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PERSONALS

THE REV. HERBERT F. LAFHAMME has recently become promotion secretary for the New York area for The American Mission to Lepers. He will be associated with the General Secretary, Mr. Wm. M. Danner, with headquarters at 156 Fifth Avenue. For eighteen years Mr. Laflamme served as a Baptist missionary in India. For three and a half years he was Traveling Secretary for the Student Volunteer Movement for Foreign Missions, for ten years he was one of the Field Secretaries of the Laymen's Missionary Movement, and for the last ten years he has been Field Secretary of the Greater New York Federation of Churches.

* * *

Upon THE REV. DR. J. A. MOREHEAD, president of the Executive Committee of the Lutheran World Convention, the King of Denmark and Iceland has bestowed knighthood in the Order of Dannebrog. The honor was conferred for relief service in Europe as commissioner of the National Lutheran Council and distinguished service to the churches and to the nations through leadership in the Lutheran World Convention movement.

* * *

MRS. W. E. CROUSER, who successfully guided the 1930 session of the Federate

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School of Missions at Mount Hermon, California, has been reelected chairman and has plans under way for the next school, July 4-11, which will be the twenty-fifth session of the school.

* * *

DR. S. H. CHESTER, for some years the honored and beloved secretary of the Executive Committee for Foreign Missions of the Presbyterian Church in the United States, celebrated his eightieth birthday on January seventeenth at the home of his daughter in Passaic, New Jersey.

* * *

DR. JOHN M. MOORE has resigned as general secretary of the Federal Council in charge of the development of state and local federation. The direction of these features of the Federal Council is now to be in the hands of Dr. Roy B. Guild, with headquarters in Chicago.

* * *

THE REV. AND MRS. JONATHAN GOFORTH, of China, have started back for their difficult field in Manchuria, leaving Toronto on December 26th.

* * *

THE REV. C. RANKIN BARNES, rector of St. James' Church, South Pasadena, Calif., has been elected assistant secretary of the Department of Christian Social Service of the National Council of the Protestant Episcopal Church.

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OBITUARY

DR. EUGENE S. BOOTH, who went to Japan in 1879, as a missionary of the Reformed Church in America, died in New York on February 9th. He was born on August 16, 1850, in Trumbull, Connecticut, and was graduated from Rutgers College in 1876. For thirty years he was President of Ferris Seminary, Yokohama, retiring in 1922.

* * *

THE REV. S. B. ROHOLD, well-known principal of the Mount Carmel Bible School, Haifa, Palestine, died in February. He was a converted Hebrew and formed a wonderful link between Judaism and Christianity. For some years he supplied the notes on mission work among Jews for the REVIEW. Last January the Editor of the REVIEW and Mrs. Pierson visited Mr. and Mrs. Rohold in Haifa and saw evidences of their remarkable work.

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J. P. BUNTER, B.A., LL.B., of Poona, India, died on November 25th at the age of 58. He was a strong Christian and was Government Pleader and Public Prosecutor at Poona. Though a lawyer by profession, which involved great pressure of legal work, he took the keenest interest in Christian work, and for nearly 40 years was a pillar of strength to the C. M. S. Church at Poona. He was a member of the All-India Council of the National Missionary Society representing the Bombay Presidency. His zeal for the preaching of the Gospel was great and he found in the Bible the whole inspiration of his devoted life and worship. Last year he was chosen as the president of the Bombay Representative Council of missions. One of the living monuments of his self-sacrificing achievements is the development of an educational institution at Hadapsar, five miles from Poona, for the education of the agricultural classes. The Government recognized his merits and nominated him a member of the Bombay Legislative Council. In 1928 he was awarded the Kaiser-i-hind medal.

* * *

RAJA SIR HARNAM SINGH, K.C.I.E., the veteran Indian Christian leader and first president of the National Missionary Society of India, died last year. Born in a princely family his conversion was romantic and entailed a stupendous sacrifice of power and prestige. Deeply interested in the welfare of the Indian Christian community, his manifold activities reveal the greatness of the departed soul. He gave over half a lakh of rupees for the benefit of Indian Christian scholars. The King recognized the services of the Raja to the Empire by making him a K.C.I.E. He was a member of the Chamber of Princes, and was a Moderator of the General Assembly of the United Church of India, North.

* * *

REV. WILLIAM EDWARD GOWARD, a missionary of the London Missionary Society, for over thirty years in Samoa and the Gilbert Islands, died in Worthing, England, on February 16th. Mr. Goward was born at Market Harborough in 1860, and went out to Samoa in 1888. From 1899 until their retirement in 1910 Mr. and Mrs. Goward worked under the trying climatic and isolated conditions of the Gilbert Islands. Their Central Trading Station at Rongorongo was a model of order and organization, a settlement of 320 people with neat houses, spacious church and school buildings for the separate grades of students, printing and other workshops; boathouses, stores, and two airy houses for Europeans, exactly suited to the breathless climate.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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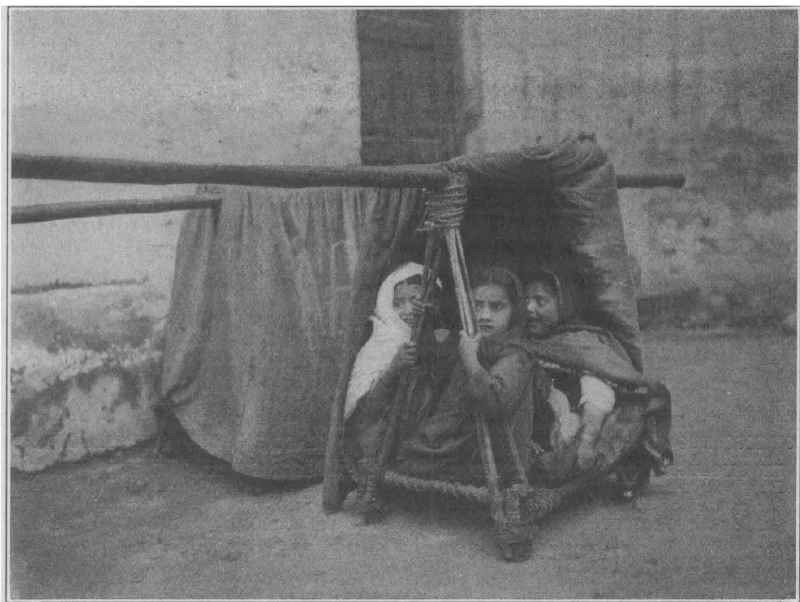
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WONDERS AMONG CASTE PEOPLE

BY REV. CHARLES W. POSNETT, Medak, Nizam's Dominions, India

Missionary of the Wesleyan Methodist Missionary Society, 1899—

PERSECUTION is very bitter here, but on the whole it is less determined. Our people have been dragged to the courts time after time and have lost time and money and much of their harvest by the bitter persecution of the village chiefs. Still, their patience and courage is winning. One chief stopped the road by cutting down trees across the public way thus hoping to stop my coming to his village. They hate the idea of the people becoming Christians because they know that it means that the day of injustice and forced labor and cruelty will have to pass away.

In another village, where people are determined to be baptised and where they beg for a teacher, the village chief had one of the elders put in prison on some paltry charge. The charge was dismissed, but he was kept in prison waiting for trial eleven days on account of holidays. In such ways these enemies try to do everything to discourage young beginners but they have not succeeded. In this very village our evangelist has been given part of the house of one of the caste people in spite of all the threats of the village chief.

In another village the chief had polluted the caste well so that our would-be Christians could not use

it, but the villagers united together and dug another well, and until that was ready they fetched water from a lake where all the cattle drink and wallow, where clothes are washed and the holy Brahmins always bathe, wash their teeth and then drink. Everywhere I am trying to persuade them to dig wells so that they may have a pure water supply and escape the scourge of plague and cholera and smallpox which are constantly breaking out in the villages of Hyderabad. These stagnant lakes which are found near every village are a constant danger as long as the people use this foul water for drinking.

One of our best men, John, has taken charge of a new village called Lakmashantha. He and his wife and children are living in one little tiny grass hut, 9 feet wide by 12 feet long, as big as an English scullery, in terrible heat. We have neither a house or a well for them, and every day he fetches water half a mile from the village lake. I am amazed at the bravery and patience of John and his wife. The walls are full of holes where snakes and scorpions abound. This little shed gets full of mosquitoes and other insects and it is hard for the children to sleep in this hot weather. No wonder they have been ill.

Surely the patience and the bravery of such men and women puts us all to shame.

In Khanapur the hatred and opposition of the village chief was very bitter. At last we were given a small grass thatched shed belonging to one of the caste enquirers. Benjamin had only been there a few days, and when he went out early in the morning to bathe and returned he found all his boxes, clothes and everything put out on the road and the whole of his little hut had been pulled down to the ground. This village is so far away that the hands of the Government are not strong. Many would have given up in despair but this man is holding on and making friends.

I was greatly cheered with some of the village women. Wherever we have a good evangelist's wife there the women are clean and eager for service and gather every night at the evangelist's house. One of our best teachers, called Ratnam, had been teaching her women to make their children's clothes. They prepared the thread and then they engage the village tailor to make the little garments. Ratnam is one of the best of our teachers, she gets all the women together while they are making thread from the cotton flowers with their little hand machines and she teaches them stories. The elders were eager and the women learned a lot about the life of Christ. We have an old Brahmin in this village, who is also an eager Christian, and is not ashamed to have the outcastes come to a prayer meeting in his house.

Another of our best women, called Ruth, is doing wonders in Sonipet. She found the women most indifferent and dirty, but by kindness she won them to her home

and inspired them to keep themselves and their homes clean. She was determined to teach them the stories of Jesus. She proposed that they should act the story of the five Virgins but their husbands said, "You are not dancing girls to do this sort of thing." Ruth was not to be beaten and said, "I will do it with you and we will act it together, and then your husbands will say nothing if I am doing it also." Last week we saw these women telling the story of the Virgins. They had ten improvised torches and they had brought their own little brass vessels, five of them had oil and five of them none. The whole village gathered to see them tell the story and it was a perfect joy. They were so clean and so changed in appearance. They evidently love and adore Ruth. The story was simple and they had made everything with their own hands. The whole village followed the story with breathless interest. I was delighted because I feel that we must get hold of the women of these caste villages, otherwise they will never cease from secret longing after idolatry. We must get them out of their zenana homes and get them accustomed to taking part in services. Ruth's example has become an inspiration to all the Bible women in the District.

The other day one of our pastor's wives was taken ill, and though she was well known as an outcaste woman by birth, the caste women of the village came and cooked for her and cleaned up her house. What a miracle this is! It is the more wonderful because 30 years she was a devil priestess, standing naked on the streets of that very village, her hair had never been washed or cut or combed. She had such a beautiful face that my sister

could not bear to think of her becoming a public prostitute and devil priestess, and we rescued her. Now she is the minister's wife in that village and the caste people love her enough to come and cook for her.

At our Summer School for Caste Hindus in Medak, we planned to receive 250, but every day messages came that more were begging to come. On Thursday they were coming all through the night, and at the opening service on Friday morning there were 640 Caste Hindus—men and women from all over Hyderabad. Many were already baptised, but about 250 were still hesitating on the brink of decision. They had learned a good deal about Christ and many had been giving regularly to the Church, but the final public confession stood in the way. They came to hear more of Jesus, and during that first service they behaved as if they had been accustomed to reverent public worship for years. It is almost unbelievable that all these caste people, who twenty years ago would not even come into our compound because it was the home of "outcastes" and who would not drink the water from our wells because outcastes were drawing water. Now they stayed with us, drank our water and ate the food that was prepared for them. It is a miracle when you think of the position only five years ago.

Another remarkable feature of this Summer School is that no less than 70 women turned up having walked 30, 40 and even 60 miles to the station, and many of them having paid their own fare on the railway. One band of men came 135 miles begging for a teacher. They had heard of the Summer School and they would not leave

until I promised to send them an evangelist. They told me they had been ten times to Nirmal to plead with our Indian minister but he had neither the man nor the money to send one.

Testimonies of Caste Hindus

One of the remarkable features of our meetings has been the testimonies of these Caste Hindus.

(1) *Narsimha Rao John* is the village chief of Adivi Kowtla. It is seven years ago since I baptised a few families of caste and outcastes in that village. At the baptism service in the river, this old chief came to watch. While I was examining them he listened carefully, and when they vowed their lives to Christ I asked him what he thought. He hesitated and then said, "They are doing right, your Jesus is the true God." I never thought this man would himself soon come to the feet of our Lord. Three years ago he came to the Summer School, and begged for baptism. In our Church he stood up before them all and said, "I have searched all the Hindu holy books, but there is no story in the world like the story of Yesu Swami and I am going to give my life to Him." For three years he has been one of our most enthusiastic voluntary evangelists. Wherever he has gone he has witnessed for His Master. This year he came again, and standing up before the whole crowd he said, "No pressure from the missionaries or from the Indian padries would ever have made me to be baptised, but I 'tasted' Jesus in my heart and the sweetness of His 'taste' filled my whole life. Now wherever I am I feel the 'taste' of Jesus and I must tell every one about Him."

(2) *Samuel Veeriah* is a young

man who comes from Siddipett, which is the hardest and most unfruitful ground in the District. He had read the life of Sadhu Sunder Singh and the Gospels, and though he was the son of a village chief he could not resist the call of Christ, and for months he has been telling his family that he must become a Christian. He has been turned out of his home and has lost everything, but he stood up and said, "Though they have turned me from my home and though I have lost all my relatives I could not bear to lose Jesus." His sincerity has been so well proved that I could not resist his appeal for baptism, and on Sunday morning he brought with him ten young men whom he has been leading for months, and all of them openly confessed Jesus and were baptised. What this will mean to Siddipett no one can tell. It is the most hopeful thing that has happened there in the 35 years that I have been in India. I cannot help believing that this is going to be the beginning of a great movement towards Christ among the caste Hindus of Siddipett.

(3) *Rajanna Abraham*, of Elukatoor, was baptised a year ago and has had to pay a terrible price for his confession. He has been dragged to the court and persecuted, his land has been stolen and everything has been done to make him turn back from the narrow path. He stood up and said, "They can take my land, my home and all that I have, they can tear my flesh from my bones, but they shall never tear me away from Jesus."

(4) *Peter*, of Kondapuram, gave a beautiful testimony. His daughter had been suffering from fits. The village sorcerers and magicians constantly worried him say-

ing that they could cure his daughter, and every time she was taken ill they tried to come into his house to cure her, but he would not allow them to cross his door step. He called the village evangelist and they prayed with the girl. At last she is better, and he brought her and her mother with him to the Summer School. On Sunday morning they knelt together and were baptised into the name of Jesus. For a year past, though he was not baptised he has been giving this brave witness and we felt no hesitation in giving him baptism.

Gumeralla, the Tiger's Village

The fight with the Tiger is over and I have received the final judgment of the Prime Minister. In this the Tiger is told that his position of village chief is taken away and that never again will he be allowed to exercise any authority in this village. We had hoped that some of the land that he has stolen would be returned to our people, but it would have been such a long and costly process to secure this judgment that we gave it up. He has fought us in every court and has spent at least £2,000 in the fight. It has been a terrible strain and anxiety for nearly three years, but at last it is settled and we thank God. The Government has appointed a Christian villager to be chief in his place and this man and his Christian wife came to our Summer School and stood up and testified saying, "From the day that I gave my heart to Jesus I have been full of happiness and now though I do not want this position I am glad to serve my Master in Gumeralla and I want to be a servant of my Lord."

The Sunday morning service was one that every one will remember.

There were a thousand people present, and of the newcomers 140 heads of families had given in their names for baptism. They were all men whom we could trust, men who had been long prepared but had hesitated over the final confession. During these days of waiting upon God they had heard His voice and they confessed one after another that they had seen Jesus and wanted to give their lives to Him. After the baptisms a hundred people came up to the communion rail bringing their offerings, the total value of which was about £10.

At the conclusion of the service we started the *Great Indian Love Feast*. The elders from each section brought up trays of sugar and broken cocoanut which they had already prepared and cut into small pieces. These were publicly blessed, and then they went round to distribute to the thousand people in the congregation. While it was going on we had some beautiful Indian music—a singer and the

little Indian drums and violin. Every one held the sugar and cocoanut in his hand until all were ready, and the elders had come back and stood before the communion rail putting down their trays and each one taking a little sugar and cocoanut for himself. Then the whole congregation repeating after me said, "*Lord Jesus, I take this food in memory of Thy love to me.*" And all quietly ate the sugar and cocoanut while our singers sang again. In a few moments one of our Indian ministers started the hymn of triumph "Victory, victory, victory to Jesus, Hallelujah," and at the end of each verse he cried "Yesu Swami, glory be to Thee," and the whole congregation lifting their hands shouted, "Glory to God in the highest." It was a wonderful triumph, and no one who ever saw and heard will forget it. God has been wonderfully near us and indeed those last words are what we are all feeling, "*Glory to God in the highest.*"

A REVIVAL IN HYDERABAD

FOR some time Dr. and Mrs. Manley, of the American Baptist Mission, have been praying for a revival in Hanamakonda, Hyderabad. C. H. Bhanamurti, of the Cocanada Theological Seminary and Mr. Prakasham, pastor of the Jagannaikapuram Church, held a series of meetings for a week, with the workers and the church members. Pastor Mathews of Bimlipatam Church and Rev. E. L. Quirk also held a series of meetings lasting ten days.

Emphasis was laid on the fact that the missionaries had come to share with the Christians of what

they themselves had found in Jesus.

"From Saturday to Wednesday the subject was sin, its consequences, repentance, and confession. Burdened hearts were laid bare before the Lord day by day. Joy and peace Christ brought to their hearts. Thursday was largely given up to experience and confession. The Spirit of God moved us to make confessions. On Friday and Saturday consecration meetings were held, leading us to surrender completely to the Lord. Friday morning's meeting ended with the phenomenon common to

many revival meetings in India, when all were praying at once, pouring out their sins before God. On Saturday, only one meeting was held. All were expectant. Large numbers had been cleansed and awaited the infilling of the Holy Spirit. There was a dead silence, a pause, a waiting. The people were still unsatisfied. It must have been a time of further heart searching. In the middle of the night, Dr. Manley was awakened by some one on the compound, praying in agony.

"The Sunday morning meeting we shall never forget. After short addresses, the meeting was thrown open. At eight o'clock the meeting started. For hours one person followed another in quick succession; arising, going to those whom they had wronged, they begged forgiveness, many with tears streaming down their faces. At one o'clock, we saw that we would yet have hours to wait, and so we asked those who still wished to ask pardon of their brethren to arise and do so without waiting one for the other. For ten minutes there was confusion, and then—"Victory, Victory, Hallelujah!" poured forth from two hundred throats. The Holy Spirit had come to reign.

"Sunday afternoon, twenty-three were baptized in Hanamakonda, and the Lord's Supper was celebrated.

"In the past many Indian Christians have failed to appreciate and to understand missionary motives, yet fundamentally the difficulty was their own sin. Once that was cleansed the way was paved for the clearing up of misunderstandings which had accumulated for a long time. There was an extraordinary condition prevailing. In many cases the people were so deep

in sin that they had lost the consciousness of it. In many cases the confessions were startling, yet they were followed by making amends and restitution.

"From two standpoints, we have not seen the like of this revival before. In the first place, the grip of sin was so tremendous, and the confessions in consequence were startling. From the grip of sin, they emerged into the light and freedom of Jesus. Secondly, the settling of quarrels and misunderstandings was on an enormous scale, and the consequent love and fellowship which followed was a great joy. We thank the Lord for this great experience, and for the newfound friends and blood-relatives in Christ in that place, and the love that they poured out."

ERIC L. QUIRK.

The work of revival has just begun and we believe that as each worker goes into his own village again he will take the fire of the Holy Spirit with him and that that fire will burn down barriers and obstacles that have held back the work of Christ in this field for many years and that we will have a great general revival throughout the whole field.

In order to get folks to work at once, and thus keep what they have gained, we have gathered them together in groups and have formed Sunday-schools in three near-by places. We have plans for four more Sunday-schools as fast as it is practical to establish them.

We missionaries feel that no one received a greater blessing through these revival services than we did. God make us worthy stewards for the great work He has entrusted to us here.

CHARLES R. MANLEY.

TRENDS IN THE NON-CHRISTIAN WORLD

BY THE REV. SAMUEL M. ZWEMER, D.D., Princeton, N. J.

Editor of the Moslem World

WHAT ails India, China, Persia, Egypt, Turkey, and Arabia? Economic, social, political and intellectual movements are stirring the peoples of these lands and there probably never was a time when currents of thought ran so swiftly and in such opposite directions. A whirlpool of conflicting ideas and ideals, a strange medley of tendencies toward syncretism, agnosticism or hero-worship.

There is a story about an obscure character, Micha, in the book of Judges, which affords an illustration, if not a parallel, to the present situation in Asia and North Africa. That ancient day, too, was a time of transition; political, social and moral life were deeply disturbed. The story occurs in one of the most barbaric chapters of the book and tells of murder, arson, kidnapping, anarchy, idolatry. "In those days there was no king in Israel." Micah explains his desperate plight. He has lost his gods; he has lost his priest; he has lost his faith; "Ye have taken away my gods which I made and the priest and are going away, and what have I more? And how then say ye unto me, What aileth thee?"

This is typical of the situation in the non-Christian world. The times are out of joint, as is evident from the newspapers. There is great spiritual unrest, as is revealed



THE NEW INDIAN NATIONAL TRINITY
(For explanation see page 255)

from the missionary reports. One hesitates to attempt any interpretation. But a master-missionary, Dr. Edwards, the editor of *Dnyanodaya*, the leading Marathi Chris-

tian weekly of West India, says: (October 23, 1930) "There are three strands one can pick up out of the tangled skein: The current idealization of Hinduism; the growing revolt against the idea of God; and the exalting of politics and patriotism into a religion."

These three currents or trends are found not only in India but in China, and in the Near East. The idealization of the old religions by efforts at reform or rehabilitation; the exaltation of nationalism into a new religion, in which patriotism becomes hero-worship; the repudiation of all religion as mere folly and superstition—all three of these trends are due directly or indirectly to the impact of the West (its missions and its secularism) on the East. The disintegration of the old religious life manifests itself in these three ways everywhere. The tragedy of the situation is that all of them seem to lead away from Christ—the Christ of the Indian road and of every road.

I. *The Idealization of the Old Religions.* "When we speak of the idealization of Hinduism," says Dr. Edwards, "we are largely thinking of the educated section of India. This idealization is marked by a double characteristic; the first is what the late Dr. Farquhar meant when he spoke of an outward revival of modern Hinduism accompanied by a deepening internal decay. None who studies modern Hinduism can have any doubt, either about the external revival as seen in the observing of all festivals with a punctiliousness which only Hindus can show, or about the internal decay which is spreading like a canker to every part of the Hindu system; to mention only one feature, for example, the foul abomination represented by the

system of the Devadasis against which Indian reformers are so ceaselessly making their constructive protest. Hinduism may be in external revival by its building of new temples for the untouchables, but inwardly it is marked either by decay or borrowing from other faiths.

"The other characteristic marking what we have called the idealizing going on in present-day Hinduism is the marvellous power of assimilation Hinduism displays in relation to truth, by its being able to absorb Christian principles up to a certain point and shedding the remainder like a snake shedding its skin. Indeed, so great is the power of Hinduism to absorb from other faiths and yet to remain Hinduism at the core that we need to be on our guard against this particular Hindu tendency which is all the more dangerous, because so flattering to those systems from which it borrows."

The peril of syncretism, especially in South India, is real. In North India, Islam and converts from Islam act as a strong bulwark for theism, but in South India the heaven of Pantheism can with difficulty be kept out even from Christian thought and life. This present-day idealization of Hinduism is evident in rose-colored views of caste, and the repudiation of its evil influence, in a growing defense of idolatry, as mere symbolism, and in putting Krishna on a parallel with Christ as one of the world's Saviours. Some Hindu writers compare the *Bhagavadgita* with the New Testament and profess to find better and higher teaching in the former book. In Islam there are evidences of the same general tendency to idealize. It began with Seyyid Amir Ali's life of Moham-

med and received impetus from the Western apologists for Islam or perverts to Islam, Sheldrake, Lord Headley, Pickthall, and the latest convert Philby. The unscrupulous efforts of the Ahmadiya Movement in Qadian, Lahore and London have broadcasted and emphasized all that could be gleaned from these writers. Islam, they say, never used the sword, save in self-defense. They claim that it is the religion of peace and good-will, of tolerance and brotherhood; that Mohammed's character and life were ideal in every respect. In a recent review of Lippman's Preface to Morals, an aducated Moslem says: "Jesus, the center of Western religion is revealed in the available records of his life, as only a partial embodiment of human ideals. A good character, no doubt, but one which fails to exhibit the perfection of which the multifarious capacities of man are capable. It is certain that philosophy cannot save morality. If it could, our civilization would have solved its moral problems long ago. Only religion can. And religion itself would fail to do so except in so far as it can offer a human exemplar who embraces in his perfection one and all the different sides of human nature; who towers above all others yet strikes everybody as his kith and kin—only such a religion can save morality. Nowhere but in the person of the Holy Founder of Islam do we have a historic and human example of this ideal character."

A New Portrait of Mohammed

They then proceed to paint a new portrait of Mohammed with colors taken from a Christian paint-box. The Koran is called "Holy" and societies are formed to translate it

into new tongues. These translations are not free from idealization for they de-code the original into terms suitable for the present state of society and eliminate the blots that stain the life and character of the founder of Islam. Compare the recent translations by Mohammed Ali, Sarwar and Pickthall. They go so far as to praise Mohammed as the champion of women's rights, to assert that he was a monogamist and that toleration was the chief characteristic of early Islam! One could give similar instances of attempts to idealize Shintoism and Buddhism, from Japan and China. Everywhere the non-Christian world is super-sensitive to any criticism of heathen idolatry or ethics.

II. *The Repudiation of All Religion.* This is shown in the drift toward atheism, secularism and humanism. The Jerusalem Council Meeting recognized the serious and widespread character of this drift in its deliberations and findings. Our godless civilization and the neo-Paganism of the West is winning disciples in the East. The atheistic or materialistic philosophies of Europe and America have captivated many of the educated classes. Russian Communism has extended to all lands. The fool no longer says only in his heart, there is no God,—he shouts it on the radio.

Take India as an example: "Early in 1928 Dr. Paranjpye, of Poona, a distinguished member of the India Council in London, speaking to Indian students in London, advised them to 'relegate religion to the scrap heap.' The new political Constitution for India drafted by Pandit Motilal Nehru, and accepted by a Convention of all the political parties in January, 1929,

aims at a secular state, and puts religion outside the concern of the State. 'Pandit Jawaharlal Nehru openly stated that India's greatest "enemy was religion," and that their aim must be "to free India from religion."'*

"In the autumn of 1928 a weekly paper was started in South India, bearing the title *Revolt*, one of its acknowledged tenets being rank atheism. During the summer of 1928 a discussion took place in the Bombay University Senate concerning a resolution on 'the advisability of inculcating a theistic attitude' in university education. The resolution was passed by twenty-three votes to seventeen, but a great storm burst the Indian press. One leading Indian educationist described the resolution as 'sheer perverseness' and an 'exhibition of imbecility.' Another wrote: 'The exiled God is to be smuggled back to His throne, and our young men and women are to be inoculated with strong doses of the "divine,"' though 'it has been the proud privilege of man to fight against that baneful thing called God'; and, most significantly of all, he added: 'We Indians have had too much of religion, too much of God, and too much of futile philosophy; that accounts for our position today as a bankrupt nation.'"

Islam also is suffering from this leaven of the Sadducees. The students at the universities of Beirut, Cairo, and Constantinople afford an illustration. The sons of fathers who were fanatic Moslems are now asking; is there a God? Have we need of prayer? Is life beyond the grave more than a pious dream? A missionary from Tunisia says: "I used to be asked for

the proofs of the existence of one God, but this was done in order to discover if I knew the proofs given in the Moslem textbooks or to let the student proclaim them to me. Now one meets young men who ask proof of the existence of God because they personally have no conviction of it themselves."

III. *The Exaltation of Nationalism and Patriotism into a New Religion.* This third tendency is very old. When paganism was disintegrating in Rome, Emperor-worship began. In Japan we have a close parallel in the latest development of Shintoism. "Nature-worship married to the worship of the Imperial House." The Japanese are taught at school that their reigning Emperor is the direct descendant of the sun-goddess. Patriotism has become religion. In India "Gandhi-worship," is almost a national cult. In Turkey, Mustapha Kemal has received his apotheosis as the creator of a new nation, and Zagloul Pasha in Egypt is the idol of those who worship only at the shrine of nationalism. There is good in nationalism, no doubt, but there is also the possibility of evil. Nationalism and hero-worship cannot satisfy the human heart as a substitute for religion. The latest illustration of this tendency is India.

An American missionary writes: (*Dnyanodaya*, Nov. 6, 1930). "In a copy of the *Bombay Chronicle* there appeared on the front page some weeks ago a full-page illustration of the Hindu idol, Ganesch, or Ganpati. The image was of an elephant-headed man with four hands, and always represented as riding on a mouse, which was mythologically correct. In this case the idol was shown seated on a lion (the British Lion, of course,

* Dr. J. F. Edwards—"The Foreign Field"—May, 1930.

which scowled awfully), while a Gandhi cap surmounted the head of the elephant." He goes on to say: "But the most surprising evidence of the present attempt to enlist the Hindu religion for the sake of political ends has been a new 'Trinity,'* that has been created by some Hindu leaders. 'A few days after my return to India there was handed to me the picture of a three-headed man, with only one body. When I looked at the face that confronted me, I instantly recognized Gandhiji's portrait, while to the left is the face of the elder Nehru (Motilal) and to the right that of the younger Nehru (Jawaharlal). Underneath I read in amazement, 'National Trinity.' Under that I found the words, 'Father, Son and Holy Spirit,' while the third line read 'Motilal Nehru, Mahatma Gandhi, Jawaharlal Nehru.' At the bottom is the date, July, 1930. All this was in the leading vernacular of Western India, Marathi. Looking once more at the picture you note the sacred cow standing behind this 'Trinity,' and on it written 'Mother India.' Four dogs guard this group, each with a label on the collar: *Boycott, Liquor, Forest, Salt*.

The last three referred of course to the exhortation to break the government laws relating to these. The elder Nehru (*Father*) holds a sacred conch shell, used in Hindu temple-worship, in one hand and a distaff in the other. In the center is Gandhiji (*Holy Spirit!!*) who, with spectacles on, and the sacred marks of Hinduism on the forehead, stands on wooden sandals, his hands folded in adoration. On the right is the younger Nehru (*Son*), with one hand supporting the nationalist flag (three horizontal

stripes, white, green and red, with a handloom across the center), and with the other hand holding the tuft of cotton from which the thread passes in front of the group to the elder Nehru. Here is an amazing attempt to ring to the support of the political struggle for independence even so sacred a matter as the Christian conception of the Trinity."

The Situation in China

The situation in China is described by T. C. Chao in *The Chinese Recorder* (Nov., 1930); "Religion in China may be considered at its lowest ebb today. Of the three traditional religions none is virile today. Taoism has suffered the most crushing defeat." Buddhism is still active, yet we can almost say that China is today a nation without a religion. The Nationalist Party has adopted as its slogan "to govern the nation by the party," therefore the party has the power to do anything it pleases. But no matter how this works out, it seems to some people that a nation should have some religion. At least it should have a faith which could take the place of religion. Perhaps it is due to this fact, namely the necessity of creating a new national soul, that all organizations and institutions are required to observe the civic ceremony prescribed by the party at all their formal meetings, to bow three times before the picture of Dr. Sun Yat Sen and the national and party standards, read the last testament of Dr. Sun and remain standing in silence for three minutes. The Nationalist Party claims that the authority of the party is above everything else in the nation. Therefore, the party is above the nation and the party is above religion and above God!

* See illustration page 251.

Aut Cæsar aut Nullus. That is the result. "We have no king but Cæsar!" was followed by the cry: "Crucify Him, crucify Him." Not through any revival of old idolatries and religions, not by the way

of the Third International, nor by the road of violent Nationalism will Asia come to true life and liberty and power;—but through Christ and the little wicket-gate of repentance that leads to Calvary.

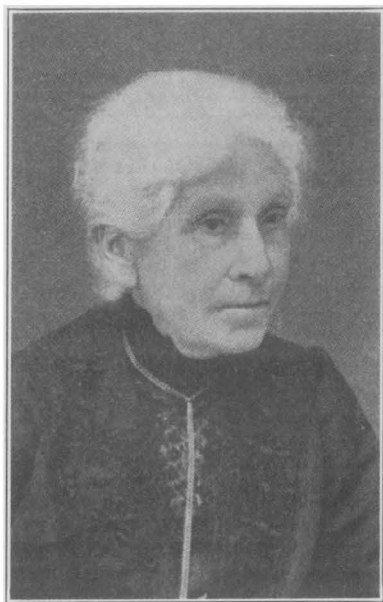
ONE LIFE IN SOUTH AFRICA

Elizabeth Hepburn, for Sixty Years a Missionary of the L. M. S.

SITTING in a Bulawayo garden, enjoying the warmth of the sun, I have time to think. I see the constant traffic in the streets, motor cars, steam rollers and trolleys, cycles, motor cycles, and hundreds of Matebele youths hurrying to and from their work. Memory carries me back to the time (not very long ago) when the older brothers and fathers of these youths might have been sitting round Lobengula's courtyard—eating, and drinking beer. They were eagerly waiting to know the Chief's orders, to watch where his spear would be thrown, in what direction—when they would clutch their spears and assagais and with hellish shouts start off on the devil's work—making for a little kraal or village—killing the men, and the old people, gathering the young women and children and returning to Lobengula for his approval.

I remembered how in Shoshong, King Khama's country, the dread of a vistration from the Matebele soldiers caused us and our Bamangwato people sleepless nights.

During my life in Africa I have seen miracles. When we arrived in Bechuanaland there was on the map one mission—our Society's station at Inyati. On the map to-day North and South Rhodesia are almost covered with mission stations. As I go back in thought to 1870, the wonderful change and



MRS. J. D. HEPBURN

the constant progress of the glorious Gospel of Christ through Africa and the part our Society has had in it all, cause tears of gratitude to flow, and I thank Him for the part which He had permitted my husband and myself to share in it.

We had the pleasure of helping the Coillards to reach the Zambezi—Barotseland—Fred Arnot to reach the Mashukulumbi—and ourselves the Lake Ngami people. —*The Chronicle of the L. M. S.*

HAS CHRISTIANITY CHANGED?

BY THE REV. W. Y. FULLERTON, D.D.

Secretary of the Baptist Missionary Society, London

“**H**AS the mission, the message, the aim, and the power of Christianity changed in the past nineteen centuries?”

In trying to answer these questions we must first seek to establish what these were in the beginning. Even then we shall need to be careful for we are outside other ages and are within our own, and it is impossible to compare an exterior with an interior.

But the mission, the message, and the aim of the Gospel have been quite clear all along the ages. Before we compare them let us see what they were at the start. By the term Christianity we mean the religion of Jesus Christ as set forth in the New Testament, not all that goes by the name today.

The *mission* of Christianity was to spread the revelation of Himself that God gave through Jesus Christ; to let all men see the mystery that had been hid from the beginning that the Gentiles should be fellow heirs with Israel and “of the same body and partakers of his promise in Christ by the Gospel.” Paul fought the battle in Jerusalem and saved Christianity from being merely a Jewish sect, and the Church at Jerusalem discovered and declared that the world-wide appeal of the Gospel was no afterthought on God’s part, for James, as its spokesman, said that, “It was God’s original concern to visit the Gentiles and to take out of them a people for His name.”

That is still the mission of Christianity. It is still Eclectic; our task is not to win a nation but to

evangelize it, and to find God’s scattered “sheep” in its midst. If we apprehend that, it will save us from the idea that we must “not go to the heathen abroad because there are heathen at home.” We may indeed, and must, seek to Christianize a nation, but we cannot hope to convert it. While we plant the Church, like a tree, in any country, the Gospel will of itself also work quickly as leaven, changing the whole people. But our business is to separate a people from among the nation that shall be as distinct, that, like the people in Antioch, it will be necessary to find a new name for them, and call them “Christian.” In China they debated whether they should seek to establish a National Church, and they saw it would not do, but they sang the doxology when they hit upon the term “nation-wide” to express their purpose. It is now as at the beginning.

The message of Christianity at the beginning is set forth by the Apostles to the Gentiles in 1 Corinthians XV. He tells us the things on which all the Apostles were agreed, things that were also according to the Scriptures which they had in their hands. All of them were related to Christ—He died, was buried, rose from the dead. Of this there is abundant evidence, and this is how the grace of God reaches sinful men. “That is what we preached,” he says, “and that is what we believed.” So, evidently, the saving grace of God depends on our faith, and quite as evidently it is possible for us to

get away from that faith to "another gospel," which is not another; for to the Corinthians he puts their belief in the past tense—"ye believed."

Have we drifted from that faith today? Each man must answer for himself. Dr. MacEwen put the answer for the church in memorable words at the Edinburgh Missionary Conference when he said, "If in any mind the thought arises that our faith is not the same as the faith of the early centuries, we have before us an answer which no man can gainsay. Out of the heart of these centuries there emerged one statement of beliefs. No one knows by whom it was drafted, or when it first appeared. We find it in Africa, in Gaul, in Italy, on the Danube, and in Asia Minor with slight variations, but identical in its essence and almost in its form—a statement so Scriptural and evangelical that it is ascribed to the Apostles. In the Conference Reports you will discover an item, simple but grand, reported by many missionaries—Episcopalian, Wesleyan, Baptist, Presbyterian—that the statement of faith which they find to have most value, and on which they lay most stress, is the Apostles Creed. In the seventeen centuries that have passed since it was shaped, the Holy Spirit has taught the Church much. He will teach us more if we listen to His Voice, but the foundations of the Kingdom stand, although the things that were shaken have been removed." There is the answer—the message of Christianity is the same.

What then of its *aim*? If the mission of Christianity is to take out

a people for the Name, its aim is that "those who name the Name should depart from all iniquity." The holy God desires sainthood. The faith of Christ all along the ages has been both ethical and philanthropic. Christ saves people from themselves as well as from the world and the devil. And the more saints there are in a community, the higher will be the level of all life. That the principles of Christ should be applied to the whole life is no new discovery; that the nation should be approximately Christian is the inevitable result of the fact that a great many of its citizens are Christian in reality. Always the aim has been, and the aim still is, to make saints, to bring men to see and to say

He wills that I shall holy be;
Naught can withstand His will;
The purpose of His grace in men,
He surely shall fulfill.

There remains but one other question. Has the *power* of Christianity changed? As in all the other cases the answer is decidedly no, no, no, ten thousand noes! The Spirit remaineth among us, so we need not fear. The Gospel is still the power of God to salvation to every one that believeth. When we are tempted to doubt it, let us remember Lord Kelvin's great sentence, when in attempting to make an experiment in Glasgow University, he failed. Drawing himself up with dignity before his students, he did not apologize, but knowing the power of God he said, "Gentlemen, always remember that when you are face to face with a difficulty, you are on the verge of a discovery."

PRAYER AND COOPERATION IN CHINA

A Call to Christians and a Manifesto from the Chinese Church

THE Church of Christ in China is facing a situation which is challenging because of the unusual difficulties as well as the unparalleled opportunities presented. As never before must we lay hold on all available spiritual resources. Fortunately neither time nor space nor language are a barrier to the spiritual cooperation of Christians of the West and the Church in China covets American cooperation in adventurous, importunate intercession:

(a) That our Christian youth in large numbers may recognize the call and give heed to the challenge of the ministry as the most profitable investment of their lives.

(b) That our Christians may in a larger measure discover and manifest the radiance of our religion, and make their Christian faith contagious.

(c) That our leadership may be responsive to divine guidance and be given courage joyously to follow the will of God as they discern it concerning the perplexing problems they are facing, such as Christian education in view of government restriction on worship and religious instruction, and other problems of a similar character which naturally follow where a mighty nation is in the process of radical reconstruction.

(d) For the Chinese Government, especially for those Christians who are serving the Government:—that vital religion may be given its proper place in the new emerging state.

(e) That the will to Christian unity may be fostered and

strengthened and that hitherto undiscovered pathways may be found whereby the separated Christian communions can arrive at complete spiritual and organic unity.

(f) That Christian youth of the West with a positive Christian faith and with a passion for Christian service may in large number find it the will of God for them to come to China to cooperate with the Chinese Church in the task of creating a Christian China.

(g) That the Five Year Movement may continue to grow intensively and extensively in the might and strength of the spirit of God, to the end that all the resources of our Chinese Church may be utilized to achieve the objectives of this Movement, namely, the deepening of the spiritual life of our Christians and the doubling of our church membership.

We ask the fellowship of the Christians and Churches of the West in this ministry of intercession.

This Call was adopted by the General Assembly of the Church of Christ in China, which met in Canton, last November.

A Manifesto

The following manifesto to cooperating older Churches of the West was also adopted by the General Assembly of the Church of Christ in China:

“The General Assembly has given considerable time and earnest thought to the question of the relationship between the Church of Christ in China and the cooperating missions, and wishes to

place on record the following statement regarding the attitude of the General Assembly to this vitally important subject.

"We desire first to express again our deep sense of gratitude to the older Churches of the West for the help, both spiritual and material, which has been afforded by them to the work in China.

"We are conscious that our gratitude can best be shown by our definite endeavor to develop as speedily as possible the spirit of stewardship and self-support in the Church in China. We are glad to report that about twenty-five per cent of our organized churches are self-supporting. But we realize that this percentage should be increased as rapidly as possible.

"You in the West are informed as to the present political disturbances in China, and the resulting economic depression. These represent great obstacles to be overcome, if our desire for the increase in self-support is to be gained. You also have heard of the difficulties which the spread of communistic ideas, the organization of the anti-Christian movement and the like, have created for our Church. These are all matters in which we beseech your full sympathy, as we know they have excited your concern. It is because of these difficulties and hindrances that the General Assembly wishes to make clear its position with regard to the relationship of the Church of Christ in China and the missions which are cooperating with it.

On the one hand we feel it necessary to reaffirm our conviction that it is a matter of the greatest importance for the Church in China to adopt a definite church-centric policy. By that we mean that the

Chinese Church consciousness has developed to the point of desiring the responsibility for administering its own affairs, and for conducting and directing the various activities which aim at the evangelization of the people of China.

The General Assembly rejoices that members of the Church, both Chinese and the foreign missionaries associated with it, are of one mind in applying this principle in the actual conduct of the affairs and work of the Church. We fully recognize the fact that the churches connected with the Church of Christ in China are not equally developed, and so it is difficult to secure uniformity in the application of this principle. A considerable time must elapse before our high ideal can be realized, and much wisdom and patience will be required in the prosecution of this great task. We must, however, emphasize the fact that this church-centric ideal includes most definitely the idea of continued co-operation between the Church in China and the various missionary organizations from the West. In this sense it is not to be interpreted as an entirely independent movement of the Church.

The General Assembly further wishes to make clear our position with regard to our relations with the missions associated with us. We definitely stand for cooperation between the Church and the missions. The Church of Christ in China desires the Church and the Mission to work together as we face the common problems that are confronting the Christian Movement in China. We wish to state positively that the services of missionaries from the Older Churches of the West are both greatly needed and ardently de-

sired. We wish to go further by saying that the need for missionaries today is even greater than before. In the past, missionary work was primarily in behalf of the non-Christian people in China. Several hundred million of our people are still unreached by the Gospel of Christ. These millions must still present as great an appeal as ever to the stronger Older Churches of the West. They present to our Young Church our greatest opportunity and responsibility for service.

The need for missionary help is now intensified by the fact that the Young Church, which is still in its early stages of development, is beginning to undertake its rightful and proper responsibilities. Being still in its childhood, our Church can be greatly helped by the wisdom, experience and religious background of our missionary friends from abroad. In considering the present development of the work in China, we feel that all types of missionaries are still necessary, whether they be regular missionaries who come to China for life service or special workers who come for a particular phase of the work in China for a limited time.

We wish to emphasize particu-

larly two qualifications for missionaries in the days to come: (1) they should possess the spirit of cooperation with their fellow workers in the Church, willing to share with them the tasks that they have before them, and (2) they should come with warm evangelistic fervor, no matter in what capacity they seek to serve Christ in connection with the Church in China, whether evangelistic, educational, medical, social or administrative. While they need to have all the technical qualifications befitting the high calling of a missionary, we regard these two points as of special importance, without which their work cannot yield the largest measure of result.

We ask for your prayers and continued cooperation to the end that with the blessing of the Great Head of the Church, our efforts to deepen the spiritual life of the Christians and to win the fealty of the unevangelized masses of our people to Christ as their Lord and Saviour, will be most fruitful.

(Signed)

C. Y. CHENG,
Moderator.

A. R. KEPLER,
General Secretary.

THE RIVAL OF CHRISTIANITY IN CHINA*

COMMUNISM is Christianity's competitor in China.

The reasons for this are the radical, adventurous nature of the Communist movement, its readiness to experiment, its clear aim and definite program, and its professed championship of "the poor and the oppressed."

Christianity appears to have lost the place of leadership among

youth as the friend of democracy and the rallying ground for the enthusiastic devotion of youth which it held twenty years ago. The time has come for a revaluation of Christian work and for readiness to take a bold step forward.

Christianity takes direct issue with Communism on three lines, as pointed out recently by a leader of the Chinese Church.

(1) Communism favors the use

*From *The Chinese Recorder*.

of violence—we are followers of the Prince of Peace. The time has come for the Chinese Church to take a clearcut stand against war and the militaristic method. There are indications that show a readiness on the part of some of the foremost Christian leaders to do this.

(2) Communism aims to produce the mass-mind and the mass-soul, which often lead to the destruction of the individual. Christianity insists on the persons as an end.

(3) Communism produces a party mind by prohibiting freedom of speech. Christianity liberates.

The Christian forces should be in a position to challenge directly the philosophy of Communism on these points. Would it not be well to invite prominent speakers from abroad to meet the Communist propaganda? But what is even more important is a program for the farmers and working classes that will command the respect of thinking people. Through mass education, agricultural experiments, proper recreation, community uplift and regeneration, the Church must meet the needs of the "poor and oppressed." The idealism of youth will respond to a call for help in such constructive endeavor.

There is evidence of a growth out of a narrow nationalism into a larger brotherhood. A Christian youth movement will rally to the cause of Christian internationalism.

Communism has made headway in China through propaganda. The Church can well take a leaf from the Communist notebook of method. If the Church is ready for experiment, has an adventurous program of social reconstruction,

is outspoken in opposition to war and militarism, calls for open allegiance to Christ and the living of Christ in all relationship of life, it can win the devoted enthusiasm of young people who will be as ready to preach Christianity as their fellows have been to preach Communism during recent years.

Communism has been especially successful in the use of the printed page. Christianity must be just as aggressive in presenting its case. There is need for the production of new literature and the translation of western books, setting forth what Christianity is and the kind of men and society it attempts to create. But possibly the greatest failure on the part of the Church is the failure to get into circulation the material which it does print. One is sometimes struck with the number of good things printed which do not reach the general public. Cannot more attractive editions be put out? How can Christian publications be offered for sale in the book stalls and public markets of our big cities—places where the students and young people are buying the books they read?

At the Wofossu Regional Conference in 1929, Dr. John R. Mott, in a brief address, said, "The Church must learn to trust youth. Youth without responsibility is dangerous. If given heavy responsibility you do not need to fear young people."

Have we jobs that will consume the zeal of young people and are we ready to use them? It is high time that the Church in China surveyed and revaluated its work in the light of the need and opportunity for enlisting youth in a radical program of real Christianity! ROWLAND M. CROSS.



FIRST ASSEMBLY OF THE EVANGELICAL CHURCH OF PUERTO RICO
(January 27-29, 1931)

A UNITED CHURCH IN PUERTO RICO

BY THE REV. FREDERICK LESLIE BROWNLEE, NEW YORK

Executive Secretary of the American Missionary Association

FOR several years the Protestant Churches of Puerto Rico have been discussing the values and possibilities of a single Protestant Church for the island. The values are obvious. The island is small and compact. The people are homogeneous. The experiences of the various denominations at work on the island are almost too new to have become traditions. Practically from the beginning the churches have been united in common objectives, a common evangelical fellowship, a common theological seminary, a single evangelical press and in the support of a single missionary enterprise in Santo Domingo. These facts together with the nationalist movements abroad, the emphasis on comity, federation and union at home, and the reasonableness of the proposition encouraged some in the hope that the organic union of all the churches of Puerto Rico might come easily and rapidly.

The weakness and foolishness of denominationalism are not always

so apparent, however, to the missionary boards and the churches at home. Here tradition, pride, theology, creed and vested interests loom large. It seemed therefore that organic union in Puerto Rico was destined to spend itself in talk and resolutions. Everyone appeared to be for union but no two denominations dared to unite. Some thought that no denominations ought to unite until all denominations were ready to unite. Some denominations on the island were ready but the missionary boards back home could not agree. Preachers on the island were fearful lest during the transition period while the united church was winning its spurs they would lose their ecclesiastical standing and special annuity and insurance privileges.

So the movement dragged along until something over a year ago when the United Brethren, Christians and Congregationalists proposed to unite in the formation of the Iglesia Evangelica de Puerto

Rico. The Missionary Boards sponsoring these denominations agreed and January 28, 1931, was set for the "wedding" ceremony in the church at Fajardo. Two days preceding were spent in discussing and adopting a constitution and by-laws. Two days following were spent in setting up the new machinery and starting things going.

On the night of the celebration the Fajardo church was packed. All the preachers and missionary representatives of the three denominations were present. Greetings were presented by representatives of some of the denominations that may come into the union later. Almost two dozen speeches were made. The listeners who knew no Spanish pronounced the proceeding an oratorical contest. But near eleven o'clock the organist began to play the wedding march. Three representatives from each of the denominations came to the altar and united their eighteen hands. A group of small flower boys and girls encircled them. The minister placed his hand on the nine united pairs of hands and pronounced the new united body "La Iglesia Evangelica de Puerto Rico." (The Evangelical Church of Puerto Rico.) The congregation joined hands and sang "Blest be the tie that binds."

The organization of the United Church is not unlike the customary ecclesiastical bodies. There is a general representative assembly which will meet annually, with its president and other usual officers. An executive council consisting of some fourteen persons elected by the Assembly will conduct the common business of the churches *ad interim*. The executive secretary of this council is the resident representative of the American Missionary Association, Rev. Charles

I. Mohler. The treasurer of the Council is the resident representative of the Board of Foreign Missions of the United Brethren Church, Rev. Philo Drury. All business with the church boards and the disbursement of all funds provided by them will be handled unitedly through these officers and the Executive Council, who in turn are responsible to the Assembly. The president of the Assembly and other officers are Puerto Ricans. Since the churches are located in two distinct sections of the island two regional committees were set up by the Council. These committees will meet monthly. A member of one of these committees is the former representative of the Christian Churches, the Rev. D. P. Barrett; the other members of the committees are natives. In fact, only three Americans belong to the entire Assembly. In the States there will be an Administrative Committee composed of representatives from the missionary boards whose business it shall be to review policies suggested by the Assembly and Executive Council, to consider requests for financial aid and to make such recommendations as they may decide upon to their respective directors.

While the statistics of the United Church are not quite so pretentious as those of the Baptist Church alone, nevertheless, they are highly significant. There are thirty-six native church organizations with church buildings in sixteen different municipalities, with thirty-nine ordained pastors and thirty-three additional paid workers. Radiating as it were from these thirty-six churches are seventy-four rural parishes, most of which have small chapels. The total membership is 3,518 of whom 405

represent new members received in 1930, with 636 candidates for membership awaiting the completion of their instruction. In the seventy-seven Sunday-schools there are 4,354 pupils. Young peoples societies report 857 members.

transacted reveals good, practical sense. Many difficulties doubtless lie ahead and it will be a generation at least before the churches will have become self-supporting—Puerto Ricans are poor, miserably poor—but hopes are high and



THE CHURCH AT FAJARDO, WHERE THE PROTESTANT ASSEMBLY MET

Church property is valued at \$457,800. The annual budget is \$70,416, of which amount the native churches provide \$13,416.

The Executive Council of the United Church has had its first formal meeting. The themes discussed show vision. The business

courage is strong. The natives are conscious of the responsibility which now rests upon their shoulders. They are grateful for the opportunities before them. They crave the continued fellowship, council and financial support of the churches in the States.

Count Zinzendorf said: "I have one passion and that is Christ. He only."

James Calvert, missionary to the Fiji Islands declared: "Where Christ commands and directs, I cheerfully go. I only desire what He approves and to do what He requires for the remainder of my life."

David Brainerd, the apostle to the American Indians, said: "When a soul loves God with a supreme love, God's interests and his are become one. It is no matter when or where or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will."

Henry Martyn, ere he died in Persia: "I am born for God only. Christ is nearer to me than father or mother or sister—a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him. Blessed Jesus. Thou art all I want; a forerunner to me in all I ever shall go through as a Christian, a minister or a missionary."

The immortal Livingstone, in a dark hour in darkest Africa, exclaimed: "Nothing earthly will make me give up my work in despair; I encourage myself in the Lord my God, and go forward." His African followers found his dead body upon its knees, in the gray dawn of that memorable fourth of May, 1873. The great missionary had died, as he had lived, in prayer. This touching entry was found in his journal, written on the next to the last birthday of his life, "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee."

THE TRAGEDY OF THE INDIAN STUDENTS*

THIS is the true story of a young Indian girl born on the Mescalero Reservation in a tepee. She spent her early years playing with the other little children under the pines. As soon as she was old enough she went to the government school in the town of Mescalero, where she studied until she reached the fifth grade. She had always shown an unusual ability and desire to learn. A friend took an interest in her and sent her to the Presbyterian mission school through the grades. At that time she had developed into such a fine girl that they took care of her until she finished high school, from which she graduated with honors. Now she could sew, she had learned to play the piano, she loved to read and had become aware of the beauty and inspiration of good literature. She could appreciate the niceties of life.

But school days were over and she must go back to the Reservation. That first night at home was one of bitter unhappiness. "Home" was a tepee with absolutely nothing inside except a pile of dirty rags and goat-skins flung in a corner to sleep on. As she pulled one of these over her she thought of the clean white sheets of her bed at the dormitory and the clean blankets that had covered her. That first meal with her mother and father had been eaten squatting in front of the fire outside the tent, the old battered coffeepot boiling over into the flames, and

all three of them dipping with their fingers into the one pan of stew. Into her mind flashed the picture of the dining room at school, the table set daintily, the food served graciously, surrounded by the smiling faces of friends. And then came days when she was torn between the strong family loyalty which is the heritage of the Indian and the feeling that she could not go back to the old way of living and fall so far below the standards that had been taught her for years.

At last she went to the mission and sobbing bitterly she asked:

"What shall I do? I ought not to leave my father and mother, and I can't live like this? There is nothing for me to do. My parents are old-fashioned, they don't want any changes. Why, it is impossible for me to even keep clean! I can't bear it!"

She finally decided to leave the Reservation and find work somewhere so that she might help her parents by sending them money. She has a position in the home of Christian people in Phoenix, Arizona, which gives her a chance to live in a clean, wholesome environment and be self-supporting.

This is the tragedy of the transition of the younger generation from the old life to the new. "Our responsibility for these boys and girls does not end with giving them an education. Even more is it necessary that with that education they shall be assisted in making an adjustment to life away from the Reservation and their own people—to life as Christian American citizens."

* Told at the meeting of the Woman's Board of Domestic Missions of the Reformed Church in America.

YOUNG PEOPLE AND THE CHURCH

BY THE REV. RALPH McAFEE, D.D., Detroit, Michigan

Executive Secretary of the Detroit Council of Churches

THE relation of America's youth to the churches is a matter of vital concern not only to the churches but to the future of America herself.

The National Association of Executive Secretaries of State and Local Councils and Federations of Churches has for some years been studying the relationship of young people to the church and has been endeavoring to influence young people's organizations toward a more effective contribution to the work of the Kingdom of God. At the recent meeting of this Association held in Chicago, a special Committee on Young People's work presented a report on some of the more important phases of the work of modern young people in the church. This report dealt with five major questions:

1. What is the caliber of those now active in young people's organizations in your city?

2. Which sex is more active and influential in your programs?

3. What are the main points of strength and the major difficulties in the local church young people's program?

4. What are the major points of strength and the major weaknesses in the most successful denominational young people's programs?

5. What are the outstanding successes and weaknesses of our inter-denominational programs?

In the preparation of their report, the special committee pursued four lines of investigation in nineteen cities.

The first questions dealt with the calibre and the sex of the young

people now active in young people's organizations. Of sixteen secretaries replying, six believed that the calibre of those now active in young people's work is as high as it was ten years ago; eight believed it is higher than ten years ago; and two, who are fast approaching the end of their active Kingdom service, believe the calibre is lower than ten years ago. Some correspondents note the marked increase in the number of college bred men and women who are now in training for service as religious education and social service directors.

It appears certain that our programs are strongly feminized, failing to attract many of the best of our young men. The proportion of women to men is probably about 60 to 40, corresponding in the main to the general church proportion.

A third question inquired as to the main points of strength and the major difficulties in the local church young people's program. The points of strength noted are:

1. Recognition of the importance of youth.

2. Democracy in conceiving and developing programs.

3. Adequate and sympathetic leadership.

4. Use of forum and discussion group ideas.

5. A completely unified local church program.

The major weaknesses noted are:

1. Adult and ministerial monopoly.

2. Lack vision beyond local church walls.

3. Inadequate leadership and equipment.

4. Distractions of college, i. e., absence of young people in college and unsettlement of the religious faith of those who return.

5. Distractions of the mating period.

6. Misunderstanding of young people by the pastor.

As an illustration of this misunderstanding we quote from a letter from a corresponding secretary of a young people's Union in America's third largest city—Philadelphia:

In most cases in the local church the young people's work is given slight or no attention by the pastor and members of the official board. The pastor, in many cases, is too busy to devote much time to his young people. Members of the official board in most cases don't have the ambition to lead the youth of the church or, with some very few exceptions, are too busy.

A fourth question asked for an analysis of the strength and the weakness of the most successful denominational young people's programs. Replies indicate that the strength of denominational programs lies in denominational pride and overpowering loyalty to it. This loyalty produces trained and able leadership, programs which are clearly defined, coordinated, promoted and understood, through summer conferences and wisely devised devotional material. Among others, Methodists and Presbyterians are mentioned as developing strong programs.

The weaknesses of the denominational programs centered around the fact of denominational loyalty. It is too autocratic, self-centered, conservative, lacking in social vision, and has no particular objectives beyond strengthening its own

machinery. It limits vision to denominational boundaries. It absorbs all the time of the young people with denominational activity, leaving no margin for the larger Kingdom interests. It exalts itself above Christian living.

The final question deals with the successes and weaknesses of our interdenominational programs. Young People's Councils related for the most part to Councils of Religious Education, are declared to be the most successful organizations in the field, but the Y. P. S. C. E. are running them a close second and in some cities easily outdistancing them.

The standard achievements reported are:

1. Series of addresses—as by Miss Slattery and Dr. Poling.
2. Easter and Pentecost Sunrise Services.
3. Help in financial campaigns.
4. Rallies.
5. Pageants.
6. Conferences.
7. Recreation—Athletic Leagues.
8. Training schools for leadership.
9. Good Friday Three Hour Services.

The weaknesses of the interdenominational young peoples programs and the difficulties they face are legion: fundamental among them however are:

1. Absence of adequate leadership.
2. The fact that there is as yet no agreement on the place and function of interdenominational young people's work.
3. The lack of correlation between young people's programs in the local church, in the denominational and in the interdenominational fields.
4. Constantly changing personnel and leaders.
5. Lack of pastoral sympathy and cooperation.

6. Lack of persons who visualize the importance of the interdenominational young people's program.

The Executives of the Councils of Churches throughout the country are convinced that the young people's organizations of America need a carefully coordinated program of yearly activities. It is apparent on all sides that the young people's organizations are frittering away too large a share of their capacities and of their influence because of this fundamental lack of coordination. It is likewise clear that young people's societies

need to face the fact that they ought to operate as definite parts of the all-inclusive program of the modern church. It was agreed that since the major part of the leadership of our young people's organizations now resides and probably should continue to reside in our Directors of Religious Education, these specialists together with representatives of other similar organizations might well merge into a nation-wide committee on the field and function of young people's work, both denominational and interdenominational.

FIFTY YEARS IN CEYLON

MISS SUSAN R. HOWLAND entered missionary service in Ceylon, in 1873, under the American Board of Commissioners for Foreign Missions. She was the daughter of veteran missionaries, the Rev. W. W. Howland and Susan Reed Howland, inheriting the love of the Christian community and winning her own place in their hearts. For some years she was an associate of Eliza Agnew in the old Oodooville Female Seminary, and followed her in charge of this oldest of girls' boarding schools in foreign mission fields. For more than thirty years she continued teaching the daughters and granddaughters of her early pupils, but about twenty years ago she gave the responsibilities of the school into other hands. She then turned to evangelistic work, and in every village found "daughters" and their homes wide open to her. Her ripened ministry in the homes and in the hospital at Inuvil, proved of untold value to the whole community. Few persons in any land or time have had so long or so fruit-



MISS HOWLAND TWENTY-FIVE YEARS
AGO

ful a missionary service. Certainly few have been so well loved. By request of her fellow workers she remained on the field a few years after her retirement, but recently she came to America to live with her brother, Rev. John Howland, a missionary in Mexico for nearly half a century.

HOW GIVE THE GOSPEL TO MOSLEMS?*

BY MOHAMMED ABDUL QAYYUM DASKAWIE, Rawalpindi, Panjab

Professor in Gordon College since 1928

ISLAM is a pre-Reformation Protestantism gone awry. It was a movement in the ancient Syrio-Arabian world which aimed at re-discovering and re-instating the truth of the unity and spirituality of God. It was in no sense either a new or an original movement but it was needed for the land where it arose, as a corrective for Judiasm and Christianity as they existed there. It was a protest against the Mariolatry and saint-worship in the Church of that day and against the exclusiveness of the Jewish religion. The founder of Islam was convinced of the divine origin of the two great faiths that had preceded it but had now lost, for a time, their original mission and spirituality. Had the Church of Christ in the sixth and seventh century been loyal to the New Testament teaching of Christ and His disciples there never would have been any need for an antagonistic and rival faith like Islam.

Be that as it may, we today are confronted with the task of carrying the life-giving Gospel of Jesus Christ to those who do not truly know Him. How can we as Christians better accomplish our labor of love for our Master? Many methods of evangelism have been tried and found successful in bringing the Gospel of Christ to Moslems; one of them, the printed page, finds its way to places and persons unthought of and maybe unheard of before. It finds readers among the women in the zenanas and the stu-

dents at their desks. It puts non-Christian agencies at our disposal and in this age of the power of the press is probably the most powerful instrument of evangelism, if rightly used and if adapted to the needs of those to whom it goes. The wonder is that we do not use it as much as we should. A business man will spend thousands of dollars to advertise candy or chewing gum but we who have an urgent message do not put it to its full use.

In India alone there are over 70,000,000 Moslems whom it is our duty to reach with the Gospel of Life. There are very few well written books which could be put into the hands of those who do not read the English language. Most of the Christian books for Moslems were written in the past century or early in this century. Two or three that have appeared during the last few years are controversial and are inadequate for those who are not interested in religious controversies. Moreover, the day that is dawning in the world of Islam is not of controversy but of sympathetic approach. The younger generation is not enthusiastic about learning the Koran and most of them do not even read it. We need to give them, therefore, not a pamphlet controverting the truth of a particular *sura*, but something that will meet their changing conditions.

There is no Christian book today that we could give to our Moslem college students. In Gordon College, where I have been working for some years, we have some very keen, active and alert minds, yet

*An address given at the annual meeting of The American Christian Literature Society for Moslems, January 24, 1931.

there is no attempt made to provide anything suitable for them. These students are the representatives of the educated classes among the Moslems, and we must provide the contact with Christian truth through suitable literature.

There is a still larger class of those who are only half educated or who can read only the vernaculars. These people are highly sensitive and most of them have never been under Christian influence. A sympathetic approach and a sound argument—simple and yet keen—is what wins their approbation. I know of nothing suitable that we could put into their hands.

Another large class is made up of the women who are locked up in the zenanas. Many of them can read a little today, which was not true ten years ago. The woman missionary can give them Gospel portions but the Gospel background needs to be understood and explained. These women need to see the glory of Christ, His love, and His esteem for womanhood. They enjoy the fruits of His spirit and teachings without acknowledging Him.

May I make bold to suggest a few lines along which we could make an approach to the Moslem mind in presenting the message of Christ? There are a number of things that the Moslem holds in common with the Christians and we should be ready to make use of them.

The first thing that the Christian message must do is to emphasize *the ethical side of the Christian message*. The Moslem believes in the presence of sin in the world but his view of sin is very superficial. Many people do not see the need of a Saviour because they do not see the heinousness of sin. They seek no remedy because they do not

know the dreadfulness of the disease. The loathing of sin arises through a moral conception of the holiness of God. The Moslem thinks that sin can be removed by money and atoned for by fastings and prayers. He takes a mercenary view of sin. He does not feel its ravages upon the human soul but considers only the displeasure of God at his disobedience. His idea of outweighing sin by goodness in its literal sense is familiar to all. Yet there are spiritually minded souls who do see that sin is more than a mere mistake. We need to show the Moslem that sin is not only disobedience to a far-off God, but that it is corruption. Not a few of my fellow-converts have testified to the growing consciousness of the sinfulness of sin as they have tried to live the Christian life.

Another feature of our message for the Moslems is the message of *God's love in Christ*—the heart of the Christian Bible. No one who has ever seen the love of God as revealed in Jesus Christ can forget that God or refuse to yield to Him. Orthodox Islam has no place for mysticism; it had to import it from the Grecian and Hindu thought. The confession of George Matheson is not the confession of one man only but of what men and women have felt from the earliest dawn of Christianity:

O, Love, that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean's depth its flow
May richer, fuller be.

The love of God is the message which brings the proud and the haughty to their knees before Christ who is King because He is Love incarnate.

We often forget that Christ was a great hero and that the human heart is at core a hero-worshipper.

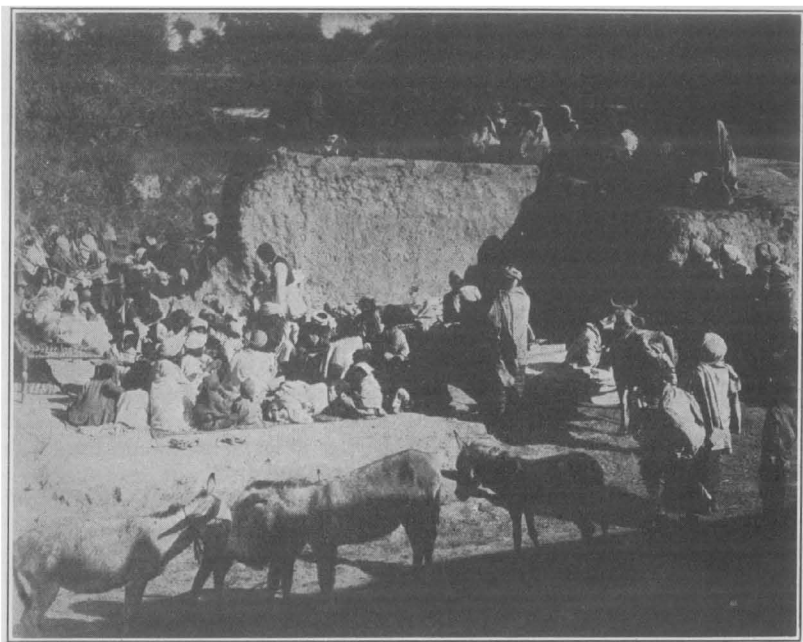
We fail to adequately impress upon the Moslems the moral perfection and the *sheer manliness of the human Jesus*. We should do greater justice to this side of our Lord's life. We forget that it takes more courage to be kind than to cross the Atlantic Ocean in an aeroplane; especially when it means being kind to the type of people whom everybody despises. It is all very well to be kind to one another if that means being kind to our own society and those on a par with us, but when it comes to being kind to the publican and the sinners, then . . . ? It takes more courage to be faithful to one's ideals in face of death than it takes to conquer the world. It is far nobler to pray for one's enemies than it is to hit back and demand a tooth for a tooth. Jesus Christ was a great hero and He was a perfect Man. When men and women are brought face to face with Him they find themselves acknowledging His more than human origin.

The Moslem belongs to a great brotherhood but the Christian brotherhood is more spiritual and should be greater. This brotherhood is founded on a surer and holier basis than any other brotherhood in the world, because it is founded on the blood of our Lord Himself. The Christians of various races and countries were united when Christ died on the Cross. In the letter to the Ephesians we are told that "He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross,

having slain the enmity thereby." —(Eph. 2: 14-16.)

When the mother of Jesus came to see Him, and they told Him that His mother and brothers were standing outside calling Him, our Lord asserted the superiority of the spiritual brotherhood over the kinship of the flesh. The Christian brotherhood must be so presented and we must in the name of Christ either remove or at least minimize the denominations and counter-denominations that exist among us. We must not let our Christian souls be cramped and dwarfed by these distinctions. We must become one body of Christ if we are to evangelize the world and to bring all men into the flock of the Great Shepherd. Our brotherhood must be demonstrated as it is, a higher and a more spiritual kinship than that of any other religion or cult.

Another feature of our message must be the *preservation of a reverential attitude toward things spiritual*. We are prone to forget the reverence that the Moslem has for God. In the growth of knowledge and Christian freedom we must not forget the reverence that is due to God. Perfect love casteth out fear until love takes the place of fear something should be retained to help life flow in right channels. Other features might be mentioned but this is by no means intended to be an exhaustive treatment of the subject. These suggestions have been made to point out the great need for suitable Christian literature for Moslems and the enormity and difficulty of the task that God has given to us. The signs of encouragement are numerous. A harvest is ready to be reaped if only we have the courage and skill under God to reap it.



Photographed by F. G. Ferger.

AN EVANGELISTIC SERVICE IN A HAMLET IN NORTH INDIA

A GLIMPSE OF HAMLET LIFE IN INDIA

BY JAMES M. BAKER, Ongale, Guntur, India

American Baptist Telugu Mission, 1895—

ABOUT eighty-five per cent of the people of India live in small villages, the life of which is decidedly rural. Even in these small villages people do not live unitedly. Caste distinctions and family quarrels have divided them into small residential sections, many of which are quite isolated. These sections are called hamlets. Some castes and unfriendly families would not be allowed to live promiscuously in hamlets, even if they chose to do so.

All hamlet life in India, although it does not at first seem so, is very complex. The poorer and more

outcaste the hamlet the more complex its life. The missionary or Indian leader who seeks to establish Christian church life in such a hamlet has to understand and partially, at least, to overcome this complexity. If he seeks to establish a church for a number of hamlets his problem is still greater.

Some of these complexities are directly or indirectly connected with poverty; some are due to the teachings of the Hindu religion; some result from certain customs which have grown up, some arise from superstitions, and some are the effect of perverse notions regarding sanitation. Among the

passive causes are—failure to know or to observe the ten commandments, the two commandments given by Christ, and the golden rule.

It is wonderful what a little instruction along all these lines can do toward ironing out the wrinkles in hamlet life. The average house and ground is about 20 by 20 feet. No wall separates these lots, most of the houses are without doors, there being only a passageway two feet wide, through which to enter. All the hamlet houses are placed in family groups with certain relations one to another. This congestion, together with fixed notions of relative location, causes endless friction and the doorless houses add to the mixup.

This condition makes necessary almost unlimited trust in neighbors in a country where there is little absolute trust in any one.

The marriage of close relatives is intended to minimise complications, but it seems to act the other way and very often creates family feuds. The close proximity of houses makes the family dog, buffalo, and chickens, a problem to solve in relation to the other family's dog, buffalo, and chickens. The houses too, are constructed with mud walls and with thatched roofs. They are, at best, only temporary shelters and require constant attention to keep them from collapsing. They are almost valueless as a security.

This lack of valuable property brings in its train a long line of complications. For instance, a man may desert his wife and children. The law can do little with him for he has nothing that the law can take. If all such were put in jail, the prisons would soon be full.

Poverty and hunger leads naturally honest people to steal. In famine times, the troubles of hamlet life blaze up glaringly. One-third of India is always hungry, but doubly so in famine.

The Hindu religion does not help improve the daily life of the hamlet. It has a positive tendency to make it worse. Its fatalistic teaching lulls men to sleep until a pending calamity actually falls upon them. This fills the mind full of fear over what imagined demons are going to do. It permits stealing in case of necessity. It makes trying to learn appear to the lower caste hamlets to be sinful. This is important because only one quarter of the population are of the higher castes. Hinduism assumes no responsibility whatever for the secular or religious instruction of the lower castes. It punishes no wrong except the breaking of caste rules. It approves of the marriage of children and even allows baby girls to be married to old men.

There is much in Hinduism that is fine and beautiful, but it is about as useful to the masses as a big dish of rice and curry mixed with a little arsenic.

The idea of fate is so deeply inculcated by Hinduism that no secular or religious teaching can filter down from the top layer of society. If the "Seventy-five percent" are to learn anything, some other religion must undertake to teach them.

The civilization of the land is so old that many strange and inconsistent customs have taken deep root and added much to the intricate network of hamlet life. For instance, even the outcaste, if he touches the dead body of his father or mother, must spend days going

through various ceremonies of purification. But without any pollution in the eyes of his own people he may take off the hide of an animal which has died and cut up for distribution its meat and eat of it himself.

A middle caste hamlet may build a shrine to any one of the gods—for example "Ramaswamy." The neighboring lower caste builds a shrine in their hamlet to the same god. If any one from the lower caste hamlet should enter that of the higher caste he must keep a proper distance from the shrine, but if a higher caste man visits the lower caste hamlet he may sit on the shrine and pollute it without any objection either from himself or from the hamlet people.

When the missionary attempts to plant the simple principles of Jesus in such a soil, he loses all influence and becomes a laughing stock if he rides over rough shod their customs.

Among all the castes, superstition has taken a firmer hold of the Indian imagination than Hinduism itself. The new missionary wonders what is wrong. The machinery he has set up on western models simply *will* not go on run-

ning. It has stopped short. On close examination he finds that a community superstition has jumped into the cog wheel.

Just how much the lack of sanitation has added to the melting pot of hamlet sufferings has never been figured out. The Government has done more than missions, but even the fringe of the need has not yet been met.

There are no latrines or sewer systems in the villages. Men and women bathe at night in the street under the cover of darkness. The adults go to relieve nature into the fields or lanes; the little children sit down anywhere and the scavenger service is rendered by dogs, hogs, chickens and crows. Dung heaps and cesspools are unregulated. Wells and tanks are guarded from the next lower caste but not from pollution by filthy members of the same caste.

When an epidemic touches one family in the crowded hamlet, immediate steps are taken to propitiate some demon, but isolation is seldom if ever attempted. Before civilization can be established in India, the principles of Christ and the laws of physical, mental and social health must be observed.

WORLD'S SUNDAY SCHOOL STATISTICS

Tabulation is made of the Sunday-school membership throughout the world every four years by the World Sunday School Association. Since current figures for the United States and Canada were submitted at the convention of the International Council of Religious Education, held in Toronto last June, it is possible to give the following corrected tabulation for the world:

<i>Grand Divisions</i>	<i>No. of S. S.</i>	<i>No. of Officers and Teachers</i>	<i>No. of Scholars</i>	<i>Total Enrolment</i>
North America	159,817	2,179,312	21,851,027	24,030,339
Central America	381	1,832	19,098	20,930
South America	2,976	11,695	159,160	170,855
West Indies	1,930	17,364	171,330	188,694
Europe	90,621	854,905	8,462,845	9,317,750
Asia	37,427	96,564	1,470,818	1,567,382
Africa	13,148	63,477	726,181	789,658
Malaysia	1,422	8,161	100,463	108,624
Oceania	12,898	89,720	790,710	880,430
	320,620	3,323,030	33,751,632	37,074,662

THE CRISIS IN PALESTINE*

BY THE LATE REV. S. B. ROHOLD, F.R.G.S., HAIFA, PALESTINE

ALL eyes have been turned to the Holy Land during the past year. For Jew and Gentile 1930 has proved a time of trial and stress. We are in the midst of the people who have made the personal sacrifices, and have been literally bearing the burden, and been broiling under the burning sun of Megiddo, Jezreel and Lower Galilee. In these parts the actual redemption of the land has taken place, and it is here that the majority of the Zionist Colonies have been established, and where over forty thousand Zionist Halutzim are still continuing the struggle against the climatic conditions.

In coming in contact with these people, whom we can truly call the "rebuffers" of Zion, and who are quite different from those who have shown their interest merely by sending money to Palestine, we have learned much, and are in a position to give a true estimate of the result of the tragedy.

The year 1929-30 has been a record year of severe blows meted out to the Jewish people in the Land of the Redeemer, and I am afraid that they are taking this last blow as almost a final one. There prevails a tragic hopelessness, which I have never witnessed before among these people.

(a) There were the atrocities of 1929.

(b) The Shaw Commission—in itself, and in the way it was conducted, was disappointing and disheartening.

(c) The Locust Scourge which devastated crops and trees, in spite

of the efforts of the Government to battle against this pest.

(d) The Mice Plague. However great the damage done by the locusts, the mice accomplished the rest, and this plague is still continuing.

(e) The £100,000 to compensate those who suffered from the riots has proved a great failure, for the Arabs claimed compensation and got it, and the result was no one received adequate compensation.

(f) The adverse report of the Shaw Commission.

(g) The so-called temporary stoppage of immigration.

(h) The Wailing Wall Commission.

All these were enough to break the spirit of the strongest and staunchest people, but the Jew still went on, hopeful and undaunted. Then came the White Paper, stopping the immigration for ten years, and prohibiting the sale of land for ten years. This is practically the "last straw to break the camel's back."

I have met with some of the leaders and many of the Zionist Halutzim the last few days. Everywhere we hear the words: "We have been betrayed." Now they say the last blow is to come, and that will be an adverse report from the Wailing Wall Commission.

One dare not comment on all this, but at the same time we can see and read the signs of the times.

At least here in Haifa it is broken. A quarrel which took place here between the Christians and the Moslems with regards to a

*From *The Evangelical Christian*.

small old cemetery was so serious that one Christian, Mr. Barhari, an editor of a newspaper, was killed, and some were wounded. If it were not for the prompt and strong measures taken by the British military authorities not many Christians would have been left, especially of those who took part in the quarrel. The result

The French Consulate is in disfavor because it has been maneuvering and creating favorable propaganda for France, and for the Mandate to go to France. France is jealous of the profitable balance in the Palestine Finance, as against the deficits in their own Mandatory State of Syria. Italy says that she will be more profit-



WITH THE MISSIONARIES TO THE JEWS AT HAIFA (Dec. 1929)

From left to right—Mrs. Christie, Dr. Christie, Mrs. D. L. Pierson, Mrs. Rohold and the late S. B. Rohold

was that there is hatred prevailing all over Haifa and the district.

When Dr. Drummond Sheils—Secretary to the Colonies—was in Palestine, the Christians of Haifa sent him a petition that they did not want to be any more united with the Moslems. The political papers have been trying to patch it up, but it is not so easy. The Roman Catholic Metropolitan, Archbishop Hajjar, who has always been a leader in anti-Jewish things, has now turned otherwise.

able to the Jews than anyone else to carry out the Mandate, as she has not the large Moslem populations to whom she has to cater, as Great Britain and France must do.

A high British official admitted that the Government had always had warning from the Indian Government, not to offend the Moslems.

While I do not minimize the blow the Jewish people have received, yet I believe it may prove to be a blessing.

(a) The Jewish people will now have to give up relying on the strength and promises of man, and will turn to God and His promises.

(b) They will give themselves to fill up all the gaps, and make every effort to cultivate all the land they have, and settle it properly, making secure their possessions.

When the Spirit of God moves, then there are sure to be results. The past few years the attitude of the nominal Christians here was anything but good. They were the leaders in all the anti-Jewish agitations. Yet the attitude of the Jewish people towards the Lord Jesus has not only vastly improved,

but there is a definite "Christ movement."

On October 20th, when the blow of the White Paper fell on the Jews, we learned that in the schools here they had started to teach the children "The Life of Jesus." On that very day, in our Haifa Bible Depot, we sold over fifty Hebrew New Testaments to Jewish boys. When we asked why they wanted Greek New Testaments, those young boys have said: "We must study it in the original." Here is a definite movement, for which we return thanks to God, and for which we ask God's people to unite in earnest prayer.

CHRIST OR ANTI-CHRIST—WHICH?

THE teachings and power of Christ offer the most fundamental obstacle to communism," says Stanley High, Editor of the *Christian Herald*. "Do we want the rising side of self-consciousness among the non-white people directed by Christianity or by Russia? There was a time when it was so dangerous to become a Christian that to become one meant to become a missionary. The zeal that characterized Christianity of old is found today in communism, whose ranks are examined and purged yearly of the unworthy. On my recent trip around the world I started out with the idea that perhaps a synthesis of the world's great faiths was needed. But when I saw what is happening in the Far East, I came to believe that there is no other name under heaven by which men are changed and saved except by the name of Jesus Christ. It is the only way in which the world can walk in the way of peace. General Smuts, speaking of the rising tide of race-consciousness in Africa said: 'For this awakening, Christianity and the missionaries are responsible.' Christianity provides an awakening principle, it provides also a conserving force, enabling people to live as God's children should. That is what Christianity is doing around the world."

We face the alternative of the rule of Christ or the rule of Anti-Christ in the world today.

RELIGIOUS INTEREST IN JAPAN

BY THE REV. GORDON CHAPMAN, SUMIYOSHI KU, OSAKA, JAPAN

Missionary of the Presbyterian Church, U. S. A., 1921—

WHILE Japan is passing through a serious economic crisis with unemployment and other evils on the increase, the country is particularly open to the Gospel, so that it is difficult to take advantage of all the open doors. A united effort on the part of the Christian Churches is being made to take advantage of the present opportunity and thus afford a widespread preaching of the Gospel to the masses. "The Kingdom of God Movement," dominated by Toyohiko Kagawa, has suffered somewhat from an over dependence upon human organization, but those concerned in the leadership are now awake to this danger and there has been a much fuller emphasis upon divine resources.

One of the issues which has become increasingly acute of late is that of Christianity and Shrine-Shinto. For many years the Government has divided Shinto into two sections, Sect-Shinto, which is regarded as a religion, and Shrine-Shinto, which is regarded as a cult for the development of patriotism. It is unreasonable to assert that Shrine-Shinto is non-religious when the Shrines are engaged in religious functions. The fact that the Government has promoted worship at the shrines of Shrine-Shinto, and even made it compulsory, has in certain situations seriously interfered with the freedom of religious belief granted by the Constitution of the Empire, and has even resulted in persecution. Recently the Christians of a church in a country town have been sub-

jected to considerable trouble because they refused to submit to a local custom which compelled school children to worship at a certain Shinto shrine.

The Christian Council of Japan has petitioned "the Commission to investigate the System of Shrine Worship" to settle definitely the status of Shrine-Shinto as to whether it is a religion or not; that if it is finally decided that it is outside the religious sphere that all religious practices at shrines cease; on the other hand if it is placed within the religious realm, that its religious functions shall not be made compulsory; that in the effort to uplift the moral life of the children care be taken to protect their right of religious freedom and that such problems as those created by compulsory worship on the part of school children at shrines and before god-shelves be avoided; that the provision made in the Imperial Constitution for the freedom of religious belief be made the keynote in the solution of the problem. When one considers this situation in connection with the fact that a persistent effort has been made for some years to enact a "Religions Law" which would put the Christian Church under Government control, it is rather ominous to say the least. Pray for the Christian Church in Japan in this crisis.

In the year of the anniversary of Pentecost there was manifest everywhere a deep desire that the power of the Holy Spirit may be realized in real fulness. God has

put the burden for revival upon His children and this is being expressed in fervent prayer. During the last half year we have seen evidences of at least a touch of revival, both among missionaries and in the Japanese churches. Last spring about forty missionaries, representing at least half a dozen denominations, were gathered in a retreat. All felt the need for a fresh touch from God, that the Lord Jesus might be manifested more fully through us. The Lord took the program in His own hands and we were given a fresh vision of Himself and as He is represented in His Body, which consists of those of all denominations and sects. We realized anew our own weakness, and the criticism and lovelessness which too often filled our lives. He enabled us to get right in regard to these things. He gave us a wonderful revelation of the unity of the Body of Christ and the overwhelming need of a heart filled with perfect love. We were led to give ourselves to whole-hearted intercession for the Body of Christ and it was wonderful to hear the prayers for all kinds of denominations, societies, countries and religious leaders. Very often the one who prayed had been critical toward denominations or individuals for whom he prayed and it took but the acknowledgment of this to turn the prayer into victory. It came over us again and again that the greatest hindrance to revival is the friction and strife between the various members and branches of the Body; that it is only as we get right here that the Life could flow to the members. The great lesson which we learned was that the Fire of the Spirit is Love. There was no human leader in the

meeting which lasted for four days and yet there was never a slack moment. All was wondrous liberty.

The reality of an experience such as this has been witnessed to over and over again by the fact that those experiencing it have been more greatly used as channels of blessing to others. One of the missionaries immediately after the retreat felt led to go to a Japanese Christian worker who had been estranged from his mission for a period of years, and after humbling himself seek reconciliation. This being accomplished, the Japanese pastor was invited to speak at the annual conference of the Mission.

At a Conference for the Deepening of the Spiritual Life at one of the mountain resorts four days were set aside for prayer and the seeking of whatever God had for us. During the two weeks preceding the conference there were daily prayer meetings, both in the morning and the afternoon. During the conference itself prayer meetings were held each morning at 6:30 o'clock and were attended by a large proportion of the community. Then there was a daily Bible Reading at 10:30 a. m. and an evening session at 7:30 o'clock. A large number of denominations were represented, including Anglican, Episcopalian, Christian Missionary Alliance, Methodist, Presbyterian, Lutheran, Baptist in their various branches. A large number testified to having received special blessing. A significant feature of such testimonies was that most often the hindrance to blessing had been in wrong attitudes, such as criticism and lack of love toward other members of the Body of Christ.



TOPICS OF THE TIMES



Why Not More Progress ?

"What is the greatest hindrance to effective missionary work?" was a question asked of many missionaries in our journey around the world. The answers were many and varied—some were superficial and inadequate; others showed experience and insight. We summarize a few:

1. *The lack of adequate financial support* was stressed in many places. It was evident in such places as Kedgaon where the work that Pandita Ramabai founded is being faithfully and cheerfully carried on under difficulties—with a chapel never yet completed, sore need for a dispensary and a bookroom and with other deprivations in equipment and support.

2. *The lack of sufficient workers* is seriously felt as a real handicap and has been since the first missionaries were sent out. How few the workers there are for such a great task! Isolated stations, like Hillah in Mesopotamia and Muscat in Arabia, usually feel it most. Even the few evangelistic workers are too often overcrowded with educational, administrative or financial responsibilities. One man or woman is thus called upon to do the work of three or four. As a result health and efficiency—and at times spiritual life—suffer.

3. *Inherited religious faiths and customs*, imbedded in men's minds and controlling their lives, offer an almost insurmountable barrier to an acceptance of the Gospel of Christ. This is seen particularly in Islam, Hinduism, Buddhism and other ethnic religions. Ignorance, superstition and prejudice make the ground hard and unfruitful. Family tradition and pride forbid a change of faith.

4. Closely linked to this difficulty is the fanatical, and often wholly selfish,

opposition of priests, mullahs and "holy men," whose living and leadership are dependent on their followers' rejection of Christian teaching. It was so in the first century.

5. *The failure of so-called Christians to live up to Christ's teaching* is a still greater obstacle. This includes the evil influences emanating from nominal Christian countries of Europe and America. Degenerating movies, false and degrading literature, foreign residents, and materialistic, agnostic or atheistic teachings of some teachers from the Occident spread ideas that often lead educated Hindus, Moslems, Chinese and Japanese not only to give up their traditional faith but to reject all religion.

6. *False ideas of God* that come from false interpretations and views of Christ and the Bible offer another hindrance that can scarcely be overestimated. Wrong conceptions of the deity of Christ lead Moslems to stumble. We heard Buddhist and Hindu priests misquoting and misinterpreting the Scriptures, holding Christianity up to ridicule and saying, "This is the Christian idea of God and of life." The same mistaken argument is popular in America among atheists.

7. Similarly, the mistaken idea that Christians, to be fair minded and to gain a hearing, must praise all that is *good in non-Christian religions* has proved a reactionary influence. There are truths and beauties in other religions but they are not vital nor are they excluded from Christianity. Hindus and other non-Christians, hearing their religions praised, are sometimes surprised to find in them excellences that they had not suspected and are wont to say: "Since our religion is so good and true, why change." This

was one great mistake of the Chicago Parliament of Religions and it has been repeated in many volumes written by Christian writers since that day.

8. *The growing unbelief and rationalism in the Church at home* has also a widespread and detrimental influence in the non-Christian lands. There, educated leaders declare that Christians are themselves giving up their faith in Christ and the Bible—so why accept what others are rejecting. Non-Christian rationalism is also reflected, if not always propagated, by some of the young men and young women sent out to teach in mission schools and colleges. A Christian faith that is not vital, strong and positive is powerless—it is even anti-Christian.

9. One of the most difficult influences to combat abroad is that of *Asiatic students returning from America and Europe* with reports that Christianity has failed to produce observance of law, chastity, brotherly love and other virtues in the lands from which the missionaries come. The contacts and observations of these students have often been unfortunate and have given them warped views. They may have expected too much.

10. But the most devoted and Christ-like missionaries of whom this question was asked, did not hesitate to say: "The greatest obstacle to the progress of Christianity in our field is our own *lack of spiritual power*. Many confessed to a failure to live up to their own ideals, to a neglect of prayer and Bible study, and to absorption in secondary pursuits. They longed for more evidence of Christ in their own lives and for complete control by the Spirit of God.

In Spite of Hindrances

In face of these and other difficulties, including the natural hardness of the human heart and the human tendency to follow the down hill road in the way of foolishness and sin, is it to be wondered at that progress is slow in lands where anti-Christian be-

liefs and practices prevail? The fact that in spite of these opposing forces men and women are being won to Christ and that lives are being transformed at the rate of 200,000 a year in these mission lands is a sure evidence of the power of God working in and through the missionaries. God is honoring His Word where it is faithfully practiced; where Christ is truly lifted up He is drawing men to Himself.

But the need of men for the life that Christ offers and the difficulties that face His messengers form an incentive and a call to the Church at home to constant prayer in behalf of these faithful workers at the front. In face of these difficulties should we send out any but the best? Only those divinely called, fully consecrated and spiritually equipped are ambassadors worthy to represent the Son of God in these most difficult fields today.

The Battle Against Christ

The whole contest against Christ and His way of life is not only being carried on in foreign, non-Christian lands, and in Russia. Today in America there are too many college and university professors, and many papers and magazines that are spreading atheism and unbelief. Universities that would not countenance false teachings and harmful speculations on science, do not hesitate to give free reign to professors who scout the idea of a God who has revealed Himself to man and of a code of morals that harmonizes with the character and laws of a wise and holy God. Some editors of periodicals and managers of publishing houses seem to think that their whole responsibility is to produce articles and stories and books that will sell, regardless of their truth, wholesome or degenerating influence. One well known, and formerly highly honored magazine, recently advertised an article by an atheist to prove that Christ and His atonement for sin is an incredible myth and that the Christian God is non-existent. Another

magazine of equal reputation published an article on "The Disappearance of God." Still other popular periodicals have printed papers on such subjects as "Stoicism, a Substitute for God," the "Failure of Christian Missions," and similar topics aiming to destroy faith in Christ and His teachings as set forth in the Bible.

Not content with this, publishers even print stories and essays against a high standard of ethics and morals. Many evils follow because leaders of public opinion, who provide reading for our young people and for all classes, undertake to undermine the basis of morality and belief in God. In non-Christian lands we deplore the ignorance and low or perverted standards of life. Are we not too complacent in our attitude toward false and harmful teaching in the schools and colleges to which we send our children, toward the theatricals and movies which we permit them to see and toward the books and periodicals which they are reading? How can we expect to raise up a new generation of Christians who will purify and strengthen church and state and business, and who will be living witnesses to Christ and His Gospel, if we are not determined to fight against what is false and evil and fail to surround them with influences that will develop Christ-like faith, character and life?

The World and the Review

The annual meeting of the Missionary Review Publishing Company, was held in the Assembly Room, 156 Fifth Avenue, on Friday, February 27th, at 3:30 p. m. Dr. Robert E. Speer, presiding. The meeting was opened with prayer by Dr. C. Luther Fry.

There were about one hundred and fifty friends present including stockholders representing 69 votes and 191 proxies, making a quorum for the transaction of business.

The Minutes of the Annual Meeting for 1930 were approved as mailed to stockholders.

The secretary expressed regret at

the necessary absence of Dr. Arthur J. Brown, who acted as secretary of the Board and editor of THE REVIEW most acceptably for the year 1930. Sympathy was extended to Professor H. P. Beach and Fleming H. Revell, members of the Board since its organization, and detained on account of illness. During the year one of the most generous and devoted friends of THE REVIEW, Mrs. John S. Kennedy, has entered into the Life Beyond; as have also two other warm friends and supporters, Mrs. W. H. Woolverton and Miss Emily H. Wheeler.

On account of the economic situation we cannot report a large increase in the number of subscribers, but we give thanks that the financial deficit was made up through gifts received from fourteen mission boards, and from twenty-four individual givers. Fifteen Boards and societies also helped materially by sending subscriptions to their missionaries. The one hundred and eighty authors of articles, the Board of Directors, members of the Editorial Council, THE REVIEW staff, the Foreign Missions Conference, the Federation of Women's Boards, the Home Missions Council, and the Council of Women for Home Missions have cooperated to make the work effective. The Foreign Mission Conference appointed the following as members of the Editorial Council for the present year: Dr. William Bancroft Hill, Mrs. F. I. Johnson, Rev. Henry Smith Leiper, Mr. William B. Lippard, Dr. William P. Schell, and Dr. Mills J. Taylor.

The Home Missions Council appointed the following: Dr. William R. King, Dr. John McDowell, Dr. Charles H. Sears, and the Rev. Jay S. Stowell.

The company also publishes the *Moslem World*, but without assuming financial responsibility for it. This quarterly reports 20% increase in subscribers. THE REVIEW received 1,492 new subscribers during the year, an average of over four a day; about 70% of our subscribers renew each year. These are unfortunately not enough

to offset the losses which were, almost without exception, due to financial difficulties.

The editor of *THE REVIEW* had the privilege of a world tour of missions last year and this year the Editor of the Best Methods Department, Mrs. F. I. Johnson, is on a similar tour. Both of these journeys were independently financed.

THE REVIEW is steadfast to the purpose for which it was inaugurated—namely to present the world-wide need for the Gospel and the world-wide work of the Church of Christ in all lands as carried on by all evangelical workers. We maintain absolute loyalty to Christ and the New Testament standards of faith and practice. This is the only missionary interdenominational review published in America representing evangelical work in all lands. We believe that there is as real a need and as large a place for *THE REVIEW* as ever. Including all expenses it costs on the average about four dollars a subscription to publish the magazine and subscribers pay less than half the expense. Consequently it is necessary to make up the difference by gifts from those who believe in this educational and missionary work. The Board of Directors hope that large hearted friends will count it a privilege to make up this financial deficit and to enable us to increase the usefulness of the *REVIEW*. Suggestions are invited from friends of *THE REVIEW* as to improvements in the magazine and ways of enlarging its circle of readers.

The treasurer, Mr. Walter McDougall, presented the annual report which showed total receipts of \$27,300.02 and expenditures amounting to \$27,335.84, leaving a small deficit. The net current assets on December 31st amounted to \$30,565.47 and fixed assets, \$2,142.49.

The audit committee, Dr. Eric M. North, chairman, reported that the books of the company have been audited for the years 1929 and 1930, and were found correct. On motion, these reports were accepted for filing.

The Nominating Committee reported nominations for directors for the coming year and the following were unanimously elected: Professor Harlan P. Beach, Dr. Samuel McCrea Cavert, Dr. William I. Chamberlain, Mrs. Orrin R. Judd, Dr. P. H. Lerrigo, Mr. Walter McDougall, Dr. Eric M. North, Mr. Fleming H. Revell, Dr. Robert E. Speer, and Mr. Delavan L. Pierson and Dr. Samuel M. Zwemer. It was with sincere regret that the declination of Dr. William Bancroft Hill was received.

Dr. Samuel M. Zwemer, editor of *The Moslem World*, spoke of the indebtedness of the quarterly to the company for publishing the magazine for the past fourteen years; and he then gave an address on some of the present facts relating to Christian work in Moslem lands.

Dr. Speer, the president, delivered his annual address calling attention to the need for clear, unequivocal and courageous stand for the New Testament Christian ideals and message to be proclaimed in all lands, even though this may mean persecution, suffering and death to the messenger.

The editor also made a brief address, giving stereopticon views of his recent world tour. The meeting closed with prayer by the president.

**Courage, brother ! do not
stumble**

**Though thy path be dark
as night**

**There's a star to guide the
humble**

**"Trust in God, and do the
right."**

**Though the road be long and
dreary**

**And its ending out of sight
Foot it bravely—strong or
weary**

**"Trust in God, and do the
right."**



METHODS FOR WORKERS



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

AROUND THE WORLD WITH CUPID

(A demonstration for college groups)

By MRS. H. M. LE SOURD

This little demonstration was designed to set forth some marriage customs in several mission lands. The bridal costumes of these countries may be obtained at a small rental fee from most Board headquarters. However, you will not find it difficult to make your own.

Music appropriate to the country represented should be played as each bride enters and takes her place.

As a background for the demonstration plain velvet portiers will give the best effect, although more elaborate decorations may be used.

You will find only two rehearsals necessary. The charm of this little play is its simplicity not only in preparation but execution. You will find it easy to stage either in a church or home.

INDIA

(Given by a good reader, after the bride has appeared)

Perhaps the most inhuman wrong practiced on the women of India is child marriage. Every Hindu girl is a wife or widow at 14 and in many parts of India, much younger. Girls have actually been married before they were a year old, and when from 4 to 6 years of age, they very commonly cease to be single.

They are frequently married to child husbands, but there are hundreds of cases where the husband is a man of forty, fifty or even sixty, and the child wife may be his fourth or fifth.

In the prayers that the Hindu girl lifts with her mother, they both pray

God will send her a good husband, for the great event of her life is her marriage.

When the husband at last appears, there is feasting and music for a week. He comes in the garb of an ascetic with a wreath of white flowers around his neck. He has passed the day in worship and prayer for the departed spirits of his ancestors begging twin blessings on himself and the girl he is about to marry. The bride too, has passed the day in fasting and prayer. Face to face the young couple sit, their clothes tied together, his hand placed on hers. The reverend priest, bronze statue in orange robes, lifts the garland and slips it over both heads, and the ceremony is ended.

The bride goes to her husband's home, but she is not alone, she is part of the great composite family of perhaps over a hundred beings. Everyone watches her.

When she and the bridegroom at last find themselves alone together, it is not the meeting of two lovers in ardent embrace and kisses. All is prayer. They must lie side by side for two nights in divine communion.

It would be impossible to exaggerate the evils of child-marriage. Physically, it leads to torture, deformity, constitutional ill-health and even to death by violence. It is pitiable for the child wife to be obliged to submit herself to the temper and often tyranny of her husband, but when the despotism and cruelty of several elderly women is added to this, her lot may better be imagined than described.

PHILIPPINE ISLANDS

The manner of wooing is rather peculiar. The man who wishes to pay

his addresses to a woman gets the consent of her mother and father. He is received by the entire family, when he calls but is never allowed, in any way, to show her any special favor or attention. He must devote himself to the family. If he wishes to take her to the theatre or concert he must take the entire family. The proposal must come from the man's parents and then the Captain of the Ship of the Marriage Broker sets a day on which the suitor may procure a number of tooth picks each one representing a dollar for the purpose of buying a wife. The modern stock market scene follows. The broker tries to beat the price up and the bridegroom wants it low. A fight follows, but the groom always wins out. For a week or more before the marriage the bride elect is carried about in a sort of wicker bamboo hammock, borne on the shoulders of two young men and she goes about paying visits to her intimate friends. She is not allowed to put her foot to the ground or do any manual labor.

The trousseau of a rich Philippine girl consists of dozens and dozens of rich dresses. No other article is of interest. Marriage is not a question of affection, seemingly. The only thing necessary is money enough to pay the priest. Very often all rites are set aside. The man chooses his companion, the two live together and probably rear a large family.

The marriage ceremony is quite a complicated affair. At the proper time, the suitor goes to a place previously decided upon, and sends a messenger to the bride's house to ask, "Can the ship come to anchor?" The future bride sends a messenger to reply in the affirmative. A second message from the groom says, "We have anchored." The bride's family then send the toothpicks, each of which represents a dollar in value, and the suitor thus learns how much dowry is demanded for the bride.

When necessary preparations are concluded, the groom goes to the home of the bride's parents. After a mock

combat in which he is always victorious, he enters. The other guests follow and each one is presented with a cup or cigar by the family of the bride. No one must be omitted or the marriage will be unlucky. The dowry is paid to the mother.

The bridegroom is then seated on a pile of mattresses and cushions in company with his friends. Dancing is going on in the center. The bride is in a private room making her toilet.

Before all the guests, the groom dons first a pair of gauze trousers several sizes too large. Then a skirt that is far too small, made of rich silk. Two long ribbons of gold and silver cross over his breast and tie in the back.

The bridegroom is squatted on the floor and a saucer of live coals is set before him. The priest places five large rings upon the right hand of the bridegroom and recites a long rigmarole. A Philippine pendita begins to sing louder and louder which is a signal for six bridesmaids to enter and seat themselves among the cushions. They have false finger nails of silver two inches long. Their faces are painted with rice paste and their eyebrows are artificially broadened and their front hair banged. The bride then enters and turns her back on the groom as the latter makes a pilgrimage to her side. After being repulsed, he gazes disconsolately at her back. The crowd extends its sympathy and urges the bride to relent. Finally after many entreaties, she turns and faces the bridegroom and the ceremony is ended.

A dance follows, and no one may refuse to dance. After the dancing, comes a feast furnished by the bride. Dancing and feasting alternate until the food supply is exhausted. While the guests are eating, the second time, the door is opened, and the bride and groom appear. They eat alone, to the accompaniment of music, and then dance together. This completes the ceremony, but the festivities usually last until the following morning.

AFRICA

(Given by the bride herself)

I am Naga, a bride from Africa and I come to tell you of the marriage customs of my land.

When I was but twelve years of age, a man from the next town came to my father asking to marry me.

He was willing to pay a sheet of brass for me.

After bargaining one way and the other, my father decided to accept the sheet of brass, but he must also have two tusks of ivory in payment.

Sometimes in my country the bridegroom pays for his bride in goats, or dogs or dog collars, exchange of women, the father securing a new wife for himself at the same time that he gives his daughter in marriage.

While the bridegroom and my father were bargaining, I brought them things to eat, which my mother had prepared. I then saw how old and ugly the man who was to be my husband was, and I cried out that I hated him, and stamped my feet; but everyone except my mother laughed at me, for it was quite the custom for the husband of a young girl to be old and ugly. We grow accustomed to it after a while.

The bartering is then completed and I am the property of my husband.

All the next day there is feasting and dancing in my father's village and at sundown, I am taken in a caravan of my husband's people to his town, only my mother and a few of my friends accompanying me.

When we arrive at my husband's village, I am encircled by women of his household, who dance around me singing songs of ridicule and scorn. My mother responds to them with another song, which is a plea that they care for me and provide enough food for my body. Then, weeping my mother and I part and she goes back to my father's people, while I am left among strangers as the unhappy slave of my husband. For we brides of Africa are seldom happy and are sold from one husband to another until we are mere

slaves, losing our individuality, and almost our identity.

CHINA

(Given by a good reader)

Weddings in China are celebrated with a great deal of formality and expense. Betrothals are generally contracted at a very early age. Initiative is almost always made by a woman called a "go-between." She is acquainted with all the families of the neighborhood. She suggests to parents a desirable match for their son. She forms the medium for carrying on communication between the two families, as it is regarded as improper and indelicate for parents of either family to see the other or for parents to arrange marriage without the "go-between."

Idea of courtship, love-letters, etc., are quite shocking to right-minded Chinese persons.

Betrothal is consummated by exchange of presents and the making over to the parents of the groom a formal document. The relation of husband and wife is thus constituted and the engagement is regarded as sacred and binding as if the marriage had been performed.

Chinese women sometimes live as widows for life because their husbands died when very young boys. These widows who have never been married spend their lives with the parents of deceased husbands and devote themselves to caring for them.

Previous to the wedding day, the bride has her eyebrows pulled out so that she is ever afterward recognized as a married woman.

On the morning of her wedding day, she is carried to the home of her future husband in a beautiful and highly ornamental bridal chair. Red is the color of bridal chamber and costume. They worship together the spirit tablets of the ancestors of the bridegroom. Parties first see each other's faces when seated by the bridal bed. The bride's veil is removed and the two parties drink wine from the same

cup. Then they receive congratulations and the groom and guests feast, but the bride does not eat at the wedding feast.

NOTE: Have four coolies carry bride in on arm chair supported by two poles. Bride carries umbrella over which is thrown a bright red cloth which completely hides her face. She lifts this as she steps out and starts to speak.

JAPAN

(Given by a good reader)

Japanese women seldom have careers, for they are always expected to marry. One rarely meets a spinster over twenty in Japan, for they are considered a discredit to their family and are kept in close seclusion. It was a custom for the married women to blacken their teeth when they went upon the street, but the spinsters also often did this rather than admit they were single, and so the custom dropped into disuse. The marriage tie is a loose one and can be dissolved without legal procedure. Divorce can be obtained for disobedience to the husband or the husband's relatives, for talkativeness or jealousy. The mother-in-law usually has absolute dominion over the daughter-in-law. In the lower classes, a wife may be divorced if she cannot keep her husband's business accounts.

Personal attraction or preference plays no part in the Japanese marriage. It is entirely a matter of business, the affair and the terms made by a marriage broker or middleman. If the daughter has no brothers the bridegroom must take the bride's family name in order to have a succession. As it is hard to persuade a man to do this the marriage broker has to use special diplomacy in arranging such a marriage.

Women of Japan enjoy more freedom than in other Oriental countries. The marriage age is fifteen for girls and seventeen for men. Each must have the consent of both families.

A betrothal feast is held, shared by all the members of both families and the young couple for the first time in their lives have an opportunity of es-

timating each other's personal appearance and character.

As filial duty is a prominent element in Confucian morality, it is very seldom that children object to their parents' choice. Under the influence of Western customs the young people, in recent years, have raised objections and the marriage broker has to begin all over again until he finds a suitable mate.

After the first meeting the bridegroom sends gifts of clothes and food to the lady, and if these are accepted they are considered engaged. A lucky day is chosen before which time the bridegroom makes a formal visit to the bride's home and meets all the family. On the wedding day the bride is dressed entirely in white, the mourning garb of the country, and is carried to the home of the bridegroom, where she changes her dress to a more festive one. As the feast is in progress, the bride and groom and two servants withdraw to another room and pledge each other three times with three cups of wine, exchange rings, and join hands, which makes them man and wife. They then change clothes and return to the feast to receive congratulations. Again leaving the feast, they return to the private room and go through pledging again. Religion plays no part in it, and it all takes place at night, with no press announcement and no honeymoon. At the end of the feast the guests leave. The names of the couple are entered at the Registry Office and the marriage ceremony is completed.

MOSLEM

(Given by a good reader)

From the standpoint of humanity and civilization the most glaring evil of Islam, next to the exultation of war, is the practice of child marriage. Marriage among children is common, as is also the marriage of little girls to older and old men. It is written in the Koran, that he whose daughter reaches twelve years of age and has not been given in marriage and falls into sin,

he is responsible for that sin. The saddest cases Christian physicians have to treat are those of little girls who ought to be enjoying games and school life, seriously injured, if not maimed for life, as a result of this horrible practice.

Young or old, the wife is an inferior, a plaything, or a slave. A father can dispose as he pleases of the hand of his daughter without asking her consent, whatever her age may be. Men marry at sixteen, and girls from nine to twelve years of age. So a girl of eleven has often been married and divorced several times. A Mohammedan marriage is a contract, rather than a sacrament. A man makes his choice of a female and then the law allows him to see her first, if he wishes, but the majority never take that much trouble. Accompanied by friends, he goes to the house of an agent and there settles the amount of the dowry, which is paid to the girl's mother. The Moslem law appoints no specific religious sacrament to be observed on the occasion of marriage. Mutual consent in the presence of witnesses is sufficient to make marriage valid.

On the day appointed for the marriage, the bridegroom, accompanied by some friends, goes to the place agreed upon. Two trustworthy witnesses must be present. All persons then recite the first chapter of the Koran, and the bridegroom then delivers the dowry. The bridegroom and the agent of the bride sit upon the ground face to face and grasp each other's right hand, raising the thumbs and pressing them against each other. Having passed a handkerchief over their hands, the guardian says, "I marry to thee my daughter, for a dowry of such and such an amount." The bridegroom then says, "I accept from thee her marriage with myself and take her under my care and engage myself to afford her protection, and ye who are present bear witness to this."

There is no discussion among Mohammedans whether the wedding will

be at home or in the church. There is absolutely only one variation. It makes no difference whether the girl is young or old, maid or widow, rich or poor, exquisitely beautiful or hideously ugly, the only thing that varies is the trousseau of clothes which is given by the man to his bride, and the quality of this depends on his means.

A Moslem woman is the property of her husband. She exists to give him pleasure and bear his children. If she fails in this because of ill health, he may cast her aside, neglect her, leave her to die, divorce her, or at best allow her to lead a colorless existence in the household presided over by another wife. If, after marriage, she is disobedient, she is given solitary confinement. Repeated acts of disobedience call for corporal punishment, which the husband is allowed to inflict. The Mohammedan is allowed four wives, but must treat them with strict impartiality.

AMERICA

(Given by a good reader)

It is hardly necessary for me to go into detail regarding American customs of marriage for the audience no doubt is composed of has-beens, and would-be-brides-to-be. In every woman's heart there is the desire to sometime marry. American women have careers and marry later in life, or they may marry and then have careers. The girl may have many suitors and she is privileged to make her choice. It is best, however, for her to have the consent of her parents, though no hardship is brought to bear if she marries without.

The marriage ceremony is regarded as most sacred and binding upon both parties. The only part not regarded so is the throwing of rice, old shoes, hats, canes and the like, and this part is rapidly falling into disuse. The ceremony is always performed by a minister, priest, or justice of the peace. Sometimes the wedding may be quite an elaborate affair. Parties, dinners, and showers being given a

month or two preceding the wedding day by friends of the bride as well as the family. Hundreds of guests may be invited to witness the ceremony, or it may be a simple wedding with the bride, bridegroom, and two witnesses completing the party.

The two are privileged to establish a home if they so desire and the girl may be the master of her own household.

Freedom is the outstanding feature in American ideals and customs and the American girl has the freedom of marrying or not marrying: freedom of choice, freedom of ceremony and freedom of establishing a home.

NOTE: You may want to change the above. Have this bride in a real wedding dress, a bouquet may be obtained for the occasion from a photographer.

A HOME MISSIONARY EASTER EGG PARTY

A party would not be a real party without something to eat, but this time most of the things to eat will not be used at the party but be carried to someone shut in, or to someone who is not able to have many parties or good things to eat at any time. On slips of colored paper, cut in the shape of an egg, if desired, the following invitation might be printed or written and sent to other children in the church or community who would be interested in coming to the party:

To a little Easter party that we're giving (day of week) next
We'd like to have you come at three,
and hope you'll not be vexed
If we ask that you will bring an egg
or two, or three, or more—
To place within the basket that you'll find inside the door.
And then on Easter morning, with
some other girl or boy,
Who is sick or sad or lonely, we may
share our Easter joy.

(The time, "three" mentioned above, can of course be changed to any hour desired.)

The leader should have in readiness a large basket decorated in mauve and

yellow, with tissue paper, or bunting, and two members of the group be selected to have charge of this, just inside the door, and to place carefully in it all the eggs that are brought to the party. The disposal of the eggs, after the party, may be left to the leader, but the children should be informed of their destination and should it be possible that one or two (or as a group), could take part in the delivery of the eggs, that would add to the interest.

The singing of Easter songs and the playing of one or two games in which the tiny egg-shaped candies could be used or a chocolate egg or bunny given as a prize to the winner, would help make it a real party. Ordinary white beans may take the place of little eggs and when hidden in various places about the room make good material for an Easter-egg hunt, in which all the children present may join. The prize might go, as a consolation, to the child finding the least.

After the singing of some such hymn as "Jesus Christ Is Risen Today" the following prayer could be repeated in unison, (the leader having printed it on a blackboard or large sheet of paper where all may read):

Dear Jesus, who died on the cross for
our sins,
And who now dwells in heaven
above,
Please bless our small efforts to bring
Easter joy
To sad hearts, and to thus show Thy
love.—Amen.

NEGRO MEETING

I asked the pastor of a negro Baptist Church to send us his choir to sing spirituals at an evening meeting. The cooperation was splendid and ended by their supplying the whole program. A cultured young colored stenographer gave a splendid paper on, "The Literature of the Negroes." Another girl recited, and the choir sang. They had refreshments with us. Two at least of our "Missionary Women" refused to come, but the re-

sult was an increase in racial understanding.

Later, however, when I tried to bring a colored woman, a graduate of Yale Music School, wife of a graduate of Ohio University, and a Y. M. C. A. worker, as a guest singer, I was not permitted to do so as the pastor's wife said we had to "be careful."

SIMPLE RECREATIONAL METHOD

Write names, stations, and countries, of half as many missionaries of your own Board as you have women in your meeting.

Separate names from stations and countries, pass out names and corresponding stations and countries.

Let the women who have the names find the stations and reseal name and station together, the leader carefully adjusting any misfits.

It breaks up formality, brings women together who should know each other better, fixes names and stations in mind.

A MEN'S MEETING

We asked the men of our Society to take full charge of an evening meeting, not a woman's voice was to be heard!

The husband of the President was in the chair and the husband of every other officer took her duties.

They chose "Missions and Peace" for their subject. A professor led the devotionals; a lawyer, popular as a speaker, gave the main address; a man was at the piano; a bass sang a solo.

A large offering was *demanded* and new members were insisted upon. The men entered into the spirit of the thing and many considered the meeting one of the finest ever offered.

REACHING THE PARENT THROUGH THE CHILD

Perhaps the best way to reach a parent's heart is through programs in which his child takes part. All of the Boards are publishing splendid programs for boys and girls. Best of all

is a dramatization, personalization or program thought out and prepared by the Juniors themselves. This is a real demonstration of the spirit of the children and will bring the parents to a realization of the value of the missionary spirit as nothing else will.

Public programs by the children's organization should be carried out at least once or twice a year and all parents, including fathers and grandfathers, should be invited.

It is not possible, however, to reach the uninterested parents who do not send their children to the missionary organization meetings through their programs. They must be reached through the Sunday-school, or some adult organization which they attend. Put boys and girls on the programs of your adult societies and have missionary demonstrations in the Sunday-school as frequently as possible. A simple recitation or song by a child may interest all or many members of a household. A very simple exercise for a Sunday-school, or adult organization meeting, may be "The Stairway to Success." Have any number of children, each of a different size, from the smallest child possible reaching up to the adult standing in a row on the platform to form a stairway.

The adult may be the Sunday-school superintendent or the president of an adult organization. Without words this exercise illustrates the thought of the success of the adult activity depending upon the training of the children. A picture of such a stairway may convey the lesson in the form of a poster under which are the words

WATCH YOUR STEP

or

KEEP THE CHILDREN

We live in deeds, not words;
In thoughts, not breaths;
In feelings, not in figures on the dial.
Life counts time by heart throbs
He lives most who thinks most,
Feels the noblest, acts the best.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York, and

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

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The May, 1929, REVIEW had pictures of Mrs. Coleman, Miss Quinlan and Miss Brickman; October, 1929, pictures of Miss Lowry and Miss Ballard; May, 1930, group pictures in which Miss Morse and Miss Kaiser appear.

JOINT SPECIAL

With Federation and National Council of Federated Church Women

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ORGANIZE THE WORLD

By MRS. LUCIA AMES MEAD

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In August, 1898, 26 nations having ambassadors at St. Petersburg received from the Tsar's minister a startling rescript inviting them to meet and consider the limitation of armaments. Most of these nations were skeptical, but strong men in many nations recognized a great call and hope. William T. Stead, the noted British publicist, earnestly welcomed it, started a new organ, established a center in London sending out speakers for months all over England. He sent young Ramsay MacDonald over here to strengthen our interest in the coming conference to be opened on the Tsar's birthday, May 18, 1899.

The Origin of Good Will Day

In the little neutral country of Holland, in a great hall in the Queen's palace, the delegates sat for three months in secret session, wrestling futilely with the problem of armaments, but making great progress in planning for mediation and arbitration. Finally, the German delegates balked and disaster seemed imminent. But our great ambassador, Andrew D. White, sent an envoy to Berlin showing documents to the skeptical Hohenzollern and Von Bulow proving that America cared tremendously. Thirty-one Baptist clergymen in Oregon had cabled a petition; a bishop in Texas had written a prayer offered every Sunday by thousands for the success of the Conference. These and similar demonstrations had weight. The Kaiser removed the objections and the work went on. Half a dozen men of hope and courage saved the day.

The Hague Tribunal of International Arbitration was established; a panel of judges of four from each country was chosen and the legal machinery set up whereby mediation by neutrals could be urged when war threatened, and arbitration be carried out. In six years, as a result of this beginning in international coöperation, looking toward world organization, one portentous war had been prevented, another great war ended and the United States had carried the first case to the Tribunal and others followed. This body of jurists now nominates the judges of the World Court.

A second Conference was held in 1907 with 44 member nations. Had the proposals then of Secretary Elihu Root been accepted by all and lived up to, the World War could have been prevented; 30,000,000 would not have suffered death, or wounds, or starvation and we would not have lost Fifty-One Thousand Million Dollars in a war that did not end war or make the world safe for democracy. The lesson of May 18th is that Good Will must be organized. Organize the World!

APPEAL OF WOMEN TO THE WORLD'S STATESMEN

Geneva, September, 1930

The undersigned organizations, representing more than forty millions of women working in various ways in fifty-six different countries of the world to forward international understanding and cooperation, feel impelled to call attention to an increasing and ominous tendency of the press, the general public and even governmental circles to discuss, or admit in discussion, the possibility of another war; this in utter disregard of the sacred Pact formally renouncing war, which has just been signed by fifty-seven civilized nations.

This constitutes a flagrant slur on the national honor of the signatories of the Briand-Kellogg Pact, a direct menace to the youth of the world and to humanity in general. *It cannot and must not be tolerated!*

We stagger under an unprecedented burden of armaments in the midst of commercial depression and economic warfare. We have come to a critical moment of upheaval and unrest and we demand the energetic action of every constructive force.

We declare the work for peace to be the most urgent task before the world today. We appeal, therefore, to every right-thinking person and, in particular, to women, who pay the first cost of human life, to realize their responsibility and power. We ask every single individual to use his active influence to combat the idea of a recourse to violence as the solution of any problem; to work by word and deed for the eradication of the psychological causes of war—fear, ignorance and greed; and to promote by every means the recognition of the oneness of humanity and the interdependence of nations.

We demand of our statesmen, elected by the people—if they value their privilege of service—to increase their efforts and henceforward to make the whole-hearted observance of the Briand-Kellogg Pact the supreme

charge of national honor and the safeguard of humanity.

The International Council of Women, Ishbel Aberdeen & Temair.

Women's International League for Peace and Freedom, Jane Addams.

The World's Young Women's Christian Association, C. M. Van Asch Van Wyck.

The International Alliance of Women for Suffrage and Equal Citizenship, M. I. Corbett Ashby.

The World Union of Women for International Concord, Clara Guthrie D'Arcis.

The International Federation of University Women, Winifred Cullis.

TOKYO JOSHI DAIGAKU (Woman's Christian College)

By DR. A. K. REISCHAUER

Executive Secretary of the College

Life on the campus is humming this year. The business depression, keenly felt in Japan, has reduced the number of students from 496 to 465, but there is no feeling of depression in the college atmosphere. The handsome new Library and Administration Building is rising in the center of the quadrangle and the pouring of concrete and beating of hammers makes music in our ears. This building, entirely paid for before completed, with the Library section a gift from an independent woman missionary of Japan through the Methodist Board, is the first opportunity afforded us to go beyond the purely practical and necessary, and embody some of the beauty and idealism of education in architecture.

The practical has not been lost sight of for there is ample provision for the business staff on the first floor, and a cafeteria and school supply store on the ground floor. Both of these are managed by the Alumnae Association who wish to guide the diet of these young women along new and more wholesome lines, and add a steady income to their growing endowment fund. The spacious Library and reading rooms, the alcoves of books on

special subjects to which the students will have access, and the well-equipped stock rooms will provide one of the finest libraries in Japan. The attractive lounge with its comfortable chairs, warm coloring, and decorative palms will give a sense of welcome to all who come on business; while upstairs two pleasantly furnished conference rooms offer a homey atmosphere in which human members of the family may meet in friendly conversation with any girl who has need of sympathy or advice.

Written across the front of the building is the ideal of our college education,—“W H A T S O E V E R THINGS ARE TRUE”:—from the peak of the center roof flames a torch, catching the rays of the sun by day and of artificial light by night—this, the emblem of the school, embodying the hope that goes out with each graduate. Japan needs educated women, with the courage that goodness and self-respect give, to lead the nation through her womanhood to the abundant life free to all. The producing of Christian leadership in the home, the classroom, the office, in the political and social life of the people, is the aim of this Woman's Christian College.

To what extent has this hope been realized in the one decade past? Quite sufficiently to give courage and renew efforts for the future. As would be expected in the Orient, the great majority of the girls are married by their families soon after leaving college. Of the relatively small remainder, who are allowed temporarily to go into some kind of work or are expected to earn a living, many are carrying the torch. In the college itself there are thirteen in positions of responsibility on the faculty, among the administrative staff, in charge of the Alumnae Association store and cafeteria, and as housemothers in the dormitories. Each year several are engaged to teach in missionary secondary schools for girls. At present three are studying in the States in Ann Arbor, Wellesley and Wilson Col-

lege; two are Y. W. C. A. workers; one an officer in the National W. C. T. U., in the white slave traffic department; two are living in social settlement houses in the slums of Tokyo managing a children's Christian library and girls' clubs; while the daughter of the popular General Yamamuro of the Salvation Army is principal of the Officers' Training School of this outstanding Christian organization. This spirit of sacrificial service (“Service and Sacrifice” is the school motto), is growing steadily in the student body as is evidenced by the conducting of a Sunday school for the children of the neighborhood and the entertaining of a working girls' club in this suburb, as well as by the voluntary work of the girls in helping to beautify the campus, and their large contributions towards buying equipment for future generations of students to enjoy.

There are still two great needs in the line of building before this Woman's Christian College is equipped to serve the best interests of this largest body of college-grade women in a Christian institution in the Orient. Another dormitory unit in order that at least 50% of the students may live on the campus and receive all the benefits of extra-curricular activities and have more personal contact with the staff of Western teachers; and a building combining a chapel and auditorium for cultivating the spiritual and æsthetic life of the students. The desire is for a chapel small enough to house comfortably the definitely Christian group on the campus amid surroundings beautiful and creative of the spirit of reverence and worship, and under the same roof to have an auditorium where the entire student body, their families and the surrounding community, may come regularly for religious services and various gatherings that enrich and ennoble life. Who can fail to imagine the hold such a place would have on the lives of those attending? May Christian women catch the vision of such an influence in moulding the character of

this large and eager group of their younger sisters in Japan, and having caught the vision, make it a reality!

THE CAPA SCHOOL

The Capa School of Stamboul is not only interested in preparing girls for the teaching profession, but in preparing women for various practical professions. At the present time 150 students are taking the normal course in home economics. Five specialists from Belgium and France are directing the school. The first two classes are devoted to general secondary education. During the last three, speciality is given in various subjects. Cooking, millinery, dressmaking, and other subjects a domestic science course will provide.

This year the school has enlarged its work to include night classes for working women. The practical side of domestic science is given. These courses are designed not so much to produce specialists or teachers as to prepare women to be better housewives.

DUTIES OF A TURKISH CITIZEN AND A TURKISH MERCHANT

Much is being written in the papers these days about the duties of loyal Turks in supporting native-made products. The following points were published in a leading Stamboul paper as indicative of the highest type of Turkish citizen in his various rôles as buyer, producer and middleman.

The duties of a Turkish citizen:

1. You will try to save as much as you spend.
2. You will choose native materials whether or not they are in style at present.
3. You will not mix foreign foods with native products at your dinners.
4. You will not spend your money for luxuries such as beads and necklaces.

The duties of a Turkish merchant:

1. You will not import materials that are made or could be made in Turkey.
2. You will sell materials of the best quality that are manufactured locally.

3. You will not profiteer. You will not raise the prices of native goods because the people are now showing a greater interest in them.

4. You will strive to learn how to buy your goods as cheaply as possible so that, in turn, you may sell them as reasonably as you can.

The duties of Turkish factory owners:

1. Great success is made by large stocks, so you must try to save and collect money to increase your stocks.
2. You must try in every way to increase the number of articles which can be manufactured in Turkey and to improve the quality of all manufactured goods, so that Turkish-made articles may soon be the equal of all importations.

FOR OFFICERS AND STAFFS

Give me, O Lord, that quietness of heart that makes the most of labor and rest. Save me from passionate excitement, petulant fretfulness and idle fear, keeping me in the restful presence of Thy love. Teach me to be alert in all responsibilities, without hurry and without neglect. Tame Thou and rule my tongue that I may not transgress Thy law of love. When others censure may I seek Thine image in each fellowman, judging with charity as one who shall be judged. Banish envy from my thoughts and hatred from my lips. Help me to be content, amid the strife of tongues, with my unspoken thought. When anxious cares threaten my peace, help me to run to Thee, that I may find my rest, and be strong for endurance and service.—*Selected.*

WHOEVER ALLOWS HIMSELF TO GET OUT OF PATIENCE

Whoever allows himself to get out of patience comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words a man loses control of himself, and his tongue grows keener and more bitter and he effects nothing and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our Colonial governors. Think it over.

—*John Wanamaker.*



WORLD-WIDE OUTLOOK



INDIA

Mr. Gandhi and the British Agree

A REPORT from Delhi on March 3, announces that an agreement had been reached between Mahatma Gandhi, leader of the Indian Nationalist party, and the British Government of India. Just twelve months after Gandhi and his lieutenants of the Congress party initiated their campaign of civil disobedience, the stormy petrel of Indian politics and the Viceroy, Lord Irwin, reached a compromise. This means that the Indian Nationalists will have seats at the round table conference. The Congress party's campaign of civil disobedience, which included defiance of the salt laws, non-payment of taxes, holding of illegal assemblies and mass picketing of factories and shops selling British goods, will be called off.

It is understood that the Indian Government made concessions and that henceforth the natives will be permitted to manufacture salt by the process of evaporation on the sea-coasts, the government monopoly, however, maintaining control of its manufacture and distribution in inland areas.

Political prisoners are expected to be released and Gandhi will no longer press his demand for an inquiry into alleged police excesses. Property confiscated from Congress members found guilty of law-breaking will be restored with their release from jail.

Much credit for the achievement of peace in India will be accorded the Viceroy, Lord Irwin. Almost single-handed and in the face of opposition of some members of the Indian Civil Service, Lord Irwin has fought England's battle for a peaceful settlement of the tangled political situation in India.

Lord Irwin, has declared that Gandhi, the man he imprisoned only nine months ago for defying British authority, not only was an able peace negotiator, but had established a record for endurance, patience and perseverance which men of greater physique and strength could scarcely equal.

Mr. Gandhi and Narcotics

OPIUM is a curse to India—especially to mothers and children. One of Mahatma Gandhi's demands is that the British do all in their power to block the sale of intoxicants and narcotics. The Indian Government licenses the sale of opium and intoxicants throughout India—in spite of the protest of many leading natives. Ignorant mothers are among the largest purchasers of narcotics which they use to quiet fretting children. Such drugs and intoxicants are sapping the life of India. One of Mr. Gandhi's demands prior to accepting the British program for dominion government is that this traffic shall be discouraged and that opium and liquor shops be closed throughout the length and breadth of India.

All-Asia Women's Conference

IN JANUARY, Lahore was the scene of an historic conference, being the first All-Asia Conference of Women. Delegates were present from most of the countries in Asia including Palestine, Syria, Iraq, Persia, Afghanistan, Nepal, Burma, Ceylon, Java and Japan. In a number of these countries women have had up to recent times, a very small part in the public life. The absence of the Chinese representative does not indicate any lack of interest on the part of the Chinese to cooperate.

The Rani (Queen) of Mandi opened the Conference. This was called to promote cultural unity among the women of Asia and to place at the service of humanity the qualities which are peculiar to the Orient, to join in an effort to do away with evils that are present, to encourage the wider adoption of those elements that have been beneficial in the West, and to benefit all by the exchange of experiences among the countries of the East. In her concluding remarks she said: "Let us disregard customs and traditions which have been strangling our domestic life."

An Important Indian Conference

THE Central Indian Conference of the Methodist Episcopal Church, held at Cawnpore, December 27 to January 6, was an epoch-making event. First: There was elected their first Indian Bishop, the Rev. Jashwant R. Chitambar, principal of the Lucknow College. He is widely known in India and in America and was the Indian delegate to the General Conference in the United States a few years ago. He will reside at Jubbulpore, C. P.

Second: A new emphasis was placed by the Conference on the Indian Church as the agency for evangelizing India. Henceforth the chief emphasis is to be placed on the training of laymen and of self-supporting and church-supported Indian ministers.

Third: The movement toward Church union received a strong impetus. The Conference declared it to be their desire and purpose that there shall be a United Church.

Fourth: There was a prevailing and increasing passion for a great forward movement in evangelism. Bishop Chitambar was made chairman of the Council on Aggressive Evangelism and Dr. E. Stanley Jones was asked to request the National Christian Council to launch a wide evangelistic movement similar to those in China and Japan.

The New Indian Bishop

THE General Conference of the Methodist Episcopal Church in 1928 empowered the several Central Conferences to elect bishops.

This was a far-reaching step and in the recent election of Jashwant Rao Chitambar to the episcopacy, India honored not only herself but the whole Church. Bishop Chitambar has been recognized for a long time as one of the outstanding men of all India. He is recognized by all of the Christian forces of India, and by leading non-Christians as one of the outstanding forces for righteousness in all that great country.

Look at what the election means to the 500,000 Methodists in India. The Indians will feel, in a very real sense, that the Church in India is indeed their own church. It will bring new life and hope and determination. In a more real sense the Church will become indigenous. The whole organization will have to be readjusted to Indian ways—ways that are suited to India, the people of India, the religious life and thought of India.

This step will give the non-Christians a new concept concerning the Church. They have looked upon Christianity as a "western" religion run by "western" men. It has been linked up with the British Empire, and has been thought of as one of the agencies of those who were running it. In a very real way the Church will make a larger appeal to the great non-Christian communities.—DR. BENSON BAKER.

An Indian Laymen's Association

AMETHODIST Laymen's Association was formed in India on January 2 with Prof. E. Ahmad Shah of Lucknow University as president and T. B. Franklyn of Delhi as secretary. The purpose is to bring about closer fellowship among Methodist laymen of Southern Asia, to enlist their support in church affairs, both social and economic, and to organize similar associations in every conference and church.

They hope in the near future to draw up practical schemes for solving problems affecting the work of the Church by infusing a new spirit into the laymen and leading them to assume a larger share of responsibility.

Social Purity in India

H. W. BRYANT, general secretary of the Bombay Y. M. C. A., writes in *Young Men of India*:

"All workers among young men realize how terrible are the consequences of lax morals in an Eastern city. The problem confronting the Y. M. C. A. is how to counteract the evil influences, to educate public opinion, and to secure acceptance of a single standard of morality. In 1923 the Vigilance Association was formed, and after a survey a definite policy was outlined, one of the objects being a suppression of brothels. Now after seven years' work, the Government introduced a bill not only to suppress brothels, but to make it an offence for anyone to live on the earnings of prostitution."

An All-India Vigilance Association has been formed with local associations at Rangoon, Colombo, Calcutta, Madras and Bombay. It is hoped that the movement will spread widely and that it will be possible to agitate for All-India legislation on this matter.

Indian Missionary Society Jubilee

THE NATIONAL MISSIONARY SOCIETY of India, recently celebrated its silver jubilee at Allahabad. Twenty-five years ago a group of earnest Indian Christians organized this society as an interdenominational effort for evangelizing the areas of India, not yet reached by any Christian agency. While the content of the phrase "unoccupied areas" has been extended and enriched, the National Missionary Society has still as its main objective evangelizing some of the most neglected parts of India. What makes this society distinctive among all other missionary societies working in India is the fact that it is a purely

Indian venture, financed and directed by Indian Christians. In its first year of work, the society received an income of only about Rs. 2,500 (about \$810). Today its annual income is about Rs. 80,000 coming in small amounts from Indian Christians of all provinces and all denominations. It carries on work in some of the most neglected districts, including two regions where foreign missionaries have no access. One of these is Nepal on the borders of which the society started two years ago a medical mission which is meeting with much encouragement and success.—*Christian Century*.

CHINA

A False Educational Policy

THE reply of the Chinese ministry of education to the united appeal of all Christian bodies for a repeal of the restrictions upon religious education and worship in Christian schools closed with this sentence, "This is final; let the matter be accepted by all as settled." In a communication to the *North China Daily News* of Shanghai, Dr. John C. Ferguson says, "May I be allowed to remind the Ministry that no question is ever settled until it is settled right."

Dr. Ferguson was the first president of the University of Nanking. He founded and was for over 30 years the chief owner of the *Sin Wan Pao*, Shanghai, a Chinese daily newspaper with the largest circulation in China. He was advisor to the National Government for a long period.

The letter, with a Chinese translation, has been given wide private circulation by Dr. Ferguson who states that he would go beyond the petition of the churches and permit all private schools to establish their own rules as to religious instruction and religious exercises.

Naturally the author distinguishes between schools maintained at public expense and others. Religious liberty requires that parents who wish to send their children to Christian

schools should be allowed to do so. Dr. Ferguson's second point is that sound educational policy will permit full freedom of experimentation in private schools. The action of the Government will imperil the support of westerners in Chinese projects. The decrease of interest in China's welfare among many former friends, which has been noticeable during the last three years, has been due to the attitude of the Government toward private schools and other philanthropic enterprises more than to any other single cause."

General Education Movement

THE Mass Education Movement in China having demonstrated the practicability of adult education by means of its 1,000-character lessons and seeing the efforts for the wiping out of illiteracy going ahead irresistibly, has moved its headquarters to Tingsien, a city about 100 miles southwest of Peiping. A staff of workers under Dr. James Y. C. Yen is seeking to learn by the laboratory method and to demonstrate methods for the enlargement and enrichment of the lives of the masses of the people.

Special interest in the project is being shown by Christian Missions. The American Board and the American Presbyterians are within Ting County. The work of Hugh Hubbard is the outstanding piece of literacy work done under mission auspices in China. Mr. Hubbard was released by his Board to work for a year under the National Christian Council in the promotion of mass education within the churches.

Literacy leads to a wider reading of the Scriptures and thereby advances the evangelistic work of the missions. The Paotingfu station of the American Board in the last six years has had 30,000 students of all ages enrolled in mass education classes. In that same period, membership in the churches has increased 70 per cent. The work is being paralleled by the production of Christian

and social welfare literature which uses a vocabulary comprehensible by the new literates.

Kiangsu Self-Support

A SPECIAL meeting of the Synod of Kiangsu (Protestant Episcopal Missionary district of Shanghai) was held at St. John's University to consider self-support. The Chinese clergy and laity are heartily behind this movement and passed resolutions providing for a sustentation fund to which all parishes will contribute. "The aim shall be to increase the local church income until such time as help from abroad shall be unnecessary." The standing committee is to administer the sustentation fund, deciding on the amount and nature of the support to be given to individual congregations and gradually decreasing the grants-in-aid to stimulate self-support.

Missions and Communism

THE Liebenzell Mission in Hunan, China, has suffered severely from the terrorism of the communists. Their stations were plundered and set on fire, their gardens were desolated and Bibles and Christian books were trodden upon and torn. The missionaries were obliged to take flight. Missionary Seliger in Siang-Siang writes: "The communists consider the Christian missions to be their worst opponents. For this reason they are trying to exterminate them. A number of missionaries have been killed, others have been kept captive for long periods and only got free after the payment of huge sums of ransom, generally with their health broken down. We all are living here as it were, at the crater of a volcano."

Basel Missionaries Liberated

MISSIONARIES Walter and Fleischle have been released from the long captivity in which they had been held for nearly sixteen months in the government of Fungshun, in the mountains between Kayintshu and Swatow where com-

munistic bandits had held them. Their capture by the bandits gave rise to many questions concerning the payment of ransom. The missionaries declared against the payment and even their families had heroically seconded this advice. There was no other recourse than that of prayer which arose incessantly to the throne of God. At last Government soldiers brought them back, after enduring endless hardships and suffering from illness and insufficient food. The Chinese official did all in his power to help them recuperate.

Pioneering in Chinese Turkestan

LAST winter H. F. Ridley took a journey from his station in Urumtsi or Sinkiang to Kashgar and back, making the circuit of the Takla-Makan Desert—a feat performed by only two other Europeans, Sir Aurel Stein and Sven Hedin. The purpose of Mr. Ridley's trip was to visit the cities on the edge of this desert and to proclaim to them by word of mouth and through the printed page the "glad tidings of great joy." The journey was made in 111 stages, and Mr. Ridley was received with kindness everywhere. The tracts and Gospel portions were bought and read with keen interest. What a tremendous task lies before us in the occupation of those cities for Christ—what an opportunity! Who will go out to these cities and strengthen the hands of those who have for many years borne the burden and are even now pioneering in this new world? Who will hear this call, take up this challenge and go out to this unoccupied field—Spend and be spent in His Service?—*Friends of Moslems, China.*

JAPAN—CHOSEN

Changing Student Thought

IN AN annual all Japan High School oratorical contest held in Osaka in November, the speakers revealed something of the change in the thought life of the students. Whereas in the past years there has always

been much said about Marxism, Socialism and the necessity of developing civilization by the will, this year the students are urging dependence upon spiritual forces. The depression so keenly felt in Japan is probably to some extent responsible for this change. On the other hand the Kingdom of God Movement is having a wholesome influence.—*The Messenger.*

The Kingdom of God Newspaper

AN ILLUSTRATED paper with this title is issued weekly in Japan, for a halfpenny. Although this involves a considerable loss, at this price it can make its way everywhere, and has an enormous circulation. Christians and inquirers in Tsukishima, a district of Tokyo, go forth to sell the paper and find purchasers in the streets and shops. Children rush to it for their own page. Miss Henty writes of one reader:

She had not even a farthing. She looked poor, ill, and disappointed, so the seller gave her the paper. Ever since that night she has come regularly to our meetings. We introduced her to the free clinic at St. Luke's Hospital, and she is getting stronger. *The Kingdom of God Newspaper* brought a message she half learned long ago; she believed, and is now trusting everything to Christ. She has brought her brother-in-law to the meetings, and he too is now earnestly studying.—*Church Missionary Outlook.*

Votes for Women

A BILL introduced in the Japanese Diet by the Hamaguchi Government indicated it was prepared to give the women of Japan a small taste of political power, the right to vote in municipal elections. The sample was accompanied by the implicit promise that if it were taken with no ill effects, within a few years the full feast of politics, equal rights with men to vote and to hold office, should be spread before the 15,500,000 female subjects of the Mikado.

The Y. M. C. A. and Golgotha

AT THE recent jubilee of the Tokyo Association, Dr. Toyohiko Kagawa, the well-known author and Christian social reformer, made a vigorous and inspiring speech on his conception of what the Y. M. C. A. should be. He said that he would like it to go out in the villages and help the Japanese peasants to fight for a better life. He warned the association against institutionalism: "A building may seem necessary to you," he said, "but to have a building you must bow your heads and ask money from rich capitalists and there comes the weakness." He urged the association to return to the spirit which prompted its founder, the spirit which was indeed the spirit of Christ: "Let us forever hold on to the spirit of the young Man Christ, Who at the age of thirty-three breathed His last on Golgotha.... The mission of the Y. M. C. A. is to revive such young manhood."

Communism and the "Y"

GEORGE GLEASON, Y. M. C. A. secretary, reports a growing fear of communism in every large city of Japan. With over a half-million people out of employment, with hundreds shelterless, sleeping at night in city parks, with more than 50 per cent of the university and college graduates of the last two years unable to find jobs, Japan, like China, is proving a ripe field for Russian propaganda. Many Japanese students and laborers are seriously suggesting that the overturn of the present society is the quickest road to economic betterment for the common people. The Government, even army officers, are looking to Christianity as the most promising antidote. Grave problems confront the nation. Educational processes are not sufficiently creative. The people are poor, discouraged.

In the larger cities the Y. M. C. A. has a strong hold. Tokyo has a six-story building and 3,000 members; in Osaka, a new building and 1,200 mem-

bers, not including the 1,000 students in school and college associations. Upon being asked what are the chief problems of the cities, the Osaka staff replied: "Communism, unemployment, cafes, bars (old American style), lack of lay Christian leadership, lack of stewardship among Christians, lack of church work for boys, and lack of effort by church members to Christianize the city."

Asbury College Team in Chosen

A GOSPEL TEAM of three young men is touring the Orient. It is called "The Asbury College Foreign Missionary Team" and is composed of Messrs. V. Kirkpatrick, Byron Crouse and Eugene Erny. Their headquarters are at 4961 Lemon Grove Ave., Los Angeles, California. While the team comes from a Methodist college the work is nondenominational, undertaken by faith, with large dependence on prayer. A letter from Dr. James Hirst of Chosen says that their visit to Seoul last October was very fruitful and that they were warmly received. The report says:

"The meetings in Seoul were union meetings of all denominations and each night one of the native pastors presided. There was a fine spirit of unity and cooperation throughout. Great crowds came and filled the large tent that the evangelists took with them and they started singing fifteen or twenty minutes before the meeting began. Much was made of Gospel music and one of the team played a trombone. Crowds came who could not get into the tent but stood outside and listened. For ten days there were early morning services devoted to prayer and Bible study and the evening services were for non-Christians. Large numbers came forward as inquirers and some who were said to be demon possessed were cured. Many Koreans walked for ten miles to attend the services and some slept all night on the floor so as to be on time for the 5 a. m. service."

The team works in some places in cooperation with the Oriental Mission-

ary Society. They came to Korea from meetings in China and Japan and held campaigns for four months in Chosen. From there they went to Manchuria and North China and plan to proceed to the Philippines, India, Egypt, Palestine, Europe and Great Britain. Their one purpose, as stated, is "to preach the Gospel of Christ to those who are hungry for the Words of Life."

Seed by the Wayside

AT THE opening night of a district Bible class for men I was cordially greeted by a middle-aged man whose face looked familiar to me, but whom I did not know. Seeing my puzzled look, the man said, 'Don't you remember me? I am the man who rode in the public automobile with you between Soowon and Kimyang about a year ago.' Like a flash, I remembered. Upon that occasion he had told me that he was a Seventh-day Adventist and had asked me to explain to him why we Presbyterians kept Sunday instead of the Sabbath, for our day of rest and worship. I had told him simply and briefly for I had no desire to argue with him concerning his belief. But lo! here he was beaming with joy at meeting me again, and intending to remain a week to study at this Bible class.

"For two years now I have given one week in January to special evangelistic work among the Korean patients in the Severance Hospital in Seoul. The results are not always apparent. Apart from the comfort given, one often wonders just what definite results he has obtained. When I was unusually depressed by the query regarding results, I left the hospital to go home on the street car. It was nearly empty and before I could sit down, a young man rose, took my hand and asked, 'Are you not Mr. Coen?' I confessed my identity, saying, 'Yes. But who are you?'

"Don't you remember me? I am Mr. So-and-so who was at Severance Hospital last year. I now attend the

Methodist Church back of the Y. M. C. A. every Sunday. Do you remember that picture of Christ for which I asked you? I have that in my room at home, and it is a constant help to me.' Here was something definite in the way of results. One young man like that won for Christ each year during my week in the Hospital would be worth while."

ROSCOE E. COEN.

ISLANDS OF THE SEA

Bibles for Northwest Australia

THE publication of new versions of Scripture shows no signs of failing. The 636th language on the list is Worrora, spoken near Broome in Northwest Australia. Though the people only number 300, their language is understood by other tribes living to the south, east and northeast of them, and also by a smaller tribe called Yaujibai living on the Montgomery Islands. In all there are only about a thousand people who speak Worrora; yet for these thousand Australian aborigines the Bible Society has published a Gospel. The least significant member of the human family is a child of God, and has a divine right to those Holy Scriptures which are committed to our trust. The Worrora language is evidently most complicated, having no fewer than 171 forms of the verb "to be." The translation has been made by the Rev. J. R. B. Love, of the Port George IV Presbyterian Mission, Northwest Australia, by three Worrora men: Nyimundum, Barungga and Wondoonmoia.

Here is one verse in the new translation—Mark 3:35:

*Gehwoonya aua picha wondi-ehwu
ngumma God koonjiri, aia ngauomali,
ngauomalinya, karunya.*

—Bible in the World.

Protecting Formosan Morals

"PUBLIC DANCING," reads a recent decision by the Department of Social Affairs of the Japanese Colonial Administration, "is an immoral pastime, and should not be en-

couraged among the youth of Formosa."

"Indulgence in such an exhibition," this document continues, "tends to excite the young men and women thus brought into unaccustomed proximity, and arouses the wrong sort of passions. Moreover, it has been proved that dancing is an unhealthful form of entertainment, since it causes loss of sleep and leads to drinking and general carousing. The practice of permitting waitresses and young girls hired for the purpose, to act as dancing partners in teahouses and cabarets, has been found to cultivate artificial and unwholesome social contacts.

"For these reasons the Government has decided to prohibit dancing in all public places, including hotels, teahouses, restaurants, cabarets and bars. In private gatherings where guests wish to indulge in dancing, a permit must first be secured from the Department of Social Affairs."

Proprietors of local eating and drinking establishments are much disturbed by the ruling. Their prosperity in the past has been due largely to the novel "night life" which they offered to students and young bloods of Formosa interested in becoming sophisticated. Their chief attractions were the young Japanese and Chinese girls employed to act as companions in wine, song and dance.

Despite opposition, the prohibition remains. Dancing is taboo in Formosa. Even a group of foreigners, including some quasi-diplomats, who wished to give a dance at the only European hotel on the island, have been refused a permit. No restrictions, however, have as yet been placed upon the patronage of Chinese sing-song girls and Japanese *geisha*. Resorts operated by hundreds of young ladies in this ancient profession apparently are regarded with official equanimity. It has been suggested that the Government may have been somewhat influenced in its decision by the fact that *geisha* and sing-song girls pay a fat license as "trained entertainers"—whereas the teahouse

dancing partners, being amateurs, paid nothing.—EDGAR SNOW, "*The Consolidated Press*" in *China Weekly Review*.

Filipinizing Missions

THE Presbyterian Mission met in Manila, in November and out of 65 missionaries, 34 attended the meeting, representing all of their ten stations and the International Leprosy Mission of Cullion. Filipinization is a subject no mission in these islands can long evade, even if it desires. It was voted to have Filipino physicians assist the American doctor in charge of each of the four Presbyterian hospitals, instead of having a second missionary doctor in each. One Filipino, Rev. Leonardo G. Dia, was appointed with three missionaries to represent the Philippine churches at the decennial conference of the Presbyterian Board of Missions and representatives of national churches, to be held in America in June, 1931. A program of withdrawal of mission funds, at the rate of ten per cent a year, was worked out for the Manila Conference, the funds thus released to go into new work, and the whole project to be administered by the mission and the churches cooperatively.

Progress in Dutch New Guinea

OUTSIDE of the Batak Counties in Central Sumatra, the progress of Christianity is most marked in Dutch New Guinea. From the Sea of Sentani in the extreme east to the Gulf of McCluer in the west, a great movement has set in among the natives along the coast and also on the islands. The number of missionaries (the Dutch Society, Utrecht Mission Union), as well as of native teachers must be increased considerably in the near future if the harvest which has been hoped for so long is to be brought in. This mission which was carried on in tears for so many years, celebrated its 75th anniversary last summer with much rejoicing over this great blessing which has at last crowned its labors.

Earthquake in New Zealand

AN EARTHQUAKE on February 3, accompanied by landslides, tidal waves, and fire, claimed a large toll of lives and caused immense property damage in the seaport of Napier and a surrounding area of hundreds of square miles, in New Zealand. Fire prevented rescuers from saving those who might have been alive in the houses that had collapsed; and as the tremors continued, the government ordered a complete evacuation of the city. Refugees fled to the south as fast as disrupted roads and debris from landslides permitted. Not a stone building was left standing in Napier, a town of nearly 20,000. This is the worst disaster in the history of New Zealand, and Red Cross officials place the number of dead above one thousand.

NORTH AMERICA

Help for National Mission Churches

THERE is danger that the financial distress in America will mean great loss to the Gospel ministry and the closing of churches in the United States. Dr. E. Graham Wilson, of New York, general secretary of the Presbyterian Board of National Missions, states that the income of the Board "will probably suffer a loss this fiscal year, ending March 31, of over \$150,000 which threatens the employment of 200 ministers. One of the missionaries in the Ozarks writes:

"My bank, the largest in the State, failed and closed its doors. My month's salary was there; also my wife's savings. What the churches of drought-stricken Arkansas are to do I do not know. In many of our small churches everything has literally burned up. Since August 1, more than 95 banks in this area have closed. Many of our best men are ruined. I am going day and night trying to keep up the morale. What we shall do until the people can raise another crop, I do not know."

The Board has been called upon to give additional supplemental grants

in many fields, where local support has failed. In many of the drought-stricken churches, ministers have received only a small part of the salaries promised them locally.

Loyalty Crusades

LAST year throughout the Presbyterian Church, U. S. A., there was a net loss in membership of 20,359. Of the six largest presbyteries in the Assembly, Chicago was the only one that did not show a loss. It is significant that of the eight presbyteries showing net gains nearly all of them have within recent years had some kind of Loyalty Campaign, and in nearly every case a campaign for Presbytery Extension work. Apparently these organized campaigns for the progress of the whole work in the Presbytery quicken the efforts along spiritual and evangelistic lines. —*The Presbyterian Advance.*

Fifty Years of Christian Endeavor

THE fiftieth anniversary of the first Society of Christian Endeavor was celebrated in Boston on January 28. The movement has helped to develop strong lives in the past, as was proved by an appreciative telegram from a former Endeavorer, President Herbert Hoover, and by personal testimony of ex-Gov. Alvin T. Fuller, former president of a Malden C. E. Society. Mrs. F. E. Clark, received expressions of grateful affection from young people all over the world, both for her own sake and for her husband, "Father Endeavor Clark." The message of Prof. Amos R. Wells, recorded "Fifty Years in Verse." President Dan Poling described the four restless boys on the front seat, of whom he was one, who decades ago joined a Junior C. E. on the Pacific Coast. He also gave an account of the world convention, held in Germany last summer, where national feuds were at last forgotten, and the flags of forty-two nations were waved together and youths became the ardent standardbearers of former foes.

Protestant Episcopal Finances

THE Domestic and Foreign Missionary Society closed the year with a balance on the right side of the ledger to help meet the budget for this year.

Out of \$2,910,484 estimated budget there was collected \$2,884,420, or 99.1%.

Out of ninety-eight dioceses and missionary districts, thirty-eight paid 100% of their quotas and seventy-four paid 100% or over of what they notified the National Council to expect.

Unofficial Ambassadors

"THE Unofficial Ambassadors" from foreign lands to America are the 10,478 young students who have come to the United States in pursuit of higher education. Canada supplied 1,410, with China next highest, contributing 1,336. Japan is third with 1,004, while our Philippines sent 905. The South American republics have sent some 4,000, studying engineering and commerce. A large number take theological courses and 237 are listed as at Harvard. The University of California is instructing 595 and New York University 611. Institutions in every state in the union are shown to have students from afar. This should make the "unofficial ambassadors" qualified to represent America fairly when they return home, if they make right Christian contacts while here. The Committee on Friendly Relations among Foreign Students (347 Madison Ave., New York), is doing much in this direction.

The Secretaries Elected

THE United Christian Missionary Society at the Washington Convention, was given a revised Constitution and as a result the Executive Committee of the Society, at its meeting on November 11, elected treasurer, recorder and secretaries. C. W. Plopper was reelected treasurer and Miss Hazel Scott, recorder. The secretaries elected to serve in the various departments are:

C. M. Yocum, head of Foreign Department; Jesse M. Bader, head of Home Department; Roy G. Ross, head of Religious Education Department; Mrs. Alda R. Teachout, head of Missionary Organizations Department; Miss Joy Taylor, head of Missionary Education Department; F. M. Rogers, head of Benevolence Department; John H. Booth, head of Church Erection Department; C. O. Hawley, head of Promotional Department.

These, with associates, were elected for a period of four years in accordance with the provision in the revised constitution.

The president and two vice-presidents of the Society were elected at the Washington Convention for the four-year period.—Stephen J. Corey, as president, I. J. Cahill, first vice-president, and Miss Mary Campbell, second vice-president.

Training for Alaskans

THREE young men, graduates of the Sheldon Jackson School, Alaska, met with Rev. Jackson L. Webster, missionary to Sitka, recently to organize the first school for native religious workers in the territory. The purpose of the school is to train Sunday-school superintendents, interpreters, native helpers and ministers who will take charge of native churches. The course includes a study of the Bible, pastoral work and preaching. After two or three years the men so trained will come before Presbytery for examination and if found qualified for a full theological course will be given a scholarship in the States.

Negroes after Emancipation

ON JANUARY 1, Negroes throughout the United States held exercises commemorating the sixty-eighth anniversary of Lincoln's Emancipation Proclamation. Most significant of all the progress noted was that in education. In 1860, nine-tenths of the Negro population was illiterate. Twenty years later only thirty per cent could read and write. In 1931, ninety per cent are literate,

the illiterate 10 per cent residing largely in the southern states. In less than the proverbial three score and ten years more than 10,000 Negroes have been graduated from universities and colleges. The degree of doctor of philosophy has been conferred on more than thirty. The number to receive the degree of master of arts is increasing yearly. Of the sixty-eight Negro colleges and universities all but four are under religious denominational control. Some 50,000 Negroes are engaged in the profession of teaching. The Bible and the church were the pioneers in producing this result.—*Tuskegee Messenger*.

Westminster College, Utah

DEFINITE steps are being taken to make Westminster College, Utah, an interdenominational institution, as it has been for some years with respect to its working policy. Some fifteen years ago representatives of other denominations were placed on the board of trustees.

Westminster is Utah's only institution of college grade not under Mormon control, with the exception of a small Roman Catholic college for women. In a state like Utah, where the Mormon population is overwhelming and there are only a few thousand evangelical Christians of all kinds, it would be folly to attempt to build up various denominational colleges. On the other hand, there is vital need of one strong, standard, evangelical, Christian college. Westminster has won the respect of both Mormons and Gentiles as a standard educational institution of its type and it has rendered tremendous service to the Christian cause in that state. For years Methodists, Baptists, Congregationalists, Disciples and Episcopalians have cooperated with Presbyterians at Westminster College, though under the form of organization they had to be formally elected by the Synod of Utah.

LATIN AMERICA

Earthquake in Mexico

AVIOLENT earthquake in Oaxaca, with less extreme tremors in Mexico City, was reported in the daily press, January 14th.

The state of Oaxaca is in the southwestern part of Mexico and is a mountainous region, populated chiefly by Mixteco and Zapateco Indians. The capital city has a population of about 50,000. The responsibility for evangelistic work under the Presbyterian Board, was turned over to the native leaders in Oaxaca City in 1929. One Presbyterian missionary, Miss Ethel R. Doctor, remained in the city to help in the work of Christian women there, and an affiliated missionary, Mr. Verne Bruce, is carrying on pioneer work among the Indians in Yatzachi, about 100 miles from Oaxaca city.

Miss Doctor reported that conditions were very grave. The Oaxaca church building and manse are ruined; Miss Doctor's rented house is uninhabitable, but the property in Yatzachi is not badly damaged. Rev. W. L. Miller, a missionary from Mexico City, visiting Yatzachi at the time of the earthquake, reports that properties in the city and valley of Oaxaca in wide areas are in ruins, and that it will take a long time for the city and state to recover.

Mr. Van Slyke wrote on Jan. 18th: "One of the effects will be on the self-support of the churches. With this 'quake added to the bad times, self-support will be still more reduced. Our whole church is passing through a real testing in this sense. But we have much to be thankful for in that none of our missionaries were hurt and no workers were lost."—*W. Reginald Wheeler*.

Agitation in Brazil

SINCE the new provisional government of Brazil has announced its intention of rewriting the Constitution, the officials of the Roman Catholic Church have been actively campaigning in favor of what they term

a minimum program of Catholic action. This program demands that the new Constitution bear the statement that it is written in the name of God; that the Catholic Church is the State Church of Brazil; that it make a religious marriage ceremony compulsory; and that the Catholic faith be taught in the State Schools.

The clergy are conducting a vigorous campaign from the pulpit while Roman Catholic laymen are busy through newspapers and committees. This activity has set up counter activities on the part of non-Catholics.

The Roman Catholic campaign is being carried on throughout Brazil, but there is small probability that the agitation will succeed in reestablishing a state church in Brazil.

Rebellion in Peru

SOUTHERN rebels in Peru recently seized the city of Arequipa and have set up an independent government under the name of "Southern Junta." The troops garrisoned at Cuzco have joined the revolution. The Arequipa forces are said to have rebelled because the provisional President, Lius Sanchez Cerro, has failed to carry out the principles of his manifesto, in which he promised the constitutional election of a president.

The Protestant missions in Peru include the Evangelical Union of South America at Arequipa, Calca, Cuzco and Lima; the Free Church of Scotland at Cajamarca and Lima; the Methodist Episcopal Church at Huanuco and Lima—also the Salvation Army, Seventh-Day Adventists, Church of the Nazarene, Y. M. C. A. and independents.

The Gospel by Airplane

PLANs are under way to use the airplane to carry the Gospel to the thousands of wild Indians in the heart of South America. A number of Christian leaders have become interested and feel that the plan should be tried on a small scale in some favorable territory, and, if found satisfac-

tory, should be developed as extensively as possible. It is planned to make this experiment in a lowland section of Central America during this year over sixteen thousand square miles of unevangelized territory. Missionaries and native workers will be located by plane at strategic points along the rivers and lakes where they can establish themselves and begin work among the Spanish-speaking peoples and semi-civilized Indians. An outpost will be opened up among a wild tribe. The airplane will serve to carry supplies to the missionaries and to succor them in case of illness or other emergencies.—*Christ Life*.

Church Conflict in Venezuela

A MISSIONARY writes: "There have been various points of difference between the Government and the authorities of the Roman Catholic Church in Venezuela. The crisis was precipitated by the expulsion of the Bishop of Valencia for his refusal to withdraw his published statements against the validity of civil marriage. The hierarchy demanded his return but the civil authorities refused permission until he should retract. While the church is not a state church in the true sense of the term, she is subsidized by the Government, and in this way is very effectively controlled. Following the episode of the Bishop of Valencia the Government decreed that only Venezuelan priests could be recipients of government subsidies, and that all foreign priests must either nationalize or give up their parishes. In order to enforce this regulation an earlier law was made effective forbidding the entrance of foreign clergy without special permission from the Department of the Interior.

Although directed at the clergy of the Roman Catholic Church, Evangelical (Protestant) foreign missionaries are also affected. The "Law of Foreigners" does not unconditionally forbid the entrance of foreign clergy, but does state that special permission shall be secured in each case. The

missionaries of the Protestant Mission Boards have complied with the law and have not become involved in politics. It is hoped that the Government will give the special permission in each case for the return of an ordained foreign missionary, and that a solution may be reached along the lines already put into effect in Mexico and in other Latin American countries.

EUROPE

Religious Interest in Germany

AT A recent meeting of the Presbyterian Alliance in Edinburgh, Prof. Hugh Mackintosh reported that Germany seems ripe for a religious revival. This is evidenced by three things: (1) Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left. (2) The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and His Word. (3) Positive notes of Christian faith on a sound basis has been sounded forth by German religious leaders.

New Mission Problems in Paris

EUROPEAN mission periodicals call attention to the fact that the task of foreign missions in many instances is undergoing a new orientation. The most recent example is that of the North Africans, mostly Kabyls who are coming in such numbers to France that already there are 110,000 of them there. The Kabyls Mission of Djemaa Sarij has been working for the last 50 years among these Berbers in the Atlas region. Now it is seeking its objects in the streets of Paris and is there carrying on a toilsome, although not hopeless, work in trying to protect these brown Africans from the dangers of the modern city and to bring them the Gospel.

French Bible Distribution

THE French Bible Society during the year 1929, distributed 1,909 Bibles, 4,624 New Testaments and 4,179 parts. The field is first France it-

self, then the French mission fields, where the knowledge of French is increasing greatly. They are now shipping to Istanbul several hundreds of French Bibles and New Testaments, ordered by the American Bible Society for the Near East.

Dutch Auto-Mission

AN EVANGELICAL auto-mission has recently been started in Holland. The Rev. Van der Zee, Reformed, preacher in Amsterdam-West, is the president and Mr. D. Schotvanger, 32 de Ruitersweg, Amsterdam, the secretary. The object of the Society, which has already been in operation some time, is to tour the Netherlands with an evangelical auto. During the summer it arranges meetings in the open air and during the winter months indoor meetings at which lantern slides are shown. The van has visited several cities in the Netherlands and everywhere has met with great success.

A New Mission Society

THE Evangelical Czech Church in Czecho-Slovakia has recently organized its own mission society, which will for the present work in coöperation with the Evangelical Mission of France.

Morals in Italy

POPE Pius X in a Lenten address, calls attention to present conditions in Rome which, he says, are extremely immoral. He especially condemns "the immoral press which is indecent and sacrilegious to an extreme degree. Similarly the motion picture shows and vaudeville are often unspeakably offensive to morals. The profanation of the Sabbath (including Sunday military drill for students) is practiced on an extensive scale. The toleration of such evils is contrary to Christian teaching and to the promises of the Italian Government."

The Pope also protests against the way in which the Italian Government permits Protestants to continue their propaganda in Italy.

Russia Wireless Propaganda

THE Russian Radio, which is lately sending out international transmissions in several European languages, will extend these transmissions on a larger scale. According to the scheme of the Soviet Government, there will be erected eleven radio stations each of 100 Kilowatt and 38 smaller stations of 10 Kilowatt each. At Moscow it is proposed to build a radio station of 500 Kilowatt, as well as a relay station for the short wave of 60 Kilowatt. The cost of the entire building group will come to about 90 million rubels.

"Foreign Missions" to Lutherans!

THE *Lutheran News Bulletin* of New York publishes the following remonstrance: "Lutherans heard with disgust and indignation, the news some ten years ago of the inclusion by a large southern Protestant denomination in a special campaign budget of an item of seven million dollars to 'preach the Gospel to the benighted Lutherans of Europe.' This denomination was not the only one which appropriated money in those times of prosperity for missionary activities in Christian lands. Lutherans in Europe have had cause to complain of the lack of Christian brotherliness shown by the zealous missionaries of several American denominations, particularly the Baptists, Methodists, Congregationalists, Presbyterians and Quakers.

The Board of Foreign Missions of the Methodist Episcopal Church, has reluctantly been forced by a decreased income to abandon some of its Foreign Mission work. A three hundred thousand dollar cut in appropriations for overseas work calls for withdrawal from South Fukien Province, China, for turning over Methodist work in Burma to the Baptists; in Costa Rica to the Methodist Church in Mexico; in Panama to an interdenominational Committee on Religious Work and in North Africa reduction of the work among Moslems. In Europe, the most drastic cuts will be made. In Germany, appropriations to conferences will be

reduced, forcing eventual self-support; in France the work will be liquidated and members will be urged to join other Protestant Churches; in Italy appropriations will be reduced and congregations urged to attain self-support or affiliate with other Protestant groups; in Yugoslavia support of the work will be turned over to the Methodists of Switzerland; in Bulgaria, church members will be asked to unite with the Congregationalists; and in Sweden, Norway, and Denmark, American Methodist churches are given six, seven and eight years respectively in which to prepare for a total withdrawal of financial subsidy. It is predicted that all American Methodist bishops will eventually be withdrawn from Europe. Lutherans are quite strong enough to care for the work in Scandinavian countries. In Sweden, there are 6,051,000 Lutherans, and 16,475 Methodists; in Norway, 2,596,917 Lutherans, and 7,567 Methodists; in Denmark, 3,364,500 Lutherans, and 4,201 Methodists.

Church of the Czech Brethren

THE strong religious movement of the past eight years in Czechoslovakia has abated but has not ceased. Thousands of new members are still joining the Czech Brethren every year—3,720 last year and 104,000 in the last eight years. Membership has doubled since 1920. They have 110 full charges and 373 preaching places, and have to leave many calls unheeded for lack of ministers and money. They have only 120 pastors, and the fine theological faculty in Prague cannot equip men quickly or numerous enough for the need, even with assistance from their mission school at Olomouc. And the need with regard to places of worship is as great. Since 1920 they have built 50 churches—whereby they groan under an unbearable weight of debt—but still more urgently need at least 30 more. Each congregation has more than enough to do to keep going, and the will to self-sacrifice on behalf of others in need tortures them all.

Should they then refuse to receive people for whom they cannot provide into their Church? Preaching, Sunday-schools, youth work, etc., are in strong activity in the Reformed Churches of Czecho-Slovakia, and there is a rising missionary sense in the church. They hope soon to have a place in the Foreign Missionary enterprise. They have also philanthropic works—four orphanages, old folks' home, girls' institute, etc.—*Mr. Prudky, in the Quarterly Register of the Alliance of Reformed Churches.*

Atheism Taught in Russia

A POWERFUL drive has been directed against religion by the faculty of the anti-religious department of the Historical-Linguistic Institute of the Leningrad State university and of the Workers' Atheistic university in the same city. Professors teach the best methods for undermining popular belief in Christ and Christmas. The students disperse to their homes in various parts of Russia and use the occasion for an active educational campaign against the Christmas idea. They try to show that the Christmas legend is founded upon a myth, and that the Christmas idea is superstition which should be eradicated from the popular mind. This scientific explanation is said to be based largely upon the book of Arthur Drews, "The Christus Myth," which appeared in Germany some twenty or more years ago.—*George M. Day.*

Protestants in Lithuania

THE Reformed Church of Lithuania, which in the sixteenth century was a flourishing Church embracing the whole Lithuanian nation, is now only a small remnant of what it was. It numbers about 13,000 souls, and is divided into 6 congregations, of from 4,500 to 500 members, and four mission stations. Three of the larger congregations are situated close together; all the others are scattered. The Church was founded under the direct influence of Calvin, whose spirit is still alive in it. Congregational life

and church affairs are regulated according to a constitution printed in Thorn in 1637.

Lithuania is a strongly Roman Catholic country, where the Roman Catholic Church is being more and more powerfully organized. The Catholic Church is striving to control all branches of national life, and has succeeded in this (except in politics) during the last four years. There are few cases of conversion to the Roman Catholic Church, while about a hundred a year come over to the Reformed Church from Rome. Among the Catholic population there is a strong inclination towards the Gospel, and the educated Catholics, especially in the capital, Kaunas, show much sympathy to the Reformed Church—*Pastor Jakabénas, in the Quarterly Register of the Alliance of Reformed Churches.*

AFRICA

Barber Shop Missions

AN EVANGELIST in Egypt writes, in *The Moslem World*, of his experiences distributing the Bible in Cairo. He usually meets a good reception in barber shops, where people sit waiting. Even if the barber does not read himself, he often buys a copy and leaves it for his customers.

In one such shop, which was actually more like a club, the hairdresser produced a well-worn copy of St. Luke's Gospel. It was a favorite practice in that shop, he said, for one man to read aloud a story from the Gospel to the rest of the group. A shiekh who came to get his hair cut had told them they were infidels and tried to stop them, but they continued. Here was a Bible class, regularly held by men, who were all Moslems, in a strong Moslem district where there was no resident missionary.

Bible in Abyssinia

THE new Emperor of Abyssinia is a warm friend of the Bible Society, and has printed St. John's Gospel in two languages—Amharic and Galla—on his own private press, not to make

money, but to help the Society in distributing the Scriptures. Mr. T. P. Beaven, the Society's agent in Abyssinia, states that, on the morning he called at the palace by appointment at 7 o'clock, he found that the Emperor had been at work since 6 o'clock. In course of conversation the Emperor expressed his keen interest in the work of the Society, and his delight to be associated with it.—*The Christian*.

Will Africa Evangelize America?

THE *Moody Monthly* gives an interesting comparison of the answers given by a modern American boy and a native African boy to Bible questions. The black boy was employed as cook to a missionary and had only been six years converted from heathenism; the other was a high school boy who had attended Sunday-school for ten years in the United States. Here are the questions and answers. The "1" represents the answers of the American boy; the "2" those of the African boy.

When was the Bible written?

1. "After the birth of Christ."

2. "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

By whom was the Bible written?

1. "Paul." "The twelve apostles."

2. "Good men of long ago chosen by the Holy Spirit."

Who delivered Israel from Egyptian bondage?

1. "David."

2. "Moses and Aaron."

How long did Israel wander in the wilderness?

1. "Ten years." "Two years."

2. "Forty."

Name one Old Testament Prophet.

1. "Leviticus." "John the Baptist."

2. "Isaiah."

Who was the greatest missionary of all time?

1. "David Livingstone."

2. "Paul."

How are we saved?

1. "By joining the church." "By becoming a member of some house of God."

2. "By faith and acceptance of the blood of Christ shed for us."

What is meant by the Christian's hope?

1. "Everyone can be saved." "The hope of being saved." "To live a clean life."

2. "Christ's coming."

There is force in the statement of the woman missionary who submitted the answers of the black boy, that the time may yet come when Africa will have to send Sunday-school teachers to teach the youth of America.

Slavery in Liberia

THE International Commission of Inquiry, reporting at Geneva in January, reveals a condition in Liberia scarcely distinguishable from slavery.

It appears that Vice-President Yancey, with relatives of President King, was connected with a syndicate which raided villages and with beating and torture, recruited laborers to be shipped to the cocoa plantations of the Spanish colony of Fernando Po. For each laborer recruited the syndicate got \$45 with a bonus of \$5,000 for 1,500 laborers. The workers found themselves in virtual slavery, and rarely were allowed to return home.

Another common practice discovered in Liberia was the pawning of individuals—usually children—in return for a payment of money, the pawned persons becoming domestic slaves.

The United States is involved in this situation, not only because of its historic relations with Liberia, but also because the financial control of the country is in American hands.

Secretary of State Stimson has sent several letters to the Liberian Government demanding that this slavery be wiped out and that guilty officials be dismissed. He has secured promises of reforms, but these have been so qualified that it is doubtful whether fundamental changes will be made unless much greater pressure is exerted on Liberia.

The Firestone Rubber Company is said to be involved in the use of forced labor recruited by the government.

Jubilee in Angola

THE year 1930 marked the 50th anniversary of American Board work in Angola. The Jubilee celebration was made the occasion for contrasting conditions then and now—all except

the dirt, for missionaries refused to revive that memory. Development of schools was portrayed—first the evangelist in a heathen village, then a school where a Dondi graduate taught from a chart hung on a tree. Lights were turned on a carpenter shop. As each department appeared out of the darkness one saw what Dondi School had done for its hundreds of pupils, —blacksmithing, tailoring, shoemaking, building, typing, agriculture, organ playing, printing and medicine.

Means School had a similar display. Pounding rocks are shown where women come to pound their corn into meal and to gossip. A Dondi girl, who has come with her Dondi graduate husband to begin work in the village, joins the *pounding group* and tells them about her school. As she names each kind of work it appears out of the darkness behind. A symbolic scene follows, Dondi girls lighting their lamps at the lamps of faith and knowledge and going out to light others. An enormous alabaster cross shone forth, and from the darkness came marching boys and girls from both schools singing, as they climbed, "Beneath the cross of Jesus I fain would take my stand," until all had gathered about the foot of the symbol. The climax came in the place where heathen women of countless generations had wailed their dead in hopeless despair, all sang the Hallelujah Chorus from the Messiah. All this in fifty years.—*S. S. Times*.

Ras Tafari's Gift to Bible Society

RAS TAFARI, recently crowned emperor of Ethiopia, made a gift of \$500 and a gold medal to the British and Foreign Bible Society as an expression of his appreciation of the work done in his kingdom.

WESTERN ASIA

Muezzins Loudspeakers

ACCORDING to the Dutch journal the *Gelderlander*, the age old custom of the call of the muezzins to prayer in Turkey, is to give way to

modern scientific methods. Kemal Pasha has ordered that large loudspeakers be placed on all minarets through the whole of Turkey, connected on to a central transmission station from which the muezzins will broadcast their musical cries at regular hours. This would do away with the old custom and, if it proves to be true, would make it possible to hear the call all over the country at the same time.

Turkey Forward Looking

NEW ideas are gaining a hold in Turkey. Formerly autocratic dictatorship and military force directed the country. Today education is being emphasized in place of physical force and Turkey is urged to learn from Protestant Christian lands. The *Millet* (Constantinople) says in its issue of January 7, 1931:

Everybody knows that it is the British education that sustains the British Empire. All supremacies on the earth belong to the northern nations. The creative power is seen only in the northern energy, not only in their own environments but in foreign environments also.

Look at North America. There you will see a single republic formed by the northern peoples, whereas South America is divided into thousands of pieces. Go through Europe from north to south, and you will see that it is foolishness for Turkey to enter the Western civilization by the southern gate instead of the northern . . .

It is pitiful to see in a country like Turkey, which is in such need of cultivation, almost all educated persons seeking the bread of the government because they cannot find other employment. The Great War and the armistice have left deep traces on our character. We have no patience, and a struggle of five or ten years in life seems to us too long and troublesome. As soon as we finish our education we look for government salary. In the school our minds are opened. Our power of observation is developed. But we do not learn to sweat. No nation can be led into the path of civilization in this way. We need other ways and methods.

New Education in Turkey

THE Minister of Education has given the following items with regard to the schools in Turkey:

This year the pupils in the primary schools are over 550,000. In towns and villages 110 new schools have been built, and 250 new school rooms have been opened. There are 18,700 teachers in these primary schools, half of whom are graduates of normal schools.

There are now 1,624 reading rooms in the country, for which local governments are buying books and magazines. The Ministry of Education has bought 60,000 books, costing 11,500 liras, for these reading rooms.

Visiting teachers have been appointed for the villages which have no schools. We have also arranged for movable libraries for the benefit of the teachers.

Eight hundred new students have been admitted to the normal school this year.

Last year 622 pupils were graduated from the Lycees, and 3,559 from the secondary schools.

A specialist has been called from Germany to reorganize our technical schools. For the Industrial School 12 teachers will come from Austria.—*Translated from Politika.*

Over the Arabian Desert

ABRITISH explorer, Bertram Thomas, crossed the desert of Southeastern Arabia in January and February. The traveler wore Arab costume but otherwise was undisguised. His journey was from Dhofar in Hadrumaut on the Arabia Sea, northward through the sandy desert of Ruba-el-khali to Dohah, near Bahrein, on the Persian Gulf. Mr. Thomas, who is the first European to cross the desert, traveled by camel 900 miles in fifty-eight days, halting thirteen days en route. Thirteen of the thirty Arabs who started on the journey carried on to the end. They passed through hostile Arab tribes, through the frankincense country of the Bible, over the Oara Mountains 3000 feet high, over 100 miles of waterless desert, discovering a large salt lake, passing near the site of "Ubar, the buried legendary city of the prehistoric Addites."

The inhabitants of the desert are nomad sections of the Al Kahir and Al Murra tribes who live chiefly on camels' milk.

The Christian mission stations nearest to this part of Arabia are Muscat, in Oman, and Bahrein on the Persian Gulf, both occupied by missionaries of the Reformed Church in America.

The Gospel in Persia

WHEN Dr. Carr and Dr. Stuart went to Shiraz, Persia, seven years ago to reopen the C. M. S. station after it had been closed for some years, they found not a single Christian left. Today, there are forty-five, 17 being converts from Islam.

Bishop Linton recently spent a week in Shiraz, and describes a visit to a mountain village, 30 miles away. "Formerly, preaching and medical work were carried on amid uproar and tumult, and with a good deal of personal risk. One night they had a meeting for converts and inquirers after the general lantern meeting, lasting till after midnight, and at 1 a. m., three converts were baptized bringing the number of Christians in the village to five. Very different are conditions now. When our car arrived at the foot of the hill a stream of people came out to meet us. We made our way to the house of one of the converts and had hardly got seated when a number of men, Moslems and Bahais, came in and began to ply us with questions. . . . Before we left two men who were listening confessed Christ and asked to be prepared for baptism. At six o'clock in the morning, before the rest of the village was about, three men and one woman were confirmed, claiming the power and fullness of the Holy Spirit."—*The Christian.*

MISCELLANEOUS

More Recruits Needed

THE Secretary of the Student Volunteer Movement tells us that the peak years of student interest in missions were 1920 and 1921. As a result, 1,731 new missionaries went

out from the United States and Canada in 1920, and 1,620 in 1921. Since then there has been a decline to 558 in 1927. During the same period the number of Student Volunteers decreased from 2,783 to 388! During this period missionary emphasis dropped out of many Student Christian Association programs on local campuses, and in week-end and summer conferences. Recently there has been a slight recovery, 667 new missionaries having been sent out in 1928. Yet this is below the replacement level by more than 300.

The Gospel and Football

LAST autumn some students of Wheaton College, Illinois, formed a prayer group that met each morning from six to seven for Bible study and prayer. One of the older students had a vision of the lost multitudes outside of church influence swarming the fields of great football games and "he was moved with compassion." As a result of this vision and of the prayer group, a number of students started out to give the Gospel to the football crowds. At one high school game in Chicago, they distributed nearly two thousand Gospels of John. During the ensuing five weeks over thirty-five thousand Gospels were distributed, covering the more important high-school games and several college games within a radius of thirty miles of Wheaton. Each Saturday fifty students and several faculty members set out in cars heavily laden with Gospels which were given to the crowds either as they entered or as they left the fields.

Each Gospel has been enclosed in a blue envelope resembling a bank book, on which the great football coach of the University of Chicago, Alonzo Stagg, has written, "This little book will help us all to win in the game of life."

A detachable flyleaf pasted in the Gospels invited the reader to send for another Scripture portion. Many slips were returned and the follow-up committee improved every contact.

This is said by President Buswell to be the most significant spiritual movement ever started on the Wheaton campus. It is something new to find from twenty-five to seventy-five students putting Gospels into circulation at football games, after earnest prayer. As the result of an appeal in chapel, cash and pledges totaling more than \$600 were received from the students and faculty.

These students now plan to carry on the work in shops, prisons, homes, and schools, especially among thousands of fellow students attending colleges and universities where the Bible is not honored. Other Christian schools, too, may share the responsibility of helping the great mass of less fortunate college students.

Hymn Translations

THE *Lutheran Church Herald* publishes a list of hymns which have been translated from English into other languages. Following are those which have been translated into fifty or more languages. It is interesting to note that the majority contain the Gospel message. The list includes the number of languages into which each hymn has been translated.

Hymns	Languages
A Mighty Fortress Is Our God ..	171
Rock of Ages	130
Just As I Am	106
Adeste Fidelis	104
Nearer, My God, to Thee	101
Jesus, Still Lead On	98
Holy, Holy, Holy	81
O Sacred Head Now Wounded ..	80
Jesus, Lover of My Soul	78
Guide Me, O Thou Great Jehovah	75
All Hail the Power	65
Abide with Me	66
Hark, the Herald Angels Sing ...	64
What a Friend We Have in Jesus	70
I Heard the Voice of Jesus Say ..	62
Jesus Shall Reign	51
Sun of My Soul	50
When I Survey the Wondrous	
Cross	50
Lead, Kindly Light	50
—Alliance Weekly.	



BOOKS WORTH READING



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

Morals of Tomorrow. By Ralph W. Sockman. 331 pp. \$2.50. Harpers. New York.

The pastor of the Madison Avenue Methodist Episcopal Church of New York is one of the brilliant preachers of the younger generation. He is a popular speaker before college students, and his magazine articles and books have attracted wide notice. In this volume he discusses urgent questions of present-day morals, the forces that are guiding them, the direction in which they are moving, and the opportunity and duty of the Church in dealing with them. It is a practical and wholesome discussion, clear, able, well abreast of modern thought, and includes a bibliography of recent books and periodicals dealing with the subject.

A. J. B.

Living with the Bible. Arranged and edited by Mary Schaffler Platt. 16 mo. 365 pp. \$1.00. M. H. Leavis, Box 4. North Cambridge, Mass. 1930.

Our greatest need today, in the face of many needs, is for spiritual inspiration and nourishment. Many Christians feel this need, but do not know how to feed themselves. They are at a loss for some simple method for daily devotional Bible reading. Mrs. Platt, who was for some years a missionary in Persia, and who is the author of several stimulating and inspirational missionary books, has prepared these daily Bible readings from the Old and New Testament, but majoring on the life of Christ. Many will welcome these careful selections as a guide to personal devotions and for family worship. They require only two minutes each, but enable one to start the day with light and

strength from the Word of God. Each month has a blank page on which to record anniversaries.

Amazon and Andes. By Kenneth G. Grubb. 308 pp. \$5.00. Dial Press, New York. 1931.

This deeply interesting and beautiful volume of missionary experiences in comparatively little known parts of South America, is a book of pioneer travel and stirring adventure. It abounds in fine descriptions of scenery and of primitive peoples, few of whom had ever heard of the Gospel of Christ. It manifests keen observation and warm sympathy with untutored human nature. The author journeyed from the lower Amazon southwestward, clear across the continent to Bolivia and the Pacific Ocean, then northward, by sea and by land to Peru, Ecuador, Colombia and Venezuela. A map of the wanderings, and many exceptionally fine illustrations, lend charm and vividness to the description of the country and people. The volume is a notable addition to the growing literature on South America and the urgent importance of evangelizing it.

A. J. B.

Evolution. C. F. Hogg. Pickering and Inglis. 3d.

This pamphlet of 32 pages, dealing with the subject of Evolution from the Christian standpoint, is a recent addition to the growing literature on this much discussed theme. It contains within this small compass a surprising amount and variety of interesting and instructive material, the winnowed result of extended philosophical and scientific readings. It is one of the most useful discussions on this theme in brief form we have

seen and a valuable addition to tract literature.

H. R. M.

The New Handbook of the Churches. Edited by Charles Stelzle. 305 pp. \$1.50. Federal Council of Churches, New York.

Many who speak on what the church is doing in America are long on opinions and short on facts. Here is a book of up-to-date facts concerning the various Evangelical Christians and other religious church bodies in America. The general articles are of real value for they include statements by Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Dr. S. M. Cavert, Dr. Wm. R. King and fourteen other church leaders. They have written on Church Union, the Church and the State, the Community Church, Home Mission Outlook, Immigrants, Rural and Race Problems, World-Wide Mission Progress, etc. There follows the directory of religious bodies (very useful for reference), religious statistics of all churches, and a bibliography of the Federal Council. Every editor and church leader will find the volume invaluable and others will find here much interesting and helpful information.

Evangelical Christianity in the Philippines. By Camilo Osiás and Avelina Lorenzana. 240 pages. \$1.50. United Brethren Publishing House, Dayton, Ohio.

It is an encouraging feature of the development of Christian churches in the mission field that native leaders are writing books and articles which are influencing their fellow Christians and are helping people in the home churches to a better understanding of the religious situation abroad. Mr. Osiás came to America to complete his education, was graduated from Columbia University, and then returned to the Philippines where he became president of the National University with over 6,000 students, a member of the Philippine Senate and then a resident commissioner at Washington. He has become internationally known as an educator, statesman and author.

Miss Lorenzana was educated in the public schools and the Union Theological Seminary in Manila. She has been active in Sunday-school work, was the only woman among the seven Filipino delegates to the World's Sunday-school Convention in Los Angeles in 1928, took postgraduate work at the Northwestern University in Evanston and Boston University, and was one of the representatives of the Philippines in the International Convention on Religious Education in Toronto in 1930.

Such authors should have prompt and sympathetic reading in America. Their book is an admirable presentation of conditions in the Philippine Islands from the Christian viewpoint.

A. J. B.

Akbar Ashram or Hindu-Moslem Unity. If Truth at Last Be Told.

These two attractively printed tracts from Karachi, India, are strikingly indicative of the new spirit which is abroad.

A small number of well educated Hindus and Mohammedans in Karachi have become alarmed at the great increase of bad feeling between Hindus and Mohammedans throughout India, and wish to create avenues by means of which the more liberal spirits on both sides may get together on a common platform. The claim is made that Krishna, Rama, Buddha, Christ and Mohammed all taught the same essential truths of love for God and devoted service to mankind. It is interesting to see that these truths are the basic teaching of the New Testament.

Akbar, the greatest Moslem Emperor of India, attempted to weld Hindus and Moslems together by promoting inter-communal marriages, by placing capable Hindus in the highest posts and rewarding merit wherever found—in short, by a policy of extreme tolerance and a creed of great elasticity. His attempt soon ran against the hard facts of human nature and left hardly a trace behind.

His spirit is, if possible, to be revived in members of the Akbar Ashram.

These tracts speak plainly of the decay of morals, of the sad lack of the vitality of the old religions and of the appalling need of India for a new dynamic. The general spirit of the tracts reveals a burning desire for truth and a wish to follow it even at great personal sacrifice. Surely India is out on a new quest.

The second tract attacks without gloves, (1) the religious cant, hypocrisy and greed rampant in the land; the sloth, impurity and formalism; (2) the purdah system; (3) the entire institution of caste; (4) the joint family system; and (5) it advocates marriage by choice on a basis of earned livelihood by both men and women, with the strict limitation of issue.

The tracts give no evidence of profound thinking, or of any agony of soul, or of any great personal sacrifice as yet made, and therefore are not of permanent significance. They are signs of future movements of a profounder nature. Such tracts, however, create in the mind and heart of the writer a profound disquietude regarding the present state of mind and heart of the Christian Church in America. We have not begun to explore the unsearchable riches which are in Christ. Our petty denominational differences, the large expenditure on church conferences and assemblies, with so little accomplished; our niggardly gifts in the great causes and our self-complacency should keep us humble in the face of those who differ from us.

Christ is sufficient for the ills both of India and America—but His Word must live within us. E. D. L.

Adventures in Philosophy and Religion.
By James Bissett Pratt. 263 pp.
Price, \$2.00. Macmillan. New York.

The author, professor of philosophy at Williams and vice-president of the American Philosophical Association, is well-known in mission circles from his recent book "The Pilgrimage of

Buddhism." In this lighter volume he deals with present-day substitutes for dualistic philosophy. In a series of delightful imaginary dialogues between Socrates, Dr. Idealist, Dr. Behaviorist, Prof. Pragmatist, and others, he submits their opinions to the keen test of question and answer, with the result that they are shown to be incapable of offering any adequate substitute for the more spiritual doctrine which they seek to displace by monistic philosophy. The aim of the book is essentially serious, but the spirit of good humor does not hinder the author from being brutally frank in exposing the fallacies of some contemporary schools. Here is an example:

"Socrates: 'And what is emotion? What is love, aspiration, the appreciation of beauty?'"

"Dr. Behaviorist: 'Just the behavior of the gut. Or, if you object to plain talk, you may call emotion, visceral reverberation. That's all any emotion is.'"

Only those who have studied modern philosophical theories will appreciate the keen thrusts in this first chapter. The second describes Mr. Layman's Adventures in the New Theology, also in dialogue form. Three shorter chapters follow, in one of which we have a discussion on missions held in a Chinese temple, by a monk, a missionary, and a promoter. The brief final chapter is a translation of a long-lost Buddhist Pali *Sutta* which, if authentic, would seem to indicate that the present Buddhist canon "gives a far too monkish picture of the teaching of the Founder." S. M. Z.

"So Send I You." A Series of Missionary Studies by Oswald Chambers. 176 pp. Simpkin Marshall, Ltd. London.

The author has opened to us his own deep experience of the Bible and God's own Spirit in this timely and almost startling call to unqualified personal devotion to Jesus Christ. Mr. Chambers first describes God's voice which the soul can hear only when it is attuned to Him. Then fol-

lows a searching scrutiny of insidious mistakes that prevent full allegiance to Christ with a positive exposition of what this fellowship means. "The reason we do not make disciples is that we are not disciples ourselves, we are out for our own ends."

The second half of the book carries this same rigid analysis into the organized missionary enterprise with the same stirring reiteration that undeviating obedience to God is the only effective purpose and method.

Missionary enterprise on the line of education and healing and social amelioration is magnificent, but it is secondary and the danger is to give it the first place. The temptation is more subtle today than ever it has been, because the countries of the world are being opened up as never before . . . it is putting men's needs first, and that is the very heart and kernel of the temptation Satan brought to our Lord. Our Lord's first obedience was not to the needs of men, but to the will of His Father . . . The introduction of civilization, without the emphasis on living the life hid with Christ in God, tends to increase the power of evil because it covers it with a veil of refinement.

One wishes the tenderness underlying it all might have been more fully expressed and also that the phraseology were such as to appeal to a wider group of students and modern readers.

M. W. H. H.

The Japan Mission Year Book. Edited by Paul S. Mayer. 8 vo. 391 pp. Kyo Bun Kwan, Ginsa, Tokyo. 1930.

Thirty authors lend the weight of their study and experience to this valuable annual. Japan is a land of intricate problems and vast possibilities. The general survey here presented gives us an insight into these problems—economic, educational, social, political and religious. Mr. Kagawa writes of the Labor Movement and Dr. Axling of the Kingdom of God Campaign. Formosa is in the Directory and surveys but Korea now publishes a separate Year Book. The reports are encouraging and are worth reading. The statistics and directory make it of added value for reference.

Directory of Protestant Missions in China, 1930. Edited by Chas. L. Boynton for the National Christian Council. 8 vo. 217 pp. 14 Peking Road, Shanghai. 1930.

The magnitude but not the vitality of the missionary enterprise in China is revealed in this small but very useful volume. They have listed the 200 societies and officers, the thousand or more mission stations geographically arranged, the names and addresses of 6,000 missionaries and information as to interdenominational and national committees and organizations. A summary of missionary statistics would be a valuable addition to the Directory.

Ostasien Jahrbuch, 1931 is the tenth annual Yearbook of the Ostasien Mission (Allgemeiner Ev.-Protestantischer missionsverein). Dr. Devanne edits this Yearbook which is devoted to the work of the society which it represents. It contains very useful articles by different contributors.

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