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MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW *of the* WORLD

WHOM SHALL WE SEND?*

BY PAUL W. HARRISON, M.D., *Muscat, Arabia*

THERE is no subject of greater importance for all who are interested in carrying Christ's message out into the dark places of the earth, than that of the selection and preparation of missionaries for service.

As we have said, the object of missionary work is to produce a spiritual result over in Japan and China and India and Arabia and other fields. Therefore it is most important to discuss the way to prepare for the spiritual work that lies ahead. Technical theological training is not ninety per cent of what is necessary for success out there, nor even fifty per cent. That is true of pedagogical or medical training too. Technical preparation is of importance and we should prepare for the best possible work, but, nevertheless, we go out to the mission fields first of all to bring men to Christ and to bring Christ to men. For the accomplishment of that purpose, all that we learn in classrooms here is less than fifty per cent of what makes for success or for failure over there.

Important as this matter is, I do not think that, within the last five years, it has been discussed in any convention or any course of study in any institution with which I am acquainted, as I am going to

discuss it here. Preparation is seventy-five per cent of the reason for success or the failure, and receives little attention, whereas the technical and intellectual training which counts for twenty-five per cent, receives almost all the attention. Here we will discuss the other factors in preparation.

The object of missionary work is to go out and put Christ into men's hearts, the hearts of those who are now preoccupied with idols of extraordinary strength, who are at present devotees of religious systems that hold them with a tenacity that is very difficult to represent. Missionary work is not easy work—not because the climate is bad, or health conditions are difficult, but because we are dealing with men whose hearts are occupied by some other god. The people are amalgamated into systems. It is not as though you tried to shovel pebbles out of a loose pile. With most of the people among whom we work, for instance, in Arabia, in the castes of India, and in China, it is as though there has been liquid cement poured into that pile of pebbles and they are held like iron; you can hardly get more than a few of them loose with dynamite.

* The last of a series of lectures at Princeton Seminary, February, 1931.

On the mission field we work against spiritual forces of extraordinary power. We do not just go out there to wheel baby carriages up and down the street; we work against very powerful systems, and because of that we should recognize that the work is exceedingly difficult. That adds force to the statement that we go out there to do a spiritual work. Multi-millionaires might go there together and could not produce one convert with all their money. We need money, but we need other things a great deal more. A wonderful piece of architecture may, in a way, objectify the beauty of holiness and the essential loveliness of the character of God, but in a place like Arabia a building of that kind would contribute nothing to our spiritual ends.

Stay at Home, Unless—

What preparation should we get to fit us for the work that lies ahead? First of all we must, of course, be sincere Christians, but if we are such, how can we prepare for this particular work to which the Lord has called us?

The first thing to be said is that a man or woman ought not to go out into Arabia or India as a missionary until he is convinced that the Lord wants him there. In the old days there may have been a very superficial discussion of what constitutes a missionary call, as though it must be a rather supernatural manifestation. But there is some truth in that. Here is work of exceptional difficulty and of exceptional importance. The Church of Jesus Christ is to be founded. We are to go out and make disciples of Christ. No work in the world is comparable to that in importance. Who is to go and

do it? The people that God wants out there, and nobody else. While we ought to urge men to think about the mission field and to go out if God wants them, we ought also to urge them to stay at home unless they are convinced God wants them to go out there. The first element in our preparation is an unshakable conviction that God wants us to work out there. That is not saying how God will guide us to such a conviction. We are not looking for an audible voice or a supernatural miracle, but for an unshakable conviction that God actually calls us to the field. That is, to my mind, an indispensable element in the equipment of any missionary who goes out with any expectation or hope of success in the spiritual work that God desires to have accomplished.

The second element in missionary preparation is an adequate surrender to God's will. We enter into the Kingdom of God by surrendering ourselves to Christ, but we sometimes forget that we need divine grace for a continued surrender. It is not sufficient to surrender today and sail out to Arabia next week. We must continually surrender in Arabia for the next thirty-five years, or as long as God keeps us there.

This second task is even more difficult than the first. There are plenty of temptations in a country of that kind, especially temptations that attack us along the line of pride. My experience has included no one who has been tangled up in the ordinary temptations of the flesh, though such occur. Probably you would not be attacked on that side, but everyone is apt to be assailed by subtle temptations to pride. It is this that wrecks us in Christian service nine times out of

ten. The temptation comes in more than one way. Here is a woman who is offended and will not speak to her missionary colleague. What is the matter? Yesterday when other people were invited, she was left out. Her whole impression is probably wrong but she was so offended that it took the active effort of the other party to heal the wound. It took patience and humility and submission to unkindness to straighten the matter out. We need to be prepared for a continual surrender out there.

Here is a doctor. How is he going to spend his time? Will he sit down to do personal work with the patients, or do some piece of laboratory work which will give him a bit of reputation? This fame looks like a gorgeous jewel. He can do this work and thereby gain a reputation; he can get back a little that he surrendered when he went to the field.

Our power in the Lord's service is going to depend upon the depth of our surrender. The difference between a man who has about a tenth of one horsepower in his spiritual life and that other man who has fifty horsepower, is simply a question of the depth to which his surrender has reached.

Afraid of Overwork

Now let us pass on to some things more specific. How can I prepare to be the right sort of missionary? We can train ourselves to work hard. The most plebian sin in this world is the sin of laziness. It is also the most common. If you could make a list of missionaries and classify them 1, 2, 3, 4, 5, on the basis of their capacity for hard work at their job, and later classify them as God judges accomplishment, I believe that you would

find the lists coincide almost without any variation. Our success on the mission field will depend very largely upon our capacity to work. Doctors are open to great criticism because we have felt the pulse of missionaries so much and listened to their heart and worried about their health until we have taught the missionary body to be afraid lest they work too hard. More people come back nervously broken down from too little work than from too much. What is a standard? Why not take the common everyday standard? A little while ago somebody was throwing a brick at the laboring man in America because he wanted to do less than an eight-hour day's work. When we work for the Lord, let us not have a standard of diligence that is less than the standard of an ordinary carpenter or electrician. Let the eight-hour day be the minimum, but not necessarily the maximum. I think you would find that many ministers would have hard work checking up against that plumb line. Most of us are so afraid we will overwork, that we let half an hour go this way and half an hour that way to no purpose.

One of our best clergymen in Arabia told me that he had to increase his activities a good deal to reach eight actual hours at his job. In addition to our eight hours at our job we will put extra time on correspondence and articles for home papers and other accessory stuff as we would if we were working over here for the Telephone Company. That is hard work, but unless we can do an honest day's work, we need not expect the Lord's blessing. If our missionaries would work eight full hours a day at the job of bringing the

Gospel message to one individual soul after another, we would begin to have more results. That eight hours belongs to the Lord, it belongs to the church that sent us out, it belongs to those church members who have sacrificed to support us. It is very important that outside our work hours we maintain our touch with friends at home, if we want to retain those friends.

There are many things that help us save time and energy. A filing cabinet is worth its weight in gold. A half hour spent with an accountant or in a business office, or with some stenographer can teach us methods and filing systems that will save days of work. It is worth while. Reduce the time spent in accessory activity so that you have eight hours left for the honest work of bringing Christ into contact with men that need Him.

A Clear Message

If the first element in the success of a missionary is his capacity to work, then the second element is a flexible and growing message. Perhaps I tread upon treacherous ground in this part of the discussion, but I believe in the Gospel of our Lord Jesus Christ. We need to study the people among whom we work so that we can present it most effectively.

The people in these lands find it difficult to understand Christ's message. Suppose I stand up and say, "Believe on the Lord Jesus Christ and thou shalt be saved." Those to whom I am talking do not know what I mean by "believe." They have never heard of the Lord Jesus Christ. They have not the faintest conception of what it means to be saved. So we seek a simpler presentation.

In our Bahrein hospital we decided to experiment. As we take down the history of a case, noting every day the treatment and reaction, so we decided to keep a spiritual history of all the patients. We wrote down what kind of Mohammedans they were, and how much contact they had had with Christ's truth—which was mostly none. Then we treated them with various kinds of spiritual medicine. We tried the dogmatic and systematic presentations of the Gospel; God's holiness and man's sin and the need for a Saviour. We tried the historical presentation, the prophecies about Christ and His life and death and resurrection. We tried the parables, and then we sometimes used to open the New Testament at random. Each day the results were put down. On January 5th Adela was given the parable of the prodigal. Did he like it? Did he understand it? Did it make him angry? Did he go to sleep? What did happen to him? That was all put down on the record. We tried to treat every patient almost every day. So at the end of the year we had some interesting records to study.

We could only discover one aspect of the Gospel that had any great appeal upon its first presentation, and that is the mystical aspect of the Gospel—the vine and the branches, the bread of life, and, most of all, the good shepherd. Thereafter we used that almost always as our initial presentation. "The Living Christ and Dying Heathenism," by Dr. Warneck of the South Sea Islands reports that out there they found the best initial presentation to be the announcement that those who believe in Christ need not be afraid of evil spirits. That is the initial presen-

tation that really penetrates deep enough to be understood and appreciated a little. The search for that point of contact will continue as long as you are on the field.

I remember being faced with the problem of preaching on the street in Bahrein which had been forbidden. As we took our dispensary work to different villages, we found that at the end of the morning's work there was half an hour or an hour, as we sat out next to the road, when a crowd of fifty to a hundred people gathered. I used to open my reading with that verse in the Sermon on the Mount: "Lay not up for yourselves treasures where moth and rust consume and where thieves break through and steal." It was a surprise to those people to have that word. There was no danger of their breaking that commandment. To have their poverty dignified as obedience to a divine commandment was very acceptable to them. That was our introduction. Then we would go on and try never to stop until we had reached a discussion of the parable, "I am the good shepherd," or a discussion of the crucifixion and the atonement.

This is what I mean by a flexible or varied message. Christ was marvelously varied in the way he met men. The woman at the well was not taught the same thing as Nicodemus or Zaccheus or the Pharisee who invited Jesus out to dinner. We also must have an exceedingly flexible message.

Keep Up-to-Date

To present to different people that aspect of the Gospel which fits into their minds requires a much more profound and extensive and truly sympathetic understanding of Christ and His message, of His ex-

ample and work than a man has when he leaves the seminary. We must have not only a flexible and a growing message but we must have a growing understanding of Christ and His teachings for ourselves.

I despair of any missionary being able to handle the situation that he meets out in Arabia, at least, unless his own devotional Bible study reveals now and then great magnificent jewels of truth never dreamed of before. A man who sees no more in Christ's teachings at the end of ten years after his graduation here than he saw when he was graduated is no man for missionary work. We need the vitality and the freshness that we get if our own comprehension is fresh and vital and growing.

Without question some missionaries ought to study the religions of the people to whom they go, but most of us are far better advised to let that kind of study alone. It will be better for us if, instead of spending hours on the study of Hinduism or Mohammedanism, we spent that time on the study of Christ's message and example and their implications and application to the situations that we face; then we will have a message that will amount to something.

Do not waste time on the study of Hinduism and Mohammedanism and Buddhism, but put time on the devotional and sympathetic and personal study of the message of Christ, so that you begin to see in it wonderful and magnificent things that were never taught you and that you can, therefore, present to the people you meet.

If the first element in our preparation is the gaining of a capacity for hard work and the second a growing and flexible message, a knowledge of Christ that increases

all the time, then the third, I think, is unquestionably the training of ourselves in sacrifice. There we have a difficult subject. Why does Mr. Gandhi have such an enormous influence in India? It is not because he has such a tremendous mind or that his economic program commands great respect. But Mr. Gandhi has fallen into the earth and died so far as his own self-indulgences are concerned. Christ said that if we fall into the earth and die, we bring forth much fruit, otherwise we do not.

How Much Sacrifice?

The principle of self-sacrifice is essential. I learned a lot when I first went out to Arabia from an assistant I had in the hospital who was a converted Afghan. Jalalah and his brother Rakmandan used to sit and talk with me. They had not the slightest respect for any religious representative whose life was characterized by what they would interpret as self-indulgence. They are not worshipers of absolute æstheticism, but in their mind, as in God's mind, self-indulgence is the antithesis to the religious life. You cannot put the two in the same compartment. A missionary who is self-indulgent in his expenditure, in what he eats and in what he wears; who looks out on missionary life as an easy thing, should stay at home. The Oriental understands that when a man pretends to bring out God's message, to be a prophet with a gospel, that man cannot be self-indulgent.

We must be prepared for sacrifice. How much sacrifice? Obviously, we are dealing with a situation where judgments differ. It would not make any difference how expensive an establishment a mis-

sionary maintains, he would find himself still below some Indians or Arabs around him in a coast city. Or, if he wrapped one cloth around him and ate one handful of rice a day, there would still be people below him. As we work from the richest down to the poorest it is purely a question of judgment as to which point in that scale we are going to imitate. We can not do better than to follow the example of Christ. He did not go down to the very bottom of the scale as a beggar starving in the street, nevertheless he was not a rich millionaire with soft clothes and jewels. Christ set himself low in the scale and there is where we ought to set ourselves.

That, of course, in these days is a most unwelcome teaching, but, after all, it is Christ's own example, and if we can talk with those Orientals and get their reaction, we will recognize that they at least understand this.

If we prepare to work hard at our task; if we devote our whole time to Christ and his message and develop an adaptable message; if we prepare for real sacrifice, then I believe we have adopted the three elements of importance in the preparation for missionary work. I want to add one more which, perhaps, ought to have been put in the general preparation. We must train ourselves to pray. We often have to pray a long time without seeing an answer, and it is sometimes difficult to keep our prayers keen and full of faith and our attitude toward God as enthusiastic and to realize that God is working even when we can not see the results.

There are mission fields where the answers to prayer come more quickly, but there is no field where

a man is safe who has not learned to pray. It may seem like a bit of legalism, but a man cannot safely come out to the mission field who does not set aside half an hour or more every day to pray. It is true that Christ sets us no such example of mechanical regularity, but you and I live in an artificial civilization and to gain any time for prayer most of us have to set aside a certain area which we rigorously guard from other things.

I do not believe in the appointment of missionary candidates who do not know how to pray. Missionaries must hold time free for prayer at the expense of great effort for we need that time for twenty other things. That is the fourth element in our preparation—to learn to pray. We might better fail in our other examinations than to fail to pray at least half an hour every day.

Preparation for missionary

work includes, no doubt, many technical things. These things are more important—the capacity for hard work; much attention to Christ and a growing knowledge of Him and His message; ability to adapt His message to individual needs; training in sacrifice; and finally training in the art of prayer.

Missionaries who can come out trained in these ways will be successful. One more word, and that is, we not only must learn how to pray, but we need to build up at home a constituency of friends who will pray with us and for us. We must not come out to the missionary field single-handed, we need at least a dozen or two dozen intimate friends behind us who are going to pray for us. Develop that kind of a constituency. It is a matter of the greatest importance so that spiritual power of that entire group may be enlisted.

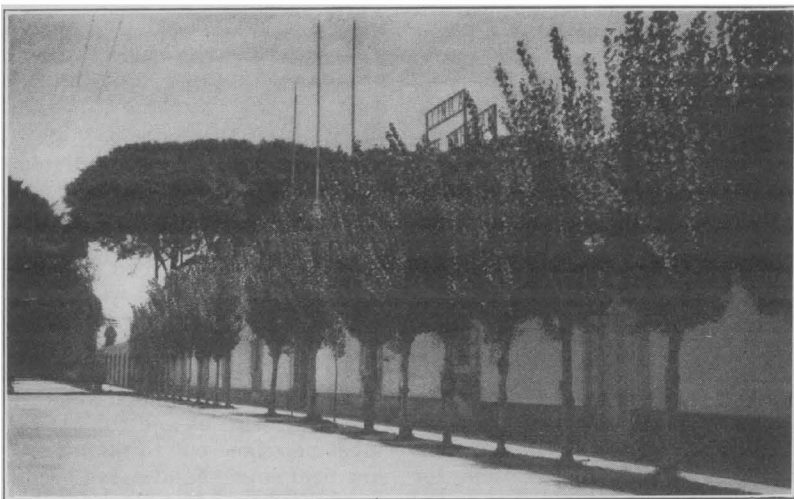
PRAYING FOR MISSIONARIES BY NAME

BY ADONIRAM JUDSON GORDON

PRAYING for missionaries by name is another means for drawing out our interest toward the foreign fields.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.



OUTSIDE THE ATTRACTIVE BRITISH-AMERICAN HOSPITAL IN LIMA

A MINISTER OF MERCY IN PERU

BY SAMUEL GUY INMAN, *New York*

Secretary of the Committee on Cooperation in Latin America

A MESSENGER enters the beautiful palm-bedecked patio of an old building of Moorish architecture in the suburbs of Lima, Peru. He rushes through the corridors to a room where sit several immaculately capped and gowned nurses. The one in charge of the office opens the missive which states that diphtheria has broken out in an inland city. There is no anti-toxin to combat it and anxious parents implore the missionary doctor at Lima to rush anti-toxin to save their children. The Chief, to whom everyone tells his troubles, is not easy to find among the sick scattered through the patios, in the operating room, one of his laboratories, in the dark room or in the dispensary. When he is found, we see a real leader swing into action.

Others in Peru may not have serum for immediate treatment, or might be baffled by the long distance to the town, three days by boat and train. But this man is accustomed to call on science and on humans to help him alleviate suffering. A fellow countryman, who has established a flying field, is called by telephone. "Yes," comes the reply, "I will take the anti-toxin." While the plane is being warmed up, the anti-toxin is hurried to the field by auto. It gives one a thrill to see that bird of mercy rise into the air and fly over the Andes, an hour after the appeal had been received. That same afternoon anxious parents receive the healing balm that meant life to their children.

Here is romance and religion in the tropics. To me the incident

conveyed a thrill I shall never forget. To the Chief of the British American Hospital it was only one of many incidents in a day's work.

Dr. MacCornack's day usually begins at 5:30 A. M., with a brisk ride along the seashore on a favorite Argentine pony. After a 7:30 breakfast the head nurses receive their instructions for the day, the more critical patients are visited, and the first operation is performed. Here we see the king on his throne! This man may be able to ride, to shoot, to fish and to tell good stories; he may be a fine photographer, a chemist, an electrician, a successful business manager, the respected mayor of his little Peruvian suburb. But above everything else, he is a skillful surgeon. When he swings into this job, there is no mistake that he is in his element. A young army of assistants jump to comply with commands as if they had been stimulated with an electric current. Several distinguished surgeons may have asked permission to watch this man of reputed marvelous power. But he will tell you *that it is quite simple*: First, be sure that you know what is the trouble with your patient; second, deal gently with the insides of the friend on the table; third, keep studying every case, and learn as much as possible from the experiences of others.

Many different kinds of operations are done here and some marvelous cures are effected. One old Peruvian gentleman was brought to the hospital when all other medical men had given him up. He looked too far gone to be saved, but in a few hours the Doctor had put him through various tests and had discovered a strange disease of the liver. The operation was per-

formed, though the patient was too weak for anything but a local anesthetic. The Chief kept him cheered up with stories, while he pumped more than half a gallon of pus out of the liver, sewed him up with the rapidity of a Singer machine, with more drains arranged than are found in an ordinary bathroom. In a few days the old man was on the road to recovery.

What an international crowd we find among the sixty patients in the hospital wards. Here is a Texan who has been railroading in Peru for thirty years; there is the British Minister to Peru; here is the wife of a Peruvian evangelical pastor who has taken advantage of the hospital to have her baby born under sanitary conditions; there is a Scotch nurse recovering after six months' battle with germs she had contracted in a neighboring institution. Others include a Japanese Charge d'Affairs, a German business man, a Quechua Indian peon, an American "beach-comber," an Illinois mission-school teacher; through the various wards one may trace the map of the world.

The whole responsibility for the hospital rests upon Dr. MacCornack. A young assistant is doing the best he can and Mrs. MacCornack is remarkably efficient in business details. The American and Peruvian nurses are enthusiastic and efficient, but every one in the whole institution looks to the Chief for the final word.

After luncheon, in the attractive living quarters which Mrs. MacCornack has arranged in the rear of the main patio, the Chief shows us some movies taken of recent operations. (Think of having your own operation reeled off before you as the wielder of the knife explains just how and why it was done!)

Then we examine the different kinds of cameras kept by this lover of photography, we inspect the model kitchen and refrigerating plant which the Chief has installed with the proceeds from recent operations; we stop to pay a hurried visit to the pets, the monkeys, parrots and dogs, which help to amuse the big family.

The clinic takes up most of the afternoon, for a crowd of the needy

emanates from the Christian Director of this institution and his associates.

Eight years ago Dr. and Mrs. MacCornack went to Peru from Wisconsin where he had attained success in surgery, was president of a hospital and director of a bank. Bishop Oldham of the Methodist Episcopal Church had recently agreed to supply the personnel of a hospital in Peru if the



THE DOCTOR AND NURSING STAFF IN THE LIMA MISSION HOSPITAL

from all classes come from Lima and Callao. After dinner, the final rounds must be made, and then the medico takes his rest by putting on a concert for the patients! His ingenuity has hooked up loud speakers to an insignificant little portable victrola so that the music is not only carried to all the three patios, but also to the city park where all the community enjoys it.

It is scarcely too much to say that the whole West Coast of South America is feeling the spirit that

British and American communities in Lima and Callao would furnish the property. The MacCornacks heard the call to go to this, to them, unknown city and offered to contribute a year of service. There were only three patients in the hospital when they arrived; equipment was of the scantiest. The new doctor spent his first five days largely in making with his own hands a light for the operating room. At this juncture the manager of one of the big American

firms was seized with a strangulated hernia and requested to be taken to the newly arrived American doctor. The doctor had finished his operating lamp five minutes before the patient's arrival. Without this he could not use the operating room. The two strangers exchanged a few words and the sufferer was laid on the table. The operation was successful and a firm friendship was established between these two families.

The one year of free missionary service has now lengthened into eight. Last year the expenses of the institution amounted to \$131,000, every cent of which was paid from surgical fees and other hospital receipts. This unique missionary enterprise, staffed by the chief surgeon and his assistant, by eight American and eight Peruvian nurses, and a group of forty stu-

dents in training, is run without any appropriation from the Mission Board. The British and American communities provided the buildings.

Far-reaching results may be expected from the work of the Peruvian girls who are being trained and sent out each year as nurses. They are given three years in the nurses' school and are fitted to serve in public health programs, in other hospitals or in private cases. Their influence is already being felt in the struggle to improve the general health in Peru.

All who have "done time" in the British and American Hospital have a warmth of feeling toward this institution. To have lived with the Chief and his assistants has made life sweeter, has brought God nearer, and has made Christ more real.

WHAT IS CHRISTIANITY?

CHRISTIANITY is not the established religion of a commonwealth, lest the laws of men become entangled with the laws of the Lord, which are perfect, and the State be found disputing for supremacy with the sovereign God.

Neither is Christianity the religion of custom, seeing that the changing traditions of men often modify the Word of God, from which it has been declared that "no jot nor tittle shall pass."

Christianity is not the religion of a human creed, remembering that plenary inspiration passed out with the apostles, and no church has ever been competent to indite a document which shall improve on what the New Testament records once for all.

What then is Christianity? Christianity is the religion based on our faith in and our relation to a Person—a Person whose life was recorded faithfully by men who knew Him in the flesh; a Person whose oneness with the Father was authenticated by many signs and wonders; whose winsome spirit was such as to draw to His side rich men, rulers, outcasts and little children; one who died that we might live; at whose exit the mountains were rent; and whose legacy opened up a fountain of hope for all people.

That Divine Person is none other than He who said, "I am the Way, the Truth, and the Life."

JOHN JETER HURT, D.D.

SHALL WE REVIVE THE LAYMEN?*

BY THE REV. CORNELIUS H. PATTON, D.D.

Author of "God's World," etc.

TWENTY-FIVE years ago, when a group of laymen met in the Fifth Avenue Presbyterian Church of New York for conference and prayer over the missionary situation, it was under the pressure of the idea that the world had swung into a new position of missionary opportunity. They felt that the time had come for the laymen of the Church to stand by the cause of world evangelization in an organized and aggressive way. If the Church was to enter into the new opportunities in a large and hopeful manner, there must be the mobilization of the lay element in every denomination.

In the minutes of that New York meeting, I find that, preceding the resolutions, were these statements:

WHEREAS, The greatly increased participation of the present generation of responsible business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

WHEREAS, In the management of large business and political responsibilities such men have been greatly used and honored. Therefore be it

Resolved, Etc.

These were not idle words. They were drawn up and signed by men of importance in the business and professional world. When Dr. Samuel B. Capen (who became the first chairman) returned to Boston and informed me of what had

happened, he said: "We didn't do much else but pray. I never have attended such a meeting in my life. It was the Haystack affair moved to New York. We organized not a society but a movement. It will be interdenominational but will seek to place behind the various boards the loyal and intelligent support of the men of the churches."

Conventions were held in the leading cities of the United States and Canada and in multitudes of smaller places. The Movement had the courage—shall I say the audacity—to make those conventions self-supporting by charging admission. "What! expect men to pay for attending a missionary meeting! Preposterous!" But they did, and that in astonishing numbers. Then came a series of constructive measures. More courage; more audacity. When Campbell White (the first secretary) proposed that the only way to support missions church-wise was to make a house-to-house canvass of the parish, and to have the canvass conducted by lawyers, bankers, judges, and business men of large affairs and wide reputation, some of us gasped. "It can't be done; they never will volunteer for service like that." But the thing was done and in a few years the "Every Member Canvass" became the accepted method of finance in every progressive church. Let us hand the palm to the laymen of twenty-five years ago for inventing a device which no minister would have dared suggest.

* Edited and Condensed from the original paper sent out by the Laymen's Missionary Movement, 19 South La Salle St., Chicago.

Alas! in 1919 it was decided, after long debate, to merge the Laymen's Missionary Movement in the Inter-church World Movement, with the result that the incentive of this great enterprise was lost in the wreck of the attempt to capitalize for missions and beneficence the solidarity, the enthusiasm of the War period, already on the wane.

The Central Division Committee of the Laymen's Missionary Movement, with headquarters in Chicago, opposed the merger with the Inter-Church World Movement but after long debate adopted the following:

Resolved, That the Central Division Committee suspend activities and appoint a Committee on Resumption which will be in readiness to undertake its task as soon as the time may be propitious.

This committee called a conference in May, 1922, and voted to resume activities. The reorganized committee was, however, hindered in getting under way until 1927. They have sought to conserve the old name and to revive the old spirit.

Today we are living in a new world of opportunity and of peril. The War has drawn a sharp line through the history and program of every political and social institution. The cause of foreign missions has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There are new laymen to be enlisted, and they have the opportunity of the ages.

In any attempt to rally our Christian laymen to a new and effective support of missions, the conditions of success appear to me to include the following:

1. By reading, study, discussion, they must be made intelligent upon world conditions as these affect the prospects of Christ. Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and procedure? What are the demands of stewardship in a day like this? As Dr. J. H. Oldham, of the International Missionary Council, once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. The new movement, like the old, should be interdenominational. It should not be split up into affiliated denominational movements for men. The old Laymen's Missionary Movement was seriously weakened by the denominations taking up the idea on their own account, so that in many cases business men visualized the work as merely denominational propaganda and the larger incentive was lost. The laymen of today have it in their power to reenforce immeasurably the conception of missions as the enterprise of a steadily unifying Church, one direction, at least, in which we can dispose our forces for the success of Christianity as a whole.

A strictly interdenominational movement also is free from the network of restrictions and relationships which characterize our purely denominational efforts. For the most part these are necessary, and within their sphere are of great value, but there should be room for the free movement and initiative of uneclesiastical groups. The genius of our business men has not been exhausted by the invention of

the Budget and the Every Member Canvass.

3. There is a demand for more intensive work in adult missionary education than the old-time convention method makes possible. Big conventions may still have their value, but emphasis should be placed upon the reaching of smaller and more influential groups of prominent business men, and officers of local churches.

4. Our laymen will rise above the present timidity in appealing for money. They are dealing with money all the time and are not afraid to ask for it in a good cause. They are not afraid of the word promotion. They believe that money, as the expression of personality, is sacred. They realize that in the cause of Christ it can be made immortal.

5. Finally, our laymen will be free from the weakness of present-day theological speculation. They will want a motive and a message that ring with the faith and the optimism of Jesus Christ. It is inconceivable that they will fall in with the idea that Christianity is but one among many religions, or that the ultimate religion is to be a

blend of existing faiths. They will think of Christian missions as the giving of the best—God's best—to a suffering world. A sympathetic approach to the peoples of other faiths, a glad and generous recognition of high and permanent values in other religions—yes, by all means. But a reality-loving Christian business man, if he is to back a world movement for Christ, will do so because he believes the religion of Christ is supreme and final.

We believe that the time is ripe for a revival of lay activity and initiative in behalf of missions at home and abroad. The movement which started the Every Member Canvass and the Church Budget and which has been instrumental in aligning tens of thousands of business men in missionary belief and activity—the enterprise which inaugurated a new era of missionary support—such a movement, if again given a prominent place in our counsels and programs, may prove the means of leading us out of the present wilderness of criticism, hesitation and receding devotion on the part of many in the Church.

CHRISTIAN STEWARDSHIP

Two brothers in New York went into partnership as bankers and brokers. One promised God that when he had accumulated a capital of \$100,000, he would retire from business and give the rest of his life to Christian work. He did so, and became one of the greatest Sunday-school workers in America. He was the author of many books on the Sunday school, and acted as the moving spirit in the Sunday-school world. He influenced hundreds of young people to go into Christian work and led thousands of boys and girls to give their lives to Christ. He did not leave much of an estate when he died but he laid up spiritual treasure on earth and in heaven.

His brother continued to give all his time to the banking and brokerage business, but all he left behind when he died was money. There was no evident print of sacrificial service.

Who served men and God best and which one left the largest heritage?

THE WORLD STEWARDSHIP CONFERENCE

BY DAVID McCONAUGHY, D.D., *Montclair, N. J.*

Author of "Money, the Acid Test," "Mother Earth," etc.

THE foundations of the first World Stewardship Conference, which met recently in the historic Tolbooth Church, Edinburgh, were laid several years before it opened. In December, 1926, the General Assembly of the United Church in India (North) invited the writer to assist in installing stewardship in its program. Without knowing of this action, the General Assembly of the United Church in Korea sent a similar invitation. A little later a similar request came from the Evangelical Union of Churches in the Philippines and the National Council leaders in China and Japan followed. Across Asia, from Bombay to Tokyo at sixty-five centers, I met in conference thousands of leaders of the younger churches to discuss the principles and methods of stewardship.

On my way out to India, I stopped in the British Isles to meet groups of ministers and laymen in Glasgow, Edinburgh, Dundee and London, and as a result the proposal was made to hold a World Stewardship Conference in Great Britain. As a result the officers of the International Association for Church Finances in Great Britain and the United Stewardship Council of America drafted a program which came to fruition during the Conference which met in Edinburgh last summer.

The Venerable Archdeacon Smythe, who was delegated from the Anglican Church Assembly, addressing the Church Assembly at Lambeth said, "Stewardship is

at the zero hour in the Church of England. All other branches of the Church are ahead of us." Providing himself with textbooks and pamphlets, he has set out to change that situation and an Anglican Stewardship Commission is now at work along this line.

Baptist, Congregational, Anglican, Presbyterian, Primitive Methodist and Wesleyan missionary executives and the General Assemblies of the Church of Scotland and Ireland are also taking steps in the same direction. Instructions were given to Scotch ministers to preach stewardship during the week of the World Stewardship Conference. The like of this had not been known in Great Britain before. The General Assembly of the Church of Scotland recommended permanent provision for the inculcation of Stewardship as a recognized part of the Church's program. This recommendation was unanimously adopted.

The Stewardship Conference opened with a special service in old St. Giles Cathedral, marked by a stately dignity. Dr. Ware, Dean of the Thistle and Chapel Royal, preached on stewardship that afternoon with great earnestness.

Among the notables taking part in the conference was the Earl of Home, genial Chairman of the International Association for Church Finances, who entertained some 200 of the delegates at his charming home "Hirsel" out in the Scott country. It was remarkable that of the more than fifty who had been assigned parts in the

program from near and far, the Hon. Lord Sands, who was overtaken by blindness, and Dr. James Black, prevented by an accident, were the only expected speakers who were absent. Others who attended were: Sir William Henderson, Lord Polwarth, Sir D. Y. Cameron, Dr. John White, of Barony Church, Glasgow; Principal W. F. Lofthouse of Birmingham; the Very Rev. J. Harry Miller, Edinburgh; Mr. Ernest Brown, M. P., who, judging by the masterly way he conducted the session on "The World Challenge of the Church of Today," will prove a leader to be reckoned with in Parliament; the Venerable Archdeacon Smythe, who missed nothing in the entire program; the Dean of Armagh, one of the representatives of the Church of Ireland; the Most Rev. W. J. F. Robberds, Bishop of Brechin and Primus of the Episcopal Church in Scotland; Canon R. J. Mackay, of the same, who took in everything; Mr. S. E. Hodgkin, a founder of the Friends' Trust, Ltd.; Mr. John B. Gotts, Chairman of the Congregational Union of London; Dr. Adolph Keller, of Geneva; Oberkansistariat Gustavus and Pastor Harney of Berlin; Mr. Bahari Lall Rallia Ram, General Secretary of the National Council, Y. M. C. A. of India and Prof. A. M. Daula, Lahore, India. Of the Canadian delegation may be mentioned only Dr. W. M. Rochester, Chairman of the Western Section, Pan-Presbyterian Alliance, and Dr. Peter Bryce, both of Canada. Nine members of the United Stewardship Council of the U. S. A. and Canada attended and made valuable contributions; Agar, Crawford, Howser, Lampe, Long, Lovejoy, McConaughy, Myers and Mrs. James Duguid, Jr.

Four commissions in America had been at work for months and their reports came as a revelation to most of those attending the conference. An exhibit including some 300 titles of stewardship pamphlets (selected out of 1000 available) and 49 textbooks served to visualize what has been done in this field during a decade or two. On the other side, the first stewardship textbook produced as yet has recently come from the press, "Studies in Christian Stewardship" by Rev. D. W. P. Strang, M.C., M.A. of Edinburgh, who made one of the strongest addresses of the conference on "All Life as a Stewardship." With this should be bracketed "The Challenge of the Growing Influence of the Material," by Ralph L. Cushman of Rochester, N. Y.

The conference was designed to be not only inspirational and educational but also promotional in extending stewardship principles and practice. Conditions which have been ripening for some years were calling loudly for a cooperative movement extending this neglected aspect of the Gospel to the younger churches on the mission fields, as well as to the older and desperately needy churches of Europe. Hitherto no channel had been opened to serve this purpose. What response would the first World Stewardship Conference make? The response was not merely in the ringing addresses which marked every session, but in the definite plan of action which emerged at the close, providing for concerted action in which the stronger national groups will aid the weaker, the world around. Out of the conference there is to emerge a World Stewardship Union, with a council to be resolved into two sections,

one with headquarters in U. S. A., including council members resident in North, Central and South America, Bahamas, Japan, Chosen, China and the Philippines and another, with headquarters in Great Britain, including members resident in Europe, Western Asia, India, Burma, Ceylon, Malaysia, Australia, New Zealand, the action of either section to become effective only when ratified by the other. Thus ample scope for initiative is afforded, while preserving the integrity of the organization.

In Scotland good progress is being made in providing educational material, such as textbooks, leaflets, posters, etc., for use in their congregations; articles in *Life and Work*, youth magazines and the general press; Sunday School syllabuses for lessons and textbooks

for Bible classes; a handbook for office bearers. The Committee on Education for the Ministry is asked to arrange for embodying Stewardship in pastoral theology literature for divinity students. Presbyteries are asked to arrange for speakers to present the subject at their meetings and to appoint Stewardship committees to propagate it among ministers and office bearers. These and other measures already adopted evidence the thoroughness with which the Scotch churches are taking up this vital matter. And this is typical of the spirit in which the delegates went down from the Tolbooth Church and away to the ends of the earth with a new vision and a new passion.

The story of the Conference has been issued in a book which may be obtained through Mr. H. S. Myers, Secretary of the United Stewardship Council, U. S. A., 152 Madison Avenue, New York, at 60 cents a copy.

MISSIONARY GIVING

Dr. A. L. Warnshuis of the International Missionary Council has prepared the following table showing the aggregate expenditures of the missionary societies co-operating in the national missionary organizations represented in the International Missionary Council for the years 1927 to 1929. The figures for 1930 and 1931 will probably show considerable decrease.

		1927	1928	1929	Rate of Exchange	Average Aggregate Expenditure Reduced to Dollars
Australia	£	285,701	285,701 ²	285,701 ²	4.86625	\$1,390,292.49
Belgium	Fr.	145,684 ¹	207,828	166,672	.0278	4,820.38
Denmark	Kr.	2,021,713	2,061,520	1,971,914	.268	540,926.38
Finland (2 societies) ..	M.	4,433,839	4,241,289	4,691,507	.025185	112,212.90
France	Fr.	3,835,834	3,381,966	3,980,492	.030175	146,231.03
Germany	M.	5,728,059	5,860,400	6,086,209	.238	1,402,190.33
Great Britain	£	2,349,502	2,308,704	2,295,921	4.86625	11,280,171.88
Latin America	\$		4,402,657	3,700,184	4,051,420.00
Netherlands	Fl.	1,385,317	1,350,564	1,179,000	.402	524,593.92
New Zealand	£	95,000	96,950	96,950	4.86625	468,619.88
U. S. A. and Canada ³ ..	\$	31,346,972	27,515,956	28,523,939	29,128,956.00
Norway	Kr.	3,894,000 ¹	3,240,510	1,796,000	.268	797,792.32
Sweden	Kr.	3,847,327	4,016,107	4,625,916	.268	1,115,715.36
Switzerland	Fr.	1,594,925	1,322,887	1,507,203	.193	524,675.97
South Africa	£	100,000	100,000	140,000	4.86625	551,506.71
						\$51,800,125.55

¹ Figures for 1926.² Figures for 1927.³ Exclusive of expenditure in Latin America.

THE WORKING MAN AND THE CHURCH

BY THE REV. EDGAR M. WAHLBERG, *Denver, Colorado*

Pastor of Grace Community Church

EVERY individual has a right to live completely the full range of creative possibility, both as a unit and as a member of society. Application to this right involves specific interests and problems. To the working man, the specific application is largely tied up with economic well being.

The Church dare not limit itself to purely religious problems; it must face also the ethical and practical if it is to help the working man. Poverty may have led St. Francis into the Church and holiness; nevertheless, poverty leads a greater number away from the Church.

In our confused social order, the Church cannot deny one of the two conflicting alternatives, paternalism and trusteeship, or complete democracy. If the Church chooses the former theory, it is in easy company and well entrenched. It is then a free agency to inspire the erection of philanthropic institutions and to spend increasing millions in charity, without any serious analysis of the *status quo*. As such, the Church will have the full confidence of the powerful, and can enjoy frank optimism. Because this theory is held by the dominant group, it will be complacently accepted by many in all walks of life, including many working men who may find that the system does serve him to a certain extent.

If, however, the Church chooses complete democracy, its function is far more difficult. Its effort may ultimately shake the foundations of long accepted institutions. In

this light the Church must confess that it has not adequately served the needs of the working man. More often it has embarrassed him. Too often in his darkest hour and most terrible need, the Church has refused to lift a finger in his behalf.

Charity and philanthropy become a patch on the social fabric through which may still be seen the hideousness of it all. In the present order, one cannot outrun ignorance, superstition, injustice, suffering, exploitations, fears, hunger, rags, awfulness. The best is often bad. Appearances do not save. Worst of all, and over it all, is the ever present and grim figure of privilege.

In order to help the working man, the Church must endorse or, as Bishop McConnell has suggested, must baptize and take into its fellowship only that social order which the Church is sure has been completely converted. The working man must eventually meet his own needs. If these needs are to be met through the Church, the working man must be in the Church. He will not come to the Church until his confidence is restored.

Generally, the worker is outside of the Church, and where he is associated with a workers' movement, he is prejudiced against the Church. To gain his confidence, the Church must know how labor thinks and feels. The intelligent worker is certain that the Church as a whole is influenced by the dominant economic life of the day,

and is unacquainted with his essential needs or struggles.

There are churches and church leaders preparing the way for a new day of evangelization. Some of these are as effective as any outside of the Church. They voice the plight of the worker not as a victim of charity, but as a responsible agency in the creative genius and power of society. They stand for fundamental adjustment and change, offering labor a just place in the cooperative challenge of the Church. They want labor to speak for itself, and they aim that labor shall be heard.

Some feel that this is flirting with radical propoganda. It is not as radical as it seems, if we recognize that the function of the Church is to christianize and to establish a Kingdom of God on earth. Until today the christianization of our capitalistic society has been largely the capitalization of Christianity. An honest attempt to christianize the worker would bring the Church much nearer the highway of God.

Bishop McConnell says: "The trouble with all social systems is that they need Christian birth into a new spirit. It is no doubt quixotic when a preacher tries to bring labor radicalism into line with the spirit of Jesus, but it is no more quixotic than to attempt to get oil kings, and steel kings, and meat kings, and grain kings to rule primarily for the service of the governed. It is a strenuous task, any way you look at it, this task of institutional regeneration and sanctification." *

Most denominations have made fairly definite pronouncements suggesting radical movements along the whole Church front. Just how

effective these resolutions have been may be indicated by a Social Service report in a Methodist Conference, in which the Commission undertook to discover the actual status of the "Social Creed of the Churches," and of the social mindedness of the conference membership. The questionnaire was sent to 157 pastors representing all types of churches. The report clearly indicated that fully "half of the laymen are relatively indifferent to the social implications of the Gospel." In spite of the disciplinary request that the social creed be read once a year, less than one-third of the churches gave any attention to it. In still fewer churches were the annual reports of the Social Service Commission called to the attention of the congregations. In less than half of the churches no particular attention seemed to have been given to social subjects in the educational programs.

A Social Creed Questionnaire

The writer, in teaching a course in "The Church and Industry" at an Epworth League Institute, began the course with a social creed questionnaire on the first day, to discover how much these Methodist young people were thinking about such matters. There were twelve questions. Ninety-nine members of the class replied.

In answer to the question, "What do you think of Russia?" only ten responded with even a superficial understanding. Most of the opinions expressed indicated hearsay and prejudice, suggesting every conceivable color, such as "uncivilized," "influencing world for the bad," "primitive laws and ideas," "radical and dangerous," etc.

* *Living Together*, page 110.

There were sixty-one different reasons given for the present depression, ranging from war and over-production, to Hoover, pessimists, Kaiser Wilhelm and Communists. Blame for the depression extended from foreigners, inventors, gangsters, and multi-millionaires, to "Nobody, it was just time for one." Various remedies were suggested, such as "Needs no change," "by not living so high and fast," "putting bums to work," "system like Russia," "no use doing anything; poor are hopeless; don't know how to use what they have." Fifty-five felt that something was wrong, and forty-five felt that there might be some kind of trouble or revolution.

Seventy-two thought that there was free speech in America, regardless of what one might believe. In answer to the question, "Where have you read anything about any of these questions recently?" thirty-two had read nothing; others had gleaned their convictions from the *Literary Digest*, *Liberty*, *American Magazine*, *Popular Mechanics*, *Saturday Evening Post*, *The Denver Post*, etc. Six mentioned the *Epworth Herald*.

Not one in the class was aware of the "Social Creed of the Churches." Only one reported remembering his preacher ever saying anything about the subjects. In response to the question on War, seventeen were pacifists, forty-one believed in disarmament, and thirty-one in preparedness. Forty-seven believed that prohibition was the major issue of the day. In these two instances, there was evidenced clearly the influence of the Church. Certainly, this report, however superficial it is, indicates that the Church has not as yet

taken seriously its application to the needs of the working man.

The irony of it all was revealed in a delegation from a mining town, which, in desiring to be distinct, dressed as miners, with miners' caps. The members of this delegation in the class in Industry, came not from miners' homes, but from the townsmen and business element.

The Church cannot meet the needs of the working man until it is working-man conscious. Even the average American working man, not as yet class conscious and aware of a class struggle, has only a nominal interest in the Church. His support can be and is periodically exploited by waves of occasional local enthusiasm. He isn't prejudiced, and yet to him the Church doesn't make a lot of difference.

No wonder the Industrial Church is a battle, even where for years the Church and the pastor have consistently attempted to meet the worker on his own ground. Nevertheless, it is here that the Church is really beginning to meet the needs of the working man. For the time being, a workers' church cannot be anything but class conscious. To serve the worker means nothing less than to fight with him in his struggle for fair play and justice.

An Industrial Church in Denver

Grace Church, Denver, through the leadership of Dr. George S. Lackland, and Dr. A. A. Heist, has earned national recognition for its intelligent and effective service to the working man. Here, labor is invited through the years to work out its destiny. Wherever and whenever labor has needed an extra wheel, Grace Church has func-

tioned. Such institutions as the Labor College, Labor Summer School, etc., were established through the cooperation of Grace Church. Whenever free speech is threatened, the Denver Open Forum has given the worker a chance to hear and talk.

In times of agitation and stress, whether in a strike, or the organization of a cooperative, or a Mooney-Billings mass meeting, Grace Church is open for assembly. Gradually, suspicions have been lifted and the workers of Denver, and many over the country, are beginning to realize that after all, the Church has a place in the sun. They find their young people intelligent and conversant, and surging with aspirations, through discussion and study classes, and the Cooperative and Credit Union.

In it all, and around it all is a spirit of worship, in which is practiced the presence of God, and in which the principles of Jesus are evaluated, and a social gospel is preached. There is planted a seed, now germinating, soon to grow. If the Church as a whole will heed, statistics will be no matter. Men will come by the thousands, proud and happy to own their Lord.

Tony, an Italian, came running to me one day as I stood on a street in the little coal mining camp of Hiawatha, Utah. Tony, in New York, might have been an efficient banana salesman, but he was a miner and having a hard time of it.

He called breathlessly, "Father Walgub, Father Walgub, I wanna talk on you."

"Come on Tony," I replied, "talk if you want, talk all over me."

"I mad, I mad, I mad, Mr. Rudy, Mr. Brady," he said in a rush.

With sinking heart I remembered that these two gentlemen had canvassed Tony's neighborhood for church funds, and I thought that here was a characteristic experience, in which folks get angry when asked for money for the Church.

I started to explain, when he interrupted, "No, no, no, I mad 'cause dey no ask me for no subscrip."

My spirit revived, and I volunteered that I was an agent of the Church, and could do for him that which had been neglected. The Church received its first \$5.00 in cash. I asked Tony why he didn't come to church, "Oh, I come sometime. I come sometime," he said.

"Yes," I retorted, "you come sometime and bring your wife."

This induced an explosion, "No, no, no! My wife? No, no! My wife, she no good. She no spek Englis, she no write Englis, she no good, but I come sometime."

"Yes," I said, "Be sure and come. Your wife is all right. She can hear the music. You come with her. Do you both good."

He grasped my hand, holding it tight and drawing it gradually to his breast, so I could feel his heart beat. I shall never forget that heart. It was the heart of a working man, pleading for all that was good. He said as no other could, "I go to your Church once. I see de cross in de front of de Church. You my priest." Then desperately, and with tears, as if all the world must hear, "Your cross, my cross."

May this be so. May humanity be entirely released to live, to lift, to sing, to laugh, to work, and to love, in a common joy, with grim privilege, unmasked and converted, for the good of all men.

A MINISTER SOLVES UNEMPLOYMENT

SINGLE-HANDED, the Rev. William T. Morgan of Warrior, Alabama, set himself to the task of removing 300 names of unemployed from the charity list. The miners had to be trained in un-



By Courtesy of the Literary Digest
THE REV. WILLIAM T. MORGAN

familiar work for their day as coal-miners was ended. Mr. Morgan organized families into a community center and taught them agriculture, shoe-repairing, and other trades.

The Montgomery Advertiser
(Quoted in *The Literary Digest*)
says:

He and his workers have cleared about twenty acres of land, have taken about 75,000 feet of lumber from the timber out of which lumber the houses needed have been built. The entire forty acres is now one large garden.

Mr. Morgan has fed every day for

ninety days from 75 to 345 persons, one substantial meal at noon, and many at breakfast. Thousands of pieces of clothing have been distributed to the needy. Used garments and shoes have been repaired by his own workers.

They now have a poultry plant complete with a capacity of 750 fowls, and about 100 fowls are in the pens. Most of the men and their wives want to follow agriculture.

There is a garage for the accommodation of young men studying the art of automobile mechanics. Other classes are maintained in shoemaking, carpentry, and furniture repairing.

There is a complete canning factory, with a daily capacity of 2,000 cans. An experienced commercial canner instructs the students. There is also a large grist-mill which will soon be in operation. They will grind for the community as well as commercial purposes.

One of the largest industries is the women's work. About seventy-five women and girls have enrolled for the sewing classes, which are specializing in quilts. About twenty-five different patterns of quilts are being made out of new cloth.

Nowhere in the country is a saner effort being made to solve the unemployment problem.

School work is an important part of the experiment. Many of the residents, adults and children, are learning to read and write and are mastering the rudiments of arithmetic. At the center there is a half-day of work and a half-day of schooling.

And all of this has been done with less than \$3,000 in cash! There have been liberal donations of certain materials, but the land had to be bought, and there were unavoidable expenses which could be paid only in cash. This shows what leadership, courage, and enthusiasm will do to solve this great problem.



Courtesy of The Literary Digest

(See article p. 826)

UNEMPLOYED MADE SELF-SUPPORTING BY MR. MORGAN IN ALABAMA

HELPING HOMELESS WORKERS

BY ADELA J. BALLARD

Western Supervisor of Migrant Work, Council of Women for Home Missions

A LONG line of decrepit cars were parked in front of the "General Merchandise" sign of the small-town store. A group of nondescript individuals crowded the long room until the chatter was deafening and the air stifling. Two growers pushed their way back through the throng into the office where the manager sat working on the books. Children were here, there and everywhere. Two races and a dozen nationalities mingled amicably without a trace of friction.

Two men, obviously new Americans, stood hesitantly back while others were selecting stores of canned goods from the laden shelves. Finally one of the two approached the hurried clerk, hesitated, then took courage and asked diffidently:

"You give foods till crop are gone? Much families, and no of the moneys. You let buys for us?" "Who you work for," asked the clerk gruffly, "Did your boss sign your slip?" The two men shook a despondent negative and the first speaker replied:

"He say 'not know us.' Next year mebbly he sign paper. Not now. No work—all eat! We pay. Many childrens—all works. Got eight-ten-oh many children."

Without more words the clerk passed the assignment slip to the manager who happened to be passing with the two growers who had entered his office a moment before. He glanced at the slip, eyed the pair appraisingly, asked to be shown the family cars and finally nodded in affirmation, "Oh, give 'em five dollars worth of stuff, 'an

I'll see Gregg. They look like fair risks. Big nuisance this bunch, but I suppose if they pick they have got to eat.

He turned to the two men, "You see you pay! Be in here Saturday. Nothing more for you until Gregg sign your paper!"

At this moment the door opened and a local woman entered the



HELPING AN INJURED CHILD IN THE COTTON FIELD

store. Utter disgust was in her attitude. "Why do you give credit to such riffraff," she asked disgustedly. "There ought to be a law against such people entering the town. The school is full of them and we have to see our own children mixed up with them and in with them. Public money should not be spent on children who come from outside our own county. No one knows what diseases they bring and as for morals—" words failed her for the moment.

"You cannot shop in peace. You cannot even drive along the highways without encountering their disgusting camps," she finished irritatedly. "Why let them?"

At her elbow a townsman spoke quickly :

"Let them! Would you come out and pick berries for me? Mine are dropping from the bushes! I've got to get fifty pickers at once. If we do not have three thousand of them in this valley we go broke. No one here will stick to the job. Its no play work and the pay is rotten unless the crop is heavy. I'm glad enough to see the bunch go. We get anything from small pox to leprosy while they are here but we've got to have 'em. Any pickers in this morning?" he asked the manager, who was also mayor, and Berry Growers Association president as well as a few other things.

A fellow grower took up the woman's question.

"What are you going to do? You want your canned goods. You want the fruit which isn't raised in this locality. The work is all done by migrants. You local folk won't do the work. Migrants are a necessary evil. Let 'em work and get out. But I'll tell you one thing! We are not going to have a hang-over of ninety or a hundred families for this town to support this winter. Fruit over, out they go. Cheaper to give 'em gas to get out than to have 'em hanging around in the berry shacks. If we cannot get 'em out any other way make 'em so uncomfortable they will be glad to get out. We've got to have 'em, but there's no sense in spending money on them. 'On agin, off agin, gone agin Flannigan,' is my motto when it comes to pickers." He turned to the merchant—"I'll

see you get your money, there won't be much left for the poor devils, but we have to protect our business men. Where do they come from? Every state in the union I guess. Any kicks on the housing this year?" he asked the other grower.

"Yep," the man growled impatiently, "Two fools came down from the state department this week. Sanitation! They don't know how to use it when they have it.

now. A funny bunch, but more decent than some. My wife said some of them went to church Sunday night. That's got to stop. We'll have epidemics all over the neighborhood if that keeps up."

"Religion for pickers," laughed a newcomer. "They wouldn't know it if they met it. They probably went to church just as they would go to a circus. But we do sell a heap of stuff to 'em all told. I got rid of two old cars to some who



A CANNERY VACATION SCHOOL IN CHARGE OF A NURSE EMPLOYED BY THE COUNCIL OF WOMEN FOR HOME MISSIONS

I put a screen door on each cabin—they tie it back with a string. It takes a policeman to make them use the garbage cans. I put new wash basins in the shacks and the idiots use it to wash the kids faces in the morning and to boil the potatoes in at night! They are certainly a messy lot. Hope enough of them come in so we can pick today. I put 'three hundred wanted' on my ad. Don't suppose I'll need more than a hundred and fifty, but as long as they keep coming I can pick and choose. Got fifty families

came in last week. Pretty good price too. They wan't worth much, but trust a fruit tramp to get the last mile out of the old tin Lizzie. Don't suppose they'll ever get the balance paid for, but I can take it back at the end of the season and have a new sale next year. Plenty room in the old garage to store 'em."

The group separated as a crowd of pickers entered the door. The sign "One thousand pickers wanted immediately" had lured them to the town. This was small, but the

thousands of acres of back country held the greater part of the population which demanded the migratory group four months of the year supplying the fruit which kept another huge group of migratory families busy in the canneries of a near-by city.

This conversation reflects rather faithfully the attitudes, problems, the indifferences of the average population of the average town where the migratory labor groups swamp all agencies for a few brief months of the year or are a problem of the entire three hundred and sixty-five days of the twelve months. Because of the reaction on our future citizenship—for there is more than a million and a half of people in the U. S. whose lives are conditioned by the crops—it is time we faced the problem squarely.

This the home mission agencies tried to do in Section XI of the North American Home Missions Congress. From that Section came some challenging conclusions:

First the general situation was faced. Both religious and social workers sat in at the Conference, together they summed up facts: We as a nation are fast becoming a highly specialized agricultural country. This development has involved the bringing in of a vast number of seasonal laborers, many of them family groups. These people must shift from place to place in order to have anything like continuous employment. For these shifting nomads there can be no normal home life; little of helpful social contact with community life; even where compulsory school attendance laws are enforced, the constant change of location prevents adequate educational opportunity. The ignorance, supersti-

tion and poverty, coupled with inadequate housing and almost complete lack of sanitation makes the health of the migrant worker a menace to his own group and to any community into which he may enter. Many of the camps are not immoral—they are frankly unmoral. Literally thousands of the children are born in the crops—many of them die there for the mortality of the child in the seasonal labor camp is very high. Few communities have a sympathetic attitude toward the migrant worker—the situation is regarded as hopeless, although there are some happy exceptions to this statement, but these exceptions are usually in localities where a religious agency has demonstrated that it is possible to change conditions and that the migrant will respond to sympathetic friendliness.

With the tangle of races; the jumble of creeds; the racial antagonisms and the superiority complexes, the task of meeting the need of the migrant is a difficult one. For the Anglo-Saxon is not the only one with a superiority complex—sometimes one of the first duties of the worker is to teach that "some Americans are as good as the people of other races." And the home mission worker must acknowledge that the community and the grower have problems to face as well as does the migrant himself. We cannot ignore the fact that much of our wealth and of our personal release from drudgery comes to us from the work of this group. Forty-three millions of wealth comes into one state alone through the work of the seasonal laborer!

The need of this vast army of people, not less than a million and probably many more than that is

an outstanding challenge to the followers of Christ today, but the call is for a cooperative service:

Health, educational, social and religious agencies must offer a united service if the need is to be met, but the church must lead in community program and not follow. It is folly to duplicate the work of other agencies—the function of the church is to sanction where other agencies have better equipment for the task and to supplement by fostering community sentiment in enforcement campaigns and the educating of community attitudes. Denominational competition must be forgotten that denominational cooperation may offer service. That the church may serve there must be

Intelligent cooperation with secular agencies.

More adequate training for ministers and workers entering rural fields.

Willingness to allow the home mission agency best fitted for the work to occupy the field.

A Christlike attitude on the part of Christian people.

Home training which will allow friendship projects with the alien on our doorstep as well as with the child across the sea.

Education within the church group which will stress the economic values of the work of the migratory group—the racial contributions and the individual worth and the potential possibility of the migrant child.

Protective legislation and enforcement to insure the migratory worker the rights, protection and environment which should be the right of every citizen.

An adequate financial support for the agencies such as the Council of Women for Home Missions, the Home Missions Council, etc., in the putting on of surveys and programs in fields

far distant from organized church work.

Cooperation financially has made it possible for the Council of Women for Home Missions to transform the thinking of a few communities where migrants throng. It needs demonstration stations to convince the grower, the community, the church, that new ideals can enter migrant camps; that lives can be transformed; that the problem of the grower can be lessened and better service gained if camps are made habitable, health conditions bettered and moral training given. It is the cooperative service that the grower welcomes, he wants no divisive effort in his camp, but a Christian service wins respect; he welcomes the Christian teacher, nurse, and friendly visitor who will migrate with the migrants. Where the grower welcomes he supports the work.

The church must lead in transforming the thought of communities; in making possible the assimilation of the migrant into the community life, we must first make this life attractive to him before you can make him desire it! This can be done only through intimate contact with "living epistles," radiating the love of Him who came to serve. Only the church can change the tragedy of the life of the migrant and make of him an asset instead of a menace to the national life of America.

The answer to the question, "Who is my neighbor?" must take in all the children of men, whatever their race, color or creed.—*William Lyon Phelps.*

We measure the greatness of a man by what he does in adversity.—*A. W. Beaven.*

HOW MISSIONARIES USE THE RADIO

BY HUBERT W. PEET, *London, England*

Editor of the Far and Near Press Bureau

MANY missionaries in far distant lands find in wireless a new means of refreshment, spiritual, mental and recreational. "The wireless keeps us from becoming old fogies and 'moss-backs,'" said one man living in the forests of the Amazon. The chief obstacles, apart from expense, are atmospheric; difficulty regarding recharging batteries, as in Tristan da Cunha; or the climatic effect on the receiver. The Bishop of Melanesia says everything soon goes rusty in his part of the world. On the other hand, in Persia, Bishop Linton's difficulty is that the Baku Station jams Daventry in three languages!

Missionaries, in some fields, are among the few people who are able to listen to the events "the day before they occur!" For calendar purposes the day is deemed to begin at the 180th meridian which runs from Behring Sea to the South Pole. New Zealand is on the west of this line, and the Cook Islands are on the east of this Date line. Before the sun sets in the Cook Islands area, it is heralding the next day of the month in New Zealand. Thus when it is still Saturday night with the missionary in the Cook Islands he and his islanders can listen to the Sunday morning service being broadcast in New Zealand! When the Rugby team play a test match in Wellington, New Zealand, on Saturday, the result is heard by wireless on Friday in Cook Islands.

This opportunity of getting news by radio is one of the great advantages which missionaries now share

with others living in isolated spots. In the New Hebrides advance information of coming storms is greatly helping the missionaries in breaking down belief in witchcraft and the rain-maker. An Indian missionary says that during King George's illness he was pestered for daily reports of the King's health by the people of his village.

This same missionary takes his home-made four-valve set with him when he visits other villages in Bengal. He puts up his aerial in the palm trees and listens to the afternoon Bengali program from Calcutta. The villagers crowd round his loud-speaker to listen before he begins preaching and teaching.

The most ambitious missionary use of wireless in India is the scheme being carried out by Mr. Harold H. Peterson, of the Y. M. C. A., Lahore. Their Radio Club last year obtained a transmitting license from the Indian Government, permitting them to broadcast on 340 metres with a power of 100 watts. Their station is entirely home-made and their programs cover an area of over fifteen hundred miles. In addition to their own studio in the Y. M. C. A. building, they have wires running to the Forman Christian College and to the Lahore Telephone Exchange. They can thus pick up and broadcast valuable lectures and talks, both in English and the vernacular, given elsewhere than in the studio. Dr. Lindsay, Master of Balliol College, Oxford, during his recent visit to India, spoke on Adult Education,

and three members of the Indian Round Table Conference on their return, gave accounts of their experiences in England. This is a wonderful piece of work, especially as all the operations and maintenance are carried out by interested amateurs, British, American and Indian.

Another interesting example of the missionary use of wireless is at the School for the Deaf, belonging to the Church of England Zenana Mission at Mount Lavinia, Ceylon. By the use of what is called an "os-siphone," those who can hardly hear ordinary speech are able to listen to wireless programs.

Excellent educational work is also being done in some parts of China, although in certain remote districts the uneducated fear that the aeri-als are some devilish form of entanglement!

At Jefferson Academy, a missionary school twelve miles from Peiping, a Chinese gentleman, Mr. Eugene J. Fan, is responsible for two weekly broadcasts from the school, power for the transmission being obtained from the Peiping Tramways plant. These programs are picked up by the workers from the school and also by the village churches. Mr. Fan has taught many of the boys how to make sets of their own, through which they pick up Chinese and Japanese stations. The Japanese broadcasting system is well developed, and missionaries are not infrequently invited to speak or preach over them.

Missionaries on the Gold Coast of West Africa set their clocks by Big Ben, in London, but over a great area of Africa, atmospherics and the small number of broadcasting centers prevent missionaries making much use of wireless programs. One experienced enthusi-

ast, four hundred miles from the coast in Central Africa, reports "static is as bad as anywhere on earth." After he had made a short-wave set, he began to pick up code messages from amateurs from all over the world; Australians in the afternoon; South Africans and Englishmen in the evening; Americans in the early morning. One evening he heard the Queen of the Netherlands opening a new Dutch station. The two British Stations are heard plainly and Nairobi, in East Africa, comes over well. He also hears American stations. This was all done on a home-made set, constructed, as he said, of "any old junk." He never had more than three fairly good valves. He made his condenser out of some pieces of brass washboard and a broken photographic developing tray; he improvised other gadgets out of odds and ends. For a time he remade his batteries by adding zinc and sal-ammoniac to old ones. Later he constructed a small dynamo, driven by a water-wheel, and cut up an old motor battery which he mounted in test tubes and charged. The authorities in the district—it was not British territory—were very suspicious of what he was doing, but his success is an indication of what a missionary, who is also a wireless enthusiast, may accomplish.

Anglican and Roman Catholic missionaries in East Africa are hoping great things from the development of educational programs at the wireless station at Nairobi, in Kenya Colony. Some of them can pick up stations as far afield as Java and Australia, but such programs are of little educational value for African listeners.

Another wireless expert, Mr. George Kirby Raws, of Liverpool,

went out to help Mr. Kendall Gale in a very undeveloped part of Madagascar. They get European, American and South African stations. Mr. Gale says that it is difficult to express what it meant to listen-in to a Birmingham concert and to think that his wife and children in that city were probably listening-in too. The fact that he can hear the preacher breathing and some of the congregation coughing, as he did recently during a Westminster Abbey broadcast service, seems to eliminate the distance between Madagascar and England, and make him a worshipper in London.

The more primitive of the African tribes, who have been able to listen-in to some missionary's set, soon tire of this white man's wonder. They appear to prefer the gramophone, which is a more understandable mystery, especially as the number of records in native languages is rapidly increasing.

One of the first "wireless" installations in the Far North was at the Moravian Mission School at Nakovik, Labrador. It came in response to a Sunday afternoon talk six years ago, when Captain Jackson mentioned the need for a receiving set. More than one church in Newfoundland now broadcasts services which are picked up by fishing fleets, and by missionaries and settlers in the Far North. In Alaska, the missionary at the Presbyterian Mission at Anchorage, regularly puts his services "on the air" for the benefit of scattered listeners in those Arctic regions.

Frequently wireless brings aid to sufferers in the mission field. In Australia both air and ether enter into the regular programs of work undertaken by the Australian Island Mission, which has a well-de-

veloped wireless service in the northern parts of Australia in connection with its medical centers. Each post is equipped with a wireless outfit through which it is possible to communicate with their flying doctor at his center hundreds of miles away. At first the great difficulty was how to provide a simple type of generator for the transmission of messages. The Mission solved the problem by the use of an apparatus, the power for which is generated by the operator with a pair of pedals, as if he were cycling. Today the isolated missionaries and nurses can get advice and help with very little delay. A letter from a missionary in the Gulf of Carpentaria tells how his receiving and transmitting set has broken down his feeling of isolation. Last autumn he sent out by his transmitter a description of the symptoms from which he was suffering and shortly afterwards he received a message that the remedy was on its way by aeroplane to catch the boat which visits his island every four months.

Missionaries in the Fly River area of New Guinea, where James Chalmers was murdered, now pick up Australian programs. In the Gilbert Islands, some of the most lonely in the Pacific, the Beru Station of the London Missionary Society has a wireless transmitter and is able to communicate by Morse Code with the Government and Phosphate Commission wireless operator on Ocean Island. Last year five hundred Gilbertese Bibles were wanted in Beru, so a wireless order was sent via Ocean Island and Sydney to the Bible House. The books were delivered by the "John Williams" only four-and-a-half months later, whereas ordinarily it would have taken over

a year between the sending of the message and the delivery of the Bibles. The workers on Beru now know when they may expect a visit from the "John Williams," or what has happened when she is late.

A lady who was visiting the Pyramids in Egypt asked her camel-driver if he were a Christian, "Yes, *now*," he replied. "Last year, went to England with my master. On wireless I heard of Jesus Christ. I heard nothing but a voice. I go on my knees and I say 'Here am I.' Jesus said 'All

right,' and I've been a Christian ever since." This lady later had evidence of the reality of the new life this man was living, for he was known everywhere for his truth-worthiness.

In refreshing men and women in their loneliness in the mission field with news, amusement, as well as services, and as an instrument for the dissemination of knowledge and the spread of the Christian Message, wireless has an increasing part to play in building the Kingdom of God.

SHALL WE ADVANCE?

THE modern missionary movement is more than a century old and marvels of spiritual triumph have attended its course. Millions of people have been converted to Christ; other millions have been given Christian education. Other millions have been blessed through its healing agency; other millions who have not professed conversion have been influenced by its lofty standards.

Some people at home, who cannot make an intelligent appraisal of the situation, are inclined to conclude that the end of the enterprise must be near at hand. Such a conclusion is far from the facts. There are 100,000,000 more people in India today who have no more idea of the meaning of Christ's name than there were when William Carey started the modern era of missions.

There are more people in Japan who have not heard the Gospel

than when Dr. Wainwright went to that country forty years ago.

It is not cause for discouragement that evangelization is so far from complete in the world. While the increase of population has out-run the increase of Christians, the influence of false religion has not kept pace with the influence of Christianity. The world never needed Christ and His Gospel more than men need Him today. These are stirring times and, unless the course of events is steered by Christ, disaster impends.

This is the time for advance all along the line. The Church of Christ has every facility for conquest, except consecration. Let there be a holy abandon to the work of winning the whole wide world to God and full dependence on Him, and the Kingdom will move forward with greatly accelerated step. — *Wesleyan Christian Advocate*.

THE FORWARD MOVEMENT IN JAPAN *

BY TOYOHICO KAGAWA, *Tokyo, Japan*

THE Kingdom of God Movement is the third great national evangelistic campaign in Japan since the turn of the century. Though in both of the previous campaigns some denominations participated, some remained outside. This time excepting the Roman and Greek Churches and the new Holiness Church which has hardly had time yet to "find itself," all the denominations of any size are participating, representing a total of more than two hundred thousand believers altogether. This campaign is thus more adequate and more unanimous than any previous one.

Moreover, the nation is ripe for a great forward Christian movement. Millions of people who want to believe in the Gospel are remaining unreached. To this fact I can testify from my personal experience. After the earthquake of 1923 I preached for one hundred and twenty-four successive nights in the various churches of Tokyo, and received about 5700 decision cards from those who had decided for Christ in the meetings. In 1926 I preached in Osaka and received about nine thousand; and in 1927 I travelled about Japan and received fifteen thousand. From June, 1928, to June, 1929, I received twenty thousand. Meanwhile I had become so convinced by these experiences that Japan is ready for the Gospel that I appealed to the church, and it decided to take up this matter. Since then the numbers have kept up

correspondingly, and in the period of two and one-half years up to July, 1930, I have received as many as fifty thousand decision cards. During a recent trip of only a little over a month to North Japan and Saghalien, I have had about four thousand cards signed in my meetings.

It is evident that the Kingdom of God Movement was launched at the right moment. If we had waited until this year to start it, it would have been too late. Getting started before the anti-religious movement had gathered momentum it headed it off from the beginning, and is already nationwide in its influence for Christ. Consequently Imperial University professors are commenting on the belated anti-religious movement, calling it unnatural and expecting that it will not enlist much public support.

The gratifying numerical reports of the Kingdom of God Movement should not, however, be misinterpreted. I have been told that some of our friends are counting up the statistics and computing the possibilities of winning a million new baptized Christians to the churches within the three-year period of 1930-1932. If the million are to be won in three years, the first year and a half which is already passed should yield a half million! And by what magic can the last year and a half of the campaign be made to bring forth the great majority which must be won before the million mark is attained! If anyone is in such a

* From the *Japan Christian Quarterly*.

pitch of anxiety, I hasten to disabuse him. Three years is not nearly long enough to win the million, and it was never my idea of doing so within that period.

What is the Kingdom of God Movement? Is it the three years of cooperative evangelism now being conducted by the various denominations, organized in some ninety district committees, operating under the Kingdom of God Movement Central Committee?

No. This three-year campaign is merely one of the elements in the total Kingdom of God Movement and but a preliminary one. If it serves to unify the denominational differences sufficiently to create a habit of cooperation in a nation-wide Christian program, my hopes for it will have been satisfied.

When the 1930-1932 three-year period shall have been completed, I look forward to what will be the real Kingdom of God Movement. By that time I hope the churches will be able to work shoulder to shoulder in carrying out the various elements of the program—a program which is based in every detail on tested experience.

Reinforcing the Church

The church should be ready to work as a unity (though the old denominational machinery be still unchanged, except by the happy loss of its competitiveness); and this unit of several hundred thousand Christians will not be working alone. It will be reinforced by the Labor Movement, the Farmers' Union, the Proletarian Political Groups, and to a large extent by the Government itself. To this impressive array of constructive forces should be added the Woman's Movement, which in these

days is rapidly coming to its period of effective expression.

A Christian society, and nothing less, is the goal of the Kingdom of God Movement. Our aim is the thoroughgoing christianization of our community. We want to revive the *Koinonia* of the early church, as recorded in the Acts. This wonderful early Christian fellowship, based on a spontaneous practice of the principle of the Cross in social economics, was too evanescent. Yet because of it the apostles were able to give their testimony to the Resurrection "with great power." We shall not regain the fulness of their Pentecostal experience until we have re-incarnated Incarnate Love in an organization of society embodying the best light that has been vouchsafed by the Spirit of God through the two thousand intervening years of human labor and intellectual strivings.

It is idle to speculate as to when the million new baptized Christians will be won to the churches. They will come when the church reforms itself so as to fit their reasonable expectations. They are facing the problem of unemployment. What has Christ to offer them? They are facing the increasingly desperate struggle for existence even while retaining jobs at ever-lessening wages. They are facing Marxism, with its immense concrete experiment before their eyes in near-by Russia. They know more about Marxism with its economic program than do most church members. Unless the Kingdom of God Movement offers a better program of economics—better in theory, better in sustained action—than does the Soviet, they cannot be expected to flock into the churches.

Is there anything better, as a method of emancipation, than the grim effectiveness of violent revolution? To some whose patience is exhausted history speaks in the negative. They point to the long record of wars for freedom. I am startled at the number even of earnest Christians, in China, in the United States, and elsewhere, who are today turning toward the Russian method as a solution. The Kingdom of God Movement has abundant historical precedent. History has hidden its most precious nuggets beneath those over-emphasized records of political wars and doctrinal controversies. Bit by bit we are unearthing this priceless history of Love, of the brotherhood movement, which has broken out again and again in spite of all opposition,—from the second chapter of Acts onward. Even the communist movement itself is a perverted imitation of that great Christian fellowship!

The Effect of Marxism

Though its immediate results are remote from that early ideal, eventually we shall learn to be grateful even for the coming of Marxism. When in the tenth century Christianity lost its purity, Mohammedanism came and purified Christianity. When in the nineteenth century Christianity forgot the poor, Marxism came and caused us to think of them. If we had practiced the Cross of Jesus, there would have been no need for Marxism to come.

Marx was a social pathologist. He has made a diagnosis of the evils of the present order and shows us that everywhere its economics lack organization. Owing to the *laissez faire* system and the acceptance of competition and

profit-seeking on an individualistic level, our world has hardly advanced beyond the jungle-stage. We have applied science to the exploitation of natural resources; but not yet to the organization of production, distribution, credit, and consumption of manufactured products. We must hasten to take the next step, of organization of all these processes, and of their resulting human relations.

Marx fails to show us how to do this. His idea is merely on the old fighting level. He has no program for the future. It is to the Kingdom of God Movement that we must look for future programs.

Our Canadian friends are starting a Kingdom of God Movement in Canada—stimulated by the Kingdom of God Movement. They are defining their movement as a search primarily for the expression of the mind of Christ in economics.

The precedents from history afforded by the brotherhood movement provide us with the methods of economic and social organization in which the mind of Christ is manifest. And here again Marx helps us. For his followers in Russia, starting out with a program of violent suppression of the cooperatives, promptly reacted to reality, and reversed their plans to the revival of the Russian type of cooperatives, within four years of the start of the Revolution. Can we Christians react with equal flexibility?

Are we Christians to give up our religious program and substitute for it economic propaganda? By no means. I hope that Christians all over this country will increasingly become leaders in the indigenous system of cooperatives already in existence in Japan. This they can do mostly as an avocation,

without surrendering any of their religious and other duties. But they must first become educated in the Cooperative Movement. A nation-wide Mutual Aid Sick Cooperative Insurance Society is to be organized throughout the churches of Japan, federated in one national society. Through this Society for sick-benefits, the church people will see the vision and learn the genius of the cooperative movement. Thus introduced to it, they may be expected to lay hold, also, upon the organization of other social services besides sick benefits; old age pensions; educational cooperatives for the education of children; mothers' pensions; unemployment insurances, etc. They may be counted on also for leadership in the organization of the central economic processes of production, distribution, credit and consumption—in producers' utility, credit, and consumers' cooperative unions.

We have enough of these various types of cooperatives already in existence in Japan, and enough of a tendency to cooperative inherent in our national fabric, to guarantee the result, if Christians will put into their management both sacrificial and skilled devotion. Thus we have ready the Christian equivalent of Marxism and something that goes far beyond it in philosophy and effectiveness. For it is doubtful whether a society founded on the principle and practice of dictatorship will ever be able to apply fully the principle of cooperation.

Medicine and the Kingdom

I have therefore decided to concentrate effort first on starting what may be called "The Kingdom of God Movement in Medicine" by

which I hope to win the authorities in the medical field, the physicians themselves, to a program of socioeconomic cooperation, and consequently by the force of their example to convince the laity including the church members. The success of this medical cooperative had been assured by two factors: by Dr. Nitobe's consenting to head it; and by the personal life-consecration of four physicians, all specialists in various fields and possessors of higher degrees in medicine. These men, Dr. Kato, Dr. Hirose, Dr. Hattori, and Dr. Sunada, men in their forties, are at their prime and possessors of lucrative private practices. Nevertheless, at the April 20th, 1931, meeting of the Physicians' Utility Cooperative, they circulated a manifesto declaring their joint consecration to the new movement, a testimony to the early influence of the Y. M. C. A. upon them during their student days.

The immediate objective of the movement is a Cooperative Hospital to be located in Shinjuku, with branches to be established in various parts of Tokyo Fu, beginning in Honjo Ward. Medical costs will thus be reduced to the minimum and made available to the great middle classes who otherwise can hardly afford to call a physician. At present only the very rich, or such of the very poor as get free treatment, may be said to have adequate care, medically speaking. When the Tokyo cooperative gets well started, we can start all over the country, especially in the 2909 villages which are entirely without medical provision.

Is the Kingdom of God Movement to cease to be a program of preaching in order to become a

program of economics? By no means. The Kingdom of God Movement includes both of these activities and is primarily a program of organization. Its first year of 1930 saw the organization of preaching in new methods of evangelism, of which the a. b. c. was interdenominational cooperation. Its second year of 1931 is seeing the organization of Gospel schools to train lay preachers, both rural and urban. Eventually we hope to augment the ordained clergy by five thousand of such volunteer workers, trained in the Gospel schools, but able to work at their own charges.

By no means shall we lessen the emphasis on evangelism, which will go on with ever-increasing force as the Gospel schools send forth their graduates. In 1932 I look forward to the organization of Christian cooperatives, one by one, beginning with the Physicians' Utility Cooperative which is described above, and of which the first unit, the clinic, opened in September, 1931, while the hospital is not scheduled to open until two years later. As soon as Christian public sentiment makes it possible we hope to follow this Physicians' Cooperative by one for the laity, the Mutual Aid Sick Insurance Society for church members. And then on into all the phases of the cooperative movement, using those already organized by the government, etc., whenever possible.

Unless Christ is made the centre of the social movement and of the religious movement, Japan will never be saved. The Church in the past laid emphasis more on the individual experience of Christ than on making Christ manifest in society. The Sermon on the Mount gives a well-balanced picture of

both sides. Christianity is a Gospel for society as well as for the individual. This is the literal teaching of the Sermon on the Mount.

We know that there are Christian individuals everywhere who are not living as Christian citizens. Many of them are making compromises with existing economic conditions. They are not living up to the declaration Jesus Christ made at Nazareth. If they would live up to the true meaning of the Gospel, there would be no room left for Communism.

Some mysticism is individualistic; some is inclined to be emotional, and some, traditional. If we have mysticism we should make it ethical mysticism. This was the distinction between true and false prophets in Old Testament times. The reason why the Greek Catholic Church and religious values in general are despised in Soviet Russia is because the Russian State Church laid emphasis on individualistic experience and not social standards.

Christ laid emphasis on socialized individuality, as contrasted with egoistic individualism. But unfortunately after the industrial revolution came to the world, individualistic competition outside the Church carried the whole culture toward egoism and secularism. If we could have managed the great industrial revolution according to Christian motivation, this worldwide catastrophe would not have taken place. Jesus Christ is today saying to us, "The Kingdom of God is near; believe in the Gospel, and repent!" Repent from what? From egotistic individualism, to social ethical mysticism, as embodied in the Kingdom of God Movement.

MISSIONARY LIFE IN AFRICA AND AMERICA

BY LILLIAN OYLER, Ontario, Oregon

A Missionary in the Sudan and Later in Oregon

AFTER twenty-four years' experience as a foreign missionary in Africa, I am now a home missionary in one of the Pacific Coast States. We have sometimes heard these two spheres of work contrasted as to importance and the sacrifice involved.

It is my conviction that any foreign missionary makes very little personal sacrifice compared with that made by the parents who face the vacant chair.

At times the cost of living at home is contrasted with that in a foreign mission field. We have found that it costs our family of four twenty-five per cent more to live in the sage-brush country of Western America than it did on the plains of Africa. The home of one who seeks to lead others to a higher plane of living, must be a center of Christian culture, whether his living quarters consist of one room or an entire house. All who come to that home must find there a sincere welcome and this means added expense. I remember that on one particular trek in Africa we were the guests of another missionary family for a month. Whether we were living in a small barge on the river, or were camping on shore in a small hut made of coarsely-woven grass mats, within five minutes after each move that missionary mother gave to our surroundings a real touch of home.

On the foreign mission field one is sometimes tempted to think, "Oh, anything will do" as to sur-

roundings or personal appearance. As a rule, British officers are very careful to observe the conventions of refined society and so preserve their self-respect, and the respect of the natives. It is even more important that missionaries of Christ should consider even more carefully their personal appearance and their home life so that they may lead others to a better life. Clothing and household equipment need not be expensive, but they should be clean and appropriate.

It is true a foreign missionary, in some fields, misses congenial social life, but it is equally true in home mission fields. In both fields, missionaries find it possible to create their own enjoyment, and to find some method of relaxation and recreation.

As to health at home and abroad, Africa is often called "the white man's grave." True, a tropical jungle is not a country for a careless foreigner, nor for one indifferent to use common sense. E. Alexander Powell, has well said, "A European of average physique has comparatively little to fear from the diseases of the Congo if he will practice moderation in all things, take as much exercise as possible, keep his body clean, wear his helmet in the sun and mosquito boots in the evening, drink water that has been both boiled and filtered, sleep under a mosquito net, take quinine either daily or whenever he feels run down, and refrain from needless worry."

One handicap or difficulty that a foreign missionary must face is the acquisition of the language of the country or tribe in which he works. In many cases this duty is irksome, but to one who takes joy in learning to speak a foreign tongue such work is a delight.

Even a home missionary must become accustomed to the vernacular of those among whom he works. Both at home and abroad the missionaries must acquaint themselves with the customs and the surroundings of their parishioners. To the human mind there is a great contrast between the sins of Oriental or African countries with those of so-called Christian lands. The evils met in foreign lands and the sins of civilized nations are all evil in the sight of God, but one should take into consideration that sins of non-Christian people are often committed in the name of their religion, while in Christian lands every evil thought and deed is in direct disobedience to the teachings and spirit of Christ.

The salary of a home missionary is usually considerably less than that of a foreign missionary. In addition as a rule the traveling expenses of a foreign missionary are paid, including vacation or furlough allowance. A certain sum is also provided for outfit and freight charges to the field. Children have a certain allowance made from birth until the child finishes its education. Most foreign missions also have schools, partly financed by the Foreign Board, to which the children may be sent.

A home missionary in America, however, receives only a monthly salary and a portion of his traveling expenses to his new field of labor. This system often works hardship. Vacations and furloughs

are few and far between, and worse still, the local schools are usually inefficient and there are no funds to send the children elsewhere.

For some reason generous individuals seem much more inclined to supply extras—such as automobiles—to foreign missionaries than to those at home. Friends and supporters look upon a worker from foreign fields on furlough as a hero, and give applause which is seldom given a home missionary who has labored as faithfully although more inconspicuously.

All missionary work demands much time for Bible study, and the daily cultivation of spiritual life. Good literature or a "hobby" can be utilized as a "safety valve" and enables one to accomplish far more than by continuing on a daily grind. It is, however, even more difficult to do this in home mission fields than in many foreign lands.

Both at home and abroad there are humble followers of the Lord Jesus from whom we can learn much in prayer, and there are many souls hungry for sympathy and encouragement.

There are thousands across the seas who have never heard the Gospel, and who are "waiting for the messenger of God who cometh late." In many foreign fields the indigenous church has reached the stage where it is almost autonomous and where the native Christian forces are doing much of the work for the unevangelized.

A recent report of The Home Missions Council of North America tells us that, "there are 10,000 communities in America without churches of any kind, 30,000 villages without a resident pastor of any faith, and 13,400,000 children under 12 who are receiving no re-

ligious instruction whatever." It is not difficult for a home missionary to believe such startling statements. We are located in a district as large as the State of Vermont for which our little struggling congregation is responsible. The county contains many villages scattered here and there, with only eleven organized congregations of various denominations, served by eight resident ministers, and less than one thousand members. It is more difficult to secure active Christian workers among these members than among Christians in foreign fields. The carelessness and indifference are appalling. The excuses given for absence from services are as unconvincing and as untrue as those which we heard in Africa.

In this vast county we find conditions such as are reported by a fellow missionary in an adjoining county where many of the young folks from twenty to twenty-five years of age have never previously heard a sermon, and many children do not know what a church is. One family confessed that it was the first time they had heard a minister pray in eighteen years! Back in the hills there are hundreds of families who have no means of transportation except on horseback, or in a wagon, and they must travel over rocky trails instead of on surfaced roads.

The real difficulties and hardships in home missions and foreign missions are not very different. They are equally important and one cannot exist without the other. The foundations of foreign work are in home missions and if we neglect to strengthen our stakes at home we cannot lengthen our cords of influence abroad.

On the other hand, if we neglect

to let our light shine abroad it is clear evidence that it is burning dimly at home. The rays of our Christian influence will be weak across the seas if we fail to begin at Jerusalem. We must first pray for cleansing in our own hearts and lives. If every life and family, and community could reflect Christ and would manifest the power of the Holy Spirit, then the world would soon be evangelized.

LITTLE POEMS BY LEPER CHRISTIANS

*Interpreted by Lois Johnson Erickson,
Takamatsu, Japan*

The leper patients at Oshima have a "Poetry Club" which is one of their greatest sources of pleasure. The Christians print their poems in their monthly magazine and have published enough to make several volumes. The following poems are from the magazine, and are by different lepers whose names are placed after the several verses. Each verse is a complete poem.—*Editor of the Presbyterian Survey.*

The red flame of Jesus' blood
Turns all my frozen heart to fire!

* * *

The soul who knows his God,
Though of earth's smallest things,
Up to the great wide heavens
May mount on wings!

* * *

Heartily row, children of God,
Put forth your strength,
Face storm without fear
Heed not wind nor night—row on;
The harbor of Heaven is near.

* * *

Only Thy power can make my sin-sick
spirit whole,
O Divine Saviour, precious to my soul!
—Hayashi.

* * *

This will I say, that firm I tread the
road

I cannot see,
Because the hand of One-Who-Loves
Is leading me! —Takamoto.

WHY GIVE THE GOSPEL TO THE MORMONS?

BY THE REV. WILLIAM E. LA RUE, Washington, D. C.

Author of "The Foundations of Mormonism"

THE chief need for giving the Gospel of Christ to the Mormons is the people themselves. In many respects they are a splendid people, sincere and whole-hearted in their faith. They are willing to lay their lives upon the altar of sacrifice in order to uphold and propagate their religion. Not only are they ready to give up their lives to service but are also ready to place their fortunes at the call of their leaders.

Most of these people are of American and English stock. They are preeminently religious and many of them have been members of evangelical churches. In many instances their experience with Mormonism is a result of the persistent activity of Mormon missionaries.

The Mormon people need to be evangelized in order that they may have right spiritual leadership. They have spiritual capacity which is in dire need of direction. For some strange reason they have submitted themselves body and soul to the leadership of Mormon prophets, which has been the chief source of corruption in their religious life.

There are several hundreds of thousands of Mormons who need evangelizing because of the crude and perverted teachings which are a mixture of truth and error. Once within the Mormon fold, even to question these teachings would invite suspicion and ostracism. In former days apostates were quickly disposed of so that the people have accepted the awful things their leaders have taught—including many gods and many wives.

The Mormons also need to be evangelized in order that they may be delivered from the superstition which binds them with strong bands that are not easily broken. They are taught that entrance into celestial glory depends upon faithful continuance in their faith as long as life shall last. They are under such a spell of superstition that they will not allow themselves to doubt. They have been taught that all other churches are man-made and wrong in the sight of God, and that the Mormon Church is the one and only true Church of God on earth. Notwithstanding the many obvious errors, and the sins of the leaders, they believe that eternal salvation is to be found only in Mormonism.

Whoever undertakes to carry the Gospel of Christ to Mormons will meet with tremendous difficulties. Other sects with false teachings and corrupt leadership have arisen and have worn themselves away in the processes of time. Among the Mormons themselves have arisen a number of sects with leaders claiming divine and exclusive prerogatives whose devotees remain unwavering until death.

When a Mormon can no longer endure the teachings and leadership of his cult, he usually either abandons religion entirely, or identifies himself with one of the many factions.

The Mormon has a deep conviction that if Mormonism is false nothing else is true. He has the conviction that all other religions are corrupt and false. As he listens to an evangelical minister

there are psychological barriers to his reception of the truth presented. He feels that this minister has not the authority to speak such as is possessed by the Mormon priesthood. Every missionary to the Mormons must pursue his labors knowing that this almost impenetrable wall of prejudice exists. This may be the reason why the effort to evangelize the Mormons has so far produced little fruit. What then is the best method to pursue to carry on an effective work of evangelizing the Mormon people? Is it not worthwhile to consider some new approach?

To begin with there should be a strong emphasis upon patience and sympathy. In the past most anti-Mormon propagandists have shown a woeful lack of these qualities. Usually they have publicly denounced the false teachings and corrupt practices of Mormonism without making any constructive effort to correct them. The evils of Mormonism have been sufficient to test the patience and to chill the sympathy of anyone but little good can be accomplished without patience and sympathy. A pamphlet entitled, "Joseph Smith, Jr., as a Translator," issued by the late Bishop F. S. Spalding, of Utah, shows, in the most kindly, yet effective way, that the claims made by Joseph Smith, Jr., as a translator of Egyptian would not bear the scrutiny of scholarship. The Bishop said, "My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a prophet of God was invalid, but to try to convince the Mormons themselves of those facts." The publication of this pamphlet has had a profound and beneficial effect upon

the Mormon people who have read it.

In the same spirit, in my volume on "The Foundations of Mormonism," I attempted to demonstrate from the original documentary sources that the foundation principles of Mormonism are untenable. The truth, spoken in love, is the only weapon we are justified in using in the contention against this cult. So far as I know, no attempt has been made to reply to my book. Let Christian workers everywhere show patience and sympathy with the Mormon people, not with any sin but with the sinner. As he may have opportunity let every Christian help the Mormons to get rid of sin.

Mohammedans and Mormons

Both Mohammedans and Mormons are devoted to the leadership of so-called prophets; both have special books for which they claim divine inspiration; both are zealous in the propagation of their faith; both adhere to doctrines that clash with modern civilization. It is about equally difficult to convert either to Christianity. But we must keep on with the work of evangelization through Christian churches, schools, and community life. Churches should hold out a sympathetic and helpful hand to every Mormon so as to help him see truth and duty in a new light, and to put himself under the leadership of Jesus Christ alone.

Many changes are now taking place in the world of thought. Our hope is that the rising generation of the Mormons will, with the aid of advanced education, be able to weigh carefully the claims made for Mormonism and will find that they are wanting.

Meanwhile the propaganda of

Mormonism goes forward. The Mormon choir and the tones of the great organ are heard over the radio from Salt Lake City. Occasionally a new Temple is announced where secret practices are performed that bind men and women to the faith by sacred oaths. Just now a great Mormon Church is under process of erection in Washington, D. C. This is sure to attract much attention. Statistics show that the membership is maintaining a gradual increase and about the usual number of missionaries go out to the home and foreign field to win converts.

Independence, Missouri, has for many years been regarded as the Mecca of Mormonism. There are several factions of the cult located there; among the most prominent are the *Josephites*, otherwise known as the "Reorganized Church"; the *Brighamites*, otherwise known as the "Utah Church"; the *Hedrickites*, otherwise known as "The Church of Christ." Other factions increase with the years. The Reorganized Church has found itself in the toils of other and more serious troubles in recent years on account of the announcement of the doctrine of "Supreme Directional Control" by the First Presidency. This is as follows:

The government of the Church is by divine authority through Priesthood.... In organic expression and functioning there must be recognized grades and official prerogatives and responsibility with supreme directional control resting in the Presidency as the Chief and first.... Our form of government is patriarchal or kingly in that it is the Kingdom of God, the Kingdom of Heaven. Our form of government places the lawmaking powers in heaven, the law of God being manifested to the Church through His Prophet.

This teaching is regarded as a reviving of some of the crude teachings of early Mormonism and a group of aggrieved brethren declared, "The President's theory of government, while he terms it a theocratic-democracy, under analysis proves to be a theocratic-autocracy." The theories of President Frederick M. Smith, however, prevailed, since his ideas were found to be in accord with those of his grandfather, founder of Mormonism.

The student of Mormonism will note what an intricate and complicated situation he must meet when he attempts to evangelize the Mormons of any sect; there is hope for all who, like Mr. Thomas W. Williams, representing the group of dissenters, will dare to say, "Christ alone is our leader."

Let us endeavor to evangelize the Mormons. The people are far too good for Mormonism.

THE FAITH OF A SCIENTIST

Science laid the foundations for a new and a stupendous advance in man's conception of God, for a sublimer view of the world and of man's place and destiny in it. . . . Personally, I believe that essential religion is one of the world's supremest needs, and I believe that one of the greatest contributions that the United States ever can make to world progress will consist in furnishing an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition and all unwholesome emotionalism.—DR. ROBERT MILLIKAN, *President of the American Association for the Advancement of Science.*



TOPICS OF THE TIMES



Harassed China in a Troubled World

The Christian Gospel of peace and good will among men, the doctrines of the fatherhood of God and the brotherhood of man, the centuries of experience in the evil effects of war, the advance of education, the Kellogg Pact, the League of Nations, the Hague Court, and the various peace and international fellowship movements all seem powerless to keep peace among nations. The human equation is at fault. Even "Christian" Europe is restless, suspicious and like a powder barrel in the midst of sparks. Apparently only the vivid memory of the last World War, the knowledge of the fearful cost of another conflict and the calmness of some wise statesmen keep European nations from flying to arms.

The peace of China, with one-fourth of the world's population, is also constantly threatened within and without. To communism, militarists, civil war, bandits and brigands are added the sufferings caused by oppressive poverty and the recent devastations due to terrible floods, famine and pestilence. On top of all this China is now threatened by the Japanese military activity in Manchuria, by mob attacks on Chinese in Chosen and by the Soviet menace on the Siberian border.

As to the cause of the troubles in Chosen and Manchuria, there are charges and countercharges between Chinese and Japanese. The difficulty seems to have been caused by mutual suspicion and illwill, by a lack of patience and wise statesmanship and by the temper of the Japanese militarists. Riots and conflicts occurred between Japanese and Chinese in Peitaho

(Shantung), in Mukden, Kirin, Harbin, Peitaying and other points in Manchuria, and between Chinese and Koreans in Pyengyang, Seoul and elsewhere in Chosen. The Chinese charge that Japanese have promoted strife for the purpose of giving an excuse for intervention in Manchuria, which they are said to covet for colonization and commercial exploitation. The Japanese claim that Chinese have bombed the Japanese railway and have threatened or damaged the lives and property of Japanese citizens. The Soviet Government, sensing danger to the railway, which they control jointly with the Chinese, has massed troops along the border near Manchuli and Russian gunboats on the Sungari River are reported to have fired on Chinese freight boats on the river near Harbin. There has also been some agitation in North Manchuria and inner Mongolia, in Kirin Province, and in South Manchuria for autonomy and separation from Nanking. For an understanding of what has been happening in Manchuria we should remember that while Manchuria is a part of China, treaty concessions make it almost as much Japanese as Chinese territory. The Japanese military system also leaves the army and navy, in times of emergency, free from civil control. These two facts make clear much that has appeared incomprehensible in recent events.

One effect of these disturbances has been shown in the savage attack on Dr. C. T. Wang, the able and honored Foreign Minister of China. Some three hundred Chinese students in Nanking beat him severely, accusing him of weakness in failing to persuade the League of Nations in intervening in Manchuria. Dr. Wang has since

resigned; his place in the Kuomintang Government has been taken by Dr. Alfred Sze, formerly Chinese ambassador at Washington.

In the midst of all this trouble, however, there are signs of hope that China will gradually emerge from these many difficulties. The Japanese have promised to withdraw their troops from the area not controlled by treaty which gives them the right to operate the South Manchuria Railway. The Canton and Nanking leaders are making negotiations to end civil war and to form a unified government. The floods have receded and measures are being put into operation to combat famine and pestilence. At times it seems to require some great disaster to teach the advantages of peace and good will. If foes without will not take advantage of China's misfortunes and if the Chinese will withstand communist propaganda from Soviet Russia, and student agitation in favor of war with Japan, is ended, there is hope that peace will come to China at last.

The Flood and Missions in China

Chinese Christians and the missionaries in China have shared with others in the awful suffering that has overtaken those who live in the flooded areas along the Yangtze River and the Grand Canal. The suffering will last for many months to come because of the destruction of crops and homes as well as the loss of life involved in the disaster.

Letters already received from mission boards having work in the districts affected, reveal the following facts:

Evangelical Lutheran Missions (Missouri and Ohio).—Loss of some property and much damage to submerged houses in the Wuhan cities. Missionaries were at Kuling. Chinese Christians took refuge in upper stories of chapels and schools but lost most of their goods. Relief measures inaugurated. Estimated loss to mission \$46,000, Mex.

Protestant Episcopal Missions.—Church and mission have suffered heavily. Water surrounded cathedral and compound at Hankow. Rose to second floor of some buildings. Churches and schools damaged. One thousand refugees gathered at Boone College and Middle School, Wuchang, and other thousands at Wuhu compound. Kuikiang station flooded, also Hsiakwan. Missions at Yangchow and Pao-yang suffered heavily. Property damage \$45,000 Mex. Relief measures started.

Southern Baptist Missions.—Some fields affected but not seriously, so far as is known at present.

Methodist Episcopal Missions.—Thousands of Christians, members of the Methodist Episcopal Church, are in danger of disease and starvation. Relief work has been started. More than half the territory of Central China Conference (24,700 sq. miles with 12,500,000 people) and one-third of Kiangsi Conference (with 20,000 sq. miles and 8,000,000 people) were flooded. Thousands of Christians lost homes, farms, crops, goods, churches and schools. Mission hospitals at Wuhu, Kiukiang and Nanchang handicapped by food shortage but received many sufferers who camped on grounds.

Presbyterian (North) Missions.—Flood seriously affected four stations. Water above first floor of residences and dispensary at Changteh. Refugees filled church. Much of Nanking under water. Harvest ruined. Hwaiyuan completely inundated. School buildings on high ground cared for refugees. Nansuchow and Ichow in flooded area but no report received. No buildings destroyed. Relief work in operation.

China Inland Mission.—Residences and other buildings in Hankow flooded. Changsha (Hunan) flooded. Communists are a menace. Food supplies low. Starvation and epidemics threaten survivors. Most of Chengyangkwan (Anhwei) under water.

No word has as yet been received from other missions.

Fleming H. Revell

An honored and beloved member of the Board of Directors of THE REVIEW, Mr. Fleming H. Revell, entered into rest on Sunday, October 11th, at the age of eighty-one. Mr. Revell had been in ill health for a number of years but had continued his interest in business and in many forms of Christian work until recently when he suffered from a fall at his home in Riverdale-on-the-Hudson, New York. The directors of THE REVIEW, with whom he has been intimately associated for the past fifteen years as a fellow worker and friend, will keenly miss his genial and helpful comradeship, as will many other boards of which he was a member.

Fleming H. Revell was born in Chicago on December 11, 1849, and at the age of twenty started the publishing business. This grew until the firm which he established was known all over the world, with headquarters in New York and with branches in Chicago, Edinburgh and London. They specialized on evangelical literature and rendered a remarkably wide and useful service in publishing the books of such well-known Christian workers as Andrew Murray, A. J. Gordon, D. L. Moody, Arthur T. Pierson, J. Campbell Morgan, R. A. Torrey, S. D. Gordon, Ralph Connor, Edward A. Steiner, Robert E. Speer, Arthur J. Brown, John McDowell and others. The firm also was the largest publisher of home and foreign missionary literature and in this way exerted, at home and abroad, an influence for good which cannot be measured. His son, Fleming H. Revell, Jr., succeeds his father in the presidency of the publishing firm.

A sister of Mr. Revell married the late Dwight L. Moody and thus was early formed with the great evangelist an intimate fellowship that was fruitful in many ways. Mr. Revell was a trustee of the Northfield Schools, founded by Mr. Moody; for twenty-five years was treasurer of the Ameri-

can Mission to Lepers, and for many years was vice-president of the Presbyterian Board of National Missions.

For Christian character, kindly disposition, business integrity, wise counsel and true friendship, Mr. Revell was highly honored and greatly beloved by a wide circle of friends.

The Cost of War

War debts are only a small fraction of the total cost of international strife. The British Chancellor of the Exchequer Snowden reveals the following figures for the amount paid on war debts by France, Italy, Roumania, Greece and Portugal since the treaty of Versailles and the sums paid as reparations by Germany, Austria, Bulgaria and Turkey up to June 15th, (period of about twelve years).

	To Britain	To America
France	\$218,000,000	\$200,000,000
Italy	115,000,000	39,000,000
Roumania	4,375,000	2,700,000
Greece	5,875,000	300,000
Portugal	8,750,000

Germany has paid \$5,131,500,000 in reparations, including deliveries in kind and State properties. Austria has paid \$4,210,000 by deliveries in kind, Bulgaria has paid \$13,200,000 in cash and Turkey has paid nothing.

The cost of war also includes the battleships, fortifications, ammunition, equipment, support of the army and navy, pensions, bonuses, hospitals, care of wounded, insurance, etc., etc. But the greatest cost is in the sacrifice of human life; the physical disablement of men, women and children; the diseases spread; the diversion of public attention and activity into destructive channels; the destruction of the spirit of brotherhood; the degrading influences exerted; the fierce passions unleashed; and the spiritual life destroyed. These losses and dehumanizing influences are infinitely worse than the financial cost of war—tremendous and far reaching as that is. Civilization is threatened with destruction today—thirteen years after the armistice—and yet men and women still prepare for war more than for peace!



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

USEFUL SUGGESTIONS FOR EFFECTIVE WORK

BY MRS. C. K. LIPPARD

How to Record Honor Points

If your organization has an honor roll, or uses a credit system, the following method will prove simple and effective for either children or adults. On a large sheet of cardboard draw a series of mountains or hills, each one marked as one of the goals—as, "All dues paid," "Report sent in promptly," "Representative sent to convention," etc. Head the chart with the words "Hills we have climbed," or "Mountains Scaled." Keep it before the eyes of members at every meeting. As soon as an honor point is attained, paste a flag on top of one peak and have all present rise and sing the Doxology. When all peaks are capped with flags paste gold star in center of chart.

Making Reports Interesting

A report that would be dry when read is often interesting when presented in chart or poster form. A report of work done during a year or a biennium may be made up of pictures representing each project, with a brief sentence to explain each picture, as:

Picture of Church in India.

Contributed our share for new building in India. (Amount.)

Group of Industrial Workers or Migrants.

Contributed toward migrant work.

Pictures of new members.

.....new members received during year.

Pictures of objects sent to fields.

Box work contributions.....

Illustrations for other lines will suggest themselves.

Enrolling the Children

A missionary cradle roll is often neglected because not properly brought to the notice of young mothers. One society had a card printed with a little empty frame in the center surrounded by the words: "There is an empty space in our cradle roll album which your baby's face should fill." This was sent to every mother.

The Junior Book, "Open Windows"

Leaders of Junior groups studying Miss Entwistle's book may well take for their own memory verses, Isa. 54: 12-13.

And I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

THE RURAL THEME

Bible Thoughts for Friendly Farmers

"So shall ye divide this land unto you according to the tribes of Israel.

"And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

"And it shall come to pass, that in what tribe the stranger sojourneth; there shall ye give him his inheritance, saith the Lord." Ezekiel 47: 21-23.

World Friendship Among Friendly Farmers

"They helped every one his neighbour; and every one said to his brother, Be of good courage.

"So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote with the anvil, saying, it is ready for soldering; and he fastened it with nails, that it should not be moved." Isa. 41: 6, 7.

A PRAYER OR PRAYER HYMN

(For Adults or Children)

Lord of the sunshine, Lord of the starlight,

Lord of the seasons, teach me to know
How best to love Thee, how best to serve
Thee

Mid summer's flowers and winter's snow.

(For Beginners and Primaries)

And God said the sun should shine,
The rain should fall, the flowers should
grow,

And God said the birds should sing.
And it was so, was so.

And God said the grass should grow,
The trees bear fruit, the wind should
blow,

And God said that streams should flow,
And it was so, was so.

(Children's Hymnal and Service Book.)

RURAL STORIES FOR ADULTS

From "The Rural Billion"

(May be used as basis of discussion)

1. Sailors and a Church. Page 136.
2. Two Trees in Korea. Page 137 (discuss).
3. A Country Pastor in Africa. Page 137 (bottom).
4. A Country Pastor in China. Page 38.
5. Miracle of the Mulberry Trees. (Same story as above, enlarged and renamed.) Page 38.
6. An Indian Village Church. Page 141. (Enlarge.)
7. Sam Higginbottom's Parable Sermon. Page 62. (Basis of discussion on christianizing conditions.)
8. Feathered and fourfooted missionaries. Page 50.
9. Story of Moga. (India.) Page 78. Make a chart of a course in a school in Africa. Page 76. (Discuss.) Discuss objectives of this course. Page 77.

RURAL THEME AND THE BIBLE

Old Testament Memory Work

In the Beginning

"And the Lord God planted a garden." Gen. 2:8 (first clause).

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself; upon the earth: and it was so." Gen. 1:11.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen. 1:12.

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3.

"And Abel, he also brought of the first things of his flock and of the fat thereof." Gen. 4:4, (first clause).

The First Covenant

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter and day and night shall not cease." Gen. 8:22. (Reading Gen. 9:9-20.)

RURAL STORIES FROM THE BIBLE

Old Testament

Birds, flowers, etc., of the Bible may be illustrated by boys and girls—drawing, modeling, bringing and pasting pictures.

Rural paragraphs may be illustrated.

- David, the Shepherd Boy—1 Sam. 16.
- David and Jonathan—1 Sam. 19-20.
- Isaac Seeks a Wife—Gen. 24.
- Jacob and Rachel—Gen. 28.
- Joseph and His Brothers—Gen. 37:12-36.
- Joseph in Egypt in Time of Famine—Gen. 42:43-45.
- Ruth and Boaz—Book of Ruth.

New Testament

- Jesus at Bethany, (a rural village).
- Jesus at Nazareth, (a rural village).
- Feeding of the Five Thousand, (in the mountains).
- Walk Through the Cornfield.
- Walk to Emmaus.
- The Fig Tree Cursed.

OLD TESTAMENT RURAL PARABLES

Parable of the trees and their king, addressed by Jotham to the men of Schechem. Judges 9:7-15.

Parable of the poor man's ewe lamb, told by Nathan to David. 2 Sam. 12:1-6.

Parable of the thistle and the cedar, addressed by Johash to Amaziah. 2 Kings 14:9.

Parable of the sluggard and his vineyard, to the people of Israel. Prov. 24:30-35.

Parable of the unfruitful vineyard, to the people of Israel. Isa. 5:1-6.

Parable of the ploughman, or good out of evil. Isa. 28:23-29.

Parable of the great eagle and the vine. Ezekiel 17:3-10.

Parable of the cedar in Lebanon. Ezekiel 31—entire chapter.

Parable of the shepherds and the flock. Ezekiel 34—entire chapter.

Parable of the true and false shepherds. Zechariah 11—entire chapter.

NEW TESTAMENT RURAL PARABLES

Mustard Seed—Matt. 13:31-32.

Sower—Matt. 13:1-9, 18-23.

Tares—Matt. 13:24-30, 36-43.

Vineyard Laborers—Matt. 20:1-16.

Wicked Husband—Matt. 21:33-46.

Seed Growing Secretly—Mark 4:26-29.

Rich Fool—Luke 12:16-21.

Barren Fig Tree—Luke 13:1-9.

The Lost Sheep—Luke 15:1-7.

RURAL REFERENCES OF JESUS

Lilies of the Field.

Birds of the Air.

Sparrows.

Behold the Fields—White to Harvest.

Vineyard.

Fig Tree.

Feed My Lambs—Feed My Sheep.

I Am the Good Shepherd.

Other Sheep I have.

My Yoke Is Easy.

POSTERS FOR RURAL THEME

The poem called Vision found in the primary book, "Friendly Farmers," gives the key to one aim of the leader of any age group on the rural theme. Our first aim is to get across to our people the bigness and beauty of the theme, and the vast opportunities in rural areas around the world. Posters with pictures of beautiful rural scenes will help. The caption, Rural Paths in Japan, may depict some scenic marvel in that land of beauty. Rural needs, rural work being done, rural homes and rural people should all be used in artistic posters, to make their appeal for the yet almost untouched millions in country districts of the world. The connecting of Christ with

the country by use of rural pictures of the Orient with captions like the following is effective:

Christ walked paths like these
Christ's first friends were village folk
Highways like these were trodden by
Jesus

Christ died for folks like these.

SOME PRAYER METHODS

By MRS. H. W. BIPPUS

(Presented at the Lakeside, Ohio, Institute of Foreign Missions.)

Has the missionary group to which I belong great vision, strong motive power, or is it just another club going round and round? Are we standing in the hangar with the engine dead, or is it purring, throbbing, ready to take off to dizzy heights, through fogs of depression, and over barren stretches to outposts?

Our missions plane may be beautiful to behold—completely furnished, pilot trained, route outlined, engine oiled, and in perfect order, but if there is no fuel in the tank there is no power, no action. It is impossible to get off or to make the journey.

The prayer life—the devotional part of your missionary society—makes possible the results for which you are organized together. We need power. How shall it be generated? We must plan definitely for each program a quiet hour that will awaken our members so that they may experience God—may see visions and dream dreams. No haphazard "devotions," hurriedly conducted, will reach into the depths of the souls of our members. Altars must be lighted with divine fire. Smoldering embers must be fanned. Hearts must be in touch with His. We must allow God to have access to our hearts if we expect results.

First let us choose with care the women who shall lead us in this quiet hour. Perhaps the same one may carry through the year. John Masefield in his poem "The Everlasting Mercy" put into the mouth of the man who found Christ these words: "I knew that Christ had given me birth, to brother all the souls of earth." Oh

the glory of the lighted mind. "How dead I'd been, how dumb, how blind." We want the womanhood of the Church to have this experience that they may accomplish their great world task.

For every woman in the church I would have prepared a card bearing the following:

At 9:00 A. M. Each Day:

Repeat Psalm 103: 1-5.

Bless the Lord, O my soul, and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits;

Who forgiveth all mine iniquities;

Who healeth all my diseases;

Who redeemeth my life from destruction;

Who crowneth me with loving kindness and tender mercies;

Who satisfieth my mouth with good things so that my youth is renewed like the eagle's.

My Question—Psalm 116: 12.

What shall I render unto the Lord for all His benefits unto me?

My Answer—Psalm 116: 13-14.

I will take the cup of salvation and call upon the name of the Lord—I will pay my vows unto the Lord, yea, in the presence of all His people.

For the quiet hour in the meeting have some lovely hymn played softly and then have someone tell one of the beautiful stories of Jesus in her own words, such as

The Lawyer Learns.

The Centurion's Confidence—Matt. 8: 5-14.

Peter's Eyes Opened—Acts 10.

The Christian's Challenge—Matt. 28: 19-20. Dare you?

Words of the hymns should be mimeographed and passed for reading while piano is played.

Quiet prayers should be requested days in advance.

**HOW TO USE LAYMEN'S
MISSIONARY SUNDAY**

November 15, 1931, is the Twenty-Fifth Anniversary of the founding of the Laymen's Missionary Movement. In striking contrast to the original meeting of 80 men in the Fifth Avenue Presbyterian Church in New York City in 1906, a thousand meetings are being planned for 80,000 this fall to

re-enlist men in missionary and religious work.

The committee recommends that Men and Missions Sunday, November 15, 1931, be observed at the morning service in each church, and that an afternoon interdenominational men's meeting be held in each city or community.

Suggestions concerning the meetings may be secured from the Laymen's Missionary Movement, 19 S. LaSalle St., Chicago, Ill., or 419 Fourth Ave., New York City, or from the secretary of the denominational missionary board.

The morning church service should include a sermon on a missionary theme, emphasizing the need of participation by men; a 10-minute talk by a layman; a missionary hymn sung by men; a Scripture lesson read in unison by men and the announcement of plans for men's meetings to discuss current missionary literature.

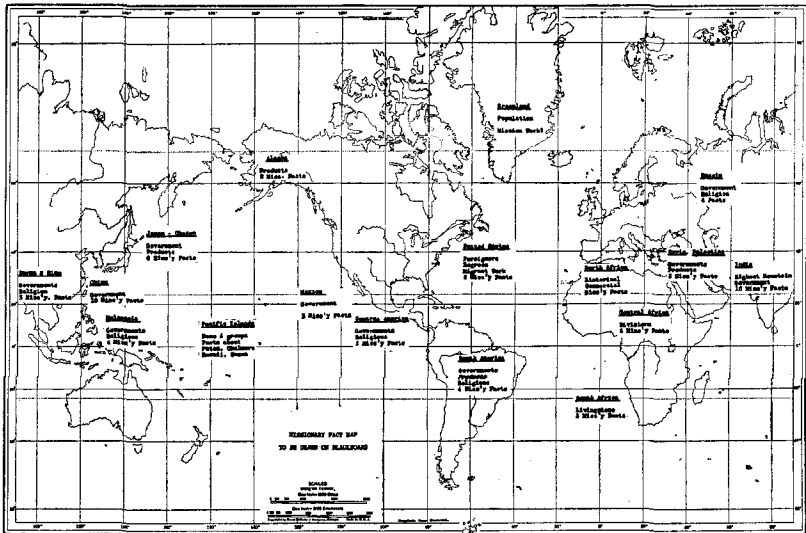
Among the topics for discussion are suggested such articles as "I Don't Believe in Foreign Missions," in THE MISSIONARY REVIEW OF THE WORLD for May; "The Critics and Missions" chapter in Dr. Egbert W. Smith's book, "The Desire of All Nations"; "The Testimony of Results," a chapter in Dr. Stephen J. Corey's new book, "Missions Matching the Hour"; a chapter from Dr. Speer's book "Are Foreign Missions Done For"? or from Dr. C. H. Patton's new volume, "God's World."

A committee should be appointed to plan four study sessions for the men of the church. Lists of suitable books can be secured from any board of missions.

Sunday Schools and Young People's Societies may make plans to dramatize the Haystack Prayer Meeting at Williams College in 1806, on the One Hundredth Anniversary of which the Laymen's Missionary Movement was organized twenty-five years ago. A dramatization, prepared by the Council of Northern Baptist Laymen, is available through the Laymen's Missionary Movement at 15c each,

A MISSIONARY GEOGRAPHY GAME

(Adaptable to Sunday-school or missionary society programs)



Make a large reproduction of this map either on a blackboard or upsonboard. It should be in color. Adapt countries and questions to your own denominational work. A well informed woman, who can comment on the facts given by the group, can make this an interesting and informing program.

At the Philadelphia Interdenominational Institute, it was suggested that this map drill be used at meetings of women's societies to which men have been invited as guests. The objective is to demonstrate the value of consecutive mission studies as they are pursued by the women's organizations. A rich supply of facts in answer to the questions on the map are always to be found in your copies of the *MISSIONARY REVIEW OF THE WORLD*.

QUOTATIONS FOR THE DEVOTIONAL SERVICE

For that wide-open avenue of prayer,
All radiant with Thy glorious promises,

We thank Thee, Lord!

—*John Oxenham.*

"I want to know Thy guiding voice,
To walk with Thee each day;
Dear Master, make me swift to hear
And ready to obey."

Not till we stand before the Lord—
A nation splendid and unafraid,
Made in the image that God made,
No man a tyrant and none a slave,
Shall the world be saved, as He meant
to save. —*Angela Morgan.*

All life is miraculous in the sense of
being mystic and wonderful, but nothing
is miraculous in the sense of being

out of harmony with eternal law.—
Van Rensselaer Gibson.

I have asked for a cupful, and the
ocean remains! I have asked for a
sunbeam, and the sun abides! My best
asking falls immeasurably short of my
Father's giving.—*J. H. Jowett.*

The transitions in our modern life,
the new problems that arise, the difficulties
of the tasks that now and again
fall upon us, we are not afraid of these
because we believe in the resurrection.
—*Robert E. Speer.*

Christ wills one flock, and this requires
us not only to labor for the re-
union of all Christendom, but to seek
that unity of faith which is essential
to its achievement and wholesome per-
manence.—*Francis J. Hall.*

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 East 22d Street, New York
Council of Women for Home Missions

FLORENCE G. TYLER, 419 Fourth Avenue, New York
Federation of Woman's Boards of Foreign Missions of North America



LUNCHEON SERVED BY FOREIGN WOMEN IN TOKIO, JAPAN

A WORLD ENCIRCLING CHAIN A REPORT OF THE WORLD DAY OF PRAYER, FEBRUARY 20, 1931

BY MRS. JOHN P. WHITE, Member, Joint Committee on World Day of Prayer

Never in the history of the Christian Church has there been such unceasing, united prayer as on February 20, 1931. The poet's thought of a world encircling chain of prayer was realized on that day when women all over the world met in pine chapel or stone cathedral, in grove or on mountain top, in great city or small hamlet to join their voices in prayer and praise to the God and Father of our Lord Jesus Christ.

Preparation for this wonderful day began months in advance. The program on the theme, "Ye Shall Be My Witnesses," was prepared by Miss Kathleen W. MacArthur, of Canada, and the "Call to Prayer" was prepared by the Baroness van Boetzeler van Dubbledam, of Holland, thus giving

an international character to the observance of the day.

"They helped every one his neighbor," was literally true of the worldwide service. The programs were mimeographed by the committee in charge and sent to forty-six or more countries where they were translated into various languages and adapted to the conditions of the various communities. In China the National Christian Council took the responsibility of printing the programs for all participating groups; Mexico sent printed programs to Puerto Rico; Argentine shared her programs with Uruguay and Brazil. Always the offering of the Day was "for others."

Follow this chain as it draws together the praying women around the

world. Let the circle begin at that line in our Atlas marked "Antipodes," one hundred and eighty degrees east of Greenwich. The Day of Prayer begins in New Zealand. Following the circle around the globe the services continue in Australia, Japan, Philippine Islands, Korea, Manchuria, on through China, Tibet, Siam, Burma and India, through Persia, Mesopotamia, Syria and Turkey, across fifteen countries of Europe, across the continent of Africa, across South America and North America to the Hawaiian Islands and Alaska, finally reaching the Antipodes again where in the service in the Fiji Islands the circle is complete.

The Chain Made Strong by Great Numbers Participating

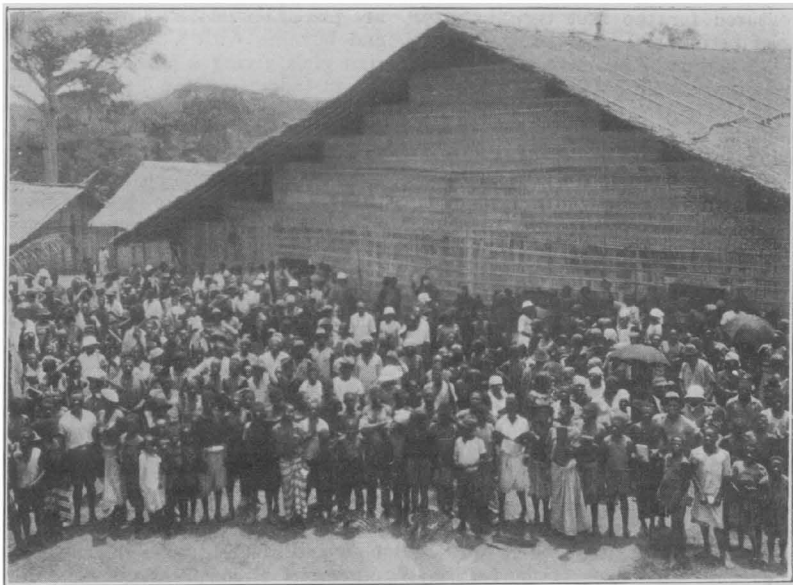
Some of the prayer groups reported small gatherings, others reported great throngs. Foullassi, Africa had "a thousand plus" in attendance and Kansas City, Missouri, had fourteen hundred. Not all the meetings were held in conventional places. In Scotland, where the day was observed from border to border, meetings were held in cities and towns, and away "in lonely places where it was impossible to have organized meetings the service was held by individuals in their homes." Three "shut-ins" in Teheran, Persia, secured copies of the program and followed it step by step as it was being carried out in the church. Two missionary women in Africa were taking a vacation in the mountains. Here they held a "service of prayer in a secluded place on the mountain side with trees overhead and rocks for seats, the birds joining in praise to the Most High." In India a grove—"God's first temple"—became the shrine for a group of worshipers. In Africa two chiefs opened their compounds for the services. In China in one district where the meeting was announced to begin "just before cock-crowing" a goodly company of men and women assembled at the appointed hour.

Through much difficulty many wom-

en came to the place of prayer. Melting snows in the streets of Hangchow, China, made walking almost impossible, yet 200 women assembled for the service; a snowstorm in Teheran, Persia, kept the timid and delicate folk away but the strong and the brave were there; riots in Columbia, South America, due to political disturbances made a small meeting, but the few who attended were so inspired by the thought of this united prayer and so impressed by the beauty of the program that they felt others should join them and the whole service was repeated during Easter week. Meetings were held in twenty-five centers in Bulgaria. Some of the churches were filled to capacity and in one the seats were all filled and many had to stand. Women in Canada, scattered over the prairies, drove long distances to attend some of the 600 meetings held in that land. Women walked for miles in Africa, in India and in Japan, many carrying babies as they came. In Korea, likewise, mothers necessarily brought their little ones and sometimes these "tiny toddlers with their tinkling bells," made the service anything else than a "quiet hour." In the Fiji Islands a terrible hurricane which destroyed whole villages in a certain section prevented the women of Davuileve from observing the Day as they had planned, but meetings were held in three other places distant from the path of the storm.

One of the most remarkable meetings was held in Johannesburg, South Africa. About one thousand women were there. One group was distinguished by white head kerchiefs and white broad collars over red blouses; another group had fur skin caps; another black blouses and white stoles and pins showing their society initials. "The sight was impressive beyond words."

Linguistic difficulties vanished before the fervent spirit of praying women. In Korea three nationalities all in Korean dress were met together. Three different languages were used, not just as a matter of interest but to



A FEW OF THE "THOUSAND PLUS" AT FOULASSI, AFRICA

accentuate the fact that people of many tongues and nations were meeting in the same service of prayer and praise.

In Athens 300 women of diverse races and nations and tongues, many of whom had been driven across seas as homeless refugees, met in a beautiful spirit of unity. Programs were printed and hymns sung in Greek, Armenian, Turkish and English. There was something wonderful about the mingled sounds of four languages sung together. It seemed to be a forecast of the great chorus "which no man could number, of all nations and kindreds, and tongues" standing before the throne singing praise to "God which sitteth upon the throne and unto the Lamb."

Again in South Africa prayers were offered in Zulu and Lesuto and Isixoya and other dialects. The hymns were sung in three or four languages but in perfect unison, softly and reverently without accompaniment. "The singing was beautiful, rich, harmonious, grand—like an organ swell."

The Chain Enlarged by New Links

For several years reports have come from every state in the union. With each passing year new centers are reported. New names are added to the list from lands across the seas. Manchuria, South Africa, Uruguay and the *Fiji Islands* are new links in the chain in 1931.

In every sanctuary new voices were heard. The participation of nationals was encouraging. In past years, in mission lands, the whole responsibility of planning for the celebration of the World Day of Prayer was in the hands of missionaries. In 1931 other women made a large contribution to the services. In Burma the Burmese women took entire charge of the planning of the program and carried it out in a splendid way.

In one village in India where there are a few Christians but no organized church, a group of simple peasant women met for prayer. They were illiterate and unaccustomed to taking part in a meeting but that day they

ventured for the first time to utter brief petitions.

"Speaking in public is a very new and difficult venture for the women of Bulu Land. One of them prefaced her remarks by asking to be forgiven for being so short of breath and frightened. She said: 'Who would have thought a few years ago that a Bulu woman would have dared to stand up, especially before men and talk? It is the "Things of God" that have made us free. Now even a little unimportant woman such as I am can speak the things that are in her heart.'"

After a thrilling address on "Witnessing through the Ages," a Zulu woman arose and said: "I do not know very much about the great witnesses after Paul and the early church but I will tell you of our people and how, after the missionaries brought the good news to Natal, our people went out to Gazaland and to the interior, and some have died as martyrs and witnesses to the truth."

In several centers "witnessing" took concrete form. In Foullassi, Africa, more than ninety remained after the great congregation had been dismissed to dedicate themselves in a special way to the work of witnessing. In a Chinese village, following the meeting, the women left the place of prayer and went out two by two to call on their neighbors and to give testimony for their Master. In one district in India where pastors called men and women together the day was used for the opening service of a well-planned evangelistic campaign. In Mexico a young man, a stranger, came into the meeting. Such a service was new to him; he became an inquirer and within a few weeks he, with twenty-three others, was received into the fellowship of the church.

The Chain Made Beautiful by Variety in Links

Chinese women singing, "Watchman, What of the Night?" antiphonally; a Chinese woman reading the sixth chapter of Isaiah and "explaining the metaphor, making the coals of

fire placed on Isaiah's lips truly alive and burning with a message"; Persian girls giving a pageant depicting life in India; a "Map Talk" in Japan to make clear the circle of prayer; a "sweet voiced little mother," at the foot of the Rockies in Canada, driving miles with her little ones in order to be present and sing, "The Garden of Prayer"; a great pageant in Kansas City directed by a professional leader and using girls of different nationalities—all give little glimpses of the spirit of the varied groups over the world.

In Portland, Oregon, a business women's meeting was held at the noon hour in a down-town district; in Indianapolis, Indiana, 350 attended the special evening service for young people; in Xenia, Ohio, a local pastor led a prayer service and a missionary on furlough gave an address to the 650 boys and girls in the high school. In numerous places meetings were held for children. In China in some of the girls' schools the whole program was carried out in a beautiful way.

A permanent organization was effected in Tokio, Japan, which plans for two additional meetings during the year. At the all-day meeting on February 20 the foreign women, in the spirit of Him who said, "I am among you as he that serveth," themselves served lunch to all the assembled women.

In some places the day was observed as a quiet day of prayer and meditation without any announcements or speaking. From 9 a. m. until 5 p. m. women came and went engaging in prayer, following the subjects given on a printed program. The hush was broken now and again by strains of sweet music as the organist played familiar hymns.

The Chain Made Binding by the Spirit of Unity

Every report breathes a beautiful spirit of unity. Women in the United States and Canada, in city and village and country community, met together to witness—not to the value of their

different denominations—but to the power of the living Christ. In foreign lands as well, the lines of demarcation, while never distinctly drawn, vanished as women joined in prayer and praise to God.

One Chinese woman expressed the thought of many: "I thank you sincerely for making possible this fellowship of intercession. Such a sharing of prayer life will do much to advance the kingdom on earth." A Japanese woman writing of the meeting at Osaka said: "Who can understand the blessing of the meeting except those who were there? All were happy to think that the women of the world were praying for the same objects at the same time." Far Manchuria, reporting their first observance of the day added: "Thank you for making it possible for us to take part in this universal Day of Prayer." From a remote station in Africa came thanks for being permitted to participate in this world-wide service which, as they said, "brought fresh courage, fresh hope, fresh inspiration to our jaded spirits."

The Bulu people felt the sense of fellowship and expressed it in a splendid way. The pastor read a greeting and the whole congregation *yebe'ed* (agreed):

To all fellow-worshippers observing the World Day of Prayer:

We, meeting in the World Day of Prayer in Elat, Cameroun, West Africa, give greetings to all of you in forty-four countries of the world.

Today we are happy to give thanks to you, our brethren all over the world, because certain women of the faith were led by God to create such meetings as are held this day. This shows that you are real gardeners in the garden of God, that you watch and pray because you fear the one who wars against the Father and His servants shall come and sow his seeds in the hearts of men.

From all over our own land and from every land come testimonies of joy in being privileged to join the Christian women of the entire world in this fellowship of prayer, and evidences of an increasing interest in the extension of Christ's kingdom in the

world and of a new desire to cooperate in all kingdom service.

Not on the stated Day of Prayer alone, but throughout the year many Christian women have been "continuing instant in prayer" joining the Sabbath sunset circle of prayer.

Courage, hope, strength, inspiration and joy have come to the Church of Christ throughout the world because of the united prayers of God's children.

Wherefore let thy voice rise
For so the whole round earth is every
way
Bound by gold chains about the feet of
God.



CHINESE WOMEN WHO SANG AT THE SERVICE IN ICHOWFU, SHANTUNG, CHINA

"Hold Fast in Prayer"

With this as her theme Miss Helen Tupper of Lucknow, India, has prepared a beautiful program for the next observance of the World Day of Prayer, February 12, 1932. It has been sent in mimeographed form to foreign lands where it will be translated into many native languages and dialects and is also ready in printed form. In order to continue giving the "Call to Prayer" and the "Call to Prayer to Young People" free, it has been necessary to raise the price of the program from \$1.75 per hundred to \$2.00. Price per single copy remains the same as in previous years—2 cents. Suggestions to leaders will be furnished free with order for programs.

A "Call to Prayer" goes out to all lands with this message prepared by Sra. Elisa de Pascoe, of Mexico:

Ask—for a life of deeper spirituality that there may come a world-wide Pentecost.

Seek—for a life of world-service as church members "that the world may believe."

Seek—for a life of cooperation and unity among churches that the work of the kingdom may go forward.

Knock—that the world's door may be opened—the Gospel spread—the kingdom established.

It is not too early to place order for supplies, especially the "Call to Prayer" which may be used weeks before the day and also at the Sunset Hour each Sabbath until the World Day of Prayer, March 3, 1933.

Young people's groups are urged to make similar use of the "Call to Young People."

The poster (14x22 inches) is the same design as last year's with space at the bottom for insertion of time and place for local meeting. By placing a poster in every church in the community, store windows and other places of prominence several weeks before the observance, the date will be well known and there will be less likelihood of conflicting engagements. Price of the poster is 10 cents.

One excellent way of making the World Day of Prayer known is through the seals for envelopes and letter-heads. These are the same design as the poster, $\frac{7}{8} \times 1\frac{1}{4}$ inches, 25 cents per hundred, \$1.75 per thousand.

The Service of Consecration, "Looking Unto Jesus," by Jean Grigsby Paxton is again available for use in connection with the 1932 observance. It is suitable for use by the committee in charge prior to the observance or on the day itself. Price is 10 cents.

A history of the World Day of Prayer will be sent on request.

It is possible that other material may be issued for use on February 12, so watch future issues of this magazine for announcements as well as denominational publications.

All of the World Day of Prayer supplies are to be ordered from head-

quarters of the denominational mission boards.

The Federation of Woman's Boards of Foreign Missions of North America, National Council of Federated Church Women and Council of Women for Home Missions are the three interdenominational organizations which promote the World Day of Prayer. If the reader lives in a community where an observance has not heretofore been held and wishes to start plans for one in 1932, write for advice and suggestions to the Joint Committee on World Day of Prayer, Room 43, 105 East 22nd Street, New York, N. Y.

A PRAYER FOR UNITY

"O God, who didst plan the Gospel for an undivided Church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue Thy saving work in the broken order of our making. Prosper the labor of all Churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it and joyfully to recognize the presence of Thy Holy Spirit wherever He may choose to dwell among men. Teach us wherein we are sectarian in our contention and give us grace humbly to confess our fault to those whom in past days, our communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness or moral inefficiency, that we may become worthy and competent to bind up in the Church the wounds of which we are guilty and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ, our Lord."—*Bishop Brent, Southern Churchman.*

As we go to press, we learn that Helen Tupper has become Mrs. H. A. Yusufji. Her marriage takes her to Jubbulpore, India.

All things are possible to him who believes; they are less difficult to him who hopes; they are easier to him who loves; and still more easy to him who practices and perseveres in these three virtues.—*Brother Lawrence.*



WORLD-WIDE OUTLOOK



LATIN AMERICA

The Revolt in Cuba

LATIN American unrest has spread to Cuba and a serious revolution was threatened under the leadership of ex-President Menocal. Economic hardship, due to low price and superfluity of sugar (selling at two cents a pound), has added to the flame of political discontent. The present régime, whatever party is in power, is always blamed for hard times. Fighting began on August 9th, but the proclamation of martial law by President Machado, the capture of the ex-president, and the defeat of the revolutionists seem to have suppressed the uprising. The revolutionists demanded:

The return to the constitution of 1901.

The reorganization of political parties.

Freedom of press and speech.

A new census and new elections.

Resignation of President Machado, "who has unconstitutionally extended his tenure of office."

Such political and economic trouble severely harrasses the work of the Christian churches. The American Presbyterian, Baptists, Methodists and others have built up a strong work and are cooperating harmoniously, but the present poverty is proving a very serious handicap.

Chilean Indians

THE South American Missionary Society draws attention to the needs of the Araucanians of southern Chile. For three centuries this tribe of Indians heroically struggled against the invader, and in spite of having to stand against European arms and methods of warfare, they never acknowledged defeat. The descendants of these warriors still occupy the lands for which their forefathers suffered and died. Naturally, they distrusted the foreigner, and only recently has a

mission been established among them. During the last thirty years wonderful success has attended the missionaries in this region, and it seems as if only a lack of funds prevents the evangelization of a brave and interesting people.

Chapel Auto in Puerto Rico

THE chapel auto is in service in distant parts of the Island of Puerto Rico, often taking a little siding along some country road. Recently the colporter pitched his tent in one of the open spaces of a "barrio," (village) of Rio Piedras, where two Sunday-schools are held on Sunday afternoons. A number in these chapel car services openly confessed Christ. The Christians stand, if necessary, all through the services, to give their seats to those who come as strangers to the tent, many of whom are hearing the Gospel for the first time. Candidates, gathered together to be instructed, often are numerous enough to make up a congregation. They are taught to pray, to sing the Gospel message, and to live the Christian way; they are also taught to give. A large number of earnest workers, with their pastor, are taking the Gospel message to the interior homes, far removed from the central highway.—*Watchman-Examiner*.

Chile in Confusion

ABOUT three months ago Chile became tired of the dictatorship of President Carlos Ibanez and the fires of revolt spread. Wild scenes were enacted in the city streets. As a result the dictator fled. Then the navy mutinied under Communist impulses and threatened to set up a Soviet régime. The mutiny has now been quelled and order established but Com-

munist fires smoulder under the surface. The Chilean Army, under the military dictator, increased from 30,000 to 70,000 and the national debt from \$125,000,000 to \$500,000,000. The Chilean people seek relief from militarism and from over-burdening taxation; they need enlightenment in the teachings of Christ concerning the true basis of peace, righteousness and good will.

Revival in Peru

DR. GEORGE RIDOUT, after conducting evangelistic meetings in Lima, Peru, said: "My experience in Lima teaches me that a revival of religion is possible anywhere if God's people will meet the conditions."

Referring to an aeroplane tour of South America by Rev. Harry Strachan, the editor of the *Latin American Evangelist*, writes:

Time was when we thought it absolutely necessary to the evangelization of the continent that God should raise up eloquent Latin American evangelists. The years have taught us wisdom. Today, we are asking God to put His Spirit upon all the native believers, however humble, and send them out into the highways and byways to gather in such as shall be saved. Our converts everywhere are humble people, but they are in touch with multitudes of their own class—the class that constitutes the vast majority. If they were filled with the Holy Spirit, how their love and zeal would speed them with the message into places where the missionary cannot go! Out on the coffee plantations, the peon would tell his fellows; the washerwoman down by the river side would tell in her own way of the joy and peace that are hers, because "Jesus came into her heart." Wherever these believers are aflame with love to Christ, they are doing just that, with blessed results in souls saved.

Evangelizing Chile's Armies

MR. AND MRS. WILLIAM M. STRONG, who have been preaching to national troops in both Chile and Ecuador consider this the most interesting of all their South American ministry. At the close of a series of meetings the *commandante*, surrounded by his officers, asked: "How do you reconcile the teachings of Jesus Christ with this?" indicating the regi-

mental outfit. I showed him Luke 22:36, explaining that Christ and His Kingdom had been rejected, the new order of things which would have been ushered in under his reign being refused by religious leaders of his day. [But in the account of the incident in Matthew 26:52, Jesus rebuked Peter for his use of the sword.] I then told them of the day when Christ shall return to earth and when spears and swords shall be beaten into plowshares and war shall cease. There was great astonishment and hungry questions."

EUROPE

Novel Non-Churchgoer Campaign

ANGLICAN and Nonconformist churches in Croydon (London) conducted a novel campaign to reach nonchurchgoers. The Bishop of Croydon and Mr. Idris Evans booked the most popular open-air cricket pitches for a series of meetings for the exposition of Christianity in the light of modern knowledge and social conditions. At each meeting there was an address on a special subject by an expert, and then time was devoted to answering questions. The devotional part of the service was eliminated. The Bishop spoke every night for a week, and was supported by all the clergy and ministers of the borough. Social and industrial questions were discussed, as well as theological and philosophical problems. Hecklers were given full opportunity by the speakers.

Religion in Norway Schools

RELIGION is included in the curriculum of the schools in Norway and in other countries with a state religion, according to the United States Office of Education. The religious instruction is usually listed first on the program. The age of confirmation in the Norwegian Lutheran Church is normally fourteen, that is, at the close of the *folkeskole*, (primary school) when the child has completed his first step in religious training. The aim of the course in the *middlekole*, (secondary school) is "to secure a definite knowledge of the most important content of

Bible history, the principal events in church history, together with the Christian fundamentals according to the evangelical Lutheran faith."

Million Dollar Church in Paris

THE American Church of Paris, a Union Protestant church whose first building was opened in 1857, dedicated its new million dollar edifice in September. The minister, Rev. Joseph W. Cochran, is a Presbyterian, formerly of Philadelphia and New York. The church is free from debt, two Americans having given \$350,000 toward the building. Many of the stained glass windows are gifts of American friends of the church. The church is a positive influence in the city and is looked to for spiritual guidance by many who have long since broken contact with their traditional religion. The press in all parts of the republic is opening its pages as never before to the news of evangelical progress.

Gospel for Gypsies

ABOUT six years ago Jaija Sattler, a member of a gypsy tribe of horse traders in north Germany, confessed Christ and has since worked as evangelist among gypsies. Last year he translated John's Gospel in their dialect and 562 copies of the little book, bound in red, the gypsy favorite color, were distributed during the summer.

The gypsies are not educated, nor have they a literature for preserving their language. Spending their lives on the move, with only occasional gathering of their clans, their speech has fallen into many dialects. This necessitates the printing of very small editions in each dialect, with frequent changes in translation.

Holland Has Church Council

A COUNCIL of Churches in the Netherlands came into being this year and held its first meeting on May 28, in Utrecht. This most recent of the developments in church federation in Europe is a direct outcome of the Universal Christian Conference on Life and Work, held in Stockholm in

1925. Nine denominations are included in the Council, only the Reformed churches having as yet refrained from joining.

Religious Liberty in Italy

THE Council of the World's Evangelical Alliance has addressed a letter to Signor Mussolini thanking him for "the recent promulgation of Decrees of the Italian Government under which liberty of conscience and worship, first granted in Italy in 1861, is reaffirmed and substantiated for all classes and creeds in the Italian kingdom." The following reply has been received through the Italian Ambassador in London: "I am instructed by the Head of the Italian Government to thank you on his behalf for your letter of the 2nd July last, and convey to you his most sincere appreciation of your acknowledgment of his action in favor of liberty of conscience and worship in Italy."

Finnish Mission Society

FROM the annual report of Director Tarkkanen of the Finnish Mission Society, it appears that in Africa, where the Society has been at work for 60 years, the doors are wide open for the Gospel. The present number of Christians in this field is 25,000. During the past year 1,195 candidates have applied for baptism.

The work in China is laboring under the stress of the times but as a result of the difficulties the Christians there have experienced a deepening of their faith and the work has been carried forward. In spite of the ravages caused by Communists and bandits, the hindering of the work, the plundering and destruction of stations, the work itself has gone on. There were 67 baptisms which under the circumstances is considered a very encouraging number. Besides, the prospects for educational work are bright. The area comprises a population of three and one-half millions and among these there are five male missionaries at work (with only three married) and five unmarried female mission-

aries. The board is working with a deficit of 313,000 marks.

Communism Decreasing

EXCEPT in Germany and the United States, the membership of the Communist Party is said to be now considerably less than it was a few years ago. This fact was stated at the recent meeting of the Communist International Executive Committee in Moscow. Great Britain's figures indicate that Communism finds its most favorable soil in times of local unrest. The highest recorded membership of the Party in England was 10,730 in September, 1926, during the closing of the mines. In 1921 there were 10,000 members; early in 1931, 2,711 only. A notable feature of the Communist Party's experience is the rapidity with which its new members drop away. Considering, therefore, that the latest figures must still include a proportion of what might be called "floating" members, the solid membership of the Party in Great Britain possibly does not much exceed 1,000. The heavy loss of new members is almost certainly accounted for by two causes: first, that Communism promises to the needy and disaffected what it cannot perform; second, that the Party demands from its members a degree of discipline and proselytizing labor such as only the fanatical are prepared to give. Communism is a most exacting form of slavery, and not, as is sometimes assumed, a doctrine of perfect freedom.—*The Christian* (London).

Russians Blow Up Cathedral!

THE Soviet Russians have blown up the great Cathedral of Moscow, built by Alexander I in commemoration of the defeat of Napoleon. This was one of the great pieces of Russian architecture. Its walls rose foursquare pierced by slender windows, on the four corners were small towers surmounted with domes, and out of the vast structure rose the great central dome, consisting of a tower-like colonnaded base which swelled out and then

curved in to the pinnacle. These domes were so graceful that they looked like golden bubbles on the tops of the towers. The whole structure stood as a monument of Russian art and religion. But the Soviets put dynamite under it and reduced it to a mass of broken stone. This piece of vandalism is an illustration of what the anti-religious Communists would like to do to God and to all religious faith. Their attitude and acts are a result of ignorance, blindness and stupidity. Even sceptics cry out against such foolish and destructive violence.

AFRICA

Conference on Children

AN INTERNATIONAL Conference on African Children, organized by the "Save the Children International Union" was held at Geneva during the summer. Nine experts were sent by the British Government. The Belgian and Italian Governments were also represented. Delegates from many denominations, including missionaries and several Negroes from Africa and America took an active part in the discussions. It was decided that a permanent center of information regarding African children should be established in Geneva under the international union.

Conclusions regarding infant mortality, education and child labor will be submitted to the colonial powers concerned, and to all colonial administrations in Africa.

Prohibition in Abyssinia

PROHIBITION agitation has permeated Ethiopia, says Addison E. Southard, American Minister to Abyssinia.

Haile Selassie I, Emperor of Ethiopia, claims descent from Solomon and the Queen of Sheba.

The Berhanena Salama—Abyssinia's only nationally read newspaper—speaks thus of intoxicating drink:

The harm caused by drink shops is worthy of serious consideration. Proprietors of lands alongside the roads build two or three or more shops, according to their means, and rent them out.

The greater number of these places are operated as drink shops. In order that receipts may not diminish, the operators of these shops invite musicians. When passers-by hear the voices of musicians they are attracted by the music. Some young men approach the shops and listen. They see the home brew displayed in decanters, and they say: "Let us buy a piaster's worth and taste it."

Attracted by the conversation, they tarry and decide to drink more. The musicians request them to give their names. After they have given their names the musicians begin to praise them.

Drink shops should be forbidden, as they have become the source of all sins.

African Gifts for Education

ON THE Buwalasi plateau, 500 feet up on Mount Elgon (Kenya Colony), a training institution for clergy and teachers is being erected by the Church Missionary Society. Part of the money was contributed in England and Ireland and now Archdeacon Mathers is bringing the scheme before African chiefs and congregations in the diocese. On one such occasion he says:

The chiefs rose one by one and deprecated the selfish uses of money, county chiefs promising 100 to 200 shillings, smaller chiefs 60s., 50s., 40s., etc. A native policeman gave 10s., teachers gave more than a month's wage. A blind girl gave 2s.; a man going on hands and knees 2s. At Lira when the school children were asked if they could manage 100s., immediately a forest of hands shot up. The people are also bravely tackling the erection of a church to cost £1,000. It was amusing at several places, where many could not find room inside the church, to see heads popping in at small windows, eager to make their promises. The promises in all amounted to about £250 (\$1,220).

—*The Hope of Africa.*

"Prophets" in Africa

ONE of the most striking phases of African character is seen in the influence of so-called prophets.

William Harris was an unlettered catechumen of the Wesleyan Mission, who carried his burning zeal for the simple message of Christ all over the Ivory Coast, until French authorities deported him. When the Wesleyans heard the cry of his followers for

teachers, and sent Europeans there, they found at least 20,000 who stood steadfastly by the little they had learned, waiting for the further light.

Other African prophets have been a menace to truth. Carried away by selfish ambition they have threatened both government and right conduct. South Africa has had a succession of these. But instances are not lacking where religious awakening has come through visions to those with Christian tendencies. One man, who apparently died, sat up and told of a journey into another world, to a bright and shining city where all were dressed in spotless white. One had come and told him to return to earth and call the people to give up beer and polygamy and believe the Word of God. His words were heard with awe by those who had gathered to mourn. When the man recovered he went everywhere, speaking this simple Gospel of repentance and whole villages were moved by the word of one who seemed to have heard in the spirit world the message that confirmed the missionary's Gospel.

Revolt in Belgian Congo

ECONOMIC depression is felt in the remote Kwango district of Belgian Congo in the lowered price of palm nuts, and the government is considering the necessity for a fixed price because of the natives' inability to understand economic fluctuation. Recently, serious trouble was precipitated by so-called "Sons of Satan," a tribe of devil worshipers. A prophet, announced that Satan was coming, and would bring money, provisions, and clothes. Natives erected huts around their villages, with gifts for Satan, as they awaited his arrival. Then the natives decided to expel the white man and dispose of everything belonging to the Europeans. Trouble began in earnest, and rebellion followed. A European official was seized, killed and eaten by the natives. Punitive measures on a large scale were then undertaken, and the revolt has been subdued.

Religious Freedom in Sudan

A MOHAMMEDAN girl of the Sudan recently became a Christian. In Egypt, Copts may turn to Islam, and hundreds do, but in spite of constitutional religious liberty, if a Mohammedan wishes to become a Christian, he meets opposition from all sides, and the law is no help to him. The Egyptian Government has at times insisted upon young women, who had become Christians, returning to their Mohammedan relatives or guardians. The Sudan Government, on the contrary, refused to return the young Mohammedan girl referred to above, to her Mohammedan relatives on the ground that she was of age. She has since been baptized, and is in active Christian service.—*Alliance Weekly*.

The Hope of Africa

"THE two greatest forces for good that are at work in Africa today are without doubt the Christian home and the Christian school," writes a missionary of the Church Missionary Society at Gulu, in the Eastern Province of Uganda. "It is the Christian pupils in our schools who are the hope of Africa. It is they who will make or mar the nation, and so we must fit them, body, mind, and spirit, for the tasks that lie before them. To do this we must train up more African men and women who will in their turn lead their pupils on to be the best they can be for Christ and for their own people. The call comes for more workers to go out to these people. Educational work is full of interest and fascination in the Elgon Mission today, and full of untold possibilities. Thousands are clamoring for knowledge and yet there are all too few teachers and schools. The people are most responsive. 'Send us a teacher,' is their cry again and again, and often there are no teachers to send. Surely we, with all the educational advantages we enjoy at home ought to give them a Christian education that will change the life of the country."

WESTERN ASIA

Moslem Appraises Christian Missions

AN ARTICLE in a Moroccan paper, by an outstanding Syrian, speaks on the nonpolitical character of Christian missions:

It has seemed good to many Moslems, whenever propagandists of the Gospel appear in any corner of the Moslem lands, to say, This is all machination for the purpose of colonizing. I have always been and still am against this idea..... Those who invite to Christianity, and who risk their lives for its sake in the farthest lands—despising killing, or death from cholera, or sleeping sickness; accepting gladly in its course a rough life, separation from their people and homes, and other things that are dear to a man—do not endure all these hardships.....for the seeking of worldly aims, but have other-worldly purposes purely; they desire, according to their thought, to guide the rest of mankind into the right way. Truly, I respect these groups.....with all respect, and hope that there may be in Islam some to undertake one-tenthousandth part of what these undertake of sacrifice in such a course.....The great mass of them go to all parts of the world, and risk danger, and strive day and night to spread their religion and their intelligence without expecting rewards or thanks. Where are the preachers of Islam, callers to the Koran, who will give generously of their means; cross the deserts, and climb the mountains, and travel the seas to spread the word of monotheism? Where are the societies organized for this praiseworthy purpose?—*Alliance Weekly*.

United Missionary Council

THE biennial meeting of the United Missionary Council of Syria and Palestine, held in Beirut last spring, was the first attended by regular delegates from evangelical churches of the two countries. One of the first tasks of the Educational Union was to survey the extensive areas of Syria and Palestine unoccupied by any missionary agency. Hundreds of villages are still untouched, but the new attitude of receptivity among the non-Christian population is a challenge. There is an eagerness for education and literature. There is a breaking down of the extreme rigidity of Islam and of the former prejudice against changing one's religion. Public baptisms

are possible and converts may ever remain in their old environment, and there witness for Christ.

Other "findings" included: The organization of the Christian Medical Council of Syria and Palestine; the establishment of a clearing house for information about the development of religious and political movements in this area; and an annual life-work conference for boys.

Prison for "Yellow" Editors

THE United Press states that newspapers in Turkey must be dignified, or their editors will go to jail. A new law prohibits the elaborating of reports of murders, burglaries, and suicides. Any attacks on the institution of monogamous marriage are forbidden, as well as detailed reports of divorce proceedings. It is said that the highly colored representations of suicides in particular, which have appeared in the Turkish press, have been responsible for prompting a wave of suicides among the young, especially among Turkish women and students.

Religious Education — Without Religion?

CAN the religion of Jesus be caught without being taught? This is a real problem in missionary work. The Turkish Government has placed increasingly stringent regulations in the way of religious instruction in the schools and other institutions maintained by the American Board in Asia Minor. The Bible cannot be taught, nor religious services held in connection with school work. The teachers are forbidden to discuss religion with anyone under eighteen years of age without the parents' consent.

How far can Christian faith be propagated by simple "contagion of character"? Is it sufficient for a missionary to merely live a truly Christian life without overt efforts at evangelism? These are interesting questions, and exceedingly practical ones. W. A. Harper, formerly president of Elon College, has sailed for the Near East to study the present work of the

American Board missionary institutions in Turkey from the point of view of religious education. — *The Congregationalist*.

INDIA AND BURMA

Gandhi's Appeal for India

MAHATMA GANDHI gave his first radio broadcast from London and it was heard in America on September 13th. He said: "On behalf of India's semi-starved millions, I appeal to the conscience of mankind to come to the rescue of people who are dying in order to regain their liberty." He described the human race as "sick unto death of blood-spilling" and as seeking another method of settling differences. "Perhaps it will be the privilege of the ancient land of India to show the way out to a hungering world!"

The thing which impressed listeners was its sincerity and his admissions of the weakness of the case which he represents. He expressed humiliation that Hindus believe that millions of their countrymen are born "untouchables." He spoke frankly of the violent divisions between Moslems and Hindus and offered to sign a blank piece of paper letting his Moslem friends write out the agreement. Mr. Gandhi is descended from a line of prime ministers in his native state. Before he abjured worldly gain, he was earning a good income as an attorney in British courts. The loincloth that he wears is his armor and a badge of honor, showing his self-sacrificing spirit in the efforts to bring peace and prosperity to India.

Poverty and Illiteracy in India

THE report of the British Royal Commission on Labor in India, with seven Indians, and representatives of employers and workmen and one woman, is generally considered the most valuable document ever produced giving reliable and impartial information about labor conditions in India. The report says:

In India nearly the whole mass of industrial labor is illiterate, a state of affairs which is unknown in any other

country of industrial importance. It is almost impossible to overestimate the consequences of this disability, which are obviously in wages, in health, in productivity, in organization and several other directions. Modern machine industry depends in a peculiar degree on education, and the attempt to build it up with an illiterate body of workers must be difficult and perilous.

Decline of Drink Traffic

FIGURES of the excise revenues of India for the year, April, 1930, to March, 1931, show evidence of considerable decline. The anti-drink campaign carried on by the National Congress and its thousands of volunteers all over the country is an important factor in bringing about this decline in the revenues from intoxicating drink. The general economic depression has also made its contribution, for people naturally give up non-essentials when their income declines. The total loss of excise revenues for one year in all the provinces is 34,845,000 rupees, (about \$13,500,000).

Christian Education for Men

DR. E. D. LUCAS, President of Forman Christian College, recently said that the next ten years in India are going to be perhaps the most critical years in India's long history: and what India becomes and does in these ten years will be of great significance to the entire world. He continued:

"America has done big things in Christian education for China, the Philippines, the Near East and for Egypt, but we have not a single well-endowed or well-equipped American Christian college for men in India. A college, which for the present receives substantial help in men and money from America, with its spirit and control thoroughly Indian, is what Christian India wants for the training of her best sons and for helpful, fruitful service to non-Christian India.

"For this new college of our dreams, we have secured and paid for the new site of 200 acres, we have in the sale value of our present site about \$500,000. Our building plans call for an

expenditure of about \$900,000. This will provide a beautiful chapel, two classroom buildings, library, four laboratories, an administration building, a students union club house, six dormitories, a swimming pool, athletic grounds and 35 bungalows for the faculty.

A Boy in Training

THE story of Jito, one of the students at Ewing Christian High School, Ludhiana, is as an example of the type of boy who seeks education there. Jito enrolled a number of years ago with a desire for an education, but had little money with which to pay his expenses. A friend paid part and he received a scholarship. He cut kindling wood and worked at any odd job which he could get.

Jito is from the depressed (out-caste) classes. He told the principal last winter that his greatest desire in life was to become a Christian minister. With that as his goal he is attending a training class for teachers and after that will learn a trade, perhaps weaving, so that he will have some means of helping to support himself, should his congregation not be able to meet all his expenses.

Fifty Years in Ongole

THE golden jubilee of the Ongole High School in South India was celebrated early this year. During these past fifty years more than 4,200 boys have attended this American Baptist Mission school. The influence of this institution among the Telugus can scarcely be overestimated. Graduates are filling positions of trust both in and out of the mission, ranging from doctors in mission hospitals, teachers and headmasters in schools, from village primary to normal training schools, agriculturalists, clerks, school inspectors, agents in government offices, and many other positions of interest. Those in charge of the school aim so to permeate the institution with the spirit of Christ, and surround the boys with the Christian atmosphere that they will be eager

and ready to represent him in whatever work they do in India.—*Watchman-Examiner*.

Christian Leadership in Burma

THRA MAUNG YIN is a product of foreign missions. His efficiency, zeal and wise administration have brought him deserved commendation. He is an acknowledged leader, wise in all his efforts, commanding the respect and good will of all races among whom he works.

When he enlisted for work among the non-Christians during his first long vacation while attending the Theological Seminary, the villagers where we asked him to stay and work refused to receive him, yet he quietly stayed, helping them in their houses and field manual work, meantime gaining the interest and cooperation and admiration of the children. Then he started a school and of course established a choir. The pupils helped him build a rough school building, but it was soon burned. They built another and that, too, was burned. Somewhat later they built a third which is still standing. When he had to go back to the Seminary they all begged him to come back to them during the next vacation.

That was almost 30 years ago and now that village is Christian and the center of several other villages which also have become Christian. There is no church which would not gladly call him as pastor if a new one were required.

He served for two years as chaplain during the War and baptized 137 converts from his regiment, Burmans, Pwo Karens and Sgaw Karens, who have stood the test of time admirably. The English commanding officer expressed the greatest regret that he could not stay longer and gave him the highest recommendation as to his character and abilities.

It is now his ambition to have every church in the Baptist Association a center of evangelism, definitely pledged to active participation.—*Dr. C. A. Nichols*.

CHINA

Christianity at Work

DR. C. Y. CHENG, foremost Christian leader of China, was a speaker at the International C. E. Convention in San Francisco. His observations on the religious tug of war going on in China are of interest. He says that the spirit of bewilderment has passed and a changed attitude from inertia to activity has come over the Christian Church, which has been kept busy during the past two years in practical projects for the unfortunate. Many forms of applied religion have been attempted with good effects, notably the famine relief work for the suffering millions. The National Christian Council is considering practical measures for helping the economic conditions. A number of Christian or semi-Christian organizations are facing some of the more urgent social problems, such as child welfare, opium traffic and mass education. There is also a new consciousness of the importance of the home, and much attention has been given to efforts for the christianization of the home life of China.

On the other hand, opposing forces against Christianity have never been so bold and positive in their denunciations and criticisms. More literature has been published in recent years against the Christian religion than in all past years; yet the circulation of the Bible has been singularly successful. General Chang Chih-chiang ordered specially bound copies from the American Bible Society for his Christian and non-Christian friends, and had printed on the covers, "This is the greatest book in the world."

Missionaries and the Church in China

THE position of the missionary in the Church of Christ in China is discussed in an address by Dr. A. R. Kepler, General Secretary of the Second Assembly of the Church of Christ in China. Because of the lack of uniformity in practice Dr. Kepler makes the following proposals:—

(1) That missionaries now holding membership only in the Church in China be advised to restore their membership in their Mother Church in the West. (2) That we urge all local churches, district associations and synods to receive missionaries working in the Church in China as cooperative members, and that as long as they work in our Church, they shall have all the privileges and responsibilities that the Chinese have in the same work. (3) That we ask each church, district association and synod to provide on its membership rolls a classification known as cooperative members, on which the missionaries working under the control of our Church shall be placed. (4) That other missionaries not working under the control of the Church in China, but working in affiliated organizations, such as the Y. M. C. A., the Y. W. C. A., National Christian Council, Christian Literature Society, etc., may also be made cooperative members by the vote of the local church, district association or synod. (5) Where the wife of a missionary does full-time work under the Church, she shall, as a member of the local church, have all the privileges of church members.—*The United Church Review*.

The Church Marches On

THE London Missionary Society thus sums up the progress made by the Chinese Christian Church. 1. The violent anti-foreign movement has shorn the Church of political prestige, leaving her stronger spiritually, and free to become a veritable Chinese Church. 2. The same thing stimulated, even precipitated, the growth of self-government. The Church during this time has taken over from the missions many responsibilities and is preparing to assume more. 3. The union of Congregational and Presbyterian elements is attracting to itself other denominational groups and is building up a strong Church organization. A provisional General Assembly was held in 1925, and the first full meeting two years later. 4. The church is mak-

ing a worthy reply to her detractors in the Five-Year Movement, seeking to build up her own spiritual life, make active Christian centers of her homes, reach out to the unevangelized with the Gospel of Christ, and to offer service to the illiterate, the ignorant, the poor and oppressed, the victims of an unjust social order and the rapidly developing industrial system. 5. Rural church work has entered on a new era of effectiveness. 6. Most significant was the public baptism of the virtual President of the Republic, Chiang K'ai-Shek.

Communism's Strength and Weakness

THE present strength of Communism in China is seen in the following figures: their five generals control four armies totaling 60,000 soldiers.

These Communists operate in five provinces, actually rule over 50,000 square miles, have the cooperation of Russia, the sympathy and support of millions of peasants and workers, and when they are attacked by national troops, groups of mutinous soldiers continually join them. In two years they caused 28 mutinies in the national armies and stirred up 184 strikes in Shanghai alone. T. T. Lew reports that of 600 books printed in China during the first five months of 1930, two-thirds were on social problems, and at least 400 were colored by Communism or were thoroughly Communist. Their leaders are well educated and courageous; many have studied in Moscow or other places in Europe.

Withal, it is not considered likely that Communism will dominate China because it violates the Chinese democratic instinct, her social and family ideas, as well as her love of compromise and peaceful methods.

Peaceful Activities of the Army

FOR the first time in the history of China, soldiers of the National Army have been utilized in a purely civil undertaking completely in charge of civilians, according to a letter re-

ceived by the Board of Foreign Missions of the Presbyterian Church, U. S. A. The occasion was the formal opening of the \$1,000,000 Satochu Canal on the Yellow River, running almost 50 miles to the Black River, with about 150 miles of branch waterways cutting off from the main canal. The soldiers in uniform were impressed into the service in order to have the canal ready on schedule time. The canal was conceived and consummated in the hope that it will help convert the Yellow River, known as "China's Sorrow," into "China's Blessing."

A Chinese Army Decalogue

"**O** MEA," an organization of influence in the nationalist armies of China, signifies "Officers Moral Endeavor Association." The body is patterned after the Y. M. C. A. and has adopted ten commandments formulated by General Chiang Kai-shek, president. They are:

1. Thou shalt not covet rifles.
2. Thou shalt not fear to die.
3. Thou shalt not ostentatiously show thyself.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.
7. Thou shalt not smoke.
8. Thou shalt not borrow money.
9. Thou shalt not drink wine.
10. Thou shalt not lie.

Shall Missionaries Shoot?

THE fatal shooting of a Chinese burglar by Dr. F. F. Tucker, in the Williams-Porter Hospital of the American Board Mission at Tehchow last July, created a diplomatic incident which was settled by the release of the missionary in custody of the American consul at Tsinan. Twenty-seven members of the American Board Mission, of which Dr. Tucker was a member, sent a statement of their attitude toward the incident to the vernacular and English-language press. These missionaries, who did not sign their names, held that, although the Chinese

was a burglar and although the missionary had not aimed to kill him and had not even intended to wound him, still the shooting was not justifiable. They said:

Although Dr. Tucker, in protecting the hospital property, felt it necessary to shoot, certainly the taking of life is contrary to the purpose of a missionary in coming to China. As the missionary proclaims the Gospel of Jesus, who sacrificed His life for others, so the missionary's acts should exemplify the Christian spirit. Accordingly the present group absolutely disapproves of this fatal shooting, unintentional though it was, and likewise disapproves of a missionary using deadly firearms to protect property.

The American and British business men in China have strongly taken the opposite view. Certainly the incident is much to be regretted, although the missionary may be exonerated. It is the conviction of many Christians that the taking of the life of another is not justifiable, even in the defence of one's personal life and property.

JAPAN-CHOSEN

Lack of Religious Liberty in Japan

CHRISTIAN schools in Japan have been laboring under a serious handicap in their effort to provide religious education for their students.

On August 3, 1899, the Department of Education issued a regulation which reads as follows:

Since it is highly important to keep general education separate from religion, therefore it shall not be allowed in government and public schools and in schools conforming to the curriculum ordained by law, to conduct religious ceremonies even outside of the regular curriculum.

This ordinance has forbidden religious instruction and religious ceremonies in all government and public schools and in all schools which sought full government recognition.

Schools which were willing to forfeit the privileges and advantages of government recognition could provide for religious education in their curriculum and hold religious meetings in their school buildings. Such schools are at a great disadvantage because

of the fact that graduates of recognized public schools may go on to higher institutions without an examination: also these students get the privilege of postponing military training until after graduation, and they get preferential treatment in securing government appointments and public educational institutions.

The result is that ambitious young people apply first of all to government and public institutions and if they fail to get in there they take the Christian and private schools as a second choice. This means that the best and brightest students, as a rule, are found in government and public schools while Christian and other private schools have to be content with students of lesser ability.

A Dry Village in Japan

NOTO, a village of 3,000 population, is the first "dry" village in Japan. (There are now 54 dry, in whole or in part.) When the village school was destroyed by fire five years ago the village was too poor to rebuild. At that time the average amount spent yearly by the villagers in *saké* was about Yen 9,000. They figured that five years' abstinence would build a new school and by vote of the Village Council decided to go "dry" for a five-year period. That new school building has now been paid for, and the benefit of abstinence has been so marked that the council voted to extend the term for five years further. Mr. Moriyama, headman of the village, gives statistics showing that progress had been made in every department.

In 1925 there were in Co-op. Society 369 members with Yen 27,819 deposits.

In 1930 there were in Co-op. Society 523 members with Yen 37,973 deposits.

In 1925 there were P.O. Savings by 1,787 persons of Yen 4,797.

In 1930 there were P.O. Savings by 2,546 persons of Yen 9,395.

Health was better. Men reported as able to do twice as much work as before. Patients in the local hospitals decreased steadily from 206 in 1925 to 113 in 1930. The general death

rate per 1,000 fell from 19.6 to 16.7, and the infant mortality fell to 65 per 1,000 births as compared to the average of 156 for the whole of Japan.

The National Brewers and Distillers League faces the probability (on their own estimate) of a decreased consumption this year of 25 per cent and memorialized the Government to forbid all in official positions from in any way supporting or furthering the Temperance Movement!

Hara Kiri and Temperance

AT THE annual conference of the Japan Temperance League, in the ancient capital of Nara, 800 representative temperance workers gathered from practically every prefecture in the empire. There are now 2,111 temperance societies reported, an increase of 555 during the year.

The sacrificial enthusiasm of the workers for temperance is shown in the remarkable fact that a year ago 54 persons banded themselves together, vowing each to organize one new society during the year or else commit *hara kiri* before the assembled delegates! This band was able to report 85 new societies due to the efforts of members. The "Hara Kiri" Band was reorganized with 85 members this year.

The average amount of *saké* manufactured in the empire during the five years 1925-29 shows a decrease of 6½ per cent over the previous five years. There is, however, a 16 per cent *per capita* increase over the year 1913. The total taxes on *saké* amount to Yen 20,000,000 per year.

Crisis in Christian Education

THERE is a general feeling that all is not well with Christian education in Japan. There is a growing spirit of dissatisfaction with things as they are. The tendency has been to leave some weakness as an inevitable result of circumstances over which Christian educators have no control; but today the question is being asked seriously as to whether these circumstances are not threatening the

very *raison d'être* of Christian education. Two suggestions seem to be outstanding in the minds of those who have given their best thought on the subject. One is the need of a drastic reduction of numbers, the other is a fearless policy of unity. For the future of Christian education the two must stand or fall together; but either, if carried into effect, will require courageous action. Will the churches and mission boards allow such action to be taken?—*Japan Christian Quarterly*.

A Japanese Philanthropist

A JAPANESE layman, who is already giving a son to the church's ministry, is now establishing a trust fund of about \$100,000 gold, the income to be used for the church in the Tohoku District, after the death of the donor and his wife. It is an epoch-marking event.

Dr. Imaizumi, the giver, a fine Christian gentleman and a professor in the Imperial University at Sendai, said simply that he felt everything he possessed he held in trust for God and His Church and that the time had come when he must prepare to give up his stewardship.

Chinese in Chosen

UNFORTUNATE attacks on Chinese occurred last July in several Korean cities, and several hundred innocent Chinese were killed or severely injured. Many shops and homes were also burned or looted and hundreds of thousands of dollars worth of goods were destroyed. The attacks seem to have started in Gensan and later spread to Pyengyang, Seoul and other centers. The immediate cause was doubtless the "Wanpaoshan Incident" when a clash occurred on July 2nd between the Koreans and Chinese in connection with the excavation of a river channel.

From the most authentic reports it seems evident that some Japanese newspapers enlarged and misrepresented the "incident" for the purpose of inflaming Koreans against the Chi-

nese. Possibly they were stimulated by Japanese of the so-called Manchuria-Mongolia party who are agitating to extend Japan's sphere of influence in these two regions. The Japanese authorities apparently were very remiss in failing to protect the Chinese and to disburse the Korean mobs. The police claimed to have insufficient forces at hand but a few armed Japanese police might have controlled the situation. Only the lower classes of Koreans—ignorant and easily inflamed took part in the attacks. Whenever Japanese soldiers or armed police appeared on the scene they had no difficulty in restoring order.

The Chinese are convinced that the attacks were at least winked at by the Japanese authorities in order to create a situation that would justify the occupation of new districts in Manchuria. The Chinese Consul General in Seoul reports that attention of Japanese authorities was called to rumors of impending riots but this notice was ignored. The subsequent occupation of Mukden by Japanese troops gives additional cause for suspicion that the military party in Japan is not guiltless.

As a result of these conflicts, China has refused Japanese contributions toward relief of flood sufferers, has declared a boycott on Japanese goods and has appealed to the League of Nations to investigate the Manchurian situation.

Christians in Korea

A JAPANESE gentleman recently told his traveling companion on the train that about half of the Korean people were Christians. While this is far from true, none can deny that the Christian religion is a vital and increasingly potent factor in the lives of the Koreans. The extreme poverty, superstition and ignorance of the people, and the absence of traditional loyalty to other well-organized faiths, has given the Christians a peculiar advantage in Chosen. The total number of Korean communicants in Prot-

estant churches is approximately 260,000. In proportion to the population that is about three times the membership of the churches in Japan, although Protestant missions have been conducted less than fifty years in Korea and more than sixty-five years in Japan.

ISLANDS OF THE PACIFIC

The Bible for the Moros

THE Rev. G. B. Cameron, Secretary for the Philippine Islands, writes in the *Bible Society Record*, of the restrictions in evangelizing Mohammedans:

"Until recently some government officials adhered strictly to a policy of noninterference with the religion of the Mohammedans, and discouraged or frustrated any attempt of missionaries to teach the Mohammedans about Christianity. Lately, however, the bars have been let down somewhat. A few courageous souls have been quietly carrying on among the Moros for some years, and lately three separate missions have openly undertaken evangelistic work in different sections of the Moro field, with encouraging results.

"Missionaries are clamoring for Moro Scriptures—in three dialects! The mission in Sulu wants the Gospels and later the New Testament put up in such a way as to reach the three schools. This means a triglot—a section on one side of the open pages in Arabic script (the sacred writing) for the *datu* class, and on the opposite page, in two sections, the same account in Romanized letters and in English."

Work for Filipino Children

THE Rev. Charles N. Magill, D.D., a Presbyterian missionary at Tayaba, Philippine Islands, has been conducting services five nights a week. Every Sunday afternoon and Tuesday evening classes are held for fifty boys and girls between the ages of six and twelve.

Miss Babista, who has been in America and traveled around the

world, has been helping with the kindergarten work. The public school authorities, offered her a salary almost three times larger than the one she received, if she would give up the mission work and accept a position in the government school. But she replied, "No, I have already found my work, and am so happy in it, I would not think of leaving it for any amount of salary."

A successful Sunday-school convention had as a speaker, Hon. Theodore Yangoo, one of the wealthiest men in the islands and who was the first resident commissioner to represent the Philippines in Washington in 1908-1910. He is a member of the Manila Presbyterian church and a great philanthropist.

Pioneering in Dutch East Indies

THREE years ago the whole east coast of Borneo was without a missionary; nor was there any in interior Borneo, with its one million population, none in Bali, Lombok or Sumbawa, the three islands east of Java and only one in the southwestern peninsula of the Celebes. Now, under the Alliance Mission and the Chinese Foreign Missionary Union eight stations in all are in operation. Bali, largest in population of the three islands, had a Dutch missionary 60 years ago, but was martyred by the Balinese; and since then Dutch colonial authority has prohibited missionary work there. In Lombok, the only barrier is one of language, while in Sumbawa, Mohammedanism is strongly entrenched.

The "Courier," a little motor launch, 42 feet long by 11 feet wide, the gift of Rev. Paul Rader's people in Chicago, arrived at the end of last year and will prove helpful in carrying the Gospel message to the interior of Borneo.

NORTH AMERICA

Men and Missions Sunday

NOVEMBER 15th marks the 25th anniversary of the founding of the Laymen's Missionary Movement. By action of many mission boards, this

day is to be known as "Men and Missions Sunday."

Every minister is being asked to preach on some phase of the theme of the day.

Where the order of service permits, a layman may be requested to speak on the same topic—"Men and Missions"—for five or ten minutes.

Men's Bible Classes are also invited to give time to discuss that theme.

Every religious speaker on the air that day is being requested to call men to renewed interest in the study of missions at home and abroad.

An interdenominational men's meeting is to be held in the Fifth Avenue Presbyterian church in the afternoon at 4 o'clock, and simultaneous men's meetings in other cities from coast to coast.

Warning to Girls

THE Welfare Council of New York, an organization which coordinates various social agencies, has issued a warning to young women out of work to avoid New York City. The alluring pictures of life in the great metropolitan centers, drawn by fiction writers and moving picture producers are false. The Welfare Council estimates that there are 100,000 girls and unmarried young women among the army of unemployed in New York City today and calls attention to the fact that while the cost of living has gone down in New York so have wages for girls. Long continued unemployment and greatly reduced wages have forced thousands of girls to lower standards of living. Many girls try to save on rent by seeking rooms in poorer neighborhoods, often with distressing results and increased temptations and dangers. Today it is harder than ever for the out-of-town girls to find work in large cities.

Canadian Churchmen Hold Missionary Congress

A GREAT gathering of ministers and laymen of the conferences of Ontario and Quebec was held Oct. 1 and 2. It was a missionary congress, at

which the issues that lie at the center of all the church's efforts were discussed by notable speakers.

Peace Meetings in 150 Cities

"HOW may another world war be averted?" was the theme discussed at peace mass meetings held in 150 cities across the United States and Canada, during the week, Oct. 25-31, under the auspices of the World Tomorrow. These meetings were sponsored by a committee of 275 distinguished peace leaders. Five major topics were discussed at the meetings: disarmament, world organization, removing causes of hostility, war resistance and education for peace. The largest auditoriums available were reserved in the various cities and not less than 200 outstanding peace advocates will speak at the meetings.

Broadcasting Religion

A STRIKING demonstration that the message of Christ may be heard over a whole continent at once, through the radio which uses the waves of invisible ether, was the inauguration of "The Church of the Air" on Sunday, September 27th, by the Columbia Broadcasting System. At 10 A. M., 2:30 and 5:00 P. M., an Episcopalian, a Roman Catholic and a Jewish rabbi spoke to the whole country, from Denver, Boston and New York.

Disciples Cut Expenses

DEFICIENCY in gifts and increased deficit for the missionary year, has led the United Christian Missionary Society, (Disciples of Christ) to vote an adjustment of \$175,000 in the budget. This will involve the reduction of salaries of officers of the society and workers in the homeland, reduction of the headquarters staff and economy in promotion; also large cuts in religious and missionary education, in home missions and benevolence; in the field of foreign missions, the reduction will involve the withdrawal of missionaries from Tibet and Jamaica and most of the workers in

the Philippines—placing the burden in the Philippines largely on the Filipino leaders.

Town Churches and Country Needs

THE country church seems to many to be growing less important in American religious life. Farmers and the people of the small villages can now go to the larger towns and attend services in larger churches. But churches and ministers have something more to do than furnish sermons and services of worship, and very few town churches project their ministry into the surrounding rural communities. Specific data supporting these general statements have been coming to light in a survey of two counties in Nebraska by Dr. J. R. Hargreaves. He found that when a rural area has no center for its religious life, its population generally lacks the other integrating agencies that bind the residents of a district together. Social, cultural and economic organization tends to evaporate with religious organization. The country and village people tend to become detached and irresponsible suburbanites without true fellowship in Christian activities.

Race and Brotherhood

HAVE we achieved even an approach to or a working approximation of real brotherhood in our relation to the non-white majority of the human race? The favored white race has acquired political control of nearly nine-tenths of the habitable globe, including over half of Asia and all but one-thirtieth of Africa. In America our attitude to the Negro has become notorious throughout the world. In all parts of the country there is discrimination and, in some sections, segregation in separate residential districts, separate schools, churches and railway coaches; with inadequate appropriations for education, and without the right to vote, although that is guaranteed by the Constitution. The Negro is frequently paid less than the white man for doing the same work, charged more for renting the same

house, and he is the first to be discharged in time of unemployment. Between 1885 and 1925 over 4,200 persons were lynched, or an average of two per week for forty years. After greatly reducing the number, there has been a recrudescence of lynchings during the past year.

While the Mohammedan world is actually practicing racial brotherhood, and the communist world equal comradeship regardless of race, the United States is unwilling to give the Negro federal protection by law against lynching, and the majority of white Americans, despite years of preaching and student discussion groups, apparently are not prepared to practice racial brotherhood. There can be no question but that we should have a world of brotherhood in race relations if the ideals of Jesus were realized. Although we seem far from its realization, Christian love will surely make some beginnings today in the practice of equal brotherhood that will be both costly and sacrificial.—*Sherwood Eddy.*

GENERAL

The World Alliance Conference

THE triennial meeting of the World Alliance for International Friendship Through the Churches was held at Cambridge University, England, Sept. 1-5. Nearly four hundred delegates were present representing all the Protestant churches of thirty-three nations of the world. One Roman Catholic priest was present as an "observer."

The delegates came from almost every country in Europe, from the United States, from China and Japan and from the British Dominions to discuss such questions as disarmament, national security, the rights of minorities, national and international loyalties, and the whole question of the Christian attitude toward world peace, the responsibility of the churches for world peace and the Geneva conference next February. These questions occupied the minds of some of the most honored church leaders.



BOOKS WORTH READING



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

The Northern Republics of South America
—Ecuador, Colombia and Venezuela.
By Kenneth G. Grubb. 8vo. 151 pages.
5s. World Dominion Press. London
New York. 1931.

The World Dominion Survey Series "attempts to describe briefly and clearly the situation in various countries from the standpoint of world evangelization." The countries surveyed in this volume are the three northernmost republics of South America. Though they are the nearest to us they are least often visited by travelers from the United States and are less familiar than other republics farther south. To meet the need for information, the history of each republic is given in outline, as well as a summary of geographical characteristics and of prevailing conditions, economic, educational and religious. Heroic service is being rendered by evangelical missionaries but they are too few, and the unoccupied areas constitute a real challenge to the American church. Thus in Colombia, which has nearly eight million inhabitants and is out-ranked in population only by Brazil and Argentina, after 75 years of missionary service there are but 59 foreign missionaries, and 1,167 communicants; Venezuela, with a population of 3,000,000, has 102 evangelical missionaries, with 2,310 communicant members; Ecuador, with a population of nearly 2,000,000, has 41 foreign missionaries and only 290 communicant members. The Survey editor writes in the Foreword:

A total of somewhat less than four thousand communicants among a population of twelve and a half million points to the need for far wider evangelism in these lands in order to create an indigenous church capable of itself carrying on the work of further evangelization.

Mr. Kenneth Grubb, the author, is a linguist of much ability, has traveled widely through South America, especially among the Indians in the interior, and has rendered a timely service in the production of this book.

W. R. W.

Torchlights to the Cherokees: The Brainerd Mission. By Robert Sparks Walker. 339 pp. \$3.00. Macmillan. New York. 1931.

The author of the book was himself born two miles from the old Brainerd Mission near Chickamauga, Tennessee. Under a rather fanciful title he has given us a splendid record of the mission to the Cherokee Indians founded in 1816 and broken up when these tribes were forced to migrate westward. During twenty years of its existence this mission, begun by the Moravians and continued by the Board of Foreign Missions of New England, had great success in the industrial, social and moral uplift of the people. The author tells the amazing story of how laws were passed, forbidding whites to live on Cherokee lands without license and how the mission leaders under this law were arrested, and served two years imprisonment. It is a page from what Helen Hunt Jackson has truly called "A century of dishonor." The account is well documented and the details of the life among the Indians are fascinating.

The brutal treatment received by the missionaries at the hands of the state officials who pretended to be Christians is one of the blackest stains on the character of the white race in North America. The thread of the plot to drive the missionaries from the State of Georgia extended from the officials of that state into the office of the Chief Executive of the United States at Washington.

S. M. Z.

The Quakers as Pioneers in Social Work. By Dr. Auguste Jorns. Translated by Thomas Kite Brown, Jr. 269 pp. \$2. Macmillan. New York.

Quakers are one of the smallest of religious bodies, but they have an influence out of all proportion to their numbers. They average high in intelligence, character and humanitarian spirit. This volume presents in readable form an outline of the Quaker Movement and the contribution that Quakers have made to poor relief, education, temperance, public health, prison reform and the abolition of slavery. It is an impressive array of facts and it gives the reader a deeper appreciation of the philanthropic service that has been rendered by this group of Christians who, as we are told, "seem in these latter days to be called for the strengthening of the world's sense of social responsibility."

A. J. B.

Will America Become Catholic. By John F. Moore. 8vo. 252 pp. Harper and Bros. 1931.

Naturally the aim of the Papacy is to make America "Catholic." The church and its leaders would not be true to their convictions otherwise. Mr. Moore, who was for some years a Y. M. C. A. secretary and who has given much time to research on the subject of Roman Catholicism in America, here describes the plans, methods and outreach of the church in America. The program is as clear and definite and energetic as the Communist propaganda—and much better organized. This interesting and factual study includes such topics as Celebrate Clergy, Birth Control, Mixed Marriages, the Color Bar and the Influence of the Church. The author has endeavored to be fair, unprejudicial and true to facts. He is convinced that there is little danger of America becoming Roman Catholic—the temper of the people is too liberal, too enlightened, too independent to permit the great mass of Americans to become subjects to the Pope.

Christ of the Burma Road. By V. W. Dyer. 12mo. 157 pp. American Baptist Mission Press. Rangoon. 1931.

One of the most fascinating and encouraging stories of modern missions is the story of how Burmese Christian students have gone out in groups week by week to evangelize and awaken their own countrymen, and have crossed over into Siam and Burma on the same mission. The methods have been remarkable—as we have already recorded in these pages. Mr. Dyer, one of the missionary leaders of these groups, tells the story in this small volume. He explains the aim, the methods and the outcome. Missionaries in other lands and Christians in America and England will find here many valuable suggestions for similar work.

To the Ends of the World and Back. By J. Walker McSpadden. Illustrated. 8vo. 378 pp. \$3.00. Crowell. New York. 1931.

The "Ends of the Earth Club" is growing in numbers. Some qualify as explorers or scientists, as government employees or missionaries, but more travelers today go to the ends of the earth on pleasure bound. Mr. McSpadden describes adventures met in scouting for the American Museum of Natural History in New York. The experiences are not the author's personal adventures but, while without literary merit, are varied and many are thrilling. They are interviews with scientists who have gone out hunting for the Dinosaur in Wyoming, have followed the trail of primitive man in Central Asia, have fished for sharks in the Gulf of Mexico. They include adventures with head hunters in South America, hobnobbing with pygmies on the Congo; hunting with gun and camera in Madagascar and tracking strange beasts in Australia.

The author is apparently interested only in animals and in the physical life of man—not in his social, intellectual and spiritual welfare.

NEW BOOKS

- Escape. Francesco Fausto Nitti. 267 pp. \$2.50. Putnam's. New York.
- God's World. Cornelius H. Patton. 297 pp. \$2. Smith. New York.
- The Little Bible—Selections for School and Home with an Appendix for Teachers and Parents. Foreword by William Lyon Phelps. 468 pp. Oxford University Press. London. 1931.
- Miraculous Healing. Henry W. Frost. 174 pp. \$1.50. Smith. New York.
- Nestorian Missionary Enterprise. John Stewart. 352 pp. Rs. 4. Christian Literature Society. Madras. 1928.
- The Negro Year Book. Edited by Monroe N. Work. 544 pp. \$2. Tuskegee Institute. Tuskegee, Ala.
- The Pacific. Stanley Rogers. Illus. by the Author. 254 pp. \$2.75. Crowell. New York.
- Petty and Paul. Edward Hessey. 94 pp. 1s. Pickering & Inglis. London.
- Charles Lewis Slattery. Howard Chandler Robbins. 400 pp. \$2.50. Harper. New York.
- Torchlights to the Cherokees—The Brainerd Mission. Robert Sparks Walker. 340 pp. \$3. Macmillan. New York.
- Twist Altar and Plough. L. A. Barter-Snow. 320 pp. 2s. 6d. Pickering & Inglis. London.
- For Times of Crisis. Ilion T. Jones. 110 pp. \$1.25. Presbyterian Board of Christian Education. Phila.
- Report of the Commission on Enquiry Into the Control of Opium-Smoking in the Far East. Vol. II. 500 pp. \$1.50. World Peace Foundation. Boston.
- India. Statement Exhibiting the Moral and Material Progress and Condition of India, 1929-1930. 5s. H. M. Stationery Office. London.
- The Social Settlement as an Educational Factor in India. Clifford Manshardt. Illus. 87 pp. Re. 1 and Re. 1.8. Association Press. Calcutta.
- Baptists in Burma. Randolph L. Howard. 168 pp. \$1. Judson Press. Philadelphia.
- Mustapha Kemal of Turkey. H. E. Worham. Portrait. Map. Biblog. 216 pp. 5s. Holme Press. London.
- Tribal Studies in Northern Nigeria. Vol. I. C. K. Meek. 582 pp. 25s. Kegan Paul. London.
- Zanzibar. Its History and Its People. W. H. Ingrams. Illus. 527 pp. 25s. With-erby. London.
- Chaka. An Historical Romance. Thomas Mololo. Trans. from Sesuto by F. H. Dutton. 198 pp. 7s. 6d. Oxford University Press. London.
- Leadership of the Constructive Forces of the World. J. R. Mott. 30 pp. 2s. Oxford Press. London.
- Report of the Commission on Christian Higher Education in India. 388 pp. \$2. Oxford University Press. New York.
- Christian Education in the Villages of India. A. V. Van Doren. 115 pp. Rs. 2. Association Press. Calcutta.
- Fifty Years Against the Stream. The story of a School in Kashmir, 1880-1930. E. D. Tyndale-Biscoe. 96 pp. 5s. Church Missionary Society. London.
- The Remaking of Man in Africa. J. H. Oldham and B. D. Gibson. 184 pp. 2s. 6d. Oxford University Press. London.
- The Dawn Wind. A Picture of Changing Conditions among Women in Africa and the East. Olive Wyon. 155 pp. 2s. 6d. Student Christian Movement. London.
- Buddhism in India, Ceylon, China and Japan. A Reading Guide. Clarence H. Hamilton. 107 pp. University Press. Chicago.
- An Introduction to the Sociology of Islam. Vol. I. Reuben Levy. 21s. Williams & Norgate. London.
- Jewish View of Jesus. An Introduction and an Appreciation. Thomas Walker. 142 pp. 4s. 6d. Allen & Unwin. London.
- The Finality of Christ. S. B. John. 291 pp. 5s. Kingsgate Press. London.
- Youth in a Believing World. *Studies in Living Religions.* John C. Archer. 176 pp. \$1. Westminster Press. Philadelphia.

PERSONALS

(Continued from Second Cover.)

DR. JOHN MACNEILL, President of the World Alliance, is making an extended tour in the interests of the Alliance. The tour includes Japan, China, India and the Holy Land.

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THE REV. GEORGE L. FORD, Executive Secretary of Federated Churches in Youngstown, O., has been elected President of the Association of Executive Secretaries of Councils of Churches, State and Local. He also becomes a representative of the Association on the Administrative Committee of the Federal Council.

DR. W. W. PETER, pioneer promotor of health campaigns in China under the Y. M. C. A., has returned to China, at the invitation of the public health section of the Ministry of the Interior, to advise in the setting up of permanent machinery for the carrying on of health campaigns.

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PROF. C. H. ROBERTSON, also a former "Y" secretary, has recently been requested by Dr. H. H. Kung, Minister of Industry, to join his staff.

* * *

DR. CARVER has been invited by Soviet Russia to organize a group of Negro specialists, who have the theoretical and practical training in the production of cotton, to visit Russia and demonstrate the best method of agricultural production and exploitation. Though Dr. Carver is a Negro, his fame as an agriculturist is well known among the leaders of the Soviet states. By industry and example he is teaching the young Negro to work, study, save and serve, and if fortune comes, to take it with sobriety and humility. The outcome of the Soviet's invitation will be watched with interest.

OBITUARY

BISHOP ISAIAH B. SCOTT, retired missionary of the Methodist Episcopal Church, died on July 6th in Nashville, Tenn. He was a leader among the colored members of the church and as pastor, professor, college president, editor of the *Southwestern Christian Advocate* and bishop gave years of effective service. He was elected to the episcopacy in 1904 and was assigned to Africa where he labored until his retirement in 1916.

* * *

MR. GEORGE BRAITHWAITE, of Tokyo, Secretary of the Japan Book and Tract Society, died on June 18th. He helped to produce the first copy of the Old Testament in Japanese in 1888, and subsequently helped in the production of the Japanese New Testament in Roman characters. His son, G. B. Braithwaite, is acting secretary for the present.

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MRS. H. W. HARVEY, one of the victims of the hurricane in British Honduras, went out to Central America with her husband for the Wesleyan Methodist Missionary Society immediately after their marriage in 1907.

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THE REV. A. E. SYLVESTER FOWLER, worked during the past eleven years both

in British and Spanish Honduras, the latter being especially arduous as it meant constant journeys to the bay islands of the Caribbeans. He was a victim of the recent hurricane in British Honduras.

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MISS JOSEPHINE MARTIN, a missionary of the United Presbyterian Church at Pathankot, Punjab, India, died September 10th, while on furlough in America. Miss Martin was superintendent of a girls' high school at Pathankot for many years.

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MR. PAUL A. SORNBERGER, a missionary of the American Baptist Board, died recently. With Mrs. Sornberger, he was appointed to the Philippines in 1929, and designated to the Central Philippine College at Iloilo, P. I., where he was teaching Christianity by precept and example.

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THE REV. WM. B. BEAUCHAMP, D.D., Bishop of the Methodist Episcopal Church, South, died at Richmond, Virginia, on June 28, 1931, at the age of sixty-two. He was president of the Board of Missions of his church and was a delegate to the World Missionary Conference in Edinburgh in 1910, and to the Jerusalem Conference in 1928.

* * *

THE REV. WILLIAM MITCHELL PADEN, D.D., died in Salt Lake City, Utah, on September 16th, after a brief illness. For thirty-four years Dr. Paden was identified with work in the Mormon area and in recent years was considered the greatest Protestant authority on Mormonism.

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CHARLES GEORGE SPARHAM, a great missionary in China for forty-four years, who retired from his work there died in London in September. He was the son-in-law of Dr. Griffith John of Hankow. He was called to leadership in the L. M. S. and in his later years was secretary of the committee coordinating the whole of the L. M. S. operations in China.

* * *

DR. JUDSON B. HILL, rounding out to a day 50 years of distinguished service as president of the Normal and Industrial college at Morristown, Tenn., died September 15th at Battle Creek, Mich. In 1881 Dr. Hill, as a young Methodist minister, became head of a pioneer mission school for Negroes at Morristown, and found himself misunderstood and ostracized, as he began his work in a dilapidated building formerly used as a slave market. Those who fought him, however, ultimately lauded him.