends with mutual love.

The next venture was to engage a Negro girl to have charge of literature sales. So then we had a representative of the Jewish race and a representative of the Negro race serving harmoniously with the Nordics. This, too, worked perfectly until illness in her family compelled Veola to go to another section of the country. Incidentally, while with us, she came out champion girl tennis player in the

New York City Tournament. Since then we have successively and successfully had some six or seven other Negro girls and a couple of Jewish girls in the office for longer or shorter periods. The salary scale has been according to position, training, experience and ability, race not entering into the matter at all.

While we had tried out combining different races and religions, all had been American, so next we essayed internationalism. We have had at various times a Swedish, a Norwegian, a Russian, and two with Italian parentage, working happily with Anglo-Saxon and Negro-American girls. Helene informed us of Russian ways, Solveig now writes to us from Oslo. Was life not made more interesting for the rest because of the close contacts with those conversant with other customs and cultures?

Latest of all, we sallied forth into the Oriental group, and secured a Japanese girl. A Chinese girl was her successor and since her marriage, a Negro girl has filled that position. Now we are cudgelling our brains for a new field for exploration.

Our informal office devotional periods and our "good times" together—such as a birthday celebration or occasional picnic—have been in no way disturbed by the international, interracial, inter-religious composition of the office family, but rather enhanced. The next generation comes to see us now; May married August and brings in little June once in a while—a white family; Jeanne married and little Edward, Jr., makes our acquaintance—a Negro family.

As to efficiency, dependability, initiative, resourcefulness—seemingly those of one race measure up as well as those of another, whether the position filled be clerical or secretarial. This ten-year laboratory test indicates that characteristics and capability are a matter of the individual person. Not every white girl—not every American—measures up 100 per cent.

Why not go on a voyage of discovery yourself, or get your husband

\* For 10 cents you can buy a box of 75 large gummed red seals from which the crosses may be cut. Mimeographed History giving list of forty-five countries from which reports have been received will be sent free, on request, by the Federation or Council.

or brother to step off the beaten track to try it out in the office? Of course, there should previously be careful consultation with those now working there, that the newcomers may not be made uncomfortable. How about headquarters and the official positions, both salaried and volunteer, in your denomination — are they confined to white Americans?

Let's stop talking "goodwill and understanding" unless we are willing to put them into operation in our own daily lives by opening the gates of opportunity.

FLORENCE E. QUINLAN.

### READING COURSE

Prepared by the National Committee on the Cause and Cure of War, Room 1116, Grand Central Terminal Building, New York.

#### SECTION III\*

*War for Profits*, by Otto Lehmann-Russboldt (175 pp.). Published by Alfred H. King, 1930. \$1.75.

Almost everybody is a loser in war. The few exceptions are munition makers, some who profiteer on supplies other than munitions, and some military men who gain reputation and promotion. This book gives a vivid picture of the gains of the munition makers.

*American Neutrality and International Police*, by Philip C. Jessup (170 pp.). Published by World Peace Foundation. \$1.25.

*Freedom of the Seas*, by J. M. Kenworthy and George Young (281 pp.). Published by Horace Liveright. \$4.00.

*Maritime Trade in War*, by Lord Eustace Percy (114 pp.). Published by Yale University Press. \$2.00.

The year's reading has been devoted to disarmament. In time of war conflicting views have arisen on the question of freedom of the seas. Three books in the above list are on that topic. Readers need not read all three, but are asked to choose one of them. "The Jessup is condensed, accurate, clear; the Kenworthy is more discursive, has anecdotes, is longer, but does not require the concentration which the Jessup does; the Percy is a collection of addresses delivered at a Williamstown Institute of Politics."

#### Questions

Why has our interpretation of the rights of neutrals differed from that held

by the British, and does it differ less than formerly?

What is meant by the terms "free ships, free goods"; "enemy ships, enemy goods"; "continuous voyage"; "contraband"; "conditional contraband"; "effective blockade"?

To what established principles of neutral rights did our Government contend that the British should adhere in the World War? How did England modify them?

What use did England make of her sovereign right to control her own exports to force on neutral nations a new interpretation of the principles of the right of blockade?

What was our attitude when we became one of the belligerents?

What is the uncertain factor in the use of an economic blockade against an aggressor nation on the part of the League of Nations? How could this weakness be remedied?

### PLAN FOR ORGANIZED PEACE

If war is honestly to be prevented, there must be a right-about-face on the part of the nations in their attitude toward it; by some progressive agreement the manufacture and purchase of the munitions of war must be limited or stopped; while no political mechanism alone will insure cooperation among the nations, there must be some machinery of cooperation if the will to cooperate is to be made effective; mutual counsel among the nations is the real hope for bringing about the disavowal of war by the open avowal of its real causes and open discussion of them; there must be some means of defining, recording, interpreting, and developing the law of nations.†

#### IMMANUEL

O live in us this day,  
O clothe Thyself, Thy purpose yet again  
In human clay.  
Work, through our feebleness Thy  
strength,  
Work through our meanness Thy nobility,  
Work through our helpless poverty of  
soul

Thy grace, Thy glory and Thy love.

—J. S. Hoyland, *The Fourfold Sacrament*.

\* Section I appeared in the October Review; Section II in December. The course for 1931 will be ready the latter part of January.

† Dominant currents in the plan by Dr. Charles H. Levermore which won The American Peace Award given by Edward W. Bok in 1924.



# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK  
President of the Federation of Woman's Boards for Foreign Missions

## PEACEMAKERS

### A Most Usable Program

BY MRS. J. C. SHOVER and the Editor of  
this Department in Collaboration

Arrange three tables in U shape, the closed part away from the audience, and the sides spread so that the nine characters may be seen and heard. Seated, three at each table beginning at the left, are the representatives of the *Church*, *Other Peace Associations in America*, *The National Council for Prevention of War*, *Average Citizen*, *Peace*, *Public Opinion*, *The League of Nations*, *The World Court* and *Mars*. These may wear Grecian draped costumes in colors with headbands and sashes bearing their names; but this is not necessary. Each stands while she speaks. The front of the table may be hung with bunting or crêpe paper. Drape flags on the wall in the background.

*Peace*: We have assembled to learn what is being done to establish peace in a war-ridden world. As your chairman, I represent the spirit that longs for peace in the hearts of people everywhere. I shall ask each member in turn to introduce herself. (Turns to *Average Citizen* and motions for her to rise.)

*Average Citizen*: My name is Average Citizen. I represent the men and women of the world. I have come to inquire what is being done to bring about the time when we shall be free from the fear of war.

*Peace*: On all great matters of state, enlightened Public Opinion wields a mighty influence. Public Opinion, will you speak?

*Public Opinion*: Today we read and hear so much that is purposely broad-

cast to promote certain ideas. I want to know the truth so that I may set my influence for those matters which will make this a better world for our children.

The Representative for *Mars* jumps up and the Representative of the *National Council* rises quickly.

*Peace*: I believe the Representative of *Mars* was first.

*Mars' Representative* (Suavely): What I want to say at this time is in answer to Average Citizen. Men always have fought; and as long as there is human nature in the world, men will continue to settle their quarrels by fighting.

*Peace*: National Council, give us your message.

*National Council*: I am glad to represent the National Council for Prevention of War. I came from Washington to be at this conference. It is the task of my organization to educate the public to the truth about war. We are a clearing house of peace activities with three planks in our platform: Progressive World Organization, Worldwide Reduction of Armaments by International Agreement, and Worldwide Education for Peace. Our goal is to strengthen a great World Court and League of Nations which shall be supported by world opinion and by the teachings of goodwill and international understanding in the schools of the world, and, by successive disarmament conferences, to reduce the armies of the world to police forces.

*Peace*: May we hear from the League of Nations at this time.

*League*: The League of Nations came into legal existence in January, 1920, with a membership of twenty-

four states. Its members now number thirty-four. The principal nations not in the League are Mexico, Brazil, Turkey, Soviet Russia, and the United States. Its headquarters are in Geneva, where the work it accomplishes requires a staff of about seventy-five men and women in the central offices, and about four hundred more in the offices dealing with International Labor questions.

The purposes, clearly stated in the covenant, are "to promote international cooperation and to achieve international peace and security." The nations which are members promise each other among other things "not to resort to war"; "to maintain justice and a scrupulous respect for all treaty obligations"; to reduce "national armaments to the lowest point consistent with national safety"; to submit any threatened dispute "either to arbitration or to judicial settlement or to inquiry by the Council"; to carry out in good faith "any award or decision" and "not to resort to war against a member of the League which complies therewith."\*

*Average Citizen:* I have heard that the League studies public health, industrial problems, international trade problems, and similar matters as well as disputes between nations.

*League:* To learn more of my work write to The League of Nations Association, National Headquarters, 6 East 39th Street, New York City.

*Peace:* It seems fitting that we should now hear from the Representatives of the World Court. (Turn and bows to World Court.)

*World Court:* The first World Court of justice came into existence soon after the League of Nations. Its purpose is to serve the nations of the world in two ways:

1. By rendering judgments under the principles of International Law on such controversies as may be submitted for legal settlement by the nations concerned. The nations appeal-

ing to the Court agree to accept the Court's judgments. During its first seven years it rendered sixteen judgments.

2. By rendering advisory opinions on such legal questions as may be submitted by the League of Nations. The "opinions" are strictly opinions. They have no authority. But they are very valuable in helping to decide complicated questions. The Court has thus far rendered sixteen advisory opinions. Any nation may submit a case whether it belongs to the Court or not.†

*Average Citizen:* Does the United States of America have a judge in the World Court?

*World Court:* Yes, former Secretary of State, Mr. Kellogg was appointed September, 1930. Before him, the Honorable Charles Evans Hughes was the judge from our United States.

*Peace:* Thank you. May we now hear from Other Peace Associations in America.

*Other Peace Associations:* Perhaps you will be surprised to learn how many other agencies I represent. There are forty-two besides our friends here. (Gesture includes others.) You will agree that the list is too long to read, but anyone may secure names of these and other agencies with addresses and names of officers by writing to the National Council for Prevention of War, Washington, D. C. (Starts to sit down and jumps up again.) I would not have you think that these forty-two are all the organizations for peace. These are national societies, remember. State and local organizations formed primarily to promote peace are forty-five in number. (Sits down and jumps up again.) I really must add to these eighty-seven the thirteen organizations that have Peace Committees. Then you must add thirty-eight organizations engaged in activities that promote international goodwill and world peace. Churches are in this group but are listed as only one of

\*Sidney Gulick, Leaflet III, Federal Council of Churches, 105 East 22d Street, New York City.

†Sidney Gulick, Leaflet VII.



the thirty-eight. That puts the number at one hundred and thirty-eight.

*Representative of Mars* (Interrupting cynically): And are there any more?

*O. P. A.*: Yes, indeed. There are eighteen foreign societies in the United States designated to increase knowledge of other countries and to develop friendly international relations. That makes one hundred fifty-six.

*Public Opinion*: Where does the Federation of Woman's Boards of Foreign Missions of North America come in?

*O. P. A.*: That is listed in a group having eleven such organizations represented. This group supports the peace movement by affiliation and co-operation with Peace organizations.

*Average Citizen*: I am not much of a mathematician, but it looks to me as though there were here in the United States one hundred sixty-seven similar organizations. I am glad you told us where to get the list in detail. I must write it down—National Council for Prevention of War, Washington, D. C. Now, I should like to hear what the church is doing about this subject.

(Peace nods to Church, who arises.)

*Church*: I am glad to represent the Church. Through its schools, its young people's groups, its Sunday-schools, its Religious Education courses, its Boy Scouts and Camp Fire Girls, its denominational foundations in state-supported institutions, it is helping to mold the minds of many millions around the globe.\*

We try to train our membership to be world citizens.

*Representative of Mars*: The Church should keep out of politics.

*Church*: So long as we believe in the Fatherhood of God and the Brotherhood of man, we must take an active interest in all that affects the well-being of our brothers and sisters. As long as politics affects government and government rules our lives, we must do our part to put the spirit of love

into all that concerns our lives. (Faces the audience.) I have the pleasure of representing the Jewish, the Protestant and the Catholic faiths. If Other Agencies for Peace had the time to name the religious organizations she represents there would be the Catholic Association for International Peace, The Federal Council of Churches of Christ in America, and the United Synagogue of America among them.

Many people said the Church had failed when the Christian nations went into the World War. That very criticism stirred the Church to renewed activity for peace. Since 1918 my voice has been strong in protesting against greater armaments, larger navies, compulsory military training, and has pled for reduction of armies and navies, peace pacts with other countries, and for international understanding and goodwill.

*Representative of Mars* (jumping up): Evidently you are forgetting that we are never safe against the attack of other powers unless we are equally armed. It is our duty to defend ourselves. I represent the armies and navies of the world, and we have a hard enough time to get the money to carry on. We often have to frighten the people into giving the money, but give they must. They must make these expenditures in time of peace in order to be ready for war.

*Average Citizen*: Who will tell me what the costs of war are?

*Representative of Mars*: Now you are beside the main question.

*Church* (Ignoring the interruption): I have come prepared to do that. (Rises and holds up a large round disc representing a dollar. It should be covered with silver paper and prepared so that with a large knife she can cut out a sector a little more than two-thirds of the disc to show the amount spent for destructive purposes.) President Hoover gave to the country on December 5, 1929, a simplified budget for the fiscal year, 1930. According to this statement the taxpayer's dollar is divided thus: (Cuts and holds up the large sector.)

\*Evelyn Riley Nicholson in "Thinking It Through," page 182.

National defense—17.5 cents, to veterans of former wars—19.1 cents, for the public debt—32 cents, and (laying down the large and holding the smaller piece) 31.4 cents for ordinary civil functions. In other words, 68.6 cents go for past and future wars and only 31.4 cents go for police protection, better roads, mother's pensions, farm relief and all other peace-time affairs of government.

In "Direct and Indirect Costs of the World War" published by the Carnegie Endowment for International Peace, Prof. Bogart says, "If we had paid twenty thousand dollars an hour from the birth of Christ until the end of 1925, the World War would not be paid for. . . . We burned up nine million dollars an hour."

One battleship costs forty million dollars. That is enough money to build a great university like the University of Pennsylvania. The cost of firing a big gun just once, would pay the salary of a university professor for a whole year.

*National Council:* Yes, more than that. The sons of millions of mothers became gun fodder. They do the killing and are killed. The nation loses its strongest manhood. It has been well said that the first casualty of war is Truth, the next Love, then follows Liberty and Justice. From every standpoint the people pay for war.

*Average Citizen:* Public Opinion, you are so powerful. Will you not throw the weight of your influence on the side of World Peace?

*Public Opinion:* I want to do it, but am dependent upon you, Average Citizen. You must gather facts, such as we have learned here, so that I may know what to think and say. Do you realize that the histories which children study in school largely determine the way they think of people of other nations? (Others nod assent.)

*Average Citizen:* I have heard about some Peace Pacts of late. I should like to know more about them.

*Church:* May I answer! I have had much to do with urging their acceptance by our government. We can go far back in history and find efforts to

abolish war. However, the pacts that you have heard most about are the results of three recent conferences. In 1922 there was an agreement regarding capital ships signed at the Washington Conference on the Limitation of Armament.

The Kellogg Pact is a general pact for the renunciation of war. In Europe it is called the Pact of Paris because it was signed at Paris in August, 1928, by 15 nations. Since then, 62 nations have signed. All that the Pact asks is that the disputes between nations will not lead to war.

Another Pact called the Four Power Pact of the Pacific pledged Great Britain, Japan, France and the United States to bring serious disputes in the Pacific region to a joint conference.

The Five Power Naval Conference in London in 1930 resulted in an open discussion by the countries, of their navies, and, while there is some disappointment that there was not more accomplished, the date was set for another conference in 1935 for further efforts to reduce the expenditures for destructive purposes.

*Public Opinion:* Have you, Oh Church, any plans for furthering this good work?

*Church:* Yes, indeed. We work in cooperation with all these other necessary agencies. Here are a few things that we as groups or individuals can do.

(Counting them as mentioned on her fingers.) 1. We give special luncheons or dinners to distinguished strangers from other lands from whom messages of information and inspiration can be received. 2. We arrange pageants or musicales to cultivate international appreciation. 3. We hold prize essay contests on the subject of peace. 4. Hold suitable Armistice day services. 5. Put books on peace in the hands of young people. 6. Have lectures on international affairs. 7. Ask librarians to recommend books on war and peace. 8. Help the people in our parishes to know about all the organizations that are represented here. 9. Recommend to church people plays and films particularly

fitted to the cultivation of peace ideals and purposes, urging attendance and support. 10. Urge and encourage our representatives to vote for measures that insure fair play, and for participation in movements that provide means for peaceful settlements of disputes.

*Public Opinion:* It gives us courage to know that all these agencies are working to outlaw destructive activities and to make the taxpayer's dollar count for better conditions.

*Average Citizen:* An American friend of mine fell into conversation with an old mother in Germany. The old lady shook her head and repeated over and over again, "We must have no more war. We must have no more war."

*Peace:* In the words of General O'Ryan, "War cannot be successfully abolished except through the complete mobilization of all peace powers for peace purposes.....Let us wage peace." (All except Mars rise and face Peace.)

*All:* We pledge you our support.

### **THE STRAW-BABY, MIDNIGHT, AND A CROSSROAD** A Playlet

BY MARY BREWSTER HOLLISTER

#### **Part I**

Ang-duang was coming down the Chinese village street from the bean-curd shop. The worried little pucker on his face was not all from trying to keep the soft white square of bean-curd balanced on a section of banana leaf. He almost ran into old Grandma Clong just as he got to his own doorstep.

"Hai! and have you no eyes to see who you're knocking down in your walks abroad," she scolded, and then as she recovered, her dim kindly old eyes peered at him. "Ang-duang, Little Brother, it's you, is it? And no wonder your face has not its everyday happy look! You have troubles indeed at your house. How is the baby brother?"

Ang-duang choked and looked the other way so that nobody could see

that he was trying hard not to cry. "He's worse," he gulped. "So burning hot and he sleeps all the time. Mother can scarcely waken him, and then he only moans and we can't make him swallow anything, though the herb doctor left some bitter tea for him. And we've thrown an egg over the roof, and killed a rooster."

"Has Grandfather Nay used the needles yet? That let's out the fire, they say."

"He is coming tomorrow morning. Hai, that will be terrible." Ang-duang could not keep back his tears, even though he was a boy and not supposed to cry. "He used the needles on me once, and I had festering sores for months after. It gives me a chill to think of those needles that Nay Grandfather never washes going into Ah-mee! but the priest says the idol commands needles."

Grandmother Clong nodded her old head. "It makes me feel just that way, too, though they do say that they know where to put the needles so it will not puncture your vital parts. But as I told my daughter-in-law when she wanted to have the needles stuck into me, how did I or they know my vital parts are located exactly like everybody else's.

"Ai! that bean-curd there reminds me of a sure cure for a sick child—why didn't I think of it before? I tried this once when my eldest son was a baby and a sick one he was too." The old woman closed her eyes, and half chanted the age-old superstitious formula. "Weave a little straw-doll, tie it with five-color threads, stick a flag into it with the name of the evil spirit inside the straw. Take it with an egg, a square of bean-curd, and a cup of wine, and carry it at midnight to where two roads cross, and leave it there."

"And then what happens?" Ang-duang was breathless from the thought of a lonely crossroad at the fearsome hour of midnight.

"The evil spirit will leave the sick child, and be lured to that tempting array of things to eat, and it being a crossroads and dark, the Unnameable

Thing will lose its way, and be unable to return to the house where its evil presence has brought illness." The old woman looked about fearfully lest the mere whispered mention of the Unnameable might bring her bad luck. "I must be hurrying on," and she hobbled away, while Ang-duang stood a moment thinking very hard about what she had told him.

He too shivered from the fear that mention of that most dreaded of evil spirits arouses in Chinese hearts. "The Evil Thing must be horrible indeed to make mother take us in before dark every night and lock the doors. But if—but if it would make Ah-mee well, nothing would be too hard. Even midnight at a crossroad three *li* from home—even if—even if the Unnameable One should get me." He looked down the street anxiously before he turned and went hurriedly inside the door and across the courtyard and tip-toed into the dark tightly closed room where his sick baby brother lay, with his mother leaning her agonized face above him.

### Part II

It was several hours later in the black of a very dark night that the front door creaked on its hinges and opened a crack to let Ang-duang slip through it out upon the street.

"Ai," he held his breath, "I hope mother did not hear that squeak."

He put down on the step his tray-like basket that held a tiny straw figure, the egg, the bean-curd and cup of rice wine, as he lighted the little round paper lantern he was carrying. He lifted it high and peered fearfully down the street.

"Not that it's in front of me I need to be afraid of," he shivered. "The Unmentionable Thing will be following me from behind, following these things here to eat, all the way until I get to where the little road crosses the big road. Hai, I wish it were not three *li* nor quite as black as ink." Ang-duang had a moment of shrinking before he started out, and then he clung close to the high wall along the street.

Behind him he heard a faint sound! "I will not look back," he told himself stoutly. "I will go right on. If I can just go fast enough to keep ahead!"

As he hastened his pace, he distinctly heard the steps behind him also hasten their pace.

"The Unnameable Thing," he groaned, as his blood ran cold, and his knees went weak.

To add to his terror his lantern flickered out. He stumbled over a loosened stone in the road and went down, his basket and its contents scattering. Even before he could collect himself enough to rise he heard the steps running now toward him. In his fright he could not move. Nearer and nearer the footsteps came! The Awful Thing was almost on him!

He covered his head with his arms and screamed!

"Little Brother," he heard a kind voice say. "Do not be frightened. It is only another country person. I'm on my way back from the next village where they called me to doctor a poor sick woman. I'm not at all dreadful."

The voice was so comforting and reassuring that Ang-duang's face ventured forth from its hiding, and peered up at a strange white face in the light of a bright kerosene lantern. The face was a kind and smiling one that brought back quiet and confidence into the boy's shaken senses.

"So you're not the Unnameable Thing, after all," he heaved a long sigh of relief.

The other-country person put back his head and laughed. "I should hope not. And if you have been at all nervous, as I take it you were"—Ang-duang had recovered enough to give an answering grin to this as the missionary doctor helped him to his feet—"it's a good thing you have me for company this dark night. Where are you going?"

"To where the little road crosses the big road," Ang-duang answered, and then remembered the mishap to his belongings. "Where is that straw-baby? And oh, that egg will surely be smashed, and all the other things!"



# WORLD-WIDE OUTLOOK



## GENERAL

### First Decade of The League of Nations

**R**EGARDLESS of the attitude of individual Americans toward American membership in the League, a visit to Geneva satisfies one that the League is an accomplished fact, a serviceful, efficiently functioning organization, and an international reality of far-reaching influence and value. This is especially evident now that the League has completed its first decade. For the first time in history the world has an annual assembly of 54 states, and a permanent international civil service of nearly 500 persons who work constantly on the business of the nations.

It becomes increasingly evident that the League is a permanent and essential factor in international life. Were it suddenly to disband the world would take an irretrievable step backward. As Elihu Root said a few months ago: "For these ten years the League in the political field and the Court in the judicial field have been rendering the best service in the cause of peace known to the history of civilization; incomparably the best."

If the League of Nations is to succeed and if real and lasting world peace is to be maintained, this international organization and its high objectives must have the enthusiastic support of public opinion. The League is the world's greatest adventure in international democracy. Whether or not the United States ever joins the League, Americans cannot stand aloof from the League and its work. Certainly there is no single achievement of the League which an American cannot commend; no single objective which he cannot endorse, no single activity which he cannot heartily ap-

prove. What is needed, however, is that courteous endorsement be changed into enthusiastic coöperation.

And this should be of special concern to the friends of the missionary enterprise. Peace, justice, health, sanitation, unexploitation, race harmony, honest labor under proper conditions, protection of weak and submerged peoples, morality—what are all these but objectives both of the League of Nations and of Christian missions. So Christianity for two thousand years has been laying foundations on which the League of Nations is building as a superstructure the political and economic brotherhood of mankind.—*William B. Lippard, in Missions.*

### Unreached Rural Areas of the World

**T**HE mission study subject for 1931-32 is to be "The Unreached Rural Areas of the World." The interdenominational books will develop the study along topical rather than geographical lines. In the woman's book, attention is being centered on the work of women in rural areas, their homes, the question of health, rural education, and industry. Several Mission Boards, plan the preparation of denominational literature on the subject. It is suggested that the information sent by missionaries be based on: Scope of the field; Home life; Health and sanitation; Industries; Education; Evangelistic methods; Strength of the Christian Church; The unreached field. This information should not be encyclopedic in style. Some will be able to put that touch of human interest and charm of style which will produce a readable, clear and understandable picture of the work, the needs and the opportunities.

### Medical Work

**C**HRISTIANITY'S healing record is without a rival in the world.

Protestant missions are estimated to own and control 858 hospitals with 31,264 beds. In these 389,712 patients receive medical attention, out of which 198,844 were operative cases. There are 1,686 dispensaries in which last year 10,441,539 consultations were held, while there were also 137,152 house visits. There are now 513 native male doctors and 99 female doctors in the various fields, together with 2,597 male assistants and 2,861 female, besides 1,085 trained nurses. For every 25 mission workers there is now one medical missionary.

### Week of Prayer

**T**HE World's Evangelical Alliance has issued an invitation for the 1931 Universal Week of Prayer (organized by the Alliance since 1846). This continues from Sunday, January 4th, to Sunday, January 11, 1931. Christian leaders and workers everywhere are urged to *Make Arrangements* to bring Christians together for *United Prayer* daily. Preachers are asked to prepare special sermons for January 4th on the texts suggested for this purpose. They are also earnestly requested to urge their people to attend the local Meetings of this united Universal Week of Prayer.

In Foreign Fields, the growth of the population far out-distances the increase of the Christian Church. In country after country, "from the rising of the sun unto the going down thereof," despite what has been accomplished in the preaching of the Gospel, comparatively little is known of the significance of the Cross of Christ.

Let us endeavor to visualize something of the condition of more than half of the world's population! The unfinished task is tremendous. May the burden of it be such as to bring us to our knees with a concern commensurate with the need.

The main topics suggested are as follows:

Sunday, January 4, 1931—World Evangelism.

Monday, January 5, 1931—Thanksgiving and Confession.

Tuesday, January 6, 1931—The Church Universal.

Wednesday, January 7, 1931—International Cooperation.

Thursday, January 8, 1931—Missions and Missionaries.

Friday, January 9, 1931—Family, School, and University Life.

Saturday, January 10, 1931—Home Missions, and The Jews.

Programs may be obtained from the Federal Council of Churches, 105 East 22d Street, New York, or from The World's Evangelical Alliance, 19 Russell Square, London, W. C. I., England.

### NORTH AMERICA

#### Presbyterian Union Voted on November Twelfth

**O**FFICIAL representatives of five Presbyterian and Reformed bodies comprising 3,000,000 communicant members met in Pittsburgh and voted for organic union in one united Church. This union is to be based upon the following standards: Westminster Confession of Faith, longer and shorter catechisms, doctrinal statement of the United Presbyterian Church, Heidelberg catechism, Canon of the Synod of Dort and the Belgis confession. The denominations concerned are: The Presbyterian Church in the United States of America, Presbyterian Church in the United States (Southern), United Presbyterian Church in North America, Reformed Church in America and Reformed Church in the United States.

The seventy delegates adopted the following report:

We declare the union of the Reformed churches holding the Presbyterian system to be based on the teachings of the Holy Scriptures as set forth in those portions of their standards which define the spirituality of the Church . . .

The committee on church polity

defines the governmental organization of the Church:

The Lord Jesus Christ is the supreme and sole Head of the Church.

The Word of God is the ultimate source and authority in Church government.

The Church's nature, relation and function are spiritual and spiritual only.

Witnessing for Christ is the continuous business of the Church.

The evangelization and Christianization of the world is the aim of the Church.

We accept and practice the Presbyterian system as the method or form of church organization and government, believing it to be in harmony with the Scriptures. In creating a book of government for the united church we recommend that congregations holding the consistorial form of organization (as in the Reformed Church) shall have the right to retain their present form of organization.

The conference voted to refer points at issue to a special committee consisting of the chairman of the separate denominational commissions to perfect and complete a harmonized report to be submitted to the higher judicatories of the five denominations involved. This final report will probably not be ready for several months.

#### America's Crime Bill

**E**VERY criminal in the United States costs as much "as the welfare influence in the lives of 160 normal boys."

This conclusion was reached by a Youth Committee, preparing for a Child Welfare Conference, in Washington. The annual crime bill is in excess of \$16,000,000,000; annual child welfare costs \$5,000,000,000, the number of criminals at less than 1,000,000, and child welfare affects 50,000,000 youths.

City planning commission laws, like those of New York and New Jersey, to make the environment fit the child, were urged. The committee urged

preservation of existing neighborhoods by more careful zoning and by a consideration of community requirements in location of elementary schools, small parks and major streets and extension of the number of planned residential districts through "the pressure of public opinion and the growth of enabling legislation."

#### How to Close the Jails

**O**F 4,000 boys who passed before a New York judge on their way to jail, reformatory, or parole, only three had belonged to a Sunday-school. This is cited as powerful testimony for religious training of the young.

In a letter to Dr. George William Carter, general secretary of the New York Bible Society, reprinted in *The Christian Observer* (Presbyterian), Judge Lewis L. Fawcett, of the State Supreme Court, gives his experience of twenty-three years on the bench:

"My experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sabbath-school, has satisfied me of the value of Sabbath-schools to the community, in helping safeguard it, to the extent to which Sabbath-schools exist, from the growth of criminals.

"In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for sentence."

Shall we support our churches and Sunday-schools and close our jails or shall we allow our churches and Sunday-schools to die and fill our jails with criminals?

#### Church Contributions in Canada

**T**HE business depression has been keenly felt in the United Church of Canada, yet the contributions for missionary work have been proportionately greater than in the previous year. In the five year period the people have

given 16 per cent more than they were giving in the period before union and they have opened 600 new fields of ministry. An additional 4 per cent in contributions would yield a balanced budget. A complete unified scheme of pensions and provision for minister's widows and orphans is now in successful operation. Two of the colleges have during the past year added \$2,000,000 to their resources and \$14,000,000 has been expended in new church buildings.—*Christian Century*.

### LATIN AMERICA

#### First Caribbean Seminar

**A** VENTURE, of high significance and importance in international relations, is being realized this coming February. The Committee on Cultural Relations With Latin America announces the first annual session of the seminar in the Caribbean. Members will sail from New York February 14, 1931, and will visit Puerto Rico, Santo Domingo, Canal Zone, Jamaica, Haiti, and Cuba. They will return on March 4. The lecturers and leaders of round table discussions are Dr. Ernest Gruening, Dr. E. C. Lindeman, Dr. Leland Jenks, Dr. Samuel Guy Inman, Charles Thomson and Carleton Beals. Distinguished Latin Americans, as Dr. Fernando Ortiz of Cuba and Dr. Moises Saenz of Mexico are expected to participate in some of the sessions. Seminar programs are being arranged at the ports of call. There will be conferences with the local leaders and visits to educational institutions, social agencies, etc. Over 400 men and women have participated in the seminar sessions in Mexico since 1926. For further information address Hubert C. Herring, 112 East Nineteenth Street, New York.

#### Protestants in San Domingo

**I**N THE southern part of Santo Domingo the Evangelical Church has a promising field of action and is sustained by the help of four denominations, Presbyterians, Methodists, Northern Baptists and United Brethren. In Santo Domingo, San Pedro de

Macoris, Barahona and other communities there are organized churches. In Santo Domingo there is a hospital, a small book shop and a Bible House of the Antilles agency. In the northern part, a number of missionaries of the Free Methodist Church are working with success. Every one of these centers of Christian work deserves mention. Every one who visits our country is interested by some circumstance in its spiritual development and leaves it hopeful of the beautiful future which is expected from the seed of the Gospel. The first effort, we should say the first harvest, is already giving most abundant fruits of benediction to the souls formerly lost and the hearts formerly in tribulation. The knowledge of the pure Gospel of Christ has been the beginning of a happy era for the Dominican Republic. That is our belief.

The political and economic conditions of the country tend to a progressive stability which will contribute no doubt to the people's peace of mind.—*Heraldo Cristiano*.

#### Bible Distribution in Latin America by Coaches

**T**HE Rev. Paul Penzotti, secretary of La Plata Agency of the American Bible Society, gives a most interesting story of the work carried on by the fifteen colporteurs, three sub-agents and the agent. The La Plata Agency, which covers the countries of Argentina, Uruguay, Paraguay, and Chile, has a constituency of 16,000,000 in the territory. During 1929 this group of workers distributed 177,222 volumes of the Scripture. Of this number 12,474 Bibles, 18,028 Testaments and 126,640 portions were sold and 80 Bibles and 20,000 Gospels were donated. To do this 71,300 miles were traveled. Bible coaches have helped greatly in this distribution.

Mr. Penzotti spent several weeks in Uruguay last year, traveling in the "F. G. Penzotti" Bible Coach. He visited the Waldensian colonies and found them much interested in the circulation of the Scriptures and of



great assistance in the work. The "best Bible Coach in Uruguay" has recently been purchased at a cost of \$2,000 by the Mennonites. A number of other missions have their own coaches and by them the colporteurs have been enabled to visit far-away places where heretofore it has been impossible to reach.

#### Methodist Church of Brazil

**T**HE first public statement of the newly organized Methodist Church of Brazil was made September 5, as follows:

First: That the Methodist Church of Brazil maintain an intense and vigorous campaign against all evils in order that the physical, moral and intellectual health of society may be protected.

Second: That the Annual Conferences provide for the appointment of committees on temperance and social service in order that the campaign against alcoholism, use of tobacco, profligacy, bad living conditions, housing and hours of labor of the working classes, especially women and children working in shops and factories, be organized, planned and carried out.

Third: That the Methodist Church of Brazil, through the proper means, co-operate with the public authorities and private organizations such as the League of Mental Hygiene, the Brazilian Temperance Union, the World League Against Alcoholism, in their efforts to stamp out the evils which affect our people.

Fourth: That the Methodist Church of Brazil subscribe to the social creed adopted by the Federal Council of Churches in America and that it can be printed in our new Discipline.

#### Missionaries Murdered in Brazil

**T**WO American missionaries and the infant daughter of one of them were killed in an attack on an isolated station near Jurueña in the wilds of Brazil according to an Associated Press dispatch to Alfred H. Vroom, treasurer of the Inland South American Missionary Union.

Probably the attack was perpetrated by Indians who are savages in that part of Brazil.

The missionaries killed are: Arthur S. Tylee, formerly of Worcester, Mass.; his two-year-old daughter and Miss Ethel Kratz, 26 years old, a reg-

istered nurse from Chicago. Mrs. Tylee was injured but is recovering.

The Rev. and Mrs. Tylee sailed for Jurueña, where the attack occurred, for the second time in May, 1929. Mrs. Tylee delivered a lecture on the Nambiquara Indians at the Moody Bible Institute in Chicago and described them as "savage murderers." "We went to Jurueña," she said, "led of God to reach a tribe of Indians, the Nambiquaras, numbering from ten to thirty thousand. A few months before, six members of the force at the telegraph station had gone to an Indian village in search of food. They camped overnight and were murdered by the Indians as they slept."

#### EUROPE

##### The Augsburg Confession and Foreign Missions

**D**URING the Four Hundredth Anniversary celebrations attending the commemoration of the Augsburg Confession in the city of its delivery, a great historical pageant was held in the streets of Augsburg on June 22. During its course the work of Protestant missions was made prominent in two places. The pageant was artistically executed and reviewed the history of Protestantism in Germany, beginning with Luther's entrance into Augsburg for his defense against Cajetan in 1518 to present times.

The first representation dealt with scenes from the life of Samuel Urlsberger, the friend of August Herman Francke and the Father of the founder of the German Christentumsgesellschaft. The things for which he was celebrated in the pageant were his care of the orphans and his relief of the exiled Salzburger that resulted in the establishment of Ebenezer Colony in Georgia.

The second motive in the pageant was to present the spread of the Augsburg Confession in all the world. A gigantic globe, on which the countries were marked in which there were Lutheran churches, was attended by marchers in the costumes of the sev-

eral countries and carrying the flags of the nations which they represented.

#### French Protestant Missions

**A**T THE Continental Missionary Conference recently, Director Couve reported on the missionary work of the French Protestant society, the Paris Mission. It has nine foreign fields in Africa and the South Seas manned by 260 missionaries, one-third of whom are Swiss and Italians. Of the one million French Protestants 100,000 support the work of missions with an average annual contribution of about \$16. There is one missionary to every ten pastors in France. Great demands are made in the educational work at present. The natives are eager for education and, on account of Roman Catholic and secular competition, it is imperative that the quality of the schools be improved. In the Cameroons and in Madagascar the propaganda of the Bolsheviks has become a menace. Another important work is that of counteracting the immoral literature which enters in floods from France. There are attempts at self-government among the native churches that are disturbing because they are coming too soon in the development of the Christian experience.

#### The L. M. S. Survey

**A** COMMITTEE set up by the London Missionary Society two years ago has made a survey of its work throughout the world, and reports on present needs for men and money. The Committee makes a critical review of the work of this society and points out that great as are the changes being wrought in less-developed parts of the world and among ancient civilizations by Western commerce and industry, the impact of new ways of thought is creating even greater changes. In the East as in the West the challenge to Christianity from a secular view of life is even greater than from other religions.

In reporting on educational work emphasis is laid on the great need of a

Christian staff. Rather than have larger schools with several non-Christian teachers, the size of the schools should be reduced. Mission activities which trade for profit may have serious drawbacks and the L. M. S. has refused to undertake responsibility for such work.

It is admitted that probably too many missionaries live in urban areas, since 80% of the people of the East live in villages. In China more than 50% of the Society's workers live in four great cities. In areas where there has been little response, it may be better to concentrate efforts where there is a shortage of staff. Every effort should be made to see that the Christian church is not regarded as a foreign institution. Everything should be done to encourage indigenous churches and self-support.

"The Board should emphasize the importance of cheapness and simplicity in the building of mission institutions. Native church members feel more at home in simple buildings. Economy is desirable in the construction of missionaries' houses."

Reinforcements are most needed in India and China. None of the Society's fields however should be given up unless there is another society willing and able to carry on the work.

The Society's first need of all is for £20,000 to make income balance existing expenditure (which in 1929-30 was £169,119).

#### Seen in Soviet Russia

**B**ISHOP Raymond J. Wade appeals to Methodists to rally in support of the Methodist Church work in atheist Russia.

Bishop Wade, who has recently traveled in Russia, says:

Today Russia is a land of strong contrasts and strange contradictions.

Perhaps the first impression upon entering Russia is that of the old un-repaired, unpainted buildings, the primitive methods, the dirt, the squalor, patched old clothes, big boots, etc. Nevertheless, in Moscow and vicinity are found new buildings, up-to-date

apartments for workers, modern factories.

The second impression is the military aspect. Soldiers and officers are everywhere. Of the twenty countries I visited, none gives you such an impression of the dominance of the military.

No country in the world is the victim of such propaganda. Two chief daily newspapers in Moscow represent the voice of the government; all other papers take their cue and their stories from this source. Everything is interpreted in terms of Soviet ideas.

The Soviet social theories imperil the home as we know it and love it.

Sunday has been abolished. To be seen going to church, if you are a worker for this government, subjects you, if reported, to possible loss of job and perhaps to starvation through loss of the bread card. But people do go to church despite all this.

In Russia atheism is alert and rampant. Had there been in the past a free, vital, humanity-serving Church, powerfully influential in Russia, the present condition would never have obtained.

## AFRICA

### New Constitution for Egypt

ON OCTOBER 23, the new Constitution for Egypt was put into effect in the face of hostile demonstration on the part of Moslem students.

All the main streets and large squares of Cairo were heavily guarded by mounted police. The Wafdists threaten "to make any sacrifice to protect the rights, liberty and independence of the people," which they contend are trampled upon by the new Constitution and electoral law.

The chief points of the Constitution as revised are: (1), Egypt is a sovereign State, free and independent; (2), the throne is hereditary to the descendants of Mohammed Ali; (3), the Senate is to be composed of 100 members, sixty of whom will be appointed by the King, while the Chamber of Deputies is to consist of 150 elected members; (4), elections will be ac-

cording to a two-degree system, in the first degree of which the suffrage will be universal; (5), Deputies must be 30 years old and Senators 40; (6), Parliamentary sessions shall last five months; (7), the King has the power to dissolve Parliament and suspend sessions; (8), in legislative matters Parliament has the last word; (9), Islam is the religion of the State. The new electoral law gives voting power to those capable of understanding the significance of the right of suffrage and its proper use.

The main grounds for opposition to the new Constitution are that it reduces the number of representatives in the Chamber of Deputies from 230 to 150, with a proportionate reduction in the Senate, and gives the King practically unlimited power in all branches of the government. The Wafd opposes the electoral law because it abolishes direct elections, imposing the two-degree system instead.

### Liberia Ends Slavery

THE domestic slaves of the native tribes have been declared free by the Liberian Government, according to an official dispatch to the League of Nations. Liberia also announces that it has abolished the system by which a tribesman pledged a member of his family as security for a loan, and has ended forced recruiting for foreign labor contracts.

The international inquiry commission found these forms of slavery still existing in Liberia and this action is the result.

### Trouble in Kenya Colony

IN THE Scotch Mission among the Kikuyu people there has been division over an attempt of political agitators to reintroduce heathen customs in the Christian community. Those who would abandon the tribal customs are stigmatized as traitors to patriotism. Among these customs is the mutilation of girls when initiated into puberty. It results in a general deterioration of the moral nature and such a physical weakening as to add

unnecessarily to the mortality of mothers and infants in later life. The membership of the church has been decimated as a result of this agitation and groups have started independent churches. Girls who have taken their stand against the brutal and unclean ceremonies have been persecuted. Some, while walking on the public highway, have been carried off against their will.

The Christian pastors and elders have stood firm but some schools have been deserted, and hospitals have lost patronage. Dr. Irvine reports that "one great blessing has been a new impetus to evangelistic work. The school being so reduced it was resolved to close it and go throughout the villages preaching and healing. A band of seventeen set out with three tents to visit the northwest corner of the area newly allocated to the Mission in the Meru district. The spirit of the camp was a joy, and it brought us close together to be living, praying, tramping, preaching, together."

#### WESTERN ASIA

##### Turkey Imitating America

THE English language has been suggested for use in Turkish schools, superseding French. A friend of Kemal Pasha and member of the Turkish parliament, Rafik Bey, says in the official paper *Milliyet* (quoted in *The Moslem World*): "American civilization should be the foundation of our improvements. Imitation of Europe is not good for us. The American spirit of initiative is just the opposite to the spirit which has been taught us by our dervishes and mollahs for centuries. We should accept the American religion with all our heart, and know it as our true religion, for the ideal of this religion is creation and initiative. The God of an American does not like people who, as parasites, die on the streets from hunger but praises an individual who works and builds a palace for himself." By the American religion Rafik Bey probably means not Christianity but the worship of success.

At the same time the Turkish authorities have forbidden Turkish children to attend movies until after fifteen years of age, because of the corrupting character of these American-manufactured movies.

##### Christ and Womanhood

THE magazine, *Alam-i-Nesvan* (World of Women), printed recently an article by a young man who is a secretary of the Shah's court and who has written a number of books. His article was largely historical, dealing with the position of women in society. He frankly stated that Jesus Christ had done more than any one else to elevate womankind. The article was so significant as coming from a Moslem that the Committee on Christian Literature in Persia reprinted it as a pamphlet.—Mrs. A. C. Boyce, *Persia, in Women and Missions*.

##### Daughters of Damascus

SEVENTY years ago, Mrs. Bowen Thompson landed at Beirut, in order to minister spiritual comfort to the distressed survivors of the Maronite and other communities, which had been decimated by fire and sword. What was intended as a temporary service became a permanent work, and was known later as the British Syrian Mission.

The seventieth anniversary of the Mission was celebrated in London last October. The honorary General Secretary, Mr. J. D. Maitland-Kirwan, stated that the majority of Syrians are Mohammedans, with all the fanaticism usually characteristic of the followers of Islam. The Druzes have many good qualities but are possessors of a peculiar and secret faith, which allows its devotees to make outward profession of whatever religion is dominant around them. Roman Catholicism, also, is strongly entrenched, and has sought to hinder Gospel work. In spite of such obstacles, lives have been changed, and companies of believers united in fellowship.

The principal stations of the Mission are at Beirut, Damascus, Tyre, Mount Lebanon, Mount Hermon, and Baalbec. The mission agencies include a training college, schools, dispensary work, industrial blind schools, in addition to ordinary evangelistic activities. The Bible is the chief textbook, and from its inception the Mission, which is interdenominational, has consistently sought to put first things first.

## INDIA AND BURMA

### Present Disturbances in India

**I**T IS difficult to give a true picture of India. Revolution is here. Lord Irwin is standing for the fulfillment of the pledges regarding responsible government and Dominion Status. There is a group in England who still look upon India as subordinate. The India that can be forced into submission is a thing of the past. Her temper today is that of men who have made up their minds to be free and who are prepared to pay the price, with their lives, if need be. The force that she uses today—for force it is—is the unarmed bodies of Indians.

When a mail train is ready to start from a station, it may see 200 to 300 khadder-clad figures prostrate on the permanent way. Should the driver start the train and run over them, it would add numbers to the movement. The chances are that the holding up of trains will become common practice. Many are anxious to become martyrs. The aim of Mr. Gandhi's followers seems to be to make all public business and government impossible, as well as private business of which they do not approve. British goods are being boycotted. Indian mill owners and merchants have been financially ruined, often against their wishes, and many thousands have been thrown out of work. Social boycott is applied to those who do not obey the picketers—personal services are withdrawn and food supply is cut off. They claim that their policy, if carried out for a sufficiently long time, will make government impossible. Even though un-

armed they claim they will overcome military power. The Government is going as far as any Government can be expected to go in refraining from the use of police or military power even in the face of great provocation.

We are particularly concerned with the picketing of educational institutions. Many of the colleges and universities are being picketed by khadder-clad, Gandhi-capped, national-flag-waving groups. If teachers and students stand for their rights and succeed in breaking through the cordon at the gate they are called traitors. If a teacher and a few students reach a classroom, the picketers can easily make enough noise to make a lecture inaudible. The majority of the students around Allahabad really want to go on with their studies. Police protection would probably be of no use because public opinion is so strong against it and because the social boycott is applied so rigorously to those who call in the police. In one local school the manager insisted on his rights as a free Indian. The school records and furniture were burned and he was lucky to escape with his life.

The students of the Allahabad Agricultural Institute have been greatly excited, but except for one day have attended to their work. Several University students have applied to take special courses in practical farming and dairying while the University is forcibly closed. I can give no guarantee as to how long we can keep open, but they reply the Congress has decided that we will not be closed, that "the Institute is a nation-building institution."—*Dr. Sam Higginbottom, Allahabad.*

### Away with Purdah!

**F**OLLOWERS of Mahatma Gandhi in his civil disobedience campaign proclaimed recently that "purdah," the seclusion of women, is doomed, since women have entered into the struggle for independence. They exulted in the fact that Indian women, who for centuries preferred the seclusion of their homes, have received a new world

status from the Simon commission, which took particular cognizance of women's part in the struggle.

Gandhi's subalterns issued the following appeal:

"Away with ancient purdah! Come out of the kitchens quick! Fling the pots and pans rattling into corners! Tear the cloth from your eyes, and see the new world! Let your husbands and brothers cook for themselves. There is much work to be done to make India a nation!"

## CHINA

### Dangers in China

**T**HE *New York Times* of November 11 reported that all Americans, other than missionaries, in Kiangsi and Honan had begun to evacuate those provinces, fearing the rapid spread of communism.

Kiangsi is the worst afflicted of all the provinces, and except for a small zone surrounding Nanchang, the capital, that province is overrun by Communists or bandits. In September and October more than 2,500 Chinese in Kiangsi were murdered by Reds and more than 10,000 were kidnapped and held for ransom.

A letter received at Catholic headquarters in Kiukiang from the Rev. Father Thieffry, held captive with thirteen other Catholic missionaries by Communists at Kian, Kiangsi Province, said the missionaries would be released on payment of \$200,000 Mexican [about \$65,000].

Six American, two British and four German missionaries trapped in Kwangchow, Honan Province, China, were unable to leave because of the danger from Communist forces, and the American Consul General, F. D. Lockhart, asked that an effort be made to bring them out by airplane.

### Christians, Soldiers, Bandits and Famine

**T**HE Chinese Christians are the salt of the earth, and we cannot be too thankful that most of them have been saved in the famine by the kindness of Christian friends at home. It has

been a comparatively easy task to save a few thousand Christians, but when you come to deal with the surrounding millions only one here and there can be saved.

These famines are preventable. If a hundredth part of the money wasted in civil war were applied to irrigation schemes, these plains would be insured against famines. Meantime, it must wait, perhaps for decades, till a stable government is established and an enlightened public spirit created. Irrigation is Shensi's urgent need. Improved communications with the rest of China would also help, for the relief societies have found transport their greatest obstacle.

The soldiers and bandits ruthlessly exploit the people. When one of our missionaries first came to Shensi twenty-five years ago there were not one thousand soldiers in the whole province. Now we have three hundred thousand under arms. Carts, animals and men are conscripted without compensation, just when they are needed most on the fields, and trade is strangled. Just before this famine befell Shensi, the military seized the granaries in which reserves were stored against bad seasons, confiscated all the grain, and carried it off for the use of the army.

Most of China's ills are man-made, and could be eliminated if only her rulers made the welfare of her people their first and chief concern.—*E. W. Burt, M.A. (B.M.S. China Secretary) in World Dominion.*

### Razing Mission Schools

**D**R. WILLIAM C. WHITE, Anglican bishop of Honan, who had ordered the buildings of all schools of his mission torn down "to prevent their falling into unfriendly hands," gave the orders after consultation with his mission in Canada. He gives the following reasons for his action: 1. Mission middle schools were established to provide education in a Christian environment. Government regulations make this objective impossible. 2. It would be a breach of faith to use

such equipment for secular educational work without the consent of donors. 3. However, ill-advised such a (government) policy may be, the government has a legal right to issue such regulations. 4. Empty buildings are a heavy liability. It is almost impossible to prevent their occupation by the military or government bureaus. For these reasons various mission school buildings have been pulled down and rebuilt for different use in other locations. The bishop concludes his statement thus: "I am strongly of the opinion that for the interior of China the church will not lose by relinquishing mission schools, but will gain. . . . Our chief concern in an educational line must now be, first, the education of the children of Christians in a Christian environment; second, the special training of Church leaders; and, third, more systematic religious education of the Christian constituency.

#### Character Training in Mission Schools

A UNIQUE piece of character-training is being done by Mr. Samuel Dean, of the Presbyterian Mission in the North China School of Engineering Practice. An applicant must have a good grounding in science, mathematics, English and Chinese and should be a Christian. He must be ready to do hard manual work and to learn how to assume responsibility. He must be interested in service to his fellow men. "We want," says Mr. Dean, "to make of them practical men, who will not bend or break under present hard Chinese conditions, but who will go forward in spite of trouble. We wish to produce Christians of granite and steel and for this purpose we choose boys who have that sort of material in them and work it up in the fire of hard work."

Much of the class work instruction is given in connection with some job of construction. Word is sent to the technical students working on different jobs throughout the city to assemble at a particular place. They are

rather a motley looking class in their working clothes and with the signs of honest toil on hands and faces as they come from work with masons, carpenters, plumbers, electricians. In the shade of the building or of a tree, seated on piles of sand, bricks, or stone, the class in building construction is conducted, using as the textbook the structure beside them just being erected.

The students are taught to apply Christianity to their tasks, and thus to make Christianity practical. There is a shop evangelist and both he and the Christian students have wide opportunity to do personal Christian work among other workmen. When I was in Peiping, Mr. Dean was in the famine district with a number of his staff, foremen and students, superintending the work of a thousand men constructing a canal 42 miles long and 90 feet wide, to connect the Yellow and Black Rivers, and to irrigate with its laterals a thousand square miles of land. Five thousand workmen were engaged on the job, which serves three purposes—employment to famine-stricken people, irrigation of an area that will later be productive, and use of water that would otherwise cause flood in the lower course of the Yellow River.—*Rev. George H. Trull.*

#### Shall We Withdraw From China?

THE Rev. Victor Swenson, missionary of the Augustana Lutheran Synod, writes from China:

I believe anyone called of God, able to learn a foreign language, and in good health, should be sent out as soon as possible. It takes time to prepare for the work even after you have arrived. Missionaries may be in danger on Kikungshan, but they are not in as serious danger as we were right here in Hsuehow a few days ago. Robbers were shooting and killing and burning like mad beasts only a few miles away. We could hear the large and small guns thunder in the distance. But it is not worse for us than for other missionaries. The China Inland Mis-

sion is sending out one company after another.

He also writes that, "the tent bands have been busy scattering the Gospel seed. The robbers have been very bad at times in certain places. When they get furious, the tent workers move to another place. There are plenty of towns and villages that need to be given the Gospel—thousands upon thousands of them. By God's grace they are going to have a chance to hear and accept or reject the message."

## JAPAN-CHOSEN

### Christmas in Japan

**J**APANESE people, who love festal days and gay decorations, easily adopt the picturesque customs of Christmas season, even though they know nothing of its real significance. Merchants offer Christmas presents and decorations for sale. Decorated Christmas trees and small Santa Claus appear in store windows. One enterprising restaurant owner heard of turkeys and plum puddings which grace Christmas tables, and advertised "an American Christmas dinner, served December 25, 26 and 27."

I longed to give not only the Christians, but all the people of the city, high and low alike, the message of the Christ Child. Through the city W. C. T. U., we arranged a Christmas pageant in the city auditorium. It was unique in the history of Kanazawa, but the patience and perseverance and long hours of rehearsal were repaid. All the cast entered into the spirit of the day. The audience was deeply moved, and some said afterwards, "It was so beautiful that we wept."—*Mrs. M. A. Tremaine, Japan, in Women and Missions.*

### A Revival in Chosen

**T**HE story of an evangelistic effort in the Presbyterian field in Pyongyang under the leadership of a Korean evangelist is enheartening. The daily program included a daybreak prayer-

meeting, a morning Bible study, afternoon preaching from house to house, and evening service. "At five in the morning and often earlier still, Mr. Kim, the evangelist, was there surrounded by those eager to pray. At six the regular prayer-meetings began. This daybreak gathering numbered 1,200 or more and at the closing meeting a thank offering provided Yen 600 to send an evangelist to some needy field. During the morning, after an hour with college or academy boys, Mr. Kim conducted a two-hour Bible class with an attendance of 800 or 900, using the book of Romans as a basis for study." One building would not hold the evening gatherings so two large churches were used and both auditoriums were filled. There were more than 900 of personally led new believers who declared themselves. All this happened in one city. The word received from the country was also "most encouraging. The effort is being made to have every church in the territory join in and already the response has gone beyond all expectations. Prayer for the work should be most earnest and constant. All Christians are asked to choose and pray for three unbelieving friends. Many are responding and the movement is going forward."

### Cooperation in Seoul

**F**RRIENDS of Ewha College, Seoul, Korea, will rejoice in the entrance of the third coöperating mission board into its work. The United Church of Canada has made an appropriation for 1931 for the Home Economics Department, assuring the continuance of this much needed service.

The coöperation of this church changes Ewha College from an all-Methodist (Northern and Southern) college into a union college, broadening its appeal to those outside of Methodist circles. This help is particularly appreciated now when the college is raising \$450,000 for new buildings. Almost \$200,000 of this amount is already in sight.—*Woman's Missionary Friend.*





## BOOKS WORTH READING



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

**Behind Mud Walls.** By Charlotte Viall Wiser and William H. Wiser. Illus. 8 vo. \$1.50. Richard R. Smith. New York.

For five years Mr. and Mrs. Wiser and their two boys lived much of the time in a tent just outside of an Indian village near Mainpuri, studying the life and problems of the people, learning to know them and winning their friendship. This illuminating and well-drawn picture of Indian village life is the result. The missionaries endured many privations as to comfort, and at first were met with suspicion. They overcame obstacles by their spirit of friendliness. The story of how they did it and what they found out about the men, the women, the children and the animals, is a fascinating narrative. It reveals not only the difficulties of changing the life of Indian villagers, but suggests how this may be done by Christian tact, contact and patience. There is no better light on Indian village life for this volume is the outgrowth of personal experience. The closing question is one that we may all ask ourselves, "Can we who have been permitted to know the needs of the men and women, the youth and babies, and the animals of the village, 'pass by on the other side' and forget?"

**Lands Across the Sea.** 8 vo. 154 pp. 2s 6d. Church Missionary Society, London. 1930.

Missionary life is full of adventure and incidents that are of interest to young people. This volume gathers for children at home, the stories, rhymes, puzzles and games related to children in foreign lands. There are also clever sketches and very attractive colored pictures that make the book interesting. The games, cross word

puzzles, diagrams, poems, stories without words, buried names and other devices will catch and hold the interest of children as well as the stories, several of which are fascinating as they are educational and inspiring. Here is an excellent gift for children of six to twelve years of age.

**The Fight for Peace.** By Devere Allen. 8 vo. 740 pp. \$5.00. Macmillan, New York.

"Fight" is a rather belligerent term for an avowed pacifist to use in discussing peace, but he has good spiritual precedent for it. Although only 39 years of age, he has been active and influential in the movement against war for more than twelve years, serving as an officer or director in several peace organizations, and writing voluminously for newspapers and magazines, including *The World Tomorrow* of which he is the editor. In this volume, he goes deeply into the subject in which his heart is so warmly enlisted. Scores of books deal with specific phases of the peace movement, but this monumental work covers its entire history as no other book does. It gives an exhaustive account of the various peace movements since 1815, surveys of the present day peace activities of societies, churches and labor organizations, the history of arbitration treaties, world courts, the League of Nations, Locarno, etc., arguments for the fundamental grounds of peace, and rebuttal of contentions against the possibility of putting an end to war. All this is thoroughly documented, the references alone filling 15 closely printed pages. Five appendices include a chronological table of 252 wars since 1792, and a full index makes the vast store of material readily available for reference. It is a massive work,

not to be lightly read but thoughtfully studied and used as a source book for a long time to come. Advocates of peace will here find an abundance of facts and arguments in support of their position. A. J. B.

**D. L. Moody.** By William R. Moody. 556 pp. Illus., \$3.50. Macmillan Co. New York.

The son has given the world the fullest and most satisfactory life of his father that has yet appeared, enabling the reader to know in his manifold activities the greatest evangelist of the Christian world. We see the lad at work and his ambitions for wealth, looking to a maximum of \$100,000 and gaining an income of over \$5,000 a year, won by Kimball to his Saviour and still later by two godly women to the fulness of life and unparalleled usefulness. His labors covered all important cities in the United States, Great Britain, Scotland and Ireland, where he was heard by uncounted millions, while printed reports of his sermons were eagerly read by other millions. True converts numbered untold hundreds of thousands and thousands were won as Christian workers.

That a self-educated man should have overcome the prejudices of high-browed students of Oxford, Cambridge, Edinburgh, Harvard, Yale and Princeton and held spellbound scores of student conferences is a wonderful story set forth meticulously and faithfully, and simply proves what a man, wholly given to God and full of love for his fellow men, can do for the world, in sixty-two years of life. When "Earth recedes; Heaven opens before me; God is calling me and I must go"—"up and off" he had once called it. Heaven was enriched by an unequalled Christian laborer of the twentieth century.

HARLAN P. BEACH.

**The Bantu Are Coming.** By Ray E. Phillips. Richard R. Smith, Inc. New York. Price \$2.00. 238 pp.

The race problem in South Africa is nowhere more acute than in Johan-

nesburg. Here we see a backward people bursting into civilization over night, displaying qualities of leadership, and self-assertiveness, and coming at once into sharp conflict with the entrenched white races. And this book tells the fascinating story of what is happening. Mr. Phillips has resided as a missionary for twelve years in the midst of this environment. He not only has an intimate knowledge of the people, but a deep sympathy for their suffering and faith in their future. He, therefore, speaks with authority and conviction on the racial problem and the new task of the Christian Church. "The old heathenism," he says, "is no joke. It's the most hopeless, deadening, damnable kind of life that mankind has evolved for itself. It's written plainly on the cruel, brazen, inhuman faces of millions who have reached middle age. African heathenism is hell!" But the old religion is passing. The rapid changes, economic and social, cause severe strain in every department of native life. The future relationship of black and white is shrouded in mist. The only light that shines clearly is the light of the Gospel. Three hundred thousand men are drilling and blasting rock containing the yellow stuff, which seems to be the white man's god. The Gospel is the only message that can get over the color line, and across the chasm of misunderstanding. The book is interesting reading and in an appendix we have the official statement of the Jerusalem Council Meeting on Race Relations. This is the program that challenges the churches of South Africa.

S. M. ZWEMER.

**Sindiga the Savage.** By Eric A. Beavon. 291 pp. \$2. Harpers. New York.

The subtitle is "A Tale of the Wilds," and the book justifies it. The author calls it "the first East African romance to be written in which the leading characters are natives of Africa, and white people merely figures in the background." The old Africa is rapidly changing under the

influences that western nations are bringing to bear in a vast continent, ten-elevenths of which are ruled by European governments, or as in South Africa, by men of European ancestry. This story of a primitive tribe before and after the white men came is well and vividly told. It is interesting as a romance and incidentally valuable for its account of an aboriginal life that still exists but is destined soon to pass away.

A. J. B.

**Christians in China Before the Year 1550.**

By A. C. Moule. 293 pp. 15s. Society for Promoting Christian Knowledge. London. (Macmillan. New York.)

Scores of books describe modern missions in China from the arrival of the first Protestant missionary, Robert Morrison, in 1807; but most of them either say nothing about Christianity in China prior to that date or give only a scanty outline of it in a preliminary chapter. This volume is the first one to present a full historical account of Christians who were in that great country in the early and middle ages of the Christian era, and to give in an English translation the actual words of the original authorities, with necessary references and explanations in footnotes. The author has opened up to the English readers a realm hitherto imperfectly explored and almost wholly unknown to the churches of today. We are inclined to think that the book will long be recognized as a classic authority in its special field. There are many illustrations, a table of important dates, and a complete index.

A. J. B.

**Reconstructing India.** By Edward Thompson. 404 pp. \$4. Dial Press. New York.

One who desires an intelligent, judicious and authoritative account of the situation in India—who does not?—will find it in this volume. The author knows his subject thoroughly and at first hand. He lived in India as a child, was for a dozen years professor in a college in Bengal, and is now lecturer in Bengali at Oxford University. He is everywhere recog-

nized as an authority on India. In this volume he gives the history of India agitation for self-government, culminating in the present revolt under Gandhi, a thoughtful analysis of India's problem, and his reasons for believing that dominion status in the British Empire is the only practicable solution of this difficult problem. There are two maps, seven full-page portraits of outstanding personalities from Clive to Gandhi, a chronological table of political events, and a copious index. It is a volume of first rate importance.

A. B. J.

**The Case for India.** By John S. Hoyland. 173 pp. \$2. Dutton. New York.

This volume is highly recommended both for its content and for the thoroughly Christian spirit in which it is written. The author knows and loves India, having served fifteen years, in touch at different times with students, educated classes, villagers and industrialists.

The first part describes the growth of the nationalistic feeling, the influence of Gandhi, the two dominant religions (Hinduism and Islam), and gives an appraisal of the British system in India. It is the second part of the book that readers will most value, for here the author frankly tells us what is in the Indian's mind—how he looks at the West, at India, at Swaraj, at religion, and at the future. The reader will be impressed with the contrast of culture between India and the West, and is grateful for this sympathetic insight into the inner life of India.

D. J. F.

**A Study of the Student Home of China.** By Ava B. Milam. 98 pp. Bureau of Publications of Teachers College, Columbia University. New York.

Five months of personal observation of schools and student homes in Eastern China together with collated replies to a questionnaire concerning the lives of 1,270 families form the basis for a system of home economics for China's schools. The book affords intimate and interesting details as to

the Chinese family, its standards of living, health conditions, the patriarchal system, child training, marriage, servants, etc. It concludes with a chapter on China's need for the training of men as well as women in home economics. Conferences held during Dean Milam's sojourn in China together with other influences have led not merely to the establishment of a Department of Home Economics at Yenching University, but also to a requirement by the Ministry of Education that the subject be taught in all middle schools for girls. Dr. T. T. Lew in an Introductory commends the book as scholarly and meeting a need of the "changing 'changelless' Chinese family." C. H. FENN.

### BOOKS FOR YOUNG PEOPLE

The following attractive books for young people are on our desk:

Two are from the Penn Publishing Co., Philadelphia: *Toni of Grand Isle*, by Nelia Gardner White, (\$2) and *Wild Wind*, by Temple Bailey (\$2). One is from the publishing house of Richard R. Smith, New York—*Hands Around the World*, by Archer Wallace, (\$1) and one from the Church Missionary Society, London—*Tales of India*, contributed by five writers from personal observation and experience. Eight are from the publishing house of Pickering and Inglis, London, as follows:

*Old Chickweed*, (2s.) by E. A. Bland; *Norah's Victory*, (2s. 6d.) by L. A. Barter-Snow; *Ursula*, (2s. 6d.) also by L. A. Barter-Snow; *Briny's Boy*, (1s. 6d.) by Lily Watson; *Through Brazilian Jungles with the Book*, (3s. 6d.) by F. C. Glass; *Henry Martyn of Persia*, (2s.) by Jessie Page; *David Elliott*, (2s.) by E. Everett Green; and "*Ma*" *The Heroine of Calabar*, a biography of Mary Slessor, by Esther E. Enoch (1s.)

All of these books are illustrated and will be of interest not only to young people but to their elders.

Pickering and Inglis have also issued a handsomely illustrated series of

calendars for the year 1931 with appropriate daily Scripture texts.

### BRIEF MENTION

**Junior Stewards of the Bible**, by Helen Kinsbury Wallace, Field Specialist in the Stewardship Department of the Northern Baptist Convention, is justly commended by Dr. David McCaughy as a book effectively presenting to young people the lesson that our whole life is a sacred trust to be used in a working partnership with Christ. (Revell. 75c.)

**The Turn Toward Peace**, by Florence Brewer Boeckel, is one of the best of the recent books on international peace and friendship, by the Education Director of The National Council for Prevention of War. It is just the book for individuals, classes and clubs that desire a sane discussion of war and peace. (Friendship Press. Cloth, \$1; paper, 60c.)

**Community Religion and the Denominational Heritage**, by J. R. Hargreaves, Dr. Robert A. Ash, of the Baptist Church; Dr. Albert W. Palmer, of the Congregational; Dr. Winfred Ernest Garritson, of the Disciples; Prof. Howard C. Robbins, of the Protestant Episcopal; Dr. Warren Sweet, of the Methodist, and Dr. John T. McNeil, of the University of Chicago. These names are a guaranty of the excellence of this little book which discusses a present-day problem of major importance. (Harpers. \$1.00.)

**Rainbow Missionary Stories**, by Stella M. Rudy is a collection of charming stories from true life, admirably adopted to interest children in missionary work, written by a woman who has spent years in China, who is affectionately known to children as "Aunt Stella," and who knows how to tell a story in a captivating way. So competent a judge as Emily M. Schlusens, head of the Department of School Management of the New York Training School for Teachers, commends this book in an Introduction. (Revell. \$1.50.)