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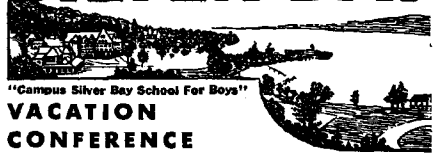
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## MISSIONARY

## REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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## PERSONALS

MISS MARTHA BERRY, Director of the Berry School for Mountain Children, at Mt. Berry, Ga., received the medal of honor from the Town Hall Club for "achieving an accomplishment of lasting merit." Seven thousand children have already been graduated from the school and there are now 2,000 on the waiting list to enter.

\* \* \*

DR. W. J. MCGLOTHLIN was reelected president of the Southern Baptist Convention at its recent meeting in Birmingham, Ala.

\* \* \*

DR. G. L. KIEFFER has recently been appointed to Dr. Henry K. Carroll's position as statistician for the churches of America.

\* \* \*

MISS BLANCHE NICHOLA, former dean of Berea College, has been elected director of specific work for the Board of National Missions of the Presbyterian Church, U. S. A., succeeding Miss M. Josephine Petrie, retired. For many years Miss Nichola has been engaged in missionary work among industrial and foreign-speaking groups.

\* \* \*

PRESIDENT W. W. WHITE, of the Biblical Seminary in New York, celebrated in April the 30th anniversary of the founding of his institution.

\* \* \*

REV. JOHN R. SCOTFORD is the newly elected editorial secretary of the Commission of Missions of the Congregational National Council. Part of his work is to carry on the associate editorship of the American Missionary numbers of the *Congregationalist*.

\* \* \*

MISS NORI SHIMOMURA, an American-born Japanese girl from Portland, has been adjudged by a faculty committee at Oregon State College (4,000 students) "to approach most nearly an ideal of intellect and spirituality, and to have exerted the most wholesome influence upon her associates." Miss Shimomura has been active in campus Christian circles.

\* \* \*

MRS. F. I. JOHNSON, Editor of the Best Methods Department, when in Siam last March, had an audience in Bangkok with Prince Damrong, chief adviser of King Prajadhipok. Mrs. Johnson is now on her way back to America.

\* \* \*

DR. ERIC M. NORTH, Secretary of the American Bible Society, recently returned from Great Britain where he has been on business relating to the distribution of the Scriptures in other lands.

\* \* \*

MR. JOHN L. GOHEEN, principal of the Sangli Industrial and Agricultural School of the Presbyterian Western India Mission, has been made an adviser

of the Native State of Ichalkaranji. In this capacity Mr. Goheen is to exercise general supervision over all departments of state; principally public works, education, registration, municipality, medicine, Ichalkaranji Bank and Cooperative Credit Societies. \* \* \*

MISS KATHARINE TRISTRAM, at work in Japan under the C. M. S. for forty-two years, has been awarded the Blue Ribbon Distinguished Service Medal by the Emperor, in recognition of effort for the cause of education and social uplift. \* \* \*

DR. NORTHCOTE DECK, long a worker in the Solomon Islands, has accepted an invitation to join the Council of the China Inland Mission in Great Britain. \* \* \*

MR. BASIL MATHEWS, recently one of the Secretaries of the World Y. M. C. A. at Geneva, and now attached to the personal staff of Dr. John R. Mott of the International Missionary Council, has agreed to become Professor of Missions at Boston University for four months each year. Mr. Mathews' new work will be closely related to the Faculty of Theology and the Faculty of Religious Education, and also to the Newton Theological Seminary. \* \* \*

THE REV. J. HARRY COTTON, D.D., pastor of the Broad Street Presbyterian Church, Columbus, Ohio, is to deliver the Joseph Cook lectures in the Far East, September, 1931, to March, 1932. Dr. Cotton is to lecture in Syria, Persia, India, Siam, China, Korea, and Japan. \* \* \*

Christians from other lands who expect to attend conferences in America this Summer:

TOYOKIHO KAGAWA, the outstanding Christian leader of Japan.

JULIO NAVARRO-MONZO, Latin American author and lecturer; a leading Christian evangelist to Latin American students and professors.

DR. DAVID Z. T. YUI, General Secretary of the National Committee of the Y. M. C. A. of China, one of the delegates to the Washington Conference.

HUGO CEDERGREN, National General Secretary of the Y. M. C. A. of Sweden. Mrs. Cedergren is the daughter of Prince Bernadotte, brother of the King of Sweden.

BEHARI LAL RALLIA RAM, acting Y. M. C. A. National General Secretary in India.

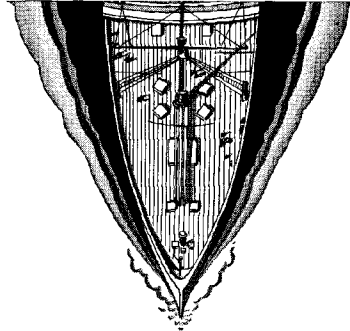
DR. T. Z. KOO, well-known Chinese Christian student leader.

DR. JOHN A. MACKAY, of South America, a Scotch missionary whose scholarly Christian messages have been welcomed in many Latin American student circles.

BISHOP V. A. AZARIAH, of India, first Indian Bishop of the Anglican Church.

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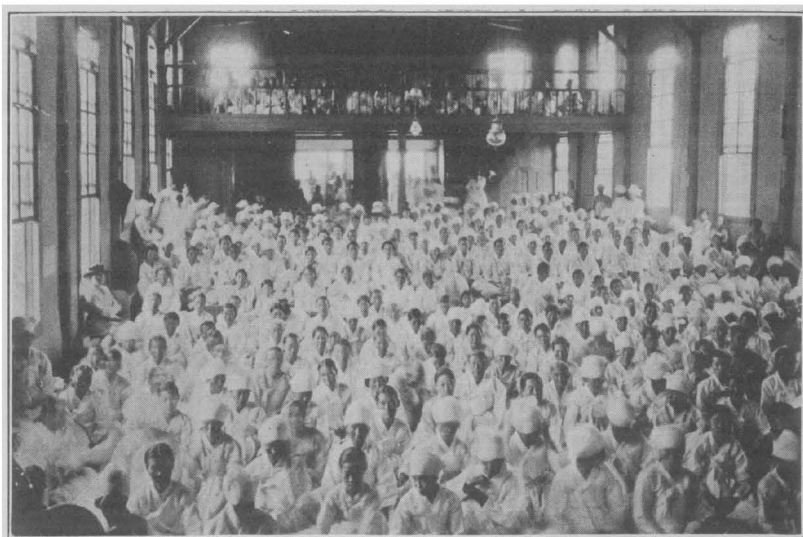
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## THE STRUGGLE OF KOREAN CHRISTIANS

BY THE REV. HERBERT E. BLAIR, D.D., Taiku, Korea

*Missionary of the Presbyterian Church, U. S. A.*

WHEN Japan annexed Korea in 1910, she did away with the political name of the country, "Taikau," and officially named the province "Chosen,"—a beautiful old name used by the people themselves and meaning "morning calm." Missionaries, merchants and writers still use the name Korea, the name so familiar to Western peoples.

The change of name is less important than the deeper changes that have come about since Japan annexed the country. The first of these changes was political. Disregarding questions of Japan's rights or Korea's deserts, there is no question but that Japan has given a new, efficient, stimulating, peace compelling administration. The Chosen administration is the center of the Japanese imperial advance upon the Continent. The new government is without the consent of the governed. Taxation is without representation and is very heavy. The subject people have only a minor, employed, participation in the less important official positions.

If Japan is to rule Korea at all, she must keep a firm hand on the machinery of government. Peace must be preserved or Japan must go. The country must be advanced.

Japan is proud of her great Province of Chosen. She aspires to rule the land better than America rules the Philippines or Britain, India. Law making and enforcement are efficient. The courts are generally enlightened, if not always free from administrative dominance. In spite of resurgent Korean patriotism and resentment, expressed in occasional independence movements, Korea has been, *de-facto*, a part of the Japanese Empire now for twenty years.

This political situation has affected the Christian movement in Korea profoundly. It has put a new fibre into these characters. From a simple, rural, religious community, feeding on Christian teachings alone, the Korean Church has been tossed by surging tides of political feeling. Patriotism and religion have been intimately associated at times and many have suffered imprisonment. The stress and strife have resulted in awakening the Christian community to an intelligent, liberty loving citizenship, which, if justly ruled, may become a valuable element within the Japanese Empire, or, if oppressed, may eventually lead in some struggle for national independence. The advance has been from dependence upon paternalistic favor to a will

to win justice on the basis of law and right.

Commercially the Japanese have made Korea a new country. Transportation facilities center in the Government Railway which runs up and twice across the Peninsula. Government auto bus lines connect large stations with coast ports. Passenger and freight traffic has been greatly extended. Banking and commercial facilities and modern public utilities have been developed in a decade. Fine cities with modern buildings, water, light and transportation are growing up. Silk and cotton mills, tobacco factories, machine shops, and other new industries have come. The Japanese postal system is a marvel. Daily papers, the moving pictures and even the radio are becoming common. Western clothing, medicine, machinery, books, athletics—all are taking hold of Korea. The Japanese school system, set to make all Korean children loyal citizens of Japan, gives promise of great future blessing to the nation. The Japanese, through government control and commercial enterprise, have brought in most of this advancement and they and the Koreans who are close to them have profited by their enterprise. But the nation is the real gainer.

#### **Damaging Influences**

Yet the picture is not all bright. There are damaging influences which intensify the degradation of the old pagan life. Narcotics, increased liquor traffic, licensed prostitution, gambling on the rice market, crushing taxation, and political oppression tend to destroy what was best in the old life. Larger incomes and higher standards of living are for the rulers and those who cooperate with them. If a mil-

lion Koreans are, perhaps, prospering, eighteen millions are caught between higher standards of living and the breakdown of ancient trades and loss of lands. Eighty per cent of the Koreans, mostly farmers, are in hopeless poverty, and the galling conditions of changing life cause them great distress. The upper ten per cent, through usury, control of transportation, foreign commerce, and the wholesale business, take a deadening toll from the helpless poor.

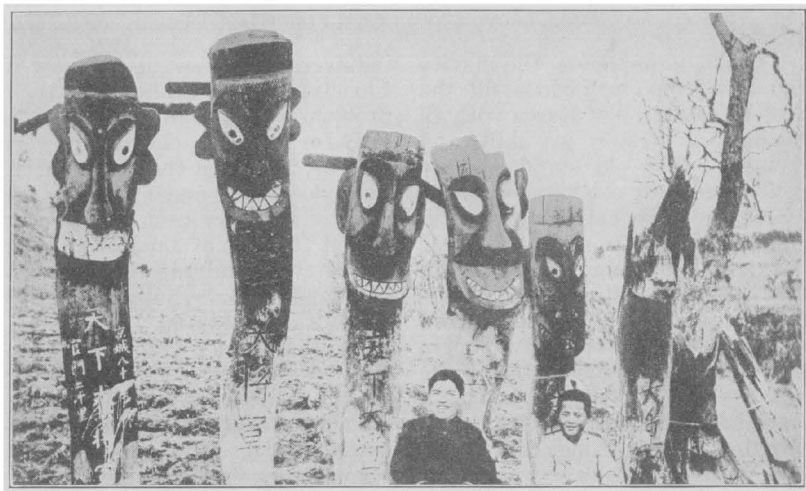
Christian work in Korea is suffering because of financial difficulties. There are a few prosperous business men among Christians, especially in the north. In Pyongyang some can even challenge Japanese business leadership. There is one law for all, but those who join hands with Japanese business men will naturally prosper, whereas Christians who keep the Sabbath, do not use liquor nor share in non-Christian business practices cannot take advantage of the present commercial system in Korea. With splendid exceptions, the newly prosperous tenth of Korea is almost universally non-Christian, in fact non-religious. Integrity, industry and personal character will finally win, but the great mass of Korean Christians, thus far, are farmers and financially they are at the mercy of a political, commercial and agricultural control that is crushing them. With new life and ambition which Christian faith alone gives men, they find their limitations exasperating. The Korean Church has been self-supporting from the beginning. But today, except in the cities, poverty is so real in face of higher taxes and living costs that pastors' and teachers' salaries are not being paid, funds for church support are lack-

ing, tuition fees for children are impossible, and the struggle for food and clothing grows desperate. Hundreds give up hope of even making a living off the "acre and a half" which they have on the average been allowed to farm, and either migrate to the cities or to China or Siberia. As a result country churches weaken while city churches flourish.

Christian cooperation is being tried in many places. Agriculture

prosperous homes, schools and churches.

The intellectual life of Korea has also undergone great changes. Always fundamentally Confucian with an added sympathetic Buddhistic mysticism, the Korean scholar down the ages has been a proud Pharisee. As the churchmen of Luther's day lived in two languages, so the Korean scholars were masters of both Chinese and Korean. The Koreans are a remarkably in-



OLD TIME RELIGION IN CHOSEN—DEVIL POSTS ON THE HIGHWAY

is being studied as never before. The missions and the Y. M. C. A. are joining hands in taking agricultural information to the Christian community as an emergency measure, but as yet inadequate funds limit this help. It is interesting to watch the Korea mission forces, ever intent upon preaching the Gospel and the evangelistic training of the Christian community, turning their attention now to the great question of helping that Christian community escape destroying poverty so that a prosperous people may be able to maintain

telligent, scholarly inclined race. The rulers were scholars; the farmers toiled and obeyed. Today the old Chinese classics are largely crowded out of the Japanese controlled schools. Instead of two languages, the young Korean scholar must be efficient in three languages. Instead of the old Confucian maxims committed as a rule of life, a wild jumble of Western science, Japanese political ethics, mathematics and vocational subjects are taught. The old Confucian scholar is neglected and the modern school boy is quite a tyrant. West-



STUDENTS AT CHAPEL SERVICE IN CHOSEN CHRISTIAN COLLEGE, SEOUL

ern books, newspapers, the movies and numerous magazines fill the present-day mind of Korea with all the maze of Western world life and thought. The old standards are gone, except in old rural districts where the classical tradition still maintains. In the cities Japanese law and Christian teachings are setting the new standards. Christian men have a large influence in some of the Korean newspapers and these papers are dictating the new life. The movies are having a tremendous influence on the young mind of Korea. American life as seen on the screen is setting a new pace for the Orient. The young people of the Christian community are not backward in these ideas.

There is another intellectual stream pouring into Korea from the north. Political refugees flee to Siberia and these send and bring back Bolshevik ideas. There is doubtless an organized unity of effort uniting socialistic Japanese, Korean and Chinese with Russian leaders who are only too eager to spread their communistic doctrines. The Korean jails are full of young Socialists at times, and among these some Christian students often are found. In our church work we occasionally meet young socialistic

inquirers. They want to know if Christianity can really solve their problem when it commands them to pray for the King, obey the powers that be, and turn the other cheek. They do not see much hope for the great eighty per cent of the poor tenant farmers of Japan, China or Korea ever attaining adequate living conditions or political liberty without a revolution.

Another factor tends to undermine evangelical faith. Western science is wide open before all the students. The Government textbooks are modern, for Japanese scholars have gone to the extreme in keeping up with Western thinking. Naturally agnostic from Confucian influences, the Koreans have a whole broadside of Spencerian agnosticism, materialistic mechanism, and anti-Christian propaganda continually raining down about them from Japanese sources.

In the young Christian Church, these intellectual currents make life interesting for the plain old Korean pastors as they shepherd their flocks. For example, Pastor Yum, of the Taiku West Church, has about 1,500 adherents to his organization. Most of them are poor and from the more ignorant agricultural life of the community.

They have been Christian for years. They can read and know their Bibles well. They are hard working, honest, faithful Christians of the older generation. But there is also a group in this large church composed of college graduates, teachers in the schools of higher learning, doctors from the hospitals, business men, several hundred students and the progressive element of the younger Christian community. Pastor Yum has the impossible task of preaching regularly to this congregation composed of these two distinct elements, riding two horses at once. His training amply qualifies him to minister to the larger, older body of his congregation, but the younger, progressive group, full of ideas from the ends of the earth, tempted with wild ideas from Russia, alert to every failure to appreciate modern scientific knowledge as they have gotten it in Japanese schools, is somewhat beyond him.

All over Korea there are similar churches. This situation constitutes a crisis for every one of these older pastors and a crisis for the whole Korean Church, for the younger,

well-educated generation of pastors must immediately work in with these older faithful servants of God or turmoil will arise. But just at this time, when the church schools should be doing their best work in furnishing ample younger leaders, poverty within the church and Government regulations have almost overthrown the mission schools. For several years, Korea missionaries have been crying out desperately for financial help for educational work to meet this very crisis. The schools have not all been saved yet, and the chief appeal from Korea today is for money for equipment and buildings which will enable the mission schools to receive official designation as qualified schools so that their graduates can be granted standard diplomas. The completion and maintenance of an adequate force of younger, well equipped ministers for their wonderful Church is the most urgent task before the Korean Church today.

The evidences of God's direct working in the midst of the turmoil and destruction of ancient Korea, creating out of the best of the old



DR. AVISION, PRESIDENT, AND THE NEW CHOSEN CHRISTIAN COLLEGE  
At the left are Mrs. Pierson and Rev. and Mrs. J. J. Anderson

Oriental life, and Christianity, one new life in the body of the Church of Korea, are clear and inspiring. As Luther gave the Germans the Bible in their own tongue and remade Germany, the Bible Society has given the Koreans the Word of God in their own language in a beautiful translation. This Bible has become the foundation of the new life of the great Christian community of Korea with its churches and schools. Wherever among the nations that Bible has gone, the great teachings concerning God and His loving control of the world He created, the theistic conception of the universe, have set men free and led them to an enlightened civilization and power. The words of that Book, which have become the daily meat of multitudes of Korean lives, have given a new moral system to the world—sin as a personal offence before God, truth as coming from God, righteousness as the law of God—these illuminated by the Holy Spirit have brought repentance to Korea. Never did the Spirit of God convict men of sin, of righteousness and of judgment more powerfully than in Korea. All Korea, in fact all the world, has seen this and righteousness has a new witness.

Professor L. George Paik, Ph.D., in the final paragraph of his "History of Protestant Missions in Korea," sums up his conclusions as to conditions in his native land today as follows:

When Korea was opened to the West, the greatest change wrought in the life of the people was the introduction of Christianity. Evangelical Christianity entered the country when it was still an independent nation . . . Annexation in 1910 was only the culmination of the long processes of decay originating before the opening of the country. The intercourse of the West

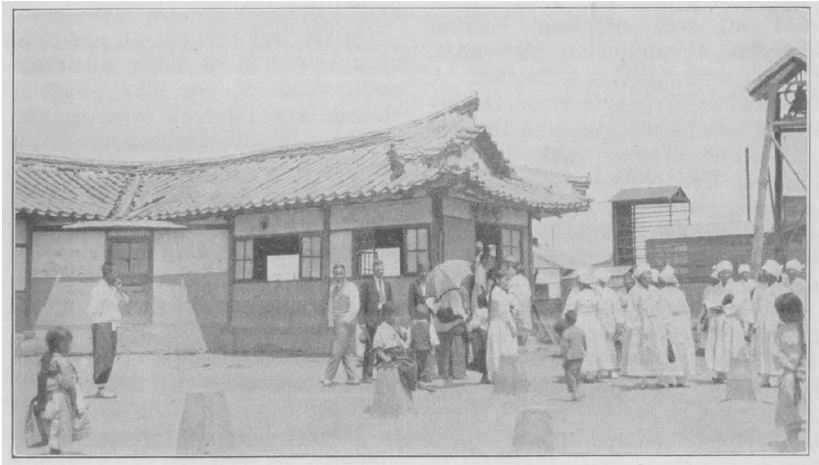
awakened the nation to a new life purpose. The infusion of Christian ideals gave to it a new birth . . . The persistently active minority have already made themselves felt among their non-Christian neighbors. The rebirth of a nation in the heart of the Orient, the rousing to new leadership of a people once spiritual leaders in the Far East, who, through the fire of a new zeal are impelled to proclaim to others their new faith, is the story of Christian expansion in Korea.

Dr. Paik's faith that "to the regenerated Christian community the future belongs" in his country, may be better grounded than he realizes. It was only a few months ago that an unnamed writer in the *New York Times* gave it as his opinion that Christianity had already attained predominant influence religiously in Korea. Out of the 20,000,000 Koreans, not more than 500,000, or one in forty, at the highest estimate can be regarded as really Christians. Nevertheless, if hopeful, living, influential religion is meant, we may rightly regard Christianity as the most vital religion in Korea today. Just how wide an influence Christianity also has upon the multitudes who seem to have no religious habits, it would be vain to guess. But the forty-six years of Evangelical Christian activity in Korea have been a large factor in changing the mental and spiritual horizons of the whole nation.

The Gospel of Grace that the Korean Church has found in the Bible, which centers in a Saviour able to save them and all men, has filled their lives with new hope and joy and has inspired them to go out to spread the Glad Tidings and to reach helping hands of mercy and kindness to those about them perishing with their ancient temples

and hopeless religions. The glad songs of their great Sabbath congregations, the power of their Gospel preaching, the efficient organization of their nation-wide Sunday-schools, their home and foreign mission work, their generous enthusiasm for better church buildings, their longing to educate their children, their loving community fellowship all exhibit a divine origin and control and are a

profound witness to the Faith. The convictions that God is creating a Church for His own purposes in Korea fills the heart with wonder and confidence. There are grave problems, there are breakdowns and heartaches, but they are not the rule. The Korean Church is a glorious miracle of God's grace, full of promise and life in the midst of the present Oriental Renaissance.



A WOMEN'S SUNDAY-SCHOOL GATHERING AT A COUNTRY CHAPEL, PYENGYANG

### THE SINGING OF KOREAN CHRISTIANS

NOTHING stirred us more deeply in Korea than the singing of the Christians. The voices were not melodious and they did not always keep the key, but the singing plainly expressed the aspirations of a fervent and genuine experience. Those Koreans sing as they pray—with all their hearts. Unfamiliar as the language is, a visitor is thrilled by the exultant ring of a living, joyous faith. The mud walls and the dark faces and all the strange surroundings fade from view and one feels that he is no longer among strangers but in the household of Christian faith and love.

I have journeyed far and have seen many places and peoples, but there still lives to my vision the humble chapels on those Korean hills, with worshipping Koreans sitting oriental fashion on the floor and I still seem to hear the unison of those eager voices as they sing; then follows the reverent petition of their leader as he prays for us all, while the white-robed worshippers bow with their faces to the floor.

ARTHUR J. BROWN.

## A FORWARD STEP IN BRAZIL

BY DR. H. C. TUCKER, Rio de Janeiro, Brazil

*Agent of the American Bible Society*

THE Protestant Pastors' Associations in Rio de Janeiro and Sao Paulo, Brazil, held an important Evangelical Congress April 30th to May 4th to discuss evangelism, Christian literature, social service and training of leaders. Three sessions a day were held in each of four leading churches, Presbyterian, Methodist, Congregationalist and Baptist. A Methodist layman, former Governor of one of the States of the Republic and member of the Federal Senate, Dr. Nestor Gomes, was elected President. The attendance of the enrolled members and visitors varied from one hundred to one thousand.

The twenty-five well-written papers, voluntarily presented by Brazilian Christians, covered fifteen topics and presented a suggestive cross section of Brazilian evangelical thought. The six largest evangelical denominations in Brazil were represented in the executive committee, the membership, the authorship of papers, and in the discussions. Thus the Congress represented the denominational elements of evangelical Christianity in the Republic.

Evangelism and the Gospel Message were given first place on the program and were emphasized as of prime importance. There are indications of an awakening interest in real evangelism. The findings on Social Service reveal a clearer comprehension of the principles and message of the Gospel, and the duty of the Church to society. The salvation of the individual was given preeminence in the program

of the Church's mission in the world.

Emphasis was also placed on the great need for more thoroughly equipped native preachers, teachers and lay workers in all branches of church life. The need for apologetic literature was stressed.

On the last evening an audience of a thousand or more filled the auditorium of the new Baptist church, and the time was devoted to three-minute testimonies from members.

This Congress was a striking, concrete proof of the new consciousness springing up in the young Church in Brazil. The rising Church on the field passes out of the sphere of missionary control. The various branches of the Church realize more clearly the need for cooperation in delivering to their fellow countrymen individually the message of the living Christ and in making the impact of the Gospel felt on the whole social and economic order of the nation.

The best of the papers presented and the findings of the commissions and the choicest of the impressions given of the Congress would make a volume of great value to the Christian community and to many outside church circles, if funds are available for their publication. One of the greatest obstacles to the intellectual life of the young Church is the lack of evangelical literature to win men to Christ and His way of life and to enrich the spiritual life and build character in the Church.



## CAN THE POOR BE CHRISTIANS ? \*

BY PAUL W. HARRISON, M.D., Muscat, Arabia  
*Missionary of the Reformed Church in America*

THE effort to satisfy and quiet one's own conscience by confessing other people's sins is a favorite amusement the world over. We who reckon ourselves as of the conservative wing of present-day Christianity are especially guilty in that particular. I have often heard the faults of "modernists" discussed by conservatives, but I do not recollect hearing conservatives discuss the faults of conservatives. It would be very easy to say why we are convinced that the extreme "modernist" has little to contribute to the success of foreign missions, but the pathetic thing is that conservative evangelical missionary forces seem to accomplish so little. The mission fields are full of earnest evangelical, conservative men, and we need to consider how we can improve the quality of our service, and whether perhaps we do not need to understand more perfectly the will of God, rather than castigate our brethren who we think understand it even less well than we.

Consider what is the evangelical position in missionary work. We might mention three elements: first, that we preach a message from God which is found in Christ; second, that that message is capable of producing repentance toward God and faith toward our Lord Jesus Christ; third, that this faith results in eternal life for any who accept it. That seems to be the merest platitude. As a matter of fact, it is not a platitude.

We live in a world that is poor and not rich. If I could take you to Muscat you would see real poverty in the hospital where I have been working for the past two years. How many beds do we have in that hospital? None! The patients sleep on the floor. That need not excite our pity unreasonably for they do not know what a bed is like. But of two hundred in-patients last year, not one had a mattress an inch thick under his body. They lay on those hard stones with nothing under them as thick as my coat. Most of them lie on a little piece of cloth about as thick as your pocket handkerchief. They have not financial resources enough to put anything soft under them. They have never had anything soft in their life anywhere.

What do they eat? They scarcely eat anything. If a physiologist came from one of the American universities and lived in Muscat he would need to revise his minimum standards of living. He would find that people can exist on less food than he supposed was possible. Those Arabs come with their resistance to disease so far reduced by chronic starvation that a tiny scratch on a man's ankle will grow into an enormous ulcer three inches in diameter, in spite of all I can do to stop that dangerous process. That man has not had enough to eat for ten years, because that section of Arabia has not had a normal rainfall for ten years. As a result the wells have dried up and the date gardens have died. The people who lived in that

\* The second lecture delivered at Princeton Seminary in February, 1931.

district have moved away, some to Zanzibar and some to Muscat. Some have died where they were, and the country has become poorer and poorer. When those men have a slight attack of diarrhea, a few days later they are taken out and buried. That is the chief cause for mortality in the Muscat hospital. When men's resistance is so far reduced from chronic starvation they simply cannot stand up against any type of infection.

Why do not these men keep a little cleaner? They cannot keep clean. "Let them go and buy a piece of soap in the bazaar for five cents." They cannot buy a piece of soap in the bazaar for five cents. They have not the money.

What does this man eat? Perhaps he had something to eat today because he picked up a little work in the bazaar. He carried four or five sacks of rice from one shop to another and earned three or four annas (5 or ten cents) so he bought a piece of bread and a handful of dates. He may have had something to eat yesterday, too, but the day before yesterday he did not, and he does not know whether or not he will have anything to eat tomorrow. He cannot go down and buy five cents worth of soap.

The community is so poor that it cannot be healthy. In Muscat, where I work, most of the babies die. There is a good deal of tuberculosis. There are all kinds of dirt and filth. Those men carry around a large, well inhabited and prosperous city in their hair and in their clothes and in their bedding. The reason is the poverty of those people. What would you do if you could not have a piece of soap all year long.

If I were to take you into the

desert, you would see a type of poverty equally severe. Here is a Bedouin tent made of black goat's hair. What furniture has it inside? It has three sticks crossed, with a skin basin on top, two or three water skins, and a battered, miserable-looking coffee pot. Over in one corner there are one or two quilts. They used to be red but now they are dirt color. They are only ragged pieces of wadded cotton; that is all there is left. In that tent lives a man and his wife and probably one child or two of the half dozen that have been born there. Every one of them is a picture of marasmus and emaciation. You can count their ribs as far as you can see them. Those two children have lived because they were a little bit tougher than the half a dozen that died.

This poverty is not confined to Arabia. In India you would find a very large section of the population almost as poor as that. When I first visited India I remember sitting in the office of one of our missionaries who had charge of an industrial plant, and supervised the village work. Two Indian villagers came in. They were outcastes, dusty and dejected, and as thin as matches. They stood there, wearing no clothes except a loin cloth. The weight of all the troubles of the world seemed to rest on their shoulders.

This is the condition of the majority of people with whom the missionary enterprise is concerned. That picture of poverty might apply to large sections of the population of China, of Persia, of Turkey, and of Africa. Missionaries work among people that are poor, as a rule, not among those that are rich. In Arabia the people are desperately and terribly poor.

Probably seventy-five per cent of the missionary work in the past has been among the poor.

This poverty is not a passing condition. In Arabia the poverty is not due to the inefficient use of natural resources. We get, on the average, one inch of rain a year in the Arabian peninsula. That one inch of rain governs the economic status of those people. It has not changed since the days of Abraham. If the Lord wills He can change it, as the Arab would say, but He has not willed it for two thousand years, and there is no indication that He is going to will it in the near future. If artesian wells could be dug and produce lots of water, the country would be transformed, but it is not likely that will happen. If oil is discovered, it will be a different country, but it is not probable. If physicists find some way to transform sunlight into electrical energy then Arabia may some day become the power house of the world, but I do not suppose that will happen either. Arabia will some day become a Christian nation, or at least we will have a glorious Christian church, but the country will be as poor as it is now.

When those Arabs become earnest Christians, the women of the desert will still have to wash their hair in camel's urine, because there is no water for that purpose. Babies would still die for lack of suitable food because there is no suitable food there. The men will look like gaunt, walking skeletons with a little skin on the outside, because there will probably be no more food to fatten them after they are Christians than there is now.

The first picture I want you to see is the extreme poverty of those

among whom the missionary works. We must therefore adapt our message and our work to meet this situation.

What problem does that raise in regard to the missionary enterprise? Look at these people as they lie on the floor in the Muscat Hospital. They cannot read and they cannot write. They are dirty. That man has not had a bath for six months, and his head is full of lice and his clothes the same. It is almost impossible for him to be anything else. Can a man who is too poor to keep clean be a Christian? Can that Bedouin woman out there in the desert that has to wash her hair in camel's urine be a Christian? Is it possible for Christ to put radiant, eternal life into the hearts of people who are as poor as that? To my mind that is about the most serious problem that the evangelical missionary enterprise faces today. Is it possible for such a man and such a woman to be Christians?

#### The Outcaste Villagers

Look at that outcaste Indian villager. He does not read; he does not write; he works as a scavenger or for a landowner. He has no clothes except a loin cloth, and perhaps an old cloak. He and his wife and three or four children live in a single room with a mud floor and one little window, and a door. Can a family that lives that way be a Christian family?

I said to one of the leading missionaries in South India, "Look at this poverty around here."

"Yes," he said, "but when a man becomes a Christian, we educate him and train him and get him into a better economic stratum than he was in before."

The problem is this: can those

men be Christians in their present economic status? In Arabia, at any rate, when we have thousands of Christians they will still be poor. Their economic status can not be raised very much by becoming Christians. It must be possible to have a church that is dirty; a church membership that does not get a bath once in three months on the average. Their hair is full of undesirable citizens, because they cannot get soap and water.

Moreover, these Christians cannot read nor write and from your standpoint and mine, their actions are childish and oriental. "What do we mean by that?" Here is an Indian who is working for a missionary. Both are Christians. The Indian is guilty of petty dishonesty. Perhaps he told a lie and took ten cents that did not belong to him. The missionary lost his temper and scolded him. Later the missionary hears himself under discussion, and the man who has been scolded says, "Now look at this. Just now the missionary caught me in a small fault. I had taken ten cents and I denied it. Then he lost his temper and scolded me. Now he thinks that he is a Christian and I am not."

To the Oriental, stealing ten cents is wrong and telling a lie is wrong, but it is not half as wrong as losing your temper. In the list of the fruits of the Spirit the second place of importance, namely, the end of the list, is given to the virtue of "self-control," but the virtue of telling the truth has no place in that list of Christian virtues. The fruit of the Spirit is love and joy and peace and long suffering, and it ends up with self-control. You say, "It is surely more important to tell the truth than it is to

keep your temper." The Indian does not think so.

The church in the East will be oriental in its viewpoint and inefficient in the way it does its work. If we say, "If a man cannot keep clean he cannot be a Christian because cleanliness is an essential part of godliness," then at one breath we have admitted that Hinduism and Mohammedanism are religions better adapted to ninety per cent of the people of India and Arabia than is Christianity. We have admitted that Mohammed and Krishna offer a better message for those people than Christ.

The average missionary will say, "Of course we will educate those people." That is true. The mass movement in India creates a tremendous need for education. We take a low caste convert and by main force set him in an elevated economic stratum, because, according to the average run of missionary thought, he cannot be a good Christian otherwise. Our missionary educational institutions are based on the belief that the Christian community must be educated and that it cannot remain Christian otherwise. This means that their economic status must be raised if they are to be Christians.

#### Christ and the Poor

This seems to be a departure from the will of God as represented in the example of Christ, because Christ did not find much in common with the rich. He threw His lot in with the poor. He said, "Blessed are ye poor for yours is the kingdom of God." I do not suppose the poor people in Galilee were clean then any more than they are clean now. Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich

man to enter into the kingdom of God." You and I would reverse that and say, "It is easier for a camel to go through the eye of a needle than for a very poor man to enter into the kingdom of God." See how poor he is and how filthy his house is and look how dirty he is! How can he be a Christian? That seems to be the meaning of our present mission policy.

We send out college trained missionaries and book-selling colporteurs and we organize schools and colleges for the education of the converts. Whom do college trained missionaries most easily work among? Why of course among college bred Arabs, only there are none as yet. They can find college trained Indians, and can work among the most educated that a particular community contains.

I believe our mission in Arabia has a higher standard of language attainment than any other with which I am acquainted, yet I do not think that we have one missionary who is able to present the Gospel intelligibly to the wholly illiterate classes. We present the Gospel to men of education and refinement and travel because it is easier for a camel to go through a needle's eye than for a poor man to enter into the kingdom of God. We do not even know how those poor men's minds work, so we center attention upon those who are rich. If, indeed, we gather in any poor, then we try to make them rich so that they can stay Christians. That is our present lack of faith.

#### What Kind of a Church?

Now turn to what I regard as the true vision which must be before us when we undertake missionary work. We go out to the Orient to win disciples to Christ and the

church will appear as a result. What kind of a church? A church that is to be made up of poor people, dirty people, people who cannot take baths, who smell bad, illiterate people who do not know much about this world, who cannot read any newspaper—childishly oriental people. That is the way they look to us, though I do not suppose there are any childish Orientals in Christ's mind. But the vision before our eyes is a dirty church, an illiterate church, a childishly oriental church, and at the same time a church radiant with the eternal life of God Himself. Just as certain as we gather in the poor, as Christ wants us to, as Christ Himself attempted to do, the church inevitably is going to answer in a general way to that description.

This raises at least two problems for us who are Christians, especially those whom God calls into missionary work.

The first problem is the type of church we will try to produce. Will we try to reach the poor, the ninety per cent of the population? Will we try to reach the whole of the people? Have we a faith in the universality of Christ? Can Christ save those who are poor, the ninety per cent in India and Arabia? Have we faith enough to believe that this is possible?

The second problem is that of presenting the Christian message to such men. I wish that you could see the simplicity and power of the Mohammedan presentation to a new community. Their creed is condensed into the simple words: "There is no God but Allah." Babies are sung to sleep with that creed before they know their right hand from their left. As sailors work in Arabia and pull the

sails back and forth, they chant this creed; when laborers carry their great burdens through the bazaar, they chant this creed. When a sick man is ready to die, a friend turns him on his side so that he faces Mecca and leans over and shouts in his ear "Ashed," (Bear witness). That dying man, as he draws his last breath says: "There is no God but Allah." Then he turns over to die.

The power of Mohammedanism rests to no small degree in the simplicity and directness of its impact on the human mind. It has no complexities. It is a simple Christian message that we want; a message that is as direct and as positive as that. To carry out to primitive and poor people the complexities of theological controversy is as intelligent as to take those complexities to a class of six-year-old Sunday School children. We need to teach them as we would children — Who made you? God. Who saved you? Christ. A message out there as positive and simple as the Mohammedan message.

What emotional coloring do poor unlettered people like the world over? We conservative Christians are too provincial. How many of you have ever made it a point to watch other types of religious expression? In New York, not far from the Pennsylvania Station, there is a Pentecostal church. If you would like new light on some of these problems, attend the young people's service. You will have a new sensation. The little room is crowded with two hundred, nearly all young people. When a man leads in prayer, he has to shout to be heard, because their type of religious expression is very vociferous. They are poor people.

I doubt if there was a college graduate among them. I am rather ashamed to think that I could sit through that service and not even say "Halleluiah" or "Thank the Lord." Those people were gaining by that kind of religious expression, reinforcement of their Christian faith; and they were going out to be earnest and effective Christians in New York City.

Why might not poor people in Arabia and India be appealed to more effectively by that type of presentation? In Arabia, in the days of the Mohammedan new year celebration, I could show you something very significant. We have two kinds of Mohammedanism—the orthodox, geometrical, hyper-Calvinistic type — Sunnism — where the sovereignty of God is emphasized to the obliteration of everything else. We also have a heretical development of Shiism there which resembles the Roman Catholic Church in many ways. It has an elaborate ritual and a complicated system of saints. Orthodox Mohammedanism is as colorless emotionally as the stiffest Presbyterianism, whereas the more ritualistic Shiism is as emotional as the Pentecostal church.

At New Year in Arabia you will see a tremendous procession and they have a theatrical representation of the sufferings of their saints, Ali and Hasan and Husain. Here is a float with children dressed in black and all crying most piteously for water. Here is the corpse of a sheep. His head is struck off just before the procession starts and the blood spurts out over a distance of six, seven, or eight feet for the first thirty or forty feet of the procession. A whole company of sword dancers dress themselves in immaculate white robes and then

cut their foreheads with swords as they march. Blood runs down all over those white clothes and they are a gory-looking mess. The thing that would interest you is the reaction of the thousands of people who look on. They weep and sob, and during that week of celebrations there is an emotional outlet which surpasses anything I have ever seen. Throughout the whole year they have readings about once a week where the same thing is done in a smaller way. I used to sit in an upstairs room in the house, that served us for a hospital in Katif, and watch them in the courtyard below. A man sits upon a high, elevated chair, and he reads in a loud voice. The men sit around and outside is a ring of women in black. They all sob and weep for half an hour. When the emotional outlet has been adequate, the service stops and it breaks up with handshaking and greetings.

In Arabia there is a steady drift from the orthodox Mohammedanism of the desert, that geometrical Calvinistic Sunnism that is the foundation of Islam, into the camp of this ritualistic, highly emotional religion. There is no drift the other way. Wherever the two varieties of religion co-exist, the laboring people and the artisans and the poor are Shiites, held by the emotional, ritualistic religion. The landowners and the ruling families are generally the orthodox Sunnis. That means that the cheap, emotional faith of Ali, the Shiah gospel, has won victory after victory over the orthodox, cold-blooded, philosophical Mohammedanism. There are millions of Shiites out there now. The Gospel of Christ is incredibly superior from every point of view but, dressed up in the emotional clothes

of an iceberg, has suffered defeat. That ought to be a lesson for us. What those people want is a religion with an emotional outlet. That is a very unwelcome type of doctrine to most missionaries of the Reformed Church.

#### **Missionaries Who Weep**

What sort of a presentation of the Gospel should we have? We want some missionaries out there who can weep when they preach about Christ. That is a type of missionary that we need added to the missionary force today. The Indians weep easily. Why should we insist upon committing the missionary enterprise to stoics who have lost nine tenths of that mobile, flexible sympathy that makes a religious message attractive? Why should not men weep when they tell about Christ's suffering? The poverty-stricken people we work with out there are appealed to by that presentation. Why was it that Methodism swept America? It was not because of its stoical self-control! We need to learn from the past.

What, then, are the implications of an evangelical missionary enterprise? They are, first of all, a message suited to men that are poor and not to men who are rich, to men who are illiterate rather than to men who are educated, to men who are dirty rather than to men who are clean, and an emotional rather than a stoical presentation, and the vision of a church radiant with eternal life but oriental and different from ourselves.

That is going to take faith on our part, and for those of us who look forward to participating in the missionary enterprise it is going to take preparation of a type different from what is taught in

the seminaries. You and I are engaged in carrying the Gospel not to a few but to everyone; we believe in the universality of Christ, and we must become somewhat universal ourselves. It is our provincialism that we must struggle against. We have clipped the message down into our own measure, and we must expand it to the measure of Christ. We must free it

from the notion that it depends upon financial status and remember that Christ has His greatest love and His deepest interest in the poor. Therefore, we must have our deepest interest and our greatest love for those that are poor. If we do that, the missionary enterprise will be different, but it will be according to the mind of Christ and, therefore, it will be better.

#### "IF"—FOR MISSIONARIES

"If you can hear God's call, when those about you  
Are urging other calls and claims on you;  
If you can trust your Lord when others doubt you,  
Certain that He will guide in all you do;  
If you can keep your purpose with clear vision,  
Bear lack of sympathy, yet sympathize  
With those who fail to understand your mission  
Glimpsing His world task through your Master's eyes.

"If you can work in harmony with others  
Yet never lose your own distinctive aim,  
Mindful that ever among Christian brothers  
Methods and plans are often not the same;  
If you can see your cherished plans defeated  
And tactfully and bravely hold your peace,  
Nor be embittered when unfairly treated  
Praying that love and good-will may increase.

"If you can trust to native Christian brethren  
The church you've built in lands across the sea,  
Seeing in them, as your growing children  
Promises of the men that are to be;  
If you can lead these eager weak beginners  
By methods indirect, your life, your prayer,  
For failures and mistakes not judge as sinners,  
But make their growth in grace your earnest care.

"If you can share with the humblest folk your virtue;  
If noble souls are richer for your touch;  
If neither slights nor adoration hurt you,  
'If all men count with you, but none too much';  
If you can fill your most discouraged minute  
'With sixty seconds' worth of patience true;  
Yours is the task, with all the challenge in it,  
You'll be a missionary—through and through."

—Evelyn H. Walmsley, Nanking, China.  
(With apologies to Rudyard Kipling.)



# TOYOHICO KAGAWA—JAPANESE APOSTLE TO THE POOR\*

BY THE REV. H. W. MEYERS, D.D., *Kobe, Japan*  
*Missionary of the Presbyterian Church, South, 1897*

**M**ANY people have tried to describe Kagawa by comparing him with St. Francis, with Gandhi, or Sundar Singh, with Gompers, or Origen, or with some medieval mystic or fiery modern evangelist. But Kagawa is different; you must construct a brand new pigeonhole if you expect to fit him into it, and after you have finished, as likely as not, you will find him sitting on the outside. You can describe him as a poet, a novelist, an economist, a philosopher, a Christian socialist, a philanthropist, a statesman, a labor-leader, a mystic, a pastor, an evangelist, or a modern saint. And when you have said all this, I still wonder if the pigeonhole is big enough to hold your man.

Kagawa first saw the light and raised his voice in protest against the indignities and discomforts of this wicked world in July, 1889, and he has been protesting with a good deal of effectiveness ever since. His family was old and wealthy, but his father had lost heavily in speculation on the rice market, and had turned to an express company for his living. The standard of strict monogamy was rarely maintained among the upper classes in Japan forty years ago, and young Kagawa's mother was not his father's legal wife. In such cases the child was commonly adopted, especially where the legal wife—as in this case—had no children. So Toyohiko was adopted by his father and sent to be brought

up by relatives in the adjoining island of Shikoku. Here he went through the primary schools, and at the age of thirteen he came to live with a wealthy uncle in the city of Tokushima, entering the middle



TOYOHICO KAGAWA

school one year below the legal age limit. He inherited a good mind, a frail body, a legacy of wealth and success, and a tradition of decidedly lax morals. His was not the environment from which one would expect to find a great moral leader.

My first contact with Toyohiko was in the home of Mr. Katayama, a Christian teacher of English in a middle school, who called on the

\*From *World Dominion*, London.

little fellow to show his proficiency in English by reciting the story of how Kate rescued a train from destruction in a midnight storm.

Toyohiko's first touch with Christianity came through Mr. Katayama, and through an English Bible class; his keenness for English insured his regular attendance at the class. One Sunday he arrived at my home in a state of great excitement, and began to sob as he tried to tell me what was the matter. He had just read the story of the Cross of Christ, and, like the Apostle Paul, the love of Christ constrained him. That Sunday was the turning point in his life. A few months later he was baptized, and from the first he was intensely active in the Sunday-school and in all the work of the church. His whole nature responded to the appeals of Christian love, sympathy and purity. Though still a mere boy, he was always ready to take part in the church services or in street meetings.

The next crisis in Kagawa's life came at his graduation from the middle school, when the question of his further study and life work arose. He had graduated third in his class of a hundred and fifty, and the only reason he failed to lead the class was that he had been reading omnivorously outside the curriculum. His teachers and family recognized that he had a brilliant mind, and they expected him to acquire fame and fortune in public life. Imagine their indignation and disgust when he announced his decision to become a Christian minister! His uncle had been mayor of the city and a member of the House of Peers. His father had held an office corresponding to a cabinet minister. This idea of becoming a Christian minister was simply pre-

posterous, and could not be considered seriously. Among young Toyohiko's many excellent qualities might be counted an exceedingly hard head, and the family failed utterly to make him move an inch from his decision. At last his uncle told him that if he wanted to throw his life away in any such manner, he could get out of the house. They would have nothing more to do with him! And so he was turned out of his home without a penny. A very few years later he came back to Tokushima as the guest of the city, and was greeted with an arch of triumph, and fireworks, as the city's most distinguished citizen!

What was it that led this boy of eighteen to give up the life of ease and success that his family planned for him? What has inspired all the great renunciations through the ages, from Moses to Saul of Tarsus, and on down to Francis of Assisi, and Charrington's renunciation of the brewery millions in our own time? We can only say that it was the call of God and a vision of service.

That first summer was spent in my home, and for two months we were together constantly, teaching, preaching, visiting and making bicycle tours through the country. In the autumn he was sent to Meiji Gakuin, a Christian college in Tokyo, where, after some vicissitudes, he was graduated two years later.

The next step was his theological education in the seminary in Kobe, which was interrupted by an attack of tuberculosis and an enforced year at the seaside. During this year, spent among the fisher folk of Gamagori, in a hut that he rented for fifty cents a month, Kagawa learned two great lessons that have helped to shape his after life. More

than once he came face to face with death, and learned that for him it had no terrors. His whole after life has been spent with the consciousness that he has "crossed the death-line," as he expressed it. The other great lesson that he learned was to know and love the poor people among whom he lived. He wrote their letters, taught their children, sympathized with them in their troubles, and learned the details of the family skeletons that were to be found in almost every home.

In his last year in the seminary his health was better, but he was still far from well. Kagawa had been going down every afternoon to the Shinakawa slums and preaching to the crowds on the street corners. In this section is the famous—or infamous—"two-mat" district, in which there are hundreds of one-roomed houses, each room six feet square, containing two of the three-by-six-foot mats found in all Japanese houses. These houses face upon alleys three to six feet wide, that are filthy beyond description. Sometimes families of five or six persons are found living in one of these tiny houses in which babies are born, invalids languish and the sick die, all in crowded confusion. Naturally most of the inhabitants of this human rabbit warren are the very poor, the unemployed, the sick and the criminal. What chance has a girl or boy in such surroundings to grow up clean and healthy?

Kagawa preached on the street corners to jailbirds, gamblers, prostitutes and drunkards. His words brought many to conviction and tears, and they would beg him to help them to live a better life. What could we in the seminary do when he came asking permission to leave the dormitory, and go down

to live in one of those six-foot rooms in the slums? Some of his people were hungering for a better life, and there was not one spot where they could be free from the temptation and evil about them. We felt that he would not live three months if he went to the slums, where the death rate was six times the rate in healthy parts of the city. But he went, and spent nine years witnessing for Christ among outcasts, lepers, beggars, gamblers, thieves and murderers. And this was a young aristocrat, brought up in the home of a millionaire!

As his work and influence grew, the first room soon became too small to hold those who came to him, so a second and a third room were rented, and the partitions between them were pulled down, making a fair-sized assembly room. Sympathetic friends felt that it was a privilege to have a part in such a work, and gifts amounting to a considerable sum were sent to him by Japanese as well as foreigners. But for a long time Kagawa lived on about a dollar and a half of American money a month, giving away many times this sum to the poor and suffering about him. In the cold weather he would give away all his clothes except what he was actually wearing. In order to make it possible to get his clothes washed he kept an extra suit at my home where he could not give it away, and we made him come up and have a change once a week.

Kagawa's day in the slums usually began at six in the morning with a preaching service on the streets, at a spot where the laborers gathered before going out for the day's work. This was followed by a round of visits to the sick, giving financial aid to as many as possible. He conducted and financed

scores of funerals. He took in all who asked for a place to sleep until there was no more space on his floors, and occasionally one of his guests would depart, carrying off some of his few belongings. Not infrequently he would have a guest suffering from some loathsome disease. One young fellow conceived the bright idea that he would like to be employed as a sort of superintendent, drawing a salary and wearing a suit of foreign clothes. Kagawa gave him his only suit of foreign clothes, an old school uniform, but there was no salary to be had even if the fellow had been the right man for such a position. Finding his requests refused, he went out and drank a lot of sake, bought a vicious short sword, broke into the room where a prayermeeting was being held, and threatened to kill Kagawa and all the rest. He kicked over the *hibachi* and scattered coals of fire about the room! He was finally pacified and gave up his sword, which I have in my desk now. Kagawa did not want to have it in his house.

Another of Kagawa's uncomfortable protégés was a big, burly gambler, named Koderu. He had a complete gambler's outfit of cards and dice, and had served several terms in prison after police raids on his games. He was touched by Kagawa's preaching, and in a penitent moment handed over his cards—to which I fell heir, as in the case of the big knife. But Koderu had no real change of heart—and he looked with greedy eyes at the money which he saw Kagawa handing over to the sick and starving. When Kagawa refused him a "loan" of fifty yen, the big fellow knocked him down and went out in a rage.

Another very troublesome fellow

was old man Maruyama, perhaps the laziest mortal that ever existed. Out of the goodness of his heart Kagawa took the old fellow in, after which he refused to work or even to beg. He would just sit around and eat and sleep, and scratch. Then, there was the tiny baby whose mother died, whom Kagawa temporarily adopted. He got some condensed milk and fed it, but he succeeded none too well, and as soon as possible sent it on to its relatives living elsewhere. "The baby wept, and I wept," he told me in recounting this experience.

But along with these bitter experiences in the slums, there were many that made his heart glad. There was the bean-curd peddler Ueda, who came to Kagawa after drinking and gambling away everything he possessed except the very dirty shirt that was his only garment. In a drunken brawl he had received a gash across his face that caused his eyes to point in different directions, and made him look like the cut-throat he really was. Ueda was really converted and became a power of righteousness in the slums. He soon "made good" financially, and until God called him home he was an earnest Christian and an effective street preacher.

Among the brightest pictures in my memory are some of the meetings held in those Shinakawa slums of Kobe. The Sunday morning meeting for worship was regularly held at six o'clock, as this was the quietest hour of the day. In summer it was earlier. On Sunday nights evangelistic services were held, when the room would be packed. On Wednesday nights a prayer meeting was conducted, and on other nights a night school was held and the boys who attended were given regular high school

courses in a number of branches. One of these slum boys now holds an important position in the city employment bureau, and is an influential Christian. I used to help to teach classes in English in this night school.

The prayer meetings which were held there were unique, and sometimes positively thrilling. Imagine sitting in a circle on the floor with fifteen or twenty men and women, each one of whom had a criminal record or a tragic history. Most of them had served one or more terms in prison for gambling, theft or murder. Some of the women had been prostitutes. Some had husbands in prison. There was one whose husband had been in a gambling party when the police raided the place. He made a wild dash for the stairs, tripped on the top step and broke his neck as he fell to the bottom. The hymns sung at these prayer meetings might be described as making a joyful noise to the Lord. They could hardly be called music. And the prayers were such as I have never heard anywhere else. Those people had never heard of the formal "prayer language," so they talked to the Lord in their own everyday speech. They would tell the Lord with appalling frankness of their sins and temptations, and beg for God's strength to gain the victory over these sins. There was a grim earnestness about it all that made one feel oneself in the very presence of God.

While living in the slums, Toyohiko Kagawa, through his writings, gradually gained a wide circle of friends and admirers all over the country. He visited all the large cities of Japan, investigating the conditions of the poor, and wrote for one of the largest daily papers

a series of articles entitled, "Japan Seen Through a Crack," which excited much interest. His first book of real importance was entitled "The Psychology of Poverty," which was an original study of life among the poor, with a program of reform. This was a rather expensive book, but it sold through scores of editions, and established his reputation as an authority. One worthy official in social work used a whole chapter of this book, without acknowledgment, as part of his own report.

But the one book that did most to establish his fame and extend his popularity was an autobiographical novel called *Shisen Wo Koete*, or "Across the Death-line." This book sold through nearly four hundred editions, and brought its author an income of thirty thousand yen for several years, all of which he gave away as fast as he received it. Great numbers wrote and told him that they had decided to become Christians through reading this book. Its popularity has insured a wide reading for all the books he has since written, numbering nearly fifty in all. As an illustration of Dr. Kagawa's versatility, at the time when this novel was being printed he had three other books in the press: a book of poems, an essay on economics, and a book called "How to Teach the Life of Christ to Children." The range of his interests and the extent of his knowledge are most remarkable.

After nine years in the slums he went to America, where he spent two years in study at Princeton and other institutions, making friends everywhere, and adding to his enormous stock of encyclopædic knowledge. Returning to Japan, he spent his first night among his old friends in the slums, taking up

the work where he had laid it down two years before.

A new era was opened in Kagawa's life when he entered politics, and undertook to organize a labor party throughout the country, and to raise the standard of living among the working classes. He began to organize labor unions everywhere, published a labor magazine, and inaugurated a campaign for universal suffrage and for a change in the government's repressive attitude toward all labor movements. The price he paid for this political activity was two weeks' imprisonment, several fines for dangerous sentiments discovered in his writings, and an undeserved reputation for being a dangerous radical. But the interesting part of all this is that his campaigns succeeded. The property qualification was removed and the franchise extended to nearly the entire male population. Factory laws were radically revised, hours of labor were cut down and living conditions were revolutionized under Kagawa's leadership. At the same time, those in authority in Tokyo began to find out that this supposed radical was really a constructive statesman, and a mighty defence against the attacks of the followers of Karl Marx.

One of Dr. Kagawa's lines of activity is in the organization of a society which he calls *Iesu no Tomo*, or the "Friends of Jesus." Some of the members have never been baptized as members of any church, though of course the great majority are church members. It is a band of men and women scattered all over the country who dedicate their lives to following Jesus in helping their fellow men. The organization is of the simplest, but the fellowship and the service are real.

During one of Dr. Kagawa's trips abroad, he was brought in contact with the Huguenot Church of France. He was told of their churches and schools, their colleges and seminaries, their distinct literature and culture in a land that was largely Catholic or irreligious. With a million or so members, they are able to maintain and develop their religious life successfully. The thought occurred to him that unless the Church in Japan can get a backing of a million members it can never maintain its position and wield its proper influence in that country. With this thought in mind he returned to Japan to inaugurate a nation-wide evangelistic movement, called at first the Million Souls Movement, and later the Kingdom of God Movement. Dr. Kagawa is himself the soul and center of this movement, and he has brought the message of the Gospel to vast crowds in all the cities of Japan. In addition to the spoken word, many hundred thousands of his evangelistic books have been sold wherever his meetings have been held.

In considering the life and work of Dr. Kagawa, it should never be forgotten that his work has been done in the midst of bodily weakness, severe illness, and difficulties and handicaps that would have incapacitated most of us. He has written a beautiful little book called "The Remaining Thorn," or the "Blessing of Affliction," in which he tells of his own sufferings from tuberculosis, from dire poverty, from gradually approaching blindness and a dozen other afflictions, and of how the Lord turned each of these "thorns" into blessings, and enabled him to rejoice in them all.

# A NEW ADVENTURE WITH CHRIST \*

BY THE REV. PAUL J. BRAISTED, Judson College, Rangoon

SOMEONE has said that we have offered the world of our day a "Saviour too small for the tragic necessities of life."

The "tragic necessities of life," how the phrase haunts us! To say that a new world has come into being has become so commonplace a thought that we are inclined to neglect its urgency and true significance. This new day is not the arena of conflicting world religions as it has been in some periods of recent history. Our new day has brought into startling clearness the necessity for facing the facts of life. The conflict is not between the various faiths, but it is between the moral materialism, with the subsequent agnosticism of scientific materialism, on the one hand, and the world of spiritual realities on the other. This is the day when Christ should come into His own. For here He stands, not the defendant of His system over against other systems, but face to face with human need. Here Christ is found living, creative and life-giving.

We who are in Burma as His ambassadors, are called by our modern kalædoscopic civilization to a new adventure. Ours is the task of vitally relating Christ to human needs in its tragic necessity. What has Christ to say to human need? What will His attitude be to those who feel bound in the unsatisfying and dim chambers of a seemingly inevitable agnosticism? What is His mind? Do we hear Him speaking the words of liberation, of peace, of power, of new life! Is He not even now calling down

through the maze of our jangling aspirations saying, "I am come that ye may have life and have it abundantly"?

There is no cause for pessimism, unless our faith is inadequate for the present demands—those "tragic necessities of life." Any shallow optimism will only lead us down long paths of bewilderment, and sorrow and embittering disappointments. But if we have learned something of the fullness of Christ, of His rugged simplicity, of His deep interest in the actual problems of life, and if we have caught His spirit with its great natural affinity to human need, we are called indeed into a new adventure with Him. But it must be an adventure with Him, as He will lead. We must be prepared for new alignments, changing emphases, radical readjustments it may be, anything at all, if so be that He may be known, and shared, and loved by our fellowmen of this day.

The intellectual climate of the day is frankly sympathetic. It is seldom hostile. A leading article in one of our Rangoon dailies is of peculiar interest. It was entitled, "What ought we to believe?" Note the question. It has nothing of the attitude of rejecting all beliefs or hostility to them. It seems to ask us, what can we believe? What is it necessary for us to believe? What tests can we place for our beliefs? To what extent can we believe? Its attitude is frank and earnest, but its final resting place, admittedly unsatisfactory, is an unstable agnosticism.

This is but half the story. There

\* Extracts from an address delivered before the Baptist Missionary Conference in Rangoon.

is a brighter part, and one of far greater significance. The writer of the above mentioned editorial sees clearly that this is an age which is seeking reality.

We are living in a world frankly disillusioned, and ill at ease, disturbed at the loss of that which alone can make life completely worth while. Agnosticism might be a hard and cruel thing, unbending before any appeal of religion or experience or the spirit world. But this recent agnosticism is a different thing. It is eager, it is wistful, it is on a search. It is hopeful that some way may be found for belief. It is half expectant that the future will hold some new belief which will bring back into life all the beauty that it may contain. Here is willingness to believe and an anxious search after that which may be safely believed.

This is the day in which to turn men's hearts and minds to Christ, not only encourage them to study His teachings, and become familiar with the events of His life, but we must demonstrate in an appealing way the life which is in fellowship with the ever living and present Christ. What is desperately needed in the present situation is Life; and Life can only be communicated through lives, lives saturated with Him, and radiant with His love and health. I know of no way in which darkness and death can be changed except by Christ.

In India I used to find large numbers of Indians eager to discuss the different ways to God. Their attitude was that of admitting any new way to God if only the other alleged ways to God were not denied. These discussions about the number of ways to God are futile. It ends in intellectual gymnastics.

When the rugged, stark realities of life wring from me the cry of human fallibility and utter need, what I want is someone who will put my hand in the hand of my Father, God. I need Him. Nothing else will touch my deepest needs. And it is here that Christ brings me the certainty I need. For when I am near Him, and when the fellowship of His gentle spirit is unclouded I know myself to be near to God.

We do not often think of the other aspect, God's search for man. But there is the greater truth, that the loving heart of the Eternal is out to reach us and bring us into a full life of fellowship which shall mean life in its overflowing fullness. The Father seeks us down the long years through a humiliating incarnation, across the plains of our human aspiration and need, into the long nights of human guilt and sin and despair, and finally toils up a lonely Calvary that His love might be blazoned to all the world. Here then is love. Here is something big enough to meet our need and the need of the whole race. Robert E. Speer has said that every discovery of God on the part of man must of necessity be a revelation on the part of God. This is a very profound truth. What is the aspiration and upward surge of the human heart but the irresistible drawing of Him who said that He would draw all men unto Himself. Christ in His great work is trying to bring men to the Father's heart. And on the other hand in Him we see the Father reaching out to draw men, to uncover His essential nature. In Christ we have all. There is one place where human need and the loving heart of the Eternal meet, and that is in Christ.



# STRAWS IN THE MISSIONARY WIND

BY LOIS J. ELDER, New York

*Traveling Secretary of the Student Volunteer Movement*

IT HAS been said that each generation returns to the ideas of its grandfathers. While this simple statement might rightly be challenged, still, if we are closely to examine the present trends in thinking among college students, it can be found to possess a modicum of truth for us now. We have been reminded over and over, almost *ad nauseam*, of the reaction against all orthodoxy, religious or secular, which came at the end of the period dominated by the ideas of the ultra-conservative, pre-war generations. The next generations rejected the orthodoxy of this group because they knew that it did not possess all of the truth concerning religion and life. They rejected the partial and, to them, mistaken comprehension of God, the morbid and "repressed" morality, the ways of thinking and what was to them the incomprehensible vocabulary of the Victorian generations. This reckless junking of old ways and thoughts did achieve for men a commendable freedom of interpretation of their lives but it also helped to establish a materialistic regime in a world ruled by science and big business. We now shudder at the results.

At present, however, a new group of students is entering into another era of life and thought. They are again questioning the conclusions of this modern group and are looking for their own answer to the everlasting question, "How shall we live?" To many thoughtful and well informed observers it seems that these students

may in their turn "junk" the religion, morality, and thought of their immediate predecessors as thoroughly as their fathers scrapped that which preceded them. Such people as Dr. Harry Elmer Barnes and Mr. H. L. Mencken, greet this reversion to a "midVictorianism" of thought with alarm; others hail it with a deep sigh of relief; still others wonder whether this destructive process must again be repeated or if, given proper direction, we may hope that they will strike more of a happy balance between over-conservatism on the one hand and unchecked liberalism on the other.

Christian missions were among the many aspects and expressions of religion which were subjected to the destructive criticism of the post-war generation. Naturally people who were avowedly socialistic and humanistic in outlook could not readily understand, still less fervently support, a program whose slogan was "The evangelization of the world in this generation" and which was motivated by a zeal to redeem the heathen peoples of the earth by preaching Jesus Christ and Him crucified. The emotional motivation of such an undertaking was as foreign to them as was the vocabulary in which the purpose was expressed. Therefore we had a sharp decline in the missionary enterprise which showed itself in the failure of the home churches to support the existing missions financially, and in a marked decrease in the number of students

who offered themselves as candidates to carry on and advance the mission work. For some time it has taken a great deal of optimism and steadfast belief on the part of the faithful missionary leaders not to resign themselves to the popular belief that foreign missions were, if not already, "done for," at least very rapidly coming to that state.

In the eyes of the average young person the movement was *passé* and anyone who was naïve enough to believe in it or fanatical enough to give his talents to promoting the work on the field, could be treated only with an amused contempt. Missions and missionaries were not "modern"; they could not in the very nature of things be considered "liberal" in thought and, worst of all, they were guilty of the heinous offense of trying to force their ideas about religion and life on other peoples who should be left free to practice their own beliefs. On these and many other scores missions were tried by this "modern" and "liberal" generation, found guilty, and sentenced to die a natural and rather rapid death.

But now these same people who are being alarmed at the thought of the contemporary reversion to what they label as a mid-Victorian philosophy of life might be just as surprised to find that the body of missions in which life was thought virtually extinct is beginning to show renewed life to a startling degree. It would seem that these present students think that possibly these "moderns" have been as mistaken about missions as about other things and that it is perhaps an enterprise which *has* something real to offer to them and the world at large and one in which they might find a real satisfaction in

sharing. Whatever the reason or thought behind it, the fact is that students today are becoming genuinely, if slowly, re-fired with missionary passion.

Another contributing factor to the recent unpopularity of missions has been the current misconceptions of methods used in the enterprise. Much of the prejudice against most causes can be attributed to ignorance of the fundamentals underlying those causes. So it has been with missions. Many of the people here at home, who have been most destructive in their violent criticism of missions, have been those who knew little or nothing about the real workings of the mission. Somewhere or other they have gained the impression that the only interest of all missionaries is a "nose counting of saved souls" and that the only means taken to achieve that end is that of exhortation. Their common conception of a missionary is that of a pale, long-faced, black-clad, militantly "holier-than-thou" person who knows little and cares less about present trends in world relations and world thought. We can little blame anyone for not being attracted to such a picture of missions and missionaries—I doubt whether I have painted it in strong enough colors. During the last few months my time has been given to traveling around among the colleges and universities of the United States and I have naturally met hundreds of people who might fairly represent the average point of view. Many of these people have frankly admitted to me that they had always held just such an opinion of missions. But the hopeful thing about it all is that most of them seemed quite willing to change their attitudes after they

had listened to a presentation of the widely inclusive program of modern missions and found that it embraces work as varied as the agricultural work done by Sam Higginbotham in Allahabad, India, the educational work done in the mission schools from Kobe, Japan, to Santiago, Chile, and the powerful evangelistic and social work of a Kagawa.

But here again we find a difference in the attitudes and reasons for attitudes on the parts of the younger students. Due to various factors the students entering college just now are much better informed about the nature of mission work and are, therefore, more kindly disposed toward it than those of the last generation or two. They have grown up, to be sure, under the tutelage of this older and bitterly opposed generation and therefore are somewhat predisposed to look upon missions through their eyes. But an increasing percentage of them have a passing knowledge of the various kinds of mission work and of the kind of person who is best qualified to undertake this work. Many of the students have read and thrilled over such books as "The Splendor of God," "Aggrey of Africa," "Seven Thousand Emeralds," and "Waste Basket Surgery" to mention only a few of the more commonly read books. This reading may be limited in its scope and may not present an all around picture of missions, but who would say that it is not encouraging to find them reading even a limited amount of such reliable and enlightening literature on modern missions? This is a big step in advance of the lack of information of their fathers.

Several times during this year I

have had another experience which seems to me to be cause for rejoicing on the part of those genuinely concerned over present interest in missions. Frequently when I was to speak before a student body the learned older professor in charge of the program would take me aside and say kindly, "Now, if I were in your place, I would tell them something about Persian life and customs in a general way and not say anything about missions. I know from past experience that if you say that you are going to talk about missions *that half of them will go to sleep* and the other half will put books up in front of their faces and proceed to study their lessons during your talk." I have replied quite kindly but firmly that I would like to try and see whether they would act in this way (just to carry over some of our beloved scientific method of trial and error, if for no other reason). In every case the professor and I, and perhaps the students also, have been pleasantly surprised to find that we have had neither a study hall nor a class in relaxation while they had a chapel talk on missions. It is quite true that in talking to them about missions I have used a vocabulary (minus some of the more flagrant and jangling forms of collegiate slang) which was approximately the same as that which they use on the campus. None of us could get excited enough about some cause to give our lives to it if we heard that cause presented in Latin or some other language with which we had only a bowing acquaintance.

My conclusions, after a brief but rather intensive acquaintance with students during the last few months, would be:

First, that the advance guard of the more thoughtful of the younger students just now, having found that the scientific attitude toward life is far from being either wholly satisfactory or from offering the entire solution of human well being and happiness, is turning back toward that way of thought which characterized the people one generation removed in the past.

Second, I believe that, as they change their outlook on the other phases of religious life, just so are they changing their attitudes to-

ward missions and are becoming more and more willing to give the cause a hearing and, after the hearing, their allegiance. Most of them are still too much under the influence of their sociology to adopt any such slogan as "The evangelization of the world in this generation" but there is one minor prophet who would like to predict that, even while they keep the sociological background, they will eventually espouse a missionary cause—and possibly adopt another missionary slogan with a great significance.

### **A DAYBREAK PRAYER-MEETING IN KOREA**

BY MRS. W. D. REYNOLDS, Pyongyang, Korea

**A** DAYBREAK prayer-meeting in Korea is a never forgotten sight and thrill. Before the time for service to begin, we are obliged to enter by the pulpit door, as there are no seats elsewhere. We see one thousand women sitting as close together on the floor as they can get—a veritable sea of white head-dresses. On the other side of the church are about five hundred men.

All are sitting quietly waiting for the speaker to begin. There is no confusion, no whispering. All sit quietly, hugging themselves, for the early mornings now are cold.

Evangelist Kim Ik Dao begins with a hymn, prayer, and the Scripture. He speaks earnestly and sometimes dramatically. There is not a sound in the audience except an occasional cough and now and then a baby is heard, but its mother quickly quiets it with a little of nature's good baby food, and nobody is disturbed.

The evangelist calls for everybody to pray and immediately a burst of sound like the roaring of waves fills the church, yet there is no excitement or confusion. After about five minutes of this prayer, Pastor Kim begins to sing, and all join. At the close of the hour he says, "Those who must leave, please go out quietly." A number, mostly women, rise quietly and leave. He then continues talking or praying or answering questions as long as anybody remains.

This wonderful scene is in a city which thirty-five years ago had never heard the Gospel. Evangelist Kim is a magnetic, earnest and dramatic speaker. He goes about alone to fill his engagements—no choir, no pianists, no assistant teachers. He carries the simple message of the Gospel.

During the evangelistic meetings he has conducted the 6 a. m. prayer-meeting, two Bible classes each morning from 10 to 12, at 6:30 p. m. he preaches for an hour at the Central church to a packed house, and then goes to the West Gate church and preaches at 8 p. m. to about 1,500 people.

During one of his Bible classes, a man asked him why God did not speak directly to us as he did in days of old. At once Pastor Kim said, "Come up here, brother." The man went up, and Pastor Kim made him come up in the pulpit where all could see him, and then he held his open Bible close to his face and said, "God is speaking to you in these sixty-six books; what more could you want?"



DR. KEMP (STANDING) AND THE STUDENTS AT THE AUCKLAND INSTITUTE

## A "SCHOOL OF THE PROPHETS" IN NEW ZEALAND

*Spiritual Training in the New Zealand Bible Training Institute*

**A** FEW years ago the Baptist Tabernacle at Auckland, New Zealand, was the scene of a spiritual quickening which called together daily a number of kindred souls for prayer. Once a week a few ladies met to pray that the way might open for the establishment of a Bible school for the training of Christian workers. There was need for such a school in New Zealand. A meeting of business men was called and the pastor, Rev. Joseph W. Kemp, laid the project before them. As a result sufficient support was promised to justify publicity being given to the project. There was opposition and it was clear that if Satan could have prevented the launching of the Institute he would have done so. Finally the Institute was opened on March 1, 1922, with six young men students and four young women registered as nonresident students. Further applications were received, and in a short time the number had grown to thirteen. A Young Women's

Hostel was opened on March 1, 1923, with five resident students. With no proper dormitory or class rooms, and with very limited accommodation the housing conditions were far from ideal.

A building overlooking the Western Park was secured and adapted to the work but soon became very inadequate. Every available space was required for use as sleeping quarters.

Both men and women soon outgrew their quarters. In answer to earnest prayer, and through the generosity of the friends of the Institute, a site was purchased and a simple but well equipped fire-proof building was erected and opened free of debt on August 20, 1927. The large attendance at the opening attested the place which the work had gained in the confidence of the Christian people of New Zealand. This new home provides separate rooms for about sixty students. One wing is devoted to women, and the other to men. It has also a dining room,

kitchen, lecture room, social rooms, administration offices and accommodations for the staff. Ever since the opening the Institute has been filled with a fine body of students.

The Institute is in no sense in competition with existing theological schools or denominational colleges. While it does not attempt to give only academic training, the preparation received is by no means superficial. **T h o r o u g h** courses are provided for a practical knowledge of the English Bible. This is preeminent. Not only are the students instructed in what the Book contains but they are also encouraged to test for themselves the truth of its contents. Such a study gives the students a comprehensive grasp of the entire Scriptures, with opportunity for original search. The books of the Bible and the great doctrines are dealt with systematically and definite recognition is made of dispensational truth. New Testament Greek is also studied and current theological problems are met in lectures on the Bible and science, criticism, evolution, and false religions. Students are not left in doubt as to the truth and have to meet forces destructive of faith. The study of practical methods of Christian work includes sermonizing, evangelism, prayers and other activities of the Christian worker. Especial emphasis is placed on what Thomas Boston called "The Art of Man Fishing" for no training can be complete without a knowledge of how to win souls. Students are shown how to deal with various classes of enquirers.

A course in English is prescribed and particular attention is given to the public reading of the Scriptures. The spiritual life of the students is of first concern and in

the "Personal Christian Life" course, many problems are faced and the Word of God brought to bear on the life and walk of the believer, often with revolutionary force. The monthly all-day of prayer is a strong factor in this development.

Previous to the establishing of the Institute young men and young women desiring such training had to seek it either in America or Australia. Now New Zealand can train its own workers and the graduates testify to the great help received for service both in the home field and in foreign missions. These young men and young women are now serving in India, China, the Sudan, Mexico, Papua, Solomon Islands, Australia, South America, and Canada. Several are ministers of different denominations in New Zealand and some work among the Maoris. The course on Missions gives those in this "School of the Prophets" a world-wide vision. The Institute, being interdenominational, works in harmony with all Evangelical Churches and Christian Missions which are true to the Faith.

The faculty of the Institute is made up of those of unquestioned loyalty to Christ and the Bible and thoroughly competent as teachers. The Rev. Joseph W. Kemp, pastor of the Tabernacle, has acted as Honorary Principal since the inception of the Institute, and as teacher of Homiletics and Systematic Theology. Mr. J. O. Sanders left the legal profession to act as Secretary-Treasurer. Mr. C. J. Rolls, the Dean, has recently gone to America but Mr. H. Yolland is proving a valuable teacher. Other members of the faculty include Rev. Evan R. Harries, of St. James Presbyterian Church; Mr. E. M.

Blaiklock, M.A.; Dr. William H. Pettit. Supplemental studies are dealt with by occasional lecturers who are all loyal to the faith and who stand four-square on the great fundamentals.

All applicants for admission to the Institute are required to accept the following statement of faith:

1. The Bible as the Word and revelation of God, and therefore our only final authority in matters of faith and conscience. (2 Timothy 3: 16; Psalm 119: 11.)

2. The Deity of our Lord Jesus Christ; that He is very God, by Whom and for Whom all things were created. (John 1: 1-14; John 14: 9.)

3. The virgin birth of our Lord Jesus Christ; conceived by the Holy Spirit, and therefore God manifest in the flesh. (Isaiah 7: 14; Matthew 1: 18-25.)

4. Salvation by divine sacrifice. "The Son of God gave His life a ransom for many; and bore our sins in His own body on the tree." (John 6: 44-69; 1 Peter 2: 24.)

5. Our Lord's physical resurrection from the dead, and His bodily presence at the right hand of God, as our Priest and Advocate. (Acts 3: 12-26; John 20.)

6. The universality and heinousness of sin, and salvation by grace, "not of works, lest any man should boast"; sonship with God attained only by regeneration through the Holy Spirit, and faith in Jesus Christ. (Romans 3: 10-26; Romans 6: 23.)

7. The personality and Deity of the Holy Spirit, Who came on the Day of Pentecost to indwell believers and to be the administrator in the Church of the Lord Jesus Christ; and to reprove the world of sin and of righteousness and of judgment. (Joel 2: 18-32; John 16: 8-11; Acts 11: 1-24.)

8. The great commission given by our Lord to His Church to evangelize the world. (Matthew 28: 16-20; Acts 1: 8.)

9. The second, visible, and imminent coming of our Lord and Saviour, Jesus Christ, to establish His world-wide Kingdom on the earth. (Matthew 24: 1; 1 Thess. 4: 13-18.)

10. A heaven of eternal bliss for the righteous and conscious and eternal punishment of the wicked. (2 Corinthians 5: 1-10; Revelation, chapters 20, 21, and 22.)

A departure from this position is understood to be tantamount to a withdrawal from the active participation in the work of the Institute.

The students regularly engage in active Christian work in Auckland and the vicinity. Several city churches welcome their help in Sunday-school work and as leaders of Bible classes. Open-air evangelism is carried on in one of the busiest thoroughfares of the city and house-to-house visitation helps students gain experience in dealing with a vast variety of human conditions and problems.

An Extension Department offers opportunity to teach, preach and publish the Word of God beyond the confines of the classroom. Bible lectures are given in various centres and a Bible Correspondence Course offers systematic Bible study to hundreds who might otherwise be without such help. The Institute magazine, *The Reaper*, finds its way into many lands for the promotion of Bible study, the cultivation of spiritual life, and the development of consecrated service. Much Gospel literature is scattered by students in their house-to-house visitation and open-air work.

It is hoped that soon colportage work will be established to place good Biblical literature in the hands of the people, and that evangelistic campaigns may enable our own accredited evangelists to go out to proclaim the unsearchable riches of Christ.

The New Zealand Bible Training Institute is a centre of Life, having within its walls those, who, when trained, are able to give to every man a reason of the hope that is in them and sending out for active service those who faithfully declare the truth of God, and with power preach the Word so as to prove it to be the "saviour of life unto life." This work merits the prayerful and practical support of the people of God.

## SHALL CHRISTIANS LET THE JEWS ALONE?

*Editorial Reactions on the Atlantic City Conference*

**H**AVE Christians a debt to the Jews or should we let them alone?

There was a time when many who claimed to be Christians thought that their logical, if not their theological, approach to the Jew should be with sticks and stones. In Europe, particularly, the Jew was despised and hated, being looked upon as the natural heir of all the curses that should fall to the lot of those who crucified Jesus, their Messiah. But the animosity was largely due to the fact that everywhere the Jew was an alien, a stranger in a strange land, with a foreign tongue, with peculiar dress and strange beliefs and customs. In many places he was segregated within a "pale" or a ghetto and did not mingle socially with the Christians. Persecuted, he was compelled to make a living by driving hard bargains and to beat Gentile competitors by the keenness of his wits. Many became money lenders, bankers and merchants and the greed for gold helped to make them cunning and shlockian. As a result the Jew was misunderstood, suspected, feared and hated by all "Christians"—their neighbors in particular. Hebrew traditions and training led them to reject Jesus as their Messiah and the treatment they received persuaded them that the religion of Christ bred hatred and cruelty and contained no good news, no revelation of God and no way of life for them.

In America, the socially down-trodden and persecuted Jews of

Europe saw a new "Promised Land." Here they found freedom from the restrictions of the "pale," and new opportunities for business and for intellectual advancement. Few disabilities were attached to being a Jew in the new world, and in many circles they were received on equal terms with Gentile neighbors. Wealth and power have added to their prestige and thousands have been advanced to positions of high honor in business, education and politics.

But with separation from old religious associations, and from social restrictions and physical hardships, and with larger material prosperity, multitudes of Jews, in their new land of liberty, have become materialistic and irreligious. There are about five million Jews in North America today and not more than one tenth of them are regular attendants at an orthodox Jewish synagogue. Some have become "Reformed Jews," without faith in the God of the Old Testament or in the coming of a promised Messiah. Others have joined the ranks of Christian or mental science, Ethical Culture and other modern cults, while thousands have become Christians.

The questions arise, what religious duty has the Christian in America toward the Jew, what claim has the Jew upon the Christian? The vast majority of the Jews take the position that Christians have no such duty and that the Jews should only be given a fair and equal opportunity to work out their own life and that no at-



tempt should be made to convince them that Christ is their promised Messiah and Saviour.

There are also Christians who oppose any right or duty to "proselytize," or to do mission work among the Jews, on the ground that it is presumptuous. These claim that the only Christian approach to the Jew should be to cultivate good will, to establish friendly relations, to cooperate in the search for truth and in service to mankind.

At Atlantic City, May 12 to 15, there met a very important conference of Christian leaders to consider this question of "The Christian Approach to the Jew"—especially in North America. It was held under the auspices of the International Missionary Council and was ably presided over by Dr. John R. Mott. It followed and supplemented the 1928 conferences in Warsaw and Budapest, when the questions considered related to the Christian and the Jew in Europe. A carefully prepared program included papers and open discussions on such subjects as: The Validity of a Christian Approach to the Jew; a Survey of American Jews and Missions to Jews; The Jews in Europe and their Relation to America; Jewish and Christian Relations; Christian Objectives in a Ministry to the Jews; The Place of the Jew in the Missionary Program of the Church; The Local Church and Its Jewish Neighbors; Jewish Converts; Training Jewish Leaders; Literature for Jews; The Christian Message to the Jew, and Cooperative Work for Jews.

The speakers and delegates included some twenty or thirty Hebrew Christians, pastors, editors, beside Protestant laymen and women and executives. Among

those who read papers and led discussions were Dr. Samuel M. Zwemer of Princeton; Dr. Julius Richter of Berlin; Bishop Nicholson of Detroit; Mr. Basil Mathews, author of "The Clash of World Forces" and other volumes; Dr. James Black of Edinburgh; Mr. Kenneth MacLennan and Rev. C. H. Gill of London; the Rev. Mr. Carpenter of Warsaw; Dr. John McDowell of the Presbyterian Board of Home Missions; Dr. W. Douglas Mackenzie of Hartford; Dr. Joseph A. Vance of Detroit; Dr. Paul deSchweinitz of the Moravian Church and Dr. Samuel McCrea Cavert of the Federal Council. Dr. John Stuart Conning is chairman of the American Section of the Jewish Department of the International Missionary Council and Dr. Conrad Hoffman, Jr., is executive secretary. The Hebrew Christians present included the Rev. Max I. Reich, the Rev. Paul Morentz, the Rev. Henry Einspruch, the Rev. Morris Zeidman of Toronto, and others. Gentile missionaries to Jews also came from Los Angeles, Chicago, New York, Philadelphia and Europe.

A very valuable and extensive preliminary survey, made by Mr. Charles H. Fahs of the Missionary Research Library, revealed the fact that the Jewish population of the United States and Canada has increased in the past century from 16,000 (1826) to 4,228,029 (1927). It has more than doubled in the past twenty years. Twenty-five cities in the United States each include over 10,000 Jews in their population.

Among these four and a quarter million Jews in the United States and 250,000 in Canada, there are only eleven Christian missions at work in Canada and sixty-three in

the United States—in less than thirty centers. This leaves over 160 centers where from one thousand to thirty-three thousand Jews reside, without any definite organized effort to present to them Jesus, their Messiah. Undoubtedly between three and four million Jews in America are practically untouched by definite Christian evangelism.

#### WHY GIVE THE GOSPEL TO JEWS?

The purpose of the Atlantic City Conference was to discover the true aim and objectives of Christian witness to the Jewish people of America and to consider how this goal may be reached most effectively. That the Christian has a duty to the Jew is obvious on several grounds:

1. Past persecution and antagonism has misrepresented Christ and His Spirit and purpose so that Jews have been alienated from Him and from those who bear His name. Christians owe it to them to make up for past ill-treatment and misrepresentation and to make Jesus known in His true character, mission and power.

2. Christians owe an inestimable debt to the Jews for the Old Testament Scriptures and as the race through whom Christ came to reveal God and His way of life for mankind. Jews were the first missionaries of Christ to Gentiles.

3. Christianity is not, in reality, a religion alien to the Jews but is the fulfilment of Judaism. Jesus said, "I came not to destroy but to fulfill." (Mat. 5:17.) He is presented as the promised Messiah and the Saviour of the world. Mission work among the Jews is therefore not an effort to make "prose-lytes" or to alienate them from their ancient faith but is to reveal

to them the God of their fathers and the Messiah who is the fulfilment of their highest hopes.

4. The majority of Jews in America are not attendants at any synagogue and are fast drifting into materialism, agnosticism and atheism. They need to be brought back to faith in God for their own sake and for the sake of their fellow men. All sinners need salvation.

5. The Jews are a virile race with remarkable intelligence, energy and ability for leadership. Many evil influences are at work tending to mislead them and, if successful, will make them a menace to society. It is a great opportunity and responsibility for Christians to share with them all the truth they have and to surround them with the best, the most God-like influence. What a difference it would have made if Karl Marx, Leon Trotsky and the leaders in Russian atheistic communism had been successfully brought under truly Christian influence.

6. The results of Christian work for Jews are an unanswerable argument in its favor. While there have been unworthy men and women who have claimed to become Christians, there are hundreds of thousands who have found in Christ the fulfilment of their hopes and the answer to their highest need. J. F. de le Roi, the reliable historian, reports that 204,500 Jews became Christians in the nineteenth century alone. These Hebrew Christians include leading statesmen, lawyers, physicians, scientists, historians, artists and Christian workers—men like Felix Mendelsohn, Alfred Edesheim, Johann Augustus Wilhelm Neander, Adolph Saphir, Benjamin Disraeli, Samuel Schereschewsky, David Baron and others. There

are some 3,500 Hebrew Christians of good standing in the Presbyterian Church alone and many of them today are filling Protestant pulpits.

7. God has, through Christ and His Spirit, commissioned His followers to carry His Gospel to every creature—not excepting the Jews. Christ's disciples were sent "to the Jews first," and whenever the Christian Church has seemed to forget her missionary responsibility, God has aroused her and called forth missionaries to go to the unevangelized. The Jews have first claim, not second claim, on Christ and His Gospel. The command of Christ has never been abrogated.

How shall the Gospel of Christ be presented to Jews in America? The conference confessed that the Spirit of Christ has often been misrepresented and that many wrong methods and motives have been used. Proselytizing was disapproved, if by this is meant an effort merely to increase the adherents of one sect at the expense of another or to win converts in name, without true change of heart and life. Any effort at bribery, or subterfuge, any appeal to fear or to unworthy selfish motives, was also discredited. The one aim of Christian work among Jews is to make known to them, by word and deed, Jesus as the true revelation of God, their promised Messiah and Lord and their personal Redeemer from sin, its power and its penalty.

Emphasis was put on winning men to Christ through friendship, through the manifestation of a Christlike life, and through personal witness to His power and the satisfaction found in Him.

Since only fourteen, out of over one hundred, Protestant denominations in North America now carry on organized work for Jews, it is hoped that many more Christian agencies will undertake such work in some of the one hundred and sixty Jewish centers where none is now conducted.

#### THE NEXT STEPS

The recommendations of the Conference for making a more effective Christian approach to the Jews in America include the following:

1. Closer cooperation among all evangelical agencies now engaged in this work. This is made possible through the Jewish Department of the International Missionary Council and with the help of the able Executive Secretary, Dr. Conrad Hoffman, Jr., who will devote a large part of his time to North America.

2. A thorough study of the whole situation, the aims, methods and needs. Preparation for this has already been made through the survey conducted by Mr. Charles H. Fahs.

3. A careful study of the Christian literature prepared for Jews, with an elimination of that which has lost its effectiveness, a selection of the best now available, and preparation of new books, songs and leaflets to fill the present need.

4. Arrangements for the training of Christian leaders in Jewish mission work—both Hebrew and Gentile—so that they may be prepared to work acceptably among all classes.

5. Special attention to be given to the large number of Jewish students in American colleges and universities—some of which have 25% or more of this race.

6. The arousing of the Christian churches, and of Christians everywhere, to a new sense of obligation for promoting goodwill between Jews and Gentiles and the privilege of witnessing to Christ, in the Spirit of Christ, to Jewish neighbors. An effort to awaken denominational agencies and local churches to a sense of their responsibility to so present Christ to Jews in America that they will see

in Him their Messiah, their Saviour and their Lord.

*Good News and Goodwill to the Jews*, published in Toronto, says:

THE BUSINESS OF THE CHRISTIAN CHURCH IS

*Not to Americanize*

*Not to Canadianize*

*Not to Gentilize*

*Not to Proselytize*

BUT TO EVANGELIZE THE JEWS.

## A NOTABLE HEBREW CHRISTIAN

*The Story of Sabeti B. Rohold of Haifa*

**S**ABETI BENJAMIN ROHOLD was born at Jerusalem on February 20, 1876, and died in Cairo, Egypt, on February 14, 1931. He was the son of Rabbi Naphthali Rohold, and while still a young man became a Christian. He lived to become a valiant witness for Christ, and a leader in the Hebrew-Christian movement in Palestine and beyond.

His father and mother found deep satisfaction in their rabbinical ancestry and other religious associations, and they sought to train their family, of whom Sabeti was the youngest, in the way of Jewish tradition. According to custom they looked upon Christianity as a system of idolatry.

Mr. Rohold himself wrote:

"Truly my parents loved me very much, and did all in their power to educate me in what they believed to be right, and their one desire was that I might occupy the seat of my dear father, of which all my teachers gave them full hope. Thus the early part of my life was spent in study within the home circle.

"It was in the year 1893 that I had conversation for the first time

with Christians. In that beautiful spot, the so-called Garden of Gethsemane, I one evening met two servants of God who began speaking to me. At the time it seemed that I had gone into the Garden merely by accident, but now, as one looks back over the past, it can be clearly seen that a loving unseen Hand was guiding me. These two Christians explained to me from the Scriptures how that Jesus of Nazareth is in very deed the promised Messiah, Israel's greatest hope. As they reasoned with me, there was one passage of Scripture which I could not get over, that 'The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.'

"With this new light upon the Word of God I was given to understand that the promises regarding the Coming One told not only of His glory and majesty, but also of His suffering and death (Isa. 53 and Ps. 22). Slowly I began to see how great and true Jehovah is, and how that His Divine Word regarding the Messiah has been liter-

ally fulfilled in Jesus Christ. I saw my helpless condition, and realized, as never before, that my own righteousness was as filthy rags. And, oh, what joy came to me when the gracious promise of God was fulfilled, a promise which came to me now with such a new meaning, 'a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you.' (Ezk. 36: 26, 27). Having, then, accepted Jesus Christ as my own personal Saviour, I began to wish that my own loved ones might know Him, whom to know is life eternal. But I feared to tell them of my new-found treasure, and it is impossible for me to describe the unrest and agony of soul that I passed through in consequence."

In answer to prayer for guidance, Rohold received as from the Lord Himself the word given to Abraham of old:—"Get thee out of thy country." (Gen. 12: 1.) It was a hard command to obey, but throwing himself upon the promises of God, he started on a journey westward, at length arriving in England as a perfect stranger, not knowing the language, and having no earthly friend. Relatives in Jerusalem urged him to return, and his father declared that his conduct would "bring down his grey hairs in sorrow to the grave." Sustained, however,

by the presence of Christ, and encouraged by kind friends in England, he kept on his way.

Not long after his conversion Mr. Rohold came to England (in 1897) and devoted himself to studies in preparation for a missionary career among his own people. After some time in England, he entered the Bible Training Institute at Glasgow; and later took up active service, being for ten years Superintendent of the Bonar Memorial Mission to the Jews in Glasgow. He then went to Canada, at the call of the Presbyterian Church of the Dominion, and there he founded in Toronto the first Hebrew-Christian Synagogue. He was one of two Hebrew-Christian delegates to the World Missionary Conference at Edinburgh in 1910.

From Canada he went to Haifa, in 1919, and with great energy, he built wisely and well on the foundation of a small mission begun by the late D. C. Joseph. As the years have passed, friends of the British Jews Society have followed with deep interest and sympathy the development of plans that have meant great things in the vindication of Christian witness in Palestine in times of unexampled significance in the history of the Jewish people.

The work at Haifa, owed everything under God to Mr. Rohold's power of organization and administration, his leadership, and his devotion to the Cause of Christ and Israel.

*"Now abides Faith"*—the faith in God our Father in Heaven; the faith in Jesus Christ our Saviour; the faith in spiritual realities, the faith in life beyond the grave.

*"Now abides Hope"*—the hope in a brighter, better future; the hope for mankind and for the Church, based on the power and purpose of God.

*"Now abides Love"*—the love that Christ manifested; the love that serves rather than seeks to be served; the love that sacrifices self in order to save others.



## TOPICS OF THE TIMES



### "The Nerve of Missions"

One often hears that certain beliefs and practices "cut the nerve of missions." Before making this assertion it may be well to inquire "What is the nerve of missions?" What is the vital impulse, the controlling power that stimulates and keeps alive Christian missionary activity?

The great aim of missions is to win men to God and His Way of Life through Jesus Christ and His Gospel. A necessary part of this program is careful instruction in Christ's ideals and program so as to win men's sympathetic and intelligent coöperation in carrying out all the implications and consequences of His teachings.

But is this aim necessary to stimulate the "nerve of missions"? It is acknowledged that many diverse motives have led good men and women into the mission field—a love of novelty and adventure; a desire to serve where the general need is greatest; the force of a personality that makes the appeal for helpers; a sense of duty or a false idea of the true nature of missionary work. The same motives may lead one to give money to missions or to establish a missionary institution.

These are not the motives to which Christ appeals. The basis on which He rests the whole enterprise consists of three facts—first, God's love for mankind and His provision of salvation through Jesus Christ; second, personal experience of God and of His saving power; and third, a deep conviction that the supreme need of all men is Christ and His Gospel, and a deep desire to share with them the unique and lifegiving benefits.

The "nerve of missions" for Christ himself seems to be clearly his great purpose to carry out the will of the

Father; His knowledge of the "lost" and shepherdless condition of men and the only way out of that condition; and His love that led Him to live and labor, to suffer and die for them.

The "nerve of missions" in the case of the Apostle Paul was the "love of Christ"; it had its roots in faith in God and in His provision for the rescue of man from sin and its consequences. Loyalty to Christ moved the Apostle to obedience to the Great Commission; his personal experience made him a debtor to share his treasure with others; the sense of men's dire need and the love of Christ in his heart drove him forward on his mission, regardless of opposition, discomfort or danger.

Shall we test our motives, our efforts and our program by these standards? There are some colleges and schools in mission lands, founded as Christian missionary enterprises, that have apparently lost sight of their main purpose. Their "nerve of missions" has been cut by a desire for government subsidies, by an effort to maintain high scholastic standards; by the appeal of numbers; by fear of criticism and loss of influence. A larger number of mission schools and colleges, like the college of Teheran, Persia, and the Union Christian College of Pyongyang, Korea, have put aside these temptations and have kept alive their great evangelizing purpose.

There are some mission hospitals where the "nerve of missions" seems to have been cut by putting first scientific efficiency; by the effort to give medical service to so many patients that the mission staff has no time for evangelizing, or by fear lest they be accused of using medicine and surgery to bribe patients to accept Christian teachings. Many more hos-

pitals, like that at Dohnavur, India, and others, work amid great difficulties but, by prayer and testimony, seek first of all to win men and women to Christ while ministering to their bodies.

True followers of Christ, whether in America or in foreign lands, desire to live dynamic lives. They despise lifeless conventionalism. Every Christian who is spiritually alive and walks with Christ feels spiritual warmth and a desire to win others. He knows that the only hope for true life, with joy and power, is in Christ, and so he is eager to share his knowledge with nonChristians.

There is great cause for encouragement that in most of the mission fields there are signs of a new awakening and emphasis on the need for evangelism. Missionaries and native Christians everywhere are saying that without evangelism, carried on with spiritual power, there will be no progress. In Egypt, India and other lands special periods of the year are set apart for intensive evangelistic effort. In India the Christians have stated as their objectives (1) every Christian praying and witnessing to win non-Christians; (2) special teams visiting markets, railway stations, schools, shops and homes; (3) public preaching, singing and distribution of Christian literature by ministers and lay workers; (4) Christian *melas* and processions to attract public attention; (5) above all—continued public and private prayer, by individuals and groups, that God will prepare and guide the workers and the hearers, and will bring home His message with power for the conversion of many.

The "nerve of missions" is cut by ignorance, selfishness and sin. When the nerve is cut we experience the effects in a loss of vision of God and of man's supreme need of Him; a loss of hearing that deafens us to the call of God; a loss of sensitiveness to our own blessings received through Christ, and indifference to the sufferings and fate of those out of Christ; and there is a loss of motive power to impel us

to help carry the Good News to every creature.

Life and power in the "nerve of missions" depend more than anything else on the vital connection of the Branch with the Vine, the individual member with the Head, Jesus Christ.

## College Gospel Teams in Asia

Student evangelism is growing in the mission fields. The idea of college Gospel teams began in Burma and has spread to Siam, India and Korea. In some colleges the results have been remarkable, according to the testimony of Dr. E. Stanley Jones, W. E. S. Holland and others. New life has been awakened, the joy is contagious and new Christian leaders are developed among the students.

In Lucknow Christian College, India, the members of the Gospel team, on student initiative and without missionary direction, spent many hours in conference and prayer and then held a communion and consecration service. They adopted as their motto: "Service," and as the basis of their work: "Friendship with God and with others." Their ideal is expressed in "Purity in word, thought, action, heart and character." Anyone who knows India knows what a great contrast there is between these ideals and the teachings and practices of Hinduism and of Islam.

But the Lucknow Gospel team does not seem to go far enough. They emphasize externals. Among the rules adopted for members are: Obedience to college rules; cleanliness of thought, word and deed; full and hearty coöperation; avoidance of amusements of which Christ would not approve; respect for womanhood; observance of the "morning watch."

The pledge taken by members of the Lucknow team is as follows:

Trusting in God to help me, I promise to abide by the principles of the Gospel Team and sincerely endeavor to put into practice its ideals throughout my life. Nothing that I do will be done with a view solely to please people. I will strive to the best of my ability to keep clean

in thought, word and deed; to maintain brotherly love; to treat all women and girls with respect and honor, and to willingly accept punishment for any breach of Gospel Team rules.

While the purpose and plan of the college team is commendable, this statement as to the ideals and principles of the association are unfortunately lacking in clear expression of loyalty to Christ, the need of the life that He offers or dependence upon the Holy Spirit for guidance and power to win others to God. If this is not the basis and the power for the team and its members; if it is chiefly a movement to promote personal purity and brotherhood, then it has no right to be called a "Gospel Team" and comes short of being wholly Christian. Vital relation to Christ is a prime requisite and cannot be taken for granted. If the omission of acknowledgment of entire dependence on Christ and the Spirit of God is an oversight, then it should be corrected by mature and intelligent Christian leadership. The College Gospel teams of Burma and Korea have proved their loyalty to Christ and their spiritual power to lead others to Him. No less definitely Christian aim and dependence can prove satisfactory. Why can we not have similar Gospel teams going out from Christian colleges in America?

### Dependent Independent Missions\*

Some of the most effectual evangelistic pioneer mission work has been started and conducted on undenominational, independent or "faith" lines. Among these societies are the China Inland Mission, the Africa Inland Mission and some twenty others with headquarters in North America. They are not more dependent on God or more conducted on "faith" than are many denominational societies, but they are unique in that they have no

denominational constituencies to which they can appeal for support. They also put especial emphasis on prayer as the means of securing funds and workers and usually have much less promotional machinery than the denominational boards.

The term "Faith Missions" has not been assumed by these missions themselves but has been given them by the Christian public to designate their policy regarding the financial support of their work. They hold the conviction that, through the voluntary offerings of His people, and in answer to believing prayer, God will supply the needs of the work which is carried on in obedience to Christ's commission. These societies do not resort to the method of raising money by public appeal, nor do they borrow or go into debt. All in the "Interdenominational Foreign Mission Association" must have an annual audit and publish an approved financial statement.

These societies also emphasize evangelism rather than general education as a method of missionary work; they adopt a strict doctrinal creed and accept the Bible as the inspired Word of God. Living faith in Christ and His atonement for sin is accepted as the only basis of man's salvation. While some of these missions have not proved successful, their work, as a rule, has been richly blessed and their dependence on God for support has proved to be practical.

The China Inland Mission, one of the oldest operated on this basis, has been in existence for over sixty-five years, another has operated for seventy years. The total income of fifteen missions, that report for the last year, reached the sum of \$2,029,436. The estimated value of their property in the various fields is \$1,859,500 and the number of foreign missionaries supported by them last year was 2,208.

The Kwato Mission of Papua is one of the younger undenominational missions. It includes Christians of many evangelical churches in its fellowship of praying and giving partners. It is wholly dependent on God for guidance,

\* A booklet giving facts about some of these societies has recently been put out by the Interdenominational Foreign Mission Association of North America (113 Fulton Street, New York).



for the supply of every need and for success. Founded by Rev. Chas. W. Abel, among Cannibals, forty years ago, a fine, strong, spiritual church has been built up in Eastern Papua and is evangelizing the district.

The fields where these missions operate are scattered throughout the world, most of them lying in the interior of the continents of Asia, Africa and Latin America. Stress is laid upon pioneer work in unevangelized territory. Some of the most distant missionary outposts in the world are occupied by these agencies.

### Is the Bible Out of Date ?

During 1930 the American Bible Society distributed 12,035,133 Bibles, Testaments and Portions, the largest in any year in the Society's history. The translation, publication, and distribution last year was in 285 languages. In the United States also the Society reports the largest circulation in its history—four million volumes in 135 different languages—more than a fourfold increase in ten years.

The Society promoted Scripture distribution in thirty-six countries and in addition cooperated with missionary societies by making grants of funds and of Scriptures in twelve European countries. A decline in circulation abroad below that of 1929 occurred in China and Japan but there were substantial increases in Siam, in the Philippine Islands, and in the Levant. General Chang Chih-Kiang for the third time made a large personal contribution toward the sale and distribution of Bibles in China. In Mexico there was an increase of twenty-five per cent and the revolution in Brazil afforded an opportunity for distribution to soldiers in camps and hospitals.

The year 1930 witnessed publication for the first time of the following Scriptures: The Gospel of John in Mam (an Indian tribe in Central America); the Gospel of Matthew in Turkish in a new version and in Roman characters now required by law

in the republic of Turkey; the Gospel of Mark in Aymara (an Indian tribe of Bolivia); the Gospel of Luke in handwritten Arabic script reproduced by photography to disarm the prejudice of conservative Moslems against the typeset form of Arabic; and the Acts of the Apostles in Cheyenne.

During the year 4,142 embossed volumes of Scriptures in Braille and other systems for the blind set a new record for Bible distribution in this form of Scripture. The Bible in whole or in part has now been translated into 906 languages and dialects.

But to sell or distribute large numbers of Bibles and Testaments is one thing and to make sure that these Scriptures are read, understood, believed and obeyed is another. There are many unmistakable evidences that the Bible is more in demand and is more widely and thoughtfully read than any other book. It is unfortunately true, however, that the Bible is widely neglected and disregarded by those who profess to believe in it as the basic source of the Christian religion. Even in our churches, an increasing number of preachers are taking their messages from literature, politics, business and social life rather than from the Bible. In too many Sunday-schools less, rather than more, attention is given to Bible teaching than formerly and while books about the Bible are increasing, many of them are destructive of faith and fail to bring out the spiritual teachings. Some schools and colleges are systematically undermining faith.

The result of this neglect and misrepresentation is seen in the modern downward trend in morals. The great need of today is not only the wide distribution of the Christian Scriptures but a more earnest and effective movement on the part of preachers, teachers, colporteurs, missionaries and parents to increase interest in Bible reading, clearer understanding of its meaning, more observance of its teachings and greater devotion to the Christ who is the central theme.



# METHODS FOR WORKERS



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## A MISSIONARY CANDLE LIGHTING SERVICE—Adapted

*(This admits of changes to suit local conditions.)*

**Instructions:** As audience arrives, give each one a candle inserted in a round piece of pasteboard to catch drippings, and a copy of the hymn "The Light of the World Is Jesus," also the following word of explanation:

This Candle Lighting Service is one in which we will all take part. The large lighted candle represents Christ, the Light of the World. It is placed upon the Bible, the foundation of our church. Twelve girls, representing the twelve unsullied months of the year, will state briefly some of the objectives of the Woman's Foreign Society and tell how the year may be kept pure for Christ and the Church. They light their candles from this symbolic light of Christ and carry that light to the persons sitting in the ends of each row. Those having lighted their small candles from the light which comes from Christ pass it on to the persons next to them and they on to others until every candle in the room is lighted.

Then will be sung the hymn, "The Light of the World is Jesus," during which time the audience remains seated. Each time the phrase "The Light of the World is Jesus" is sung, every one is asked to raise their candle high, lowering it at the end of the phrase.

Please keep your candle lighted, and when the choir begins singing the second verse of the hymn, "The Way of the Cross Leads Home," the audience will silently leave the room carrying the lighted candles out into the night.

### Setting

Place a table in the center of the room with a rich velvet covering on it. Upon the table place a large Bible, and on the Bible your candle stick, in which is a tall taper. Have in the room no other light than this one taper.

When the first girl, representing October, comes down the aisle, a concealed choir, accompanied by the organist or pianist, sings softly two verses of "Bringing in the Sheaves." The music for the rest of the months is indicated below. These are only suggestions and other music may be substituted. Start early to find your hymns, for you may have to look through many old hymnals to find some of them. "The Light of the World Is Jesus," the first line of which is "The whole world was lost in the darkness of sin"; is published in "The Methodist Sunday School Hymnal."

Let October speak, lighting her candle as she does so, then step to the right of the table. November should go to the left, December to the right, etc., until the 12 girls make a semi-circle facing the audience.

After the last girl has spoken the girls go out into the audience, lighting the candles of the persons nearest the aisles. Plan carefully for this part of the program so that each girl knows exactly where she is to go, and how the girls are to assemble at the rear that they may come back to the front again in order and dignity. Each girl must see that the candle she lights lights the candle beyond, and so on.

When the semicircle is formed again at the front and all the candles in the room are lighted, then shall be sung, "The Light of the World Is Jesus." As the phrase "The Light of the World is Jesus" is sung, let the girls lead off in raising the candles high, and the audience follows the example. The candles are lowered simultaneously at the end of the phrase.

At the conclusion of the last verse of this hymn, the cross is formed.

This must be carefully worked out and rehearsed beforehand for the success of the service depends upon the impressiveness of this part. The removal of the table and the assembling of necessary equipment must be done quietly and without any confusion. Do not extinguish the candle representing Christ although it may be moved so that it does not interfere with the cross formation. The first girl sits crosslegged on the floor, the second kneels behind her just as close as possible, the third kneels on a stool, and the fourth probably stands. See that each girl's chin comes just above the head of the one in front of her. Numbers 5 to 9 form the arms of the cross; and 10, 11 and 12 the top. The boxes and finally the table on which the girls stand may be carefully concealed by a white covering. These sketchy directions will enable you to use your own ingenuity in so arranging the girls that their hands form a perfect cross.

Each girl holds directly under her chin a flash light which has been covered with thin white paper twisted to a point at the top. When all the girls are in place the first girl turns on her light and repeats verse No. 1. When she has finished she leaves her light on, and No. 2 turns on her light and repeats verse No. 2, and that process goes on till all the lights are on and all the girls have given a verse of Scripture about light.

The beauty of the lighted human cross is in the absolute motionlessness of the girls until the audience has left the room. The whole effect may be ruined by the turning of a hand or the tilting of a flash light.

After the last girl has spoken, "In the Cross of Christ I Glory." might be sung as a solo by someone not visible to the audience. This may be followed by the choir singing, "The Way of the Cross Leads Home" as the audience departs.

*Costumes:* White robes and Grecian headbands of white ribbon.

#### Order for Verses

	12
	11
	10
8	6
5	7
9	
	4
	3
	2
	1

#### Verses:

1. "I am the Light of the World."
2. "He that followeth me shall not walk in darkness but shall have the light of life."
3. "In him was life, and the life was the Light of men."
4. "That was the true light which lighteth every man coming into the world."
5. "He that doeth the truth cometh to the light."
6. "They that sat in darkness have seen a great light, on them hath the light shined."
7. "The Lord shall be to thee an everlasting light."
8. "Come, let us walk in the light of the Lord."
9. "While ye have the light, believe in the light."
10. "Ye are the Light of the world."
11. "Let your light so shine before men that they may see your good works."
12. "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

#### The Messages of the Months

*October—Music, "Bringing in the Sheaves."*

October is the month in which the Woman's Foreign Missionary Society starts her year. How fitting it is at this harvest season when we are bringing in the sheaves and enjoying the fruits of our labors, that we rededicate ourselves anew with a forward look to the year ahead. Because of the joy we have found in sharing our religion with the less fortunate women of other nations, we crave for others this opportunity for rendering service and so we seek at this time new members

for our Society. I light my candle tonight in recognition of the 600,000 members who are working together to send the Gospel to the one billion non-Christian women in other lands.

*November—Music, "Come Ye Thankful People, Come."*

When November comes and the crops are gathered in, we who are the pilgrims' children will come in the spirit of Thanksgiving to the House of the Lord bringing with us our small share to add to that of others. What a glad Thanksgiving it will be if the two and one-half million dollars of last year's gifts and the added dues of new members bring us to a three million dollar goal. May God's blessing rest upon us in those words as I light my candle—"Well done good and faithful servant."

*December—Music, "Joy to the World."*

When bleak December comes with its shortened days and long evenings let us sit by the fireside and in the glow of the lamplight read from the pages of our missionary paper the graphic descriptions and effective interpretations of our great missionary cause. The information and inspiration will stimulate our Christmas missionary offering. No library table is complete without this magazine. During this month we celebrate the birth of Him who is the Light of Life, the Giver of every good and perfect gift. Let not the activity of the Christmas season dim our vision of Christ and His Love. His words "Peace on earth, good will toward men" challenge us, as we light the Christmas candle, ever to look outward toward men and upward toward God.

*January—Music, "Another Year Dawning."*

I am the month of new resolves and fresh beginnings. In the old pagan mythology men spoke of me as the doorkeeper of heaven. Yet this I know, that unless men light the torch of their hopes at the Source of all true light, all their resolving will but lead to utter darkness. So I light three

candles tonight for I represent Stewardship—the stewardship of Prayer, of Personality, and of Possessions. Let us give generously of our time, our talents, and our money.

*February—Music, "America."*

I come representing the shortest and yet in some respects the greatest month of the year for Americans. For this is the month wherein we celebrate the birthdays of the great Father of our Country, George Washington, and the name of the Saviour of the Union, Abraham Lincoln. That their names and fame may not perish from the earth I this night light my candle at the altar from whence they received their inspiration and light. As long as America keeps this light shining before men, so long will she be the leader of men and of nations toward that fair city whose foundations are laid in righteousness and equity, whose builder and maker is God. As we pay tribute to the past may we look forward to our church of tomorrow whose leadership will come from our college halls. That the student world may better know Him who is the source of all life, may we each aim to touch the life of some college student with a message of our work.

*March—Music, "Faith of Our Fathers."*

March is a holy month in the Christian calendar. It is the time for remembering the passion and sacrifice of our Lord. And so in this month some of the disciples of the Kingdom were inspired to found a great society for the uplifting of the womanhood of the world. I light my candle in commemoration of Founder's Day of the Woman's Foreign Missionary Society honoring those noble women who nearly sixty years ago caught the vision from the light of Christ's countenance.

*April—Music, "Rejoice Ye Pure in Heart."*

April's resurrection scene recalls to us the joyous fact of this strong foundation of our faith. In this month we

sing the songs of triumph which proclaim that our Christ is an ever-living Saviour. We also rejoice because so many answered that command, "Go ye into all the world and preach the Gospel to every creature." That our seven hundred missionaries may know how gratefully we appreciate the sacrifices that they are making, we give a joyous and liberal Thank Offering at this time to further carry on the great work of building the Kingdom of God in other lands. I light this candle with a prayer that Stewardship of Giving may soon send light into all dark places.

*May—Music, "Let the Lower Lights Be Burning."*

In the ancient time, so the Hebrew story runs, God created the heavens and the earth and all that is therein. On completing His great task, He looked abroad and declared that it was very good. It is appropriate in this month when nature is creating beauty everywhere that we honor the mothers of mankind. Let us pause in our missionary effort and combine our programs with those of our daughters who march as the Standard Bearers of the King. Tonight I light my candle for the mothers and daughters who walk side by side, a common purpose in their goals, that of making Christ live in the hearts and lives of men.

*June—Music, "Shepherd of Tender Youth."*

June is the month of roses and of homemaking, for love and beauty ever should be mates. Yet roses can wither and love can die and the light of June turn to the darkness of doom. Not so, however, will it be for those who have the light of the world upon the altar of their homes.

In this month we will plant a garden with love and hope, and in it we will put little children. Christ said, "Suffer the little children to come unto me for of such is the Kingdom of Heaven."

And so I light my candle tonight with a prayer that I may pass it on

undimmed to a little child who in turn will prove a Light Bearer for the Saviour.

*July—Music, "O Beautiful for Spacious Skies."*

To all Americans July is the nourishing month of patriotism. We glory in the fact that we are a free nation. But let us beware lest our patriotism degenerate into a narrow provincialism. It is easier for a nation to be selfish than for that nation to be spiritual. I would have the good of America crowned with brotherhood from sea to shining sea. Those of us who have been privileged to enjoy mountain-top experiences appreciate the importance of setting aside a week in this busy month each year to learn more about other nations with whom we hope to share our Christ. America the beautiful will remain America the glorious only as she lets the light of the Lord shine upon the Stars and Stripes. That this light shall not fail throughout the coming year, I take my light from Him who is the Lord of lords and King of kings.

*August—Music, "O Day of Rest and Gladness."*

I come calling the sons of men from the fields of toil to the temple of the open-air, where God dwelleth in the wide open spaces. For truly to those whose light of life is lit at the light of Christ, the heavens declare the glory of God and the firmament showeth his handiwork. Yet in the month of August many who go on vacation leave the path of rectitude, for they see naught of the God who paints the way-side lily and the sunset heavens. Thus the light which they have is but darkness still. So when to the temple hills you go, add the light of Christ to the light of day, and joy that is rich and free shall be yours, for you will have him for company in whose hand are pleasures for evermore.

*September—Music, "Be Strong."*

During this month the great company of missionary givers open their

mite boxes and lay their treasures at the feet of the Master. The thousands of dollars these little boxes reveal each year are a testimony to the loving loyalty of countless sacrificial givers.

In this month when we honor the men of toil and ascribe dignity to labor let us reconsecrate ourselves to the work of the Lord in loving service and increase our gifts in gratitude to Him who has provided so abundantly for us. With this pledge I light my candle. As we close this missionary cycle may we renew and strengthen our work on every line.

### **REACHING ADULTS THROUGH POSTERS**

Very often our posters, however effective, fail to reach those for whom they are intended because of the place in which they are posted. If your church has a nursery, or mother's rest room, be sure to post effective placards on its walls. To reach the fathers, use the men's club room and the men's Bible classroom for your posters.

#### **Suggestions for Posters**

If your Junior Missionary organization includes cradle roll age groups a poster with the words—

**FROM MOTHER'S ARMS TO** (name of organization)

Use an attractive picture of a baby to catch a mother's eye.

Pictures of boys of athletic age will interest a father. These words with an attractive picture may be used:

**EVERY WEEK IS BOYS' WEEK IN** (name of organization)

A flight of stairs leading to an open church door into which children are entering with the words:

**STEPS TO EFFICIENT CHURCH MEMBERSHIP** (name of organization)

#### **Use of Pictures**

Sometimes pictures may bring home to parents the need of missionary training and its importance in the life of the child. Any good picture of Christ with the children is effective

to start with. A picture of Miss Wakuyama, the first Christian kindergarten teacher in Japan, and a story of what she has done with the little ones of her land will touch the heart of any mother. Such pictures may be used on place cards, or in Bible classroom, or anywhere adult eyes will rest.

#### **Touch with the Home**

Most of us realize that home attitudes have more effect upon a child than anything the leader of an organization may teach. Keeping in touch with the home and changing the mother's attitude is most important if the child is to be kept interested in missionary work. Be sure that the invitations and greeting cards sent to his home are of the kind that will influence the parents. Missionary birthday cards with a real missionary message mailed to each child on his birthday will naturally reach the mother's eye.

The songs that he carries home must not only be missionary in spirit but must also be accurately memorized so that the mother listening to the words may unconsciously receive a missionary message.

The handwork which he carries home must also bear testimony to the spirit of missions.

Most important of all is the prayer life of the child. Many a parent has been led to take an interest in people of a different race through the earnest prayers which the child pours out nightly for his friends across the sea. The stories which he will undoubtedly tell at home also have an immeasurably strong effect upon the parents.

#### **Stories**

Presentation by the teacher of missionary stories and books to the child is often a means to the desired end as the parent, or adult in the home, often reads the story to the child. Selection of these stories is most important. Every Board, as well as the Missionary Education Movement in New York deals in such books and most Boards have catalogues which are easily se-

cured and which will help in the selection of the proper stories.

Missionary story-telling is one of the most effective methods for reaching the adult. The important point, however, is that the story be told where the disinterested adult will be reached. Telling missionary stories at missionary gatherings is not enough. Sunday-schools, Daily Vacation Bible Schools and Week-day Religious Schools are splendid channels through which the missionary story-telling may be used for the child. To reach the adult, however, other places must be brought into use. A missionary-minded adult can use stories effectively in clubs, adult organizations and adult classes of many kinds. The stories must of course be selected to touch the adult heart. Stories about children, rather than children's stories, are necessary for this purpose.

### THE LEVER THAT LIFTS THE WORLD

BY DR. DAVID McCONAUGHY

That was a shrewd old Grecian philosopher who is credited with having made some such remark as this: "Give me a place where I can rest a long enough lever and I can lift the earth." What Archimedes vainly dreamed of, Jesus actually set about bringing to pass. That place was Calvary; that lever was the Cross, and, assuredly our Lord is lifting the lost world back to God. And all who work together with him to lift the load of the world's sin, are members of his brotherhood. "He that doeth the will of God, the same is my brother." But the world's Saviour cannot be content with anything less than lifting the *whole* world; and it takes a whole gospel to save a whole world. Is it not because the church has had but a partial gospel, that she has lacked lifting power? As she recovers the full-orbed Gospel of Him who not only died, but rose again with all power and fearlessly applied His Gospel to the whole of life, including possessions as well as personality, wonderful results inevitably follow.

When in India, I was invited to attend the dedication of a beautiful temple of Christian worship. The congregation, which filled that temple at the dedication, was started years ago with eight believers, saved from starvation by famine relief workers, and was drawn from an outcast community; now, a great host, they were rejoicing before the Lord in a fine stone building, worthy of any congregation in the United States, and best of all, it was provided by their own self-denying offerings. This is a church of which every member dedicates to the Lord a proportion—in most cases, at least a tenth of the income, meagre though it is in almost every case.

At Medak, in the heart of the most populous Moslem state of all India, the Dominion of the Nizam of Hyderabad, has recently risen a Christian church which is the wonder of all that part of the world. Christmas Day a great congregation dedicated their house of worship with sacrificial giving and rejoicing like that which made memorable the dedication of the temple of old. The chairman said:

"Through ten long years you have toiled and sacrificed that you might rejoice this day. Do you regret the 50,000 Rupees (equivalent in purchasing power to considerably more than 50,000 dollars) that your loving hearts have offered?"

The people responded: "Victory to Jesus; may his kingdom come."

White-capped nurses, school boys and school girls, rescued famine waifs, started the long procession to the front of the church with offerings.

Last of all, came an old woman, unnoticed by the others; but the Lord himself, who watched the givers in the Temple at Jerusalem, again saw a widow, as she tottered toward the altar rail and placed her love gift of three pice (one cent) on the altar.

Such object lessons as these are tokens of the mighty lifting power of Christ who is changing not only individuals but whole congregations into worthy stewards of the manifold grace of God.

# WOMAN'S HOME AND FOREIGN BULLETIN

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## PROTESTANT CHURCH WOMEN UNITE IN SERVICE

A Statement by the Presidents of the Federation of Woman's Boards of Foreign Missions of North America, Council of Women for Home Missions and National Council of Federated Church Women.

Following the Ecumenical Conference on Foreign Missions held in New York City in 1900 there was organized the first woman's interdenominational group, known as the Central Committee on the United Study of Foreign Missions, which body for thirty years has published foreign mission study books. The fellowship thus developed among church women led in 1915 to the formation of the Federation of Woman's Boards of Foreign Missions of North America which now has in its membership twenty-nine denominational women's boards of foreign missions of the United States and Canada. This body unitedly considers the whole task of Foreign Missions, provides Christian literature for mission lands and stimulates interest in the Women's Union Christian Colleges of the Orient.

United study of Home Missions was begun in 1903 through a committee representative of women's home mission boards, which led to the organization in 1908 of the Council of Women for Home Missions, which now has in its membership twenty-four denominational boards of the United States and Canada. This body unitedly studies the efforts put forth for Christianizing America and furthers the joint interests of its constituent bodies through publicity and special social welfare projects, notably work among Migrants, and Religious Education in Government Indian Schools. In recent years the publication of home mission study books has been

carried on in cooperation with the Missionary Education Movement.

Church agencies are not static; the same broadening of interest that has come to women generally has touched the women's missionary organizations of the churches, and has been reflected in the topics forming part of the programs.

Christian social service, law observance, Christian citizenship, industrial, race and international relations and other interests have become vital issues, and many women's church organizations are considering them in addition to the mission work of their own denominations; some societies, adding these newer responsibilities to those already assumed, have become associations or federations.

Christian citizenship, however, and these other interests are not denominational tasks, but common to all Christian women, so it was natural that, seeking strength in unity, the women's organizations of the local churches of a community have in a number of places united to form local interdenominational councils or federations, through which Christian women might express themselves in influence and service.

For years both the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions had contact with local interdenominational groups, the earliest of which were organized as long as twenty-five or thirty years ago. Under the impetus of the Foreign Mission Jubilee, many more came into existence. They were generally named "Women's Church and Missionary Union"; later the name, "Women's Church and Missionary Federation" was used. As newer



groups with more inclusive programs increased in number, both the Council and the Federation gradually enlarged the scope of their activities to include these new interdenominational groups and through a Joint Committee on Women's Church and Missionary Federations assisted them in their new undertakings. By 1928 about fourteen hundred local interdenominational groups had been formed.

In December, 1925, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions cooperated in the first conference of representatives of the interdenominational groups. This meeting in Pittsburgh was followed by annual conferences, the purpose being to stimulate the organization of other similar groups, and to secure greater effectiveness in service by Protestant women through unified planning of their efforts.

In 1927 the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions were asked by the local interdenominational groups to confer as to plans for harmonizing the efforts of church women more fully. As a result there was formed in 1928 the National Commission of Protestant Church Women, with official representatives thereon of the Council, the Federation, and the local interdenominational groups.

At Buffalo in June, 1928, the latter group formally organized nationally, and at Boston in 1929 adopted the name National Council of Federated Church Women. At the end of 1929, the National Commission of Protestant Church Women was dissolved.

In fulfillment of the desire of these three organizations that all matters of common interest be studied unitedly, and that by common agreement tasks be allocated to one or another of the bodies, thus preventing confusion and overlapping in the approach to Protestant church women, the Administrative Committees of the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America and

the National Council of Federated Church Women met in joint session in March, 1930, and approved the following recommendations:

That an Advisory Relationships Committee be appointed; that its duties be to study the programs of the three organizations, plan for the approach to the local interdenominational groups, progressively discover the work that can be done together, and make recommendations; that the committee consist of three members of each of the three organizations, one of whom in each case be the president.

Upon the ratification of these recommendations by the three organizations in separate session, the Advisory Relationships Committee was appointed. In formulating a plan of cooperation, the committee bore in mind the following principles:

(1) That the establishment of the world around of a Christian social order in which all areas of life shall be brought into harmony with the life and teaching of Jesus Christ is accepted as the ideal of these three groups working jointly;

(2) That a unified program of service should be prepared which, recognizing the difference in type and in the established alignments of these organizations should be the suggested plan through which they, moving toward further coordinated efforts, would speak and work unitedly.

The plan of cooperation as thus far outlined is: That in the approach to the local interdenominational groups the three organizations cooperate through the Relationships Committee which shall outline general policies; that the Committees on World Day of Prayer, International Relations, and Conferences and Schools of Missions be made joint committees representative of the three organizations; that local interdenominational groups be urged to build well-rounded programs including local, national and international interests; that in the approach to the local interdenominational groups (1) Home Missions and Missionary Education for Home Missions be recognized as the special responsibility of the Council of Women for Home Missions, (2) Foreign Missions and Missionary Education for For-

eign Missions, as the special responsibility of the Federation of Woman's Boards of Foreign Missions, (3) Spiritual Life and the Christian Home, Religious Education, Christian Citizenship, Legislation and Law Observance, Social Service, Drama and Motion Pictures, as the special responsibility of the National Council of Federated Church Women; that the affiliation fees of local interdenominational groups be paid to the National Council of Federated Church Women; that the World Day of Prayer offerings be given to the special objects designated by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, such gifts being considered as constituting affiliation with those organizations.

These recommendations having been approved by vote of the three organizations, the presidents are authorized to give them publicity in this joint statement.

MRS. ORRIN R. JUDD, *President*  
*Council of Women for Home Missions.*

MRS. HOWARD WAYNE SMITH, *President*  
*Federation of Woman's Boards of Foreign Missions of North America.*

MRS. JOHN FERGUSON, *President*  
*National Council of Federated Church Women.*

## WORKING TOGETHER FOR PEACE

BY ELINOR K. PURVES

Miss Purves is chairman of the Committee on International Relations of the Council of Women for Home Missions. That committee and the similar Committee of the Federation of Woman's Boards of Foreign Missions, of which Mrs. E. H. Silverthorn is chairman, work as a unit.

The National Committee on the Cause and Cure of War had its inception in an attempt to secure cooperative action among some of the national women's organizations which have departments of international relations through which they are trying to interest their membership in the study of international problems and the promotion of cooperation among the nations of the world for the maintenance of world peace.

Under the leadership of Mrs. Carrie

Chapman Catt, eight of these national women's organizations joined in calling a Conference on the Cause and Cure of War, which was held in Washington, in January, 1925, nine organizations participating. Out of this grew the desire for an annual conference and for a committee which should plan the program for such meetings, and carry out through the year the recommendations made by the delegates. Thus the National Committee on the Cause and Cure of War was set up with Mrs. Catt as chairman, the committee being composed of the president and chairman of International Relations of each participating organization.

The National Committee has taken as its general objectives (1) the building of effective peace machinery, (2) the reduction of war machinery, and (3) the obtaining of security against war for every nation. In the interest of these objectives the annual conferences are held to study some phase of one or all of these questions, to take such actions as may be deemed wise, and to initiate a program for study and cooperative action among the members of the organizations connected with the committee. The number of organizations cooperating is now eleven, among them the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America.

The Sixth Conference on the Cause and Cure of War was held in Washington, January 19-22, 1931.\* The program centered around disarmament and the building up of peace machinery, most of the speakers emphasizing the need for effective peace machinery if disarmament is to make any headway among the nations. The conference reaffirmed its belief that the United States should become a member of the Permanent Court of

\*Report of the Sixth Conference may be obtained from the National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Bldg., New York City, for \$1.00. A pamphlet giving origin, aim and activities of the National Committee may also be procured for 5c. per copy; \$4.00 per 100.

International Justice, and urged favorable action by the Senate upon the three protocols submitted to it by the President of the United States, December 10, 1930.

Another resolution urged that steps be taken to secure international conference by treaty agreement in time of crisis, and to determine the course to be taken with a nation violating the Kellogg-Briand Pact. The Conference also recommended to its members the study of the agenda for the Disarmament Conference to be held in 1932, and the study and endorsement when possible, of measures the purpose of which is to abolish military training in secondary schools and to make such training elective in colleges, universities, and educational institutions other than those which are essentially military.

The program for the year as adopted by the conference combines education and united action. It includes continued work on the World Court and the Disarmament Conference, and suggests study of the League of Nations, a consultative pact, and economic problems which cause war. It was decided to build the program for the next conference around this last theme.

The National Committee has been in touch with women's organizations of other countries which are interested in peace and world cooperation, and at the conference in January, it was recommended that a committee be appointed which should act as a Contact Committee between the women of the United States and the women of other countries in order that the various groups might be mutually informed of significant steps towards international understanding which were being taken by any of these groups.

An interesting development of the work of the committee is the decision to establish a scholarship by means of which a young woman shall be sent abroad to study one of the "sore spots" of Europe, using the results of

her study not only as a possible contribution towards the solution of the problem in question but as material for information and study for the women of America who, through their organizations, are connected with the National Committee on the Cause and Cure of War, and to whom the recipient of the scholarship would be available as a speaker at program meetings. Definite requirements for such a scholarship have been drawn up and the candidate who has been successful in meeting these requirements and will go abroad this summer is Mrs. Rachael Nason, of Connecticut.

The National Committee has prepared a petition to go to the Disarmament Conference in 1932, and through its member organizations hopes to secure over one million signatures. These organizations are not primarily peace societies, being organized for varying purposes and representing all kinds of programs, educational, civic, social and religious, and reaching down through clubs and church societies into practically every city and town in the United States.

The women of the church are related to this National Committee through their local church societies which are related to their denominational mission boards, and through them related to the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. These bodies have taken active part in the work of the National Committee on the Cause and Cure of War from its beginning. Mrs. D. Everett Waid, of the Council of Women for Home Missions was at the time of her death a vice-president, Mrs. E. H. Silverthorn, a former president of the Federation of Woman's Boards of Foreign Missions followed her as a vice-president of the National Committee, and this year one of the vice-presidents is Mrs. Fred S. Bennett, a former president of the Council of Women for Home Missions.

The women of the churches will be

asked to sign the petition on disarmament, to work for the entrance of the *United States into the World Court*, and to cooperate with women in clubs and societies of various kinds in the building up of better world understanding and the promotion of world peace, which should be one of the aims of all missionary endeavor.

#### Participating Organizations

American Association of University Women.

Council of Women for Home Missions.

Federation of Woman's Boards of Foreign Missions of North America.

General Federation of Women's Clubs.

National Board of the Young Women's Christian Associations.

National Council of Jewish Women.

National Federation of Business and Professional Women's Clubs.<sup>2</sup>

National League of Women Voters.

National Woman's Christian Temperance Union.

National Women's Conference of American Ethical Union.<sup>3</sup>

National Women's Trade Union League.<sup>1</sup>

Without symbol, called first conference.

<sup>1</sup> Participated in first conference.

<sup>2</sup> Joined January, 1929 conference.

<sup>3</sup> Joined January, 1930 conference.

#### VISITING THE MIGRANT WORK

For some years the women of the churches have been reading and hearing about the migrants and their needs and they have responded most generously to appeals made in their behalf. To visit the work has not occurred to many, perhaps because mission fields are usually very far away and sometimes difficult to reach. The situation is a bit different in the case of the migrant work for the migrants are "on our very doorstep" and



"WE THANK THEE FOR THIS FOOD"

many of the fields where work is being carried on can be reached by car in half a day, sometimes less. Why not plan either this summer or this fall to visit the migrant work, have a personal contact with the migrants and see what the work means to those who are "following the crops"?

<i>Migrant Work</i>	<i>Nationality of Migrant</i>	<i>Crop</i>	<i>Season</i>
CALIFORNIA			
Dos Palos .....	Mexican .....	Cotton .....	Oct.—Apr.
Walnut Grove .....	14 Nationalities .....	Asparagus .....	April—July
Hemet .....	White American .....	Apricots .....	Aug. 15—Oct. 1
Kingsburg .....	Mexican .....	Grapes .....	Aug. 15—Oct. 1
Fowler .....	Mexican .....	Grapes .....	Aug. 15—Oct. 10
OREGON			
Hood River .....	White American .....	Apples .....	Sept.—Oct.
Newberg .....	White American .....	Hops .....	Sept.—Oct.
COLORADO			
Eaton .....	Mexican .....	Sugar beets .....	All year program
Brighton .....	} Mexican .....	Sugar beets .....	All year program
Greeley .....			
Hudson .....			
DELAWARE			
Camden .....	Polish .....	Beans, Tomatoes .....	Aug. 15—Nov. 1
Houston .....	Negro .....	Beans, Tomatoes .....	July 1—Oct. 15
Lewes .....	Polish .....	Beans, Tomatoes .....	July 1—Oct. 1
Rehoboth .....	Polish .....	Beans, Tomatoes .....	Aug. 1—Oct. 1

<i>Migrant Work</i>	<i>Nationality of Migrant</i>	<i>Crop</i>	<i>Season</i>
<b>MARYLAND</b>			
Hurlock .....	Negro .....	Tomatoes .....	Aug. 8—Oct. 1
<b>NEW JERSEY</b>			
Barnegat .....	Italian .....	Cranberries .....	Sept. 1—Oct. 15
Pemberton .....	Italian .....	Cranberries .....	Sept. 1—Oct. 15
Whitesbog .....	Italian .....	Blueberries .....	July 1—Aug. 9
Whitesbog .....	Italian .....	Cranberries .....	Sept. 1—Oct. 15
<b>NEW YORK</b>			
Brant .....	Italian .....	Strawberries, Peas, Beans, Tomatoes .....	June—Sept. 15

For further details write to the Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y.

#### AS WILLIAM JAMES SAW IT

From *Weekly News*, New York League of Women Voters.

At the time of the Venezuelan incident in 1895, William James in a letter to a friend, Mrs. Evans, wrote wise words that fit the present time when reduction of navies, disarmament, compulsory arbitration, are debated in parliaments and where rumors of war and outbreaks in limited areas continually threaten the precarious peace of the world. We take these from an article in the *Atlantic Monthly* for September, 1929.

"Three days of mob hysteria can at any time undo peace habits of a hundred years; and the only permanent safeguard against irrational explosions of the fighting instinct is absence of armament and of opportunity. Since this country has absolutely nothing to fear, nor any other country anything to gain from its invasion, it seems to me that the party of civilization ought immediately, at any cost of discredit, to begin to agitate against any increase of either army, navy or coast defense. That is the one form of protection against the internal enemy on which we can most rely."

#### DISARMAMENT READING

Compiled by National Council for Prevention of War

The Issues of the General Disarmament Conference by Laura Puffer Morgan. In preparation. National Council for Prevention of War. 25c.

National Defence by Kirby Page. Farrar and Rinehart, New York. 1931. \$3.00.

Disarmament by Salvador de Madariaga. Coward, McCann, New York. 1929. \$5.00.

Military and Naval Expenditures. Editorial Research Reports, Washington. July 25, 1930. To be obtained in libraries.

Limitation of Air Armaments. Foreign Policy Association Information Service, 18 E. 41st St., New York. October 29, 1930. 25c.

American Diplomacy in the Modern World by Arthur Bullard. Chapter on disarmament. 127 pp. University of Pennsylvania Press, Philadelphia. 1928. \$1.50.

Between War and Peace by Florence Brewer Boeckel. Chapters on disarmament. National Council for Prevention of War. \$1.50.

The Turn Toward Peace by Florence Brewer Boeckel. Chapter on disarmament. Council of Women for Home Missions and Missionary Education Movement. \$1.00 and 60c.

Disarmament on the Great Lakes by Charles H. Levermore. World Peace Foundation, 40 Mt. Vernon St., Boston. 1914. 5c.

New Wars: New Weapons by J. M. Kenworthy. 160 pp. Elkin, Mathews and Marrot, 54 Bloomsbury St., W.C., London. 1930. 3s, 6d.

Chemical Warfare—Its Possibilities and Probabilities by Elvira K. Fradkin. Carnegie Endowment for International Peace, 405 W. 117th St., New York. 1929. 5c.

Political Consequences of the World War by Ramsay Muir. Home University Library of Modern Knowledge. 252 pp. Henry Holt and Co., New York. 1931. \$1.25.

BEGIN TO PREPARE FOR WORLD DAY OF PRAYER, FEBRUARY 12, 1932



# WORLD-WIDE OUTLOOK



## ISLANDS OF THE SEA Missions in New Guinea

**T**HE Utrecht Mission turned back the field to the Indian Church. This latter, embodying all of Ambon with more than 150,000 Christians, saw in this a loud call of God and in a short time sent 40 Gurus into this distant field. As the matter now stands, the Papuans of that region by no means want to be "Key People" (so named from the chief seat of the Catholic Church on the Key Islands) but wish to be "Ambon People" (Protestants). They are crowding in masses into the Protestant churches and schools.

The Neuendettelsau Mission, which is working in the former Kaiser Wilhelm Land, is reporting great gains. Their work is among the Papuan and Melanesian tribes. During the last three years the number of their baptized members has increased by 4,140 amounting in all to 22,026! In 1929 which is the last year covered by their report, they added 2,646 adults by baptism and 1,354 children. The work of the missionaries is progressing under the added difficulties of being carried on in a gold field. New gold is being found constantly and that brings with it an influx of most undesirable elements. Besides, there is so much disease and sickness that the missionaries are clamoring for medical missionaries.

## Sumatra News

**T**HE third session of the Sumatra Mission Conference, held in Medan last February, was characterized by unusual internationalism. With representatives from Germany, Sweden, Holland and America, China and various parts of the Dutch East Indies,

the Sumatra Conference seemed to exemplify world brotherhood.

Reports brought out plainly the difficulties and problems, and withal the opportunities of the work in Sumatra. The diversity of conditions and language call for the greatest ingenuity. In reporting on the Asahan district, Dr. A. H. Prussner described the three-sided struggle of paganism, Islam and Christianity, each striving to surmount the other two. The battle for Christianity is far from won. At Palembang the Sunday-school of 150 is one-half Malay, showing that Mohammedans are being touched to a degree. An encouraging thing is the request for preachers and teachers coming from Chinese towns and villages around Palembang—encouraging, yet disheartening, because the requests cannot be granted.

## Among the Igorots

**I**N the Protestant Episcopal Mission at Sagada, Luzon, some 8,000 people have been baptized and more than 3,500 are communicants. The number is continually growing. It is useless to expect that priests and teachers can be sent from America to minister to all these people. Workers among the Igorots themselves must be trained to minister to their own people. For many years a school has been operated in these mountains at Sagada. At first it was difficult to get Igorot children to recognize the value of an education. Life in the open was preferable to being cooped all day long in a classroom, studying strange new things in an unfamiliar language. Friends, snaring birds on the hills, gathering snails and lizards and other juicy edibles in the mountain brooks, were lures that enticed

them again and again away from those who were trying to teach them.

Conditions have changed. Brothers of some of these children have been educated; they are earning unbelievable sums of money, some \$15, some \$25 a month. These men have power, influence; they are much more admired and respected than the boys of old who ran away from the foreigners and who now get a scant livelihood by arduous toil in the ricefields, or by traveling, almost daily, four, five, even six miles, to fetch firewood for cooking their bit of rice and sweet potatoes. So the boys of today, with the encouragement of their fathers, are seeking an education which will enable them to live a better and more useful life; they walk—and the girls, too—for three days over almost impassable trails, across raging torrents, through territory their fathers would not have dared penetrate because of the hostility of the occupants, and this on the bare chance of being admitted to an already overcrowded school. The object of the school is to train boys and girls who will do the Church's work in these mountains. They have shown an ability we did not dream they possessed, until now we feel sure our hopes for the impossible can be realized.—*The Living Church*.

#### **A Remarkable Mission**

**A**FTER the War the Marshall Islands, which had belonged to Germany, were made mandatory to Japan by the League of Nations. One stipulation was made, to the effect that the inhabitants should continue to receive training by Protestant missionaries. Japan consented and sent four Japanese Protestant missionaries, to which since then it added two more. The Japanese Government pays the salaries of these missionaries, supplies each one with a dwelling, grants child aid and contributes a quota to medical expenses. The government also pays transportation to and from the field and grants a furlough every three years. The missionaries are required to send reports

about their work to the Japanese Government, but are in no wise hindered in their work. It is perhaps the only example of the kind in all missionary history and the Japanese Government has been punctilious in the performance of its assumed obligations.

#### **Disciples in the Philippines**

**A**T THE annual meeting of the Christian mission the plan was adopted, subject to the approval of the United Christian missionary society and the Philippine churches, for reorganization of the mission with equal representation of Filipinos and missionaries on the advisory board. The plan provides for the creation of a delegate national convention of the Churches of Christ in the Philippines as soon as travel and economic conditions make it possible. Another act was the adoption of a definite schedule for the Filipinization of the evangelistic work in the area around Manila. The missionary who serves in this work is, within four years, to be withdrawn altogether and placed in other work. A Filipino secretary will carry on in the place of the missionary. The third act of interest was the creation of a department of social welfare, to supplement the usual fields of missionary work known as medical, educational, and evangelistic. This department will deal with the problems incident upon Filipino emigration to Hawaii and America.

#### **In American Islands**

**N**OW and again we are reminded that others beside those in North America live under the Stars and Stripes. It has recently been proposed to give American citizenship to the natives of Tutuila, in the Samoan group. Most Samoans can read and write, and all are Christian. Since they own their land and foreigners are not permitted to buy it, they are increasing in number.

The Philippines have a native population of ten million. Most true Filipinos are Christians, (two-thirds

being Roman Catholic), while the Moros are Mohammedan.

Guam, an island of only 210 square miles, about 1,500 miles from Manila, has a variety of mixed races with the Malay strain predominating.

In addition to these groups and Hawaii, the United States has two other possessions in the Pacific, Wake Island, between Hawaii and Hong-kong (about one square mile in area) and the Midway Islands, 1,200 miles northwest of Hawaii. Wake Island is uninhabited and there are about thirty-five persons living on the Midway Islands.

Puerto Ricans are American citizens, as are natives of the Virgin Islands.

## NORTH AMERICA

### Searching Facts

**W**HAT the Home Missions Council calls "the unescapable challenge of the unmet religious needs of the nation" is that there are in America today:

Ten thousand communities without a church of any kind, Jewish, Roman Catholic or Protestant;

Thirty thousand communities without a resident pastor;

Thirteen million four hundred thousand children under 12 years of age who are receiving no religious instruction of any kind;

More than one-half of the total American population unconnected with any institution representing organized religion.

### Moslems in America

**T**HE Ahmadiyya sect was founded by Hazrat Ahmad, who claimed to be the Messiah. He was born in 1836 and died in 1908. He was succeeded by Hazrat Morza Bashirud-Din Mahmud Ahmad. This sect claims to represent true Islam and has established missions in London, Chicago, Pittsburgh, Cincinnati, Indianapolis, Palestine, West Africa, Mauritius, Australia, and Malaya. They proclaim racial and social equality and

in America they claim many converts, especially among the colored people. From Chicago headquarters is edited a monthly called *The Moslem Sunrise*.

### Chinese Conduct Missions

**T**HE Chinese Church of Christ, Chicago, the only Chinese Christian Church in the Central States, conducts seven missions for the purpose of converting Chinese to Christianity and teaching them the English language. This work was organized 15 years ago and is interdenominational in scope. Funds to aid it are being secured through the selling of Chinese dinners and the sale of Oriental fancy goods.

### Ravages of the Automobile

**T**HE public seems to be indifferent about the enormous slaughter caused by the automobile, yet were a pestilence to breed such destruction of life the land would be in a panic. Statistics compiled by the Metropolitan Life Insurance Company show that the machine has been responsible for 282,000 killings in the last fifteen years, of which 1930 contributed 32,500 while the injured totaled 960,000. Pedestrians were slain to the number of 14,034, while 329,712 were injured. In the matter of collisions with other vehicles there were 373,889 smashes resulting in 6,712 deaths and 473,953 injuries. Fixed objects were hit to the number of 41,454, with 3,586 fatalities. Out of the enormous total, 564,630 cases were traced to downright carelessness, to which 27,235 deaths and 643,795 injuries were credited. This horrible record does not seem to excite the slightest emotion. Add to this the incidental extravagances and we need not look further for the cause of many of our social and economic evils.—*The Churchman*.

### Japanese Institute, New York

**T**HE Japanese Christian Institute is known among the Japanese from coast to coast as one place in New York where a newcomer will find advice and a friendly welcome. A young



Japanese teacher, who lately came to America writes:

I was teacher in big school for girls in Japan, and came to America to study conditions of American high schools. When I arrived in San Francisco I was alone. Five days to cross the continent, no friends, very poor knowledge of English, stranger in strange country! I thought of many different gods of Japan; I had them in my trunk, suitcases, even carried one on my person, given me by my well-wishers for "bon voyage." These trinkets of many different gods did not help a bit. I was lonesome. I was helpless. I was put on train by a Japanese minister with introduction to the Japanese Christian Institute on Fifty-seventh Street, New York. I was met by a minister from the Institute when I reached Grand Central Station. After supper at the Institute I felt I must make confession that I had been deeply touched by the way I was treated all the way through the unknown country. I said, "Mrs. Shimizu, I saw Christ walking the streets of America all the way. I saw Him in conductors, redcaps, among fellow travelers and children too. American people were so kind to me. I am so glad that I am in Christian country and am so happy in Christian Institute where Christ is the center of all activities."

Now I am learning to be real Christian teacher because I found the Great Teacher in my heart.—*Christian Intelligence*.

#### Church Conference of Social Work

**T**HE National Conference of Social Workers and the Church Conference of Social Work, organized by the Federal Council of the Churches met at Minneapolis, June 14-20. Joint sessions were arranged to relate the Church program to that of the National Conference. Pastors and church workers, were thus brought into cooperation with leaders in the field of social work.

The spiritual resources of the social worker were discussed by Dr. Richard C. Cabot, President of the National Conference of Social Work; J. Prentice Murphy of Philadelphia, Dr. Worth M. Tippy of New York and Dr. Graham Taylor of Chicago.

Among the topics considered at the conference were—"The Pastor and Life Adjustment," "The Church as a

Factor in Social Work," "The Rural Minister and Social Work," "The Church and Unemployment," "Religion and Mental Hygiene," "Spiritual Effects and Values of Community Chests," and the "Moral and Educational Problems Arising from a General Dissemination of Knowledge of Birth Control."

The Church Conference of Social Work aims to emphasize the spiritual and social aspects of human needs and to range the religious forces more completely behind social service. The objectives of the Church Conference of Social Work include: The development of scientific methods in the social work of the Protestant Churches; the development of understanding and cooperation between churches and social agencies; the making of religion a greater redemptive force in all social life.

#### Bible in Southern Night Schools

**A**DULT Night Schools in North Carolina, now sponsored by the county or city Boards of Education, in Buncombe County around Asheville have been going on for some years with unusually fine results. A few years ago in the foothills of the Great Smokies we saw a room full of people ranging in age from twenty to seventy, all keen to study the four R's (they have *four* in the South) reading, 'riting, 'rithmetic, and religion, also.

These adults have ambition to learn so that they can read the Bible.

A man of forty years won a large print Testament in the night schools. When people visit him he shows it to them and says, "That's what night school means to me. They gave me this and taught me to read it. It means more to me than anything in the world."

The women's clubs in various places have initiated these schools and after demonstrating their value and blessing to the community the county boards have helped to finance them, or taken them over completely.—*William H. Richie, in The Sunday School Times*.

### An Ideal Summer Resort

SILVER BAY, on Lake George, was established as a religious conference ground thirty years ago. This beautiful summer resort is now open to Christian people and their families seeking a vacation which combines outdoor sport with round table discussions with leaders in world affairs. For two weeks, August 1st to 14th, all the recreational facilities of the place may also be enjoyed.

Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church, Washington, D. C., Bishop Ernest M. Stires and other leaders in religion, sociology and economics will speak. Subjects for round table discussions will include "The Romance and Tragedy of the Machine Age," "America's Battle—Capitalism vs. Communism," "Law Observance—in High Places and Low," "Russia-China-India," "Christianity and Atheism at Grips," "Saving the World from Narcotics," "Intellectual Riches—and the Needle's Eye" "Marriage and the Home."

### LATIN AMERICA

#### Toward Autonomy in Mexico

THE first year of independence of the Presbytery of the City of Mexico ended most satisfactorily. Although the acceptance of full responsibility for the evangelistic work in their field meant a heavy financial obligation, the Presbytery responded by raising over 63,000 pesos (\$30,000). Total contributions of the National Synod amounted to more than 125,000 pesos, or \$60,000, during the past year. Complete autonomy was granted the Presbytery of Mexico City in April, 1929, and there has been a steady growth of mutual love and esteem between nationals and missionaries. Missionaries who have taken work under the direction of the National Church report that they have received courteous and considerate treatment at the hands of their Mexican fellow workers. While the Presbyterian Board is still responsible for

educational work in central Mexico, for evangelistic and educational work in the States of Tabasco, Campeche, Yucatan, and Quintana Roo, the workers are encouraged to hope that all missionary work may one day be entrusted to the Mexicans.

#### Protestant Work in Mexico

A RECENT controversy broke out in the daily press of Mexico City over President Hoover's congratulatory message to the Lutheran Church, in which he referred to Protestant Christianity's substantial contributions to the progress of civilization. The press gave Protestants the opportunity to state the facts.

Evangelical schools, almost without exception, are full to overflowing, and there is increasing respect for their work even by Catholic prelates. D. J. Hauser, secretary of Union Seminary, Mexico City, reports that evangelical Christianity in Mexico now enrolls more than 100,000 constituents and adherents, but its influence is stronger than its numerical strength would indicate. Prof. G. Baez Camargo, a leader of evangelical forces, contributes to a prominent Mexico City daily a regular column entitled "The Pulse of the Times," in which he gives a Christian interpretation to current events.

#### Guatemala Industrial College

THE Industrial College under the Presbyterian Mission in Guatemala City has made especial progress in agriculture. The Advance-Rumely Company, by way of advertisement, contributed a tractor which has been an additional asset in operating an irrigation system, and forces 200 liters of water per minute from the river to the crops. A German agriculturist assists with the cattle and field crops.

The dairy represents the greatest financial hope. Sixteen good milk cows are fast paying for themselves. Milk, butter and cream from the farm are in great demand because of their superior quality, and they bring the

top prices. When the cows are paid for, the dairy will go a long way toward supporting the college. Special attention is being given to building up confidence of the business men in the city. The college is accordingly allowed from 10 to 25 per cent discount on most of its purchases.

#### In the Panama Canal Zone

**B**ISHOP MORRIS of the Protestant Episcopal Church has given ten years of faithful service in Panama. St. Luke's Cathedral, Ancon, was the first major enterprise which he undertook and the Children's Home for the care of orphans and homeless children, has been a blessing to scores of young boys and girls. Along the length of the Canal, the church's work among the white residents and the West Indian Negroes has been strengthened.

Bishop Morris can look back upon an episcopate characterized by constructive and successful work, and by ministry in manifold form to individual men and women. In the last ten years everything that Bishop Morris planned to do, has, with one exception, been accomplished. That exception is a church for the growing congregation of white people at New Cristobal at the Atlantic end of the canal. For several years this congregation has been using Christ Church in the adjoining city of Colon. Bishop Morris is convinced that the church's work in the Zone will be furthered and the best service rendered to both the Negro and the white people by having separate church buildings. He has asked for thirty-five thousand dollars for this purpose, which item is included in the Advance Work Program.

—John W. Wood.

#### EUROPE

##### Moslems in France

**M**R. THOMAS WARREN, who is working to evangelize the Moslems in France, tells us in *World Dominion* that hymn-singing is a great aid and that the favorite hymns of the

Kabyle Moslems emphasize the Gospel teachings to which Moslems are most bitterly opposed: Jesus and His death for man. One group of Moslems come an hour's journey by taxi to this Paris mission, and the Kabyle taxi-driver leaves his car in the street to attend the service.

Kabyle converts returning to Morocco take the Gospel with them. One writes: "I have distributed twelve hundred and fifty copies of the Gospel since I have been here." He has had several changes of post but carries on his Christian testimony at each place, not without danger. There are 110,000 North Africans in France—Moors, Arabs and Algerian Kabyles.

Three Moorish Christians have joined Paris churches, one of them carrying on an aggressive evangelistic work in his own quarter. A former El Azhar University student listens to the Gospel, frequently breaking into exclamations of surprise. Frequently French or Italians see Moslems reading Scriptures and ask for it themselves. Mr. Warren has issued two bi-lingual leaflets, "The Story of Two Sons" and "The Story of Creation and Fall," designed to induce the Kabyles to read the Scriptures in their own language.

##### Refuge for French Unfortunates

**T**HE Salvation Army in Paris is adding to its previous relief institutions in France a City of Refuge in the Quartier de la Gare, Paris. This is for men, women and children. It will accommodate 500 people with beds, and will have restaurants, meeting rooms, workshops, a clinic, a day nursery, a bureau of information, and the like. Affiliated with the Paris Center will be the Floating Refuge (150 beds), a Home for Young Men (100 rooms), a People's Foyer at Marseilles (275 beds), a Foyer for Young Men at Nice (50 beds), a Rescue Home at Nimes with 25 places. Five million of the ten million francs needed to finance these institutions have been subscribed.—*S. S. Times*.

### The Spanish Republic

**T**HE *España Evangelica*, the weekly published by Pastor Fliedner of the Evangelical Mission in Spain, welcomes the new republic. During the dictatorship this weekly appeared only with the authorization of the censor and often there were blank spaces which marked items deleted by the ban of this official. Then numbers did not appear at all and others were prevented from being sent to America. With one turn all this has been changed and the front page of the *España Evangelica* now heralds the new day of religious liberty.

"At last we see realized an ideal which our fathers dreamed of, but could not convert into actuality: the republic proclaimed in Spain!"

The provisional government, in the first meeting of the cabinet, granted an interesting declaration, setting forth its program and its decision to respect the individual conscience in liberty of faith and worship. The State reserves the right to require citizens to make known their religious convictions.

### Sweden's Interest in Missions

**T**HOUGH a small country, Sweden contributed last year \$1,322,792 to foreign missions. These voluntary contributions increased 13 per cent over last year. There are 16 missionary organizations working in 29 fields, including China, Africa and India. Last year 797 missionaries were employed abroad.—*Watchman Examiner*.

### Anti-Semitism in Europe

**E**CONOMIC anti-Semitism has placed millions of Jews in Europe on the brink of disaster and starvation, declares Dr. Joseph Tenenbaum, chairman of the Executive Committee of the American Jewish Congress.

"This economic anti-Semitism, rampant in Eastern and Central Europe, is a more destructive weapon than mere anti-Semitic agitation.

"Surveys reveal a revival of anti-religious persecution in Russia. In Lithuania, the plight of the Jew is

deplorable, and alien legislation is designed to aggravate still further an intolerable situation.

"In Poland, 3,000,000 Jews are facing economic disaster and many have committed suicide because of intolerable conditions.

"In Rumania much has to be done to satisfy even a modest conception of justice so far as the status of the Jewish population in the political and economic field is concerned.

"In Germany, the Jewish population, numbering 600,000, formerly one of the most prosperous branches of Jewry, has become destitute, intimidated and submerged in bleak despair. Jew-baiting and Jew-beating are the order of the day. Synagogues are being defaced, cemeteries desecrated and in the province of Thuringia, a special clause has been inserted to the prayers of school children, supplicating the Divine Power to keep out of the sacred soil of the German Republic the 'alien races,' avowedly, Jews.

"There is Anti-Semitism in Hungary, where 'Jews' have been dismissed en masse from productive establishments."—*New York Times*.

### Signs of Revival in Germany

**G**ERMANY seems ripe for a religious revival, according to Prof. Hugh Mackintosh of Edinburgh. He says this is evidenced by three things:

Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left;

The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and His Word;

Positive notes of Christian faith on a sound basis have been sounded forth by German religious leaders.—*The Record of Christian Work*.

### Serbian Patriarch for Cooperation

**F**OR the first time since his enthronement a year ago, the patriarch of the Serbian Church, Barnabas, has made an official statement regarding his attitude toward interchurch cooperation. Here is a significant

paragraph from his Easter proclamation: "The whole Christian world, and especially the Orthodox Church, feels with keen sorrow the unhappy division among Christian churches. It weakens their efforts at extending Christianity in the heathen world, and hinders their struggle with atheism, materialism and other unmoral and perverse views of modern life. The Orthodox Church never ceases to pray for the union of all God's churches. The whole Orthodox Church is glad to collaborate with all other churches in a spirit of true good will, in solving the great problems facing all of Christianity today, and first of all in the great causes of world peace and brotherhood."

The Balkan Council of the Alliance for Promoting Friendship Through the Churches met in Belgrad in June.

#### AFRICA

##### Unreached Moors

**D**UGALD CAMPBELL, who has spent many years carrying the Gospel to various Sudancse tribes, writes: "The only untouched, and as yet untouchable, part of the Garden of Allah is the Rio de Oro, inhabited by scores of hostile tribes of Moors, who acknowledge no outside authority, and who have held many Europeans as slaves. They are the Almoravides, former conquerors of Spain and Portugal, highly educated in Islamic lore and laws, and fierce haters of Christians. I have met some of them, and found them willing listeners to the Gospel, and ready purchasers of Arabic Scriptures."

##### Al Azhar Makes Adjustments

**V**ISITORS to Al Azhar, famous citadel of Mohammedan orthodoxy in Cairo, and reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed in a thousand years.

The curriculum of this Moslem seat of learning has always been based on the Koran. But the revival of intellectual life in the Moslem world, due

in large measure to the influence of Christian education from the West, has made itself felt even in the rigid Al Azhar. To the traditional courses in Arabic and Moslem law and theology, courses in modern languages and science are being added.

##### The Ethiopia Missions

**T**HE United Presbyterian Mission to Abyssinia has changed its name to "The Ethiopia Mission." Abyssinia is a foreign name for that land, and among the Arab nations in the past has been a name of reproach. The country has always been called Ethiopia by its own people. This change of name is a courteous act of the missionaries who are there upon a friendly mission. The name will be a reminder of the Queen Sheba who sought out Solomon, of the queen's treasurer who found Christ in the desert, and of the promise that some day Ethiopia will stretch forth her hands unto God.

On May 16, brief messages were broadcast to the missionaries in Ethiopia, by Dr. W. B. Anderson, Secretary of the United Presbyterian Board, and other officials. There were also personal messages from the families of the missionaries.

##### Nigeria Seeks the Gospel

**A** LARGE tract of the Niger Delta, called Isoko Country, densely peopled with heathen, has only recently begun to be evangelized. Three C. M. S. clergy and two women missionaries are in this pestilential region, battling against witchcraft and fetish worship. A few native teachers from other tribes have volunteered to help. Two C. M. S. missionaries have lost their lives in these fever-ridden, tropical swamps.

During the last seven years a great mass movement has resulted. There are now in the comparatively small area 104 churches, many very large ones. Two churches alone have over 2,600 regular adherents, and the total is about 20,000. At Ozora, at morn-

ing and evening prayers, there is an average of 900 attending, and more on Sundays; Aviara the same, and up to 1,500 on Sundays. Other churches have very large attendances. It is often necessary to make a cordon around the missionary's house, to keep the people back until he has his meals.

#### South African Leper Institution

**T**HE Emjañyaña Leper Institution is in many respects a model of what such homes should be. Step by step, the prison system has been abandoned, and one approximating native village life adopted. Patients select headmen from among themselves, and these administer the affairs of the community, trying cases in public in the old native way. They are responsible for the equitable distribution of rations, and see that rules are obeyed. The patients have gardens to cultivate; own property; work for wages; buy and sell; remit money to their homes; have Post Office Savings Bank accounts and may have quite a sum to their credit when discharged as cured. There are schools for the children, and Anglican and Wesleyan churches. About half the patients are Christian, most of them becoming so after entrance. Many learn to read, and become local preachers upon their return home.

There is an air of cheerfulness surprising to see. Some time ago the patients, entirely on their own initiative, convened a general meeting and discussed what they should do to influence other sufferers from leprosy to come to the Institution.

#### WESTERN ASIA

##### Syrian Women Make Demands

**T**HE Oriental Woman's Congress which convened recently at Damascus, Syria, passed resolutions which, if carried through, will make striking changes in the status of women in that country. It is desired that the purchase price, now paid by the Moslem for his bride, and the dowry which the non-Moslem bride brings to

her bridegroom be abolished, or, made nominal. This Congress also demanded that divorce be made more difficult. At present, if a man desires to get rid of his wife, it is a simple matter and the wife practically has nothing to say. This group of women asks that divorce be granted only in exceptional cases and for weighty reasons. They request that laws be passed making eighteen the minimum age of both parties in marriage. They also seek compulsory school attendance for both boys and girls, and the prohibition of the employment of children under fourteen.

#### Changing Persia

**K**ING AMANULLAH'S attempted reforms in Afghanistan have not been without their effect in Persia. While the movement for the unveiling of women, has not made much progress, the cause of women's education is steadily going forward. There are seventy-six more girls' schools in Persia today than there were three years ago. Persia is the only one of the original Moslem countries where Christian converts are to be found. Communities of these have sprung up in the last ten years, but the policy of the Government is to put difficulties in the path of these converts, and to check their numbers. The lot of the Christian Persian is steadily becoming harder.

#### News From Bahrain

**B**AHRAIN Boy's School found it necessary this year to employ an additional teacher, a Palestinian convert from Islam. The enrolment reached 76 in 1930, about one-fourth being Jews and Christians. Two were Hindus, the rest Mohammedans. As in the past, English instruction is the drawing card.

The Girl's School enrolled 107 for the year, of which 76 were Moslem. The school is being operated on \$33.00 a month. Cordial relations are maintained between these two schools, and power for good is being generated.

Medical work has also grown, dispensary treatment showing an increase of 7,632 cases, with 171 more operations in the Men's Hospital and a corresponding growth in the Women's Hospital. Outcalls have been made in every direction. Indian nurses proved so capable that they make many calls without a physician.—*Neglected Arabia*.

#### INDIA, BURMA, SIAM Untouchables in Schools

THE Educational Department of the Government of Bombay has issued a regulation that reads as follows:

The Government of Bombay has laid down their policy that no disability should be imposed on the children of the depressed classes receiving education in schools conducted by any public authority. The depressed classes pay the same rates and taxes as other classes so that they should have equal educational facilities. Those who object to the education of these classes along with their own children are at liberty to make their own arrangements without assistance from public funds. Where public schools are held in temples or sacred buildings or in buildings hired subject to the condition of the exclusion of the depressed classes, efforts should be made to obtain other accommodation. There has been some improvement in recent years, but the policy of admission of depressed class children has not been given effect in all places and there are many schools in which they are not allowed to sit with the rest of the children attending the schools. The Government will not tolerate such a state of affairs. They direct that in all publicly managed institutions there should be equality of treatment between children of different communities advanced, backward or depressed.

#### The Indian Road

E. STANLEY JONES has held meetings in centers where political disturbances have been acute. At Meerut, the center of the noncooperative movement, the famous communist trial has been in progress over a year; Nationalists had held nightly meetings with an attendance of from 5,000 to 50,000, yet Dr. Jones spoke to a crowded hall each night. A Hindu lady—a prominent Nationalist—said at the close of one of the meet-

ings: "I cannot command it, but I suggest that we do not have questions tonight, but that we go quietly home to think and to pray over what the speaker has said to us."

At the students' camp near Delhi there was an undertone of unrest among the students, for the Nationalist movement had struck the Christian students to. When decisions were asked for, the first to respond was a leading Nationalist, and one by one the several hundred students took a unanimous stand for Christ.

Dr. Jones reports more skepticism than in the previous twenty years, but he feels it to be a sign of the sloughing off of dead superstition.

#### Cost of Discipleship

IN AN outcaste village of South India a heathen festival was to take place. Before the idol grove trenches were being dug as all food to be eaten would have to be cooked before the gods, offered to them, and then be taken for the feast.

This ceremony sorely troubled an outcaste lad who recently had been baptized. Down to the mission house he went to talk with the missionary. "Sir," he said, "Do you think I should eat food that will be offered to idols tomorrow?" The missionary knew that to ask a boy to go without food for a whole day while the rest of the family were feasting was not an easy matter. Turning to the boy he said, "What is Jesus saying to you in your heart?" The boy replied, "He says, 'Don't.'" The missionary answered, "If Jesus says in your heart, 'Don't,' there is no use asking me what you are to do." Together they asked God to give the lad grace to do what Jesus had said to him in his heart.

On the festival day the little band of Christians gathered to hold their service among the assembled idol worshippers who were watching the food being cooked before the gods. The idols were to the right and the Christian open-air meeting to the left of the entrance to the village. The sing-

ing of the Christians was well started when the lad appeared at the village entrance. Would he join his family by the idols and so be assured of a feast, or would he stand with the Christians and thus forego his food? The missionary lifted his heart to God for strength and courage to be given, and presently the lad turned toward the little group of Christians and before his heathen relatives took his stand for Christ and against the gods. When the lad returned home, he asked his heathen father if he might have food that had not been offered to idols. But his father drove him from the home telling him that if he would not eat what the family was eating he could have nothing.

Since this event God has honored the faithful witness of the young outcaste. Persecution followed, but today he is one of the finest Christian men in his village—blessed and honored of God.—H. MERRIWEATHER, in the *Ceylon and India General Mission Bulletin*.

#### A Hindu Woman's Testimony

**M**RS. MUTHULAKSHMI REDDI, a well-known Hindu lady of Madras, and a doctor by profession, has been taking an active part in social reform activities. She was a member and deputy president of the Madras Legislative Council. Through her untiring efforts a bill was placed on the statute book of that province prohibiting the dedication of girls to Hindu temples as *deva dasis* (servants of the gods), which in actual practice means prostitution.

Presiding over the All-India Women's Conference at Lahore in January, Dr. Reddi said of the work done by Christian missionaries for women's education in India:

I will be failing in my duty if I do not offer a word of tribute to the several missionary educational organizations who have been the pioneers in every province in the cause of female education. The woman population of this country has been placed under a deep debt of gratitude to the missionary agencies for their valuable contribution to the educational

uplift of the Indian women. I honestly think that they have done more for women's education in this country than the government itself. At present India has several other religious bodies doing work in the field of women's education, but in the past the Christian missionaries were the only agencies in that field, as is seen from the history of their institutions spread throughout the length and breadth of India, under the selfless and devoted management of Christian workers—both men and women.

Had it not been for this noble band of Christian women teachers, who are the product of the missionary training schools, even this much advancement in the education of the Indian women would not have been possible; even this day in every province we find the missionary women teachers working hard in a spirit of love and faith, in out-of-the-way villages, where the Hindu and Moslem women dare not penetrate. Even now they form the strength of the teaching profession. More than the educational and the cultural contribution made by these missionary agencies to the Indian nation, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity and true to the teachings of their prophet, face obstacles and live very often a single lonely life, cannot but have a very beneficial effect upon the men and women of the country.

#### Church Union in South India

**T**HE union into one South India United Church, with the Wesleysans and the Church of England, has progressed one step further. This plan was initiated in 1919, was submitted to the churches and has since been undergoing a process of adaptation. The Joint Committee has now come to an unanimous agreement on the main outline of the plan, and is submitting it for approval to the churches in India, as well as to the affiliated churches in England and America.

The general principle of the agreement is the recognition of the values in each of the churches, and an attempt to frame a basis of union which should preserve them all. The final paragraph of the Foreword is in part as follows:

We fully realize that there are differences of belief, of practice and of tradition, but we are fully convinced that the members of the uniting churches will



bring into the common life and organization of the United Church whatever of value they have learned in their separate organizations.

Let us do all that in us lies to share with each other all that God has given us by way of revelation and enlightenment.

#### Good News from Burma

**T**HE whole Shwegyin Field is alive with interest about evangelism. Here is evidence that a town school can be an evangelizing agency. We were assisted by two men from the seminaries, but the work was done largely by the team. Behind the campaign was weeks of prayer by three prayer groups.

January 23, the Shwegyin Karen School Gospel Team left town to hold a campaign at Saw Thet Tah Village. This team was made up of twenty members including the missionary and school band. We walked twelve miles in the heat of the day, each person carrying some luggage. We climbed over two mountains and waded streams knee-deep no less than five times before we reached our destination. We were happy, because the love of God was in our souls and our hearts and minds were filled with an indomitable purpose.

This time we had no one from outside to help us but God was with us. The campaign was the biggest and the best yet conducted by our group. As a result two backsliders, one out of the church more than twenty years, seven from Christian homes and fifty-four from heathen homes came to Christ. One of the fifty-four was a Karen Buddhist priest. We discovered that the sixty-three came from nineteen villages—some villages as far as twenty miles distant from Saw Thet Tah. Nearly half the nonChristians in attendance left before four o'clock, Sunday afternoon, but of those remaining all but about six persons claimed Christ for their Saviour.

Events seem to point to the beginnings of a revival in Shwegyin. No less than fifty villages are calling for campaigns. The leaders are rapidly

obtaining a vision and an evangelistic passion and new doors are being opened on many sides.—C. L. Klein in *"The News."*

#### Siam Encourages Missions

**C**HRISTIANITY is free to extend itself by every fair means in every place in Siam. In many pieces of missionary, educational, medical and welfare work, the highest officials of the government generously cooperate with gifts and commendation.

King Chulalongkorn, the greatest leader of Siam's renaissance, once said: "American missionaries have done more for the advancement of my people than any other foreign influence, and the Siamese rulers today are grateful for the many benefits introduced to their subjects by Presbyterian missionaries. Modern medicine and surgery, education in public health, the segregation and care of lepers, of whom there are a large number, proper obstetrics and care of children, have been some of the achievements of Presbyterian missions in Siam.

The present king of Siam, like his two predecessors, is a highly enlightened, progressive and benevolent ruler. It is told that once when visiting another country the king was informed that one of his princes was living there. "What does he do?" inquired the king. "Why, nothing," was the reply. His majesty rejoined, "Then he doesn't belong to us. We work." And so they do, for the welfare and advancement of their country.—*The Presbyterian*.

#### CHINA

##### Banditry Endangers Mission

**L**ONG-CONTINUED organized banditry in Shaowu, North Fukien Province, where the American Board has been at work for nearly fifty years, has endangered the lives of missionaries and has done much to prevent their work from being effective.

Dr. Walter Judd, an American physician, has been the only foreign

worker in the station for some time, having directed the mission hospital at Shaowu since 1925. He has now closed the hospital, where for over two years he ministered to the suffering populace and a stream of wounded soldiers and bandits.

Although his life was continuously endangered by roving outlaw bands, who are intensely anti-foreign, Dr. Judd remained at his post until he was called home for medical treatment. In 1925 there were eighteen American Board missionaries in Shaowu engaged in medical, educational and evangelistic work. Chinese Christians are now in charge of the station.

Dr. Judd once faced a Communist firing squad, from which he escaped, when a soldier to whom he had given medical aid stood before him. At Shaowu the hospital was looted seven times by bandits.

Dr. Judd is a graduate of the University of Nebraska and was formerly a traveling secretary of the Student Volunteer Movement in America.

#### Shanghai Model Village

**F**OR four years the Shanghai Y. M. C. A. has been conducting a model village for workers at Pootung. With the cooperation of surrounding factories and organizations the association has built some 24 simple but sanitary houses for rent to the workers at only \$3 Mex. to \$4 a month, supplying them also with free water and other facilities. The association conducts in the village hall a day school for the workers' children (numbering 150), and an evening school for adult workers (of whom 45 attend). Through these educational efforts many workers have improved their physical, financial and family conditions. The village is an experiment center. From many places in the interior of China requests have come for information and advice regarding the improvement of housing conditions, and attempts have already been made in other cities to copy the work of the Pootung Model Village.

The Shanghai Association has re-

cently bought ground in the vicinity of about 40 modern factories with approximately 40,000 workers and will put up a simple hut as the beginning of a social center to work mainly for the promotion of the workers' health and education. This center will contain class and reading rooms and a clinic for handling the common medical needs.

#### Earnest Christian Students

**T**HE Chinese Christian Student Movement, starting a few years ago with a cooperative staff from the various missions and the Y. M. C. A., has become a fellowship of Christian students, men and women, banded in local and provincial groups, with the double purpose of sharing their Christian life and experience with each other and with their fellow-students, and of going out into the common life of the people; to bridge the deep and ancient gulf between scholar and worker; and to do what they can to find and meet the needs of "the other half." These student groups invite a few advisors, foreign and Chinese, to meet with them as they plan their programs, but the initiative is theirs. In all they undertake, these students show the sincerity of their convictions and their eagerness to help and benefit their fellows, by living out their Christianity.

#### The Chinese Mission to Lepers

**T**HE Church at home is hardly aware of her share in China in one of our modern miracles, the cure of leprosy by the use of chaulmoogra oil. There are about 1,000,000 lepers in China, and this discovery will make possible a total, though gradual, eradication of this fearful disease. What is the share of the Church in this great work?

The central committee in Shanghai is entirely Christian. There are fourteen asylums for lepers in China, some at Hangchow, Foochow, Amoy, Pakoy, Siaokan, Nanchang. The Nanchang Asylum, which is nearly completed, is costing the sum of \$10,000 Mexican,

practically all of it given by Chinese. It is located in the open country five miles out from the city, and in the interval of building, forty lepers are living in rented quarters, entirely inadequate. The modern treatment is used, and the central committee finances the cost of treatment. A trained nurse, Chinese, is in charge, while a foreign missionary doctor is medical attendant.

Equipment for the new buildings to the amount of \$1,000 Mexican was promised at the meeting of the committee in Shanghai in November, attended by Bishop Huntington and the Rev. Mr. Den, chairman of the Finance Committee of the Nanchang Asylum.

The Chinese Mission to Lepers co-operates with the London Mission to Lepers and the American Mission to Lepers. This year it begins a five-year program which includes the calling of a National Leper Conference; organization of a Central Leprosy Council; enactment of leper laws; establishment of at least one leper hospital in every affected province; opening of leper clinics in every large city; care and training of untainted children of lepers.—*Virginia E. Huntington, in The Living Church.*

#### JAPAN—CHOSEN

##### Kingdom of God Movement

**T**HE Kingdom of God Movement is torn with conflicting ideas and purposes, new vs. old, foreign vs. native, unity vs. established churches. The heterogeneity of the various elements comprising it becomes apparent. How can the Japanese denominations become parties to such a movement without claiming for their respective churches as many of the "kesshinsha" (decisions) as possible? How can fundamentalists and modernists give their best to such an evangelistic campaign without introducing doctrinal considerations? How can Mr. Kagawa be denied the privilege of organizing the Peasant Gospel schools by which he hopes to train 2,500 lay evangelists for winning the

rural districts to Christ, the cooperative societies by which he hopes to develop a communal interest among the Christians of Japan, and the labor group for whom he plans unemployment and sick insurance, as well as an increasing voice in the political and economic life of the land?

The Kingdom of God Movement moves on and thousands of "decisions" are being made each week. Peasant Gospel schools are being established, cooperatives and other social programs are getting under way, church memberships are growing, Christ is being preached from shore to shore in the empire.

##### Japanese Charity

**T**HE influence of the Gospel on Japan in teaching charity has resulted in establishing a number of charitable institutions. Whereas formerly there was no organized charity, now all over the country there are charity organizations. Many of these institutions are headed by Japanese Christians. There are asylums for the blind, deaf and dumb and the insane. There has been a complete reformation in these things. The famous orphanage at Wakayama has for years cared for thousands upon thousands of orphan children. Show me a hospital, an orphanage, an asylum for the aged and infirm, and I will tell you that it was directly due to the influence of the Gospel which the missionaries preached and taught.—*Outlook of Missions.*

##### A "Dry" Japanese Boat

**A**CCORDING to the *Japan Times*, a 2,000 ton freighter, the *Shima Maru*, recently docked at Tokyo with a gigantic sign "No Drinking" on board. It is Japan's first "dry" boat, and it is "bone dry." Its captain, Jitsutaro Iwata, is the man who is chiefly responsible for starting the Japan Marine Prohibition League. Four boats out of twelve which this steamship company owns are observing prohibition, and the League has some 200 seamen enrolled. On the

above-mentioned ship, the thirty-eight seamen all practice teetotalism on shore as well as aboard ship.

"Are you really teetotalers always?" they were asked by newspaper men.

"Occasional drinking means no prohibition, doesn't it?" they replied.

"Don't you drink beer sometimes?"

"Beer is an alcoholic drink."

"What do you do on Near Year's and Bon days?"

"We do not touch even ceremonial *sake*."

"But you still drink *sake* at bars and cafes?"

"No, absolutely not."

### Advances in Korea

THE Korea Mission of the Southern Presbyterian Church, despite a reduced force and budget, and an increasingly difficult situation, reports the past year as one of the most fruitful it has ever known. Conversions numbered 1,337. The ten station schools and the many country schools, all thoroughly Christian in faculty and atmosphere, report a year of growth and rich spiritual blessing. Woman's auxiliaries have grown remarkably, the native women showing real capacity for leadership. All Bible classes and institutes, both for men and for women, report one of the best years in their history, with over 500 in one class. Thousands of better trained Bible students have thus been turned back into the church life. Yet there still remain miles of virgin territory, where no one has ever yet named the name of Christ.

### Dedication at Pyengyang

THE Methodist Church recently dedicated a new chapel and gymnasium for the Boys and the Girls High Schools in Pyengyang. Viscount Saito, Governor-General of Chosen, was present and said:

We should not overlook the fact that the funds coming from America were the result of noble sacrifice on the part of unknown friends, and were sent as tangible evidence of good will toward you and all who will receive instruction and

encouragement within these walls. This friendly spirit is prompted by their religious ideals, and their noble purpose ought never to be lost sight of by you."

The English secretary of the Governor-General, Mr. N. Kondo, said in part:

I am not representing a government official, but a simple friend who always prayed for this school, for its development and success. Furthermore, I am a Christian, and was educated in a Christian college. Therefore, I thoroughly understand how needed true Christian education is at this age of unrest and materialism. When I see this dedication of the chapel and gymnasium I simply pray and thank God for His grace thus revealed in the human heart.

Graduates of this school are found all over Korea, and several are now in American colleges and universities preparing for larger usefulness in Korea. Eighty per cent of the students in the Korean Theological Seminary are from this school. Graduates are teaching in Christian schools all over Korea, in the high schools and in Chosen Christian College. They are preaching in the pulpits, caring for the sick in the hospitals. In business and farming they are reflecting the light.—*John Z. Moore.*

### GENERAL

#### The Laymen's Investigation of Missions

THE Institute of Social and Religious Research recently undertook an investigation of foreign missions. Groups of investigators went to Asia to collect data on various problems of missions. This will be reinforced by the collection of data available in America. The Institute is now forming a commission of twelve to study all the information thus collected, to study conditions on the principal mission fields at first-hand, and then are to formulate the final report. The announcement of the personnel of this commission shows its character. The report of this commission is being eagerly awaited. The question which underlies all others in the mind of thoughtful church members is not as

to the worthiness of mission work but whether, for the situation as it is and as it gives promise of becoming, the missionary enterprise is *now* being conducted on the wisest, most effective plan.

#### For the Blind of the World

**T**HE Mission to the Blind in Heaven and Bible Lands is helping the blind in twenty-one parts of the world. Their aim is to save infants, to rescue blind castaways, to support blind evangelists and Bible women, to help supply Scriptures to the blind. The twelfth annual report shows encouraging progress and great need. In Palestine over 90 per cent of the population is said to be suffering from eye trouble. In India several blind evangelists are supported. Other lands where help is given to these sufferers include China, Japan, Korea, Burma, the Philippines, South America, West Africa, and Fiji Islands.

#### Evangelism and Self-Support

**D**R. A. L. WARNSHUIS, of the Foreign Missions Conference, has lately returned from a tour of the mission fields where he has studied the problems involved in the development of self-support. He started an investigation in Korea under the National Christian Council and launched a thorough study in the Philippines under a committee of the National Christian Council. In China he has been trying to start several movements that will change the prevailing practice of the use of money in aid of local churches. He says: "I have an increasing conviction that the unwise use of outside financial aid results in the killing off of any evangelistic spirit that the churches may have. In Amoy we found that the churches that have been receiving aid for from ten to sixty years were making practically no progress whatever. The only growth was in the places where Chinese pastors were supported by the local church. As a result of the discussion in Amoy, the Synod adopted a plan for the complete re-

organization of their evangelistic work terminating on one year's notice all aid to places that have received financial aid for ten years or more, and placing all the other stations on a project basis."

#### A Missionary Museum

**T**O FURNISH illustrative material for the History of Religions and of the methods and progress of missionary enterprise, Rev. Dr. S. M. Zwemer, who occupies the Chair of Missions in the Theological Seminary at Princeton, N. J., has begun to collect material for a missionary library and museum at Princeton. It is not to be a miscellaneous collection of curios, nor a museum of ethnography or missionary relics. The church all over the world is asked to cooperate in this enterprise. The classification will include maps, the idea of God, communion with the unseen, priesthood and sainthood in all religions, revelation and sacred books, public worship and religious gatherings, and eschatology in non-Christian religions.

#### Goodwill Chests

**T**HE organization which sent 13,000 dolls to the children of Japan, 30,000 Friendship Bags to Mexican school children, and 28,000 treasure chests to the Philippines, has Puerto Rico on its mind this year. The 200,000 children on that island are our own people. The committee has arranged to provide metal chests in which to place—

1. A card (to be filled in) stating how many lunches the group that sends the Treasure Chest is providing for boys and girls in Puerto Rico. Each card should represent at least forty hot lunches (\$2). A nickel pays for one hot meal.
2. Pencils, pens, erasers, colored erayons, a box of paints, toys, small mirrors, hairpins, sewing kits, soap, tooth brushes, etc. Each chest should, if possible, contain at least thirty different articles.

Chests may be had for \$1.15 each from the committee at 289 Fourth Avenue, New York City, together with a leaflet giving all necessary information.—*Christian Advocate*.



## BOOKS WORTH READING



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

**Protestant Cooperation in American Cities.**  
By H. Paul Douglass. 514 pp. \$3.50 net. Institute of Social and Religious Research, New York. 1931.

"Dr. Douglass is at once the historian and the friendly critic of the Church Federation Movement. Basing his conclusions upon an exhaustive study of the origins, history and achievements of the Church Federations in twenty of America's largest cities, he raises questions that are startling and controversial. Have the Federations come to the parting of the ways, when they must abandon the opportunistic policy of the past and adopt some basic philosophy of church cooperation? Does not the ecclesiastical control of the Federations lag behind the ideals and aspirations of their lay supporters? Is it true that the favorite phrase of Federations to express their aims, 'What best can be done in common,' has come to mean in practice 'What will not hurt the denominations?'"  
—*Foreword.*

It is not an exaggeration to say that the study is exhaustive if one means voluminous. Twenty-four chapters, five appendices, in addition to a useful index with twenty-nine tables, six appendix tables and fifteen graphic charts constitute the framework of the volume. In Part I, entitled "The General Report," Dr. Douglass presents such themes as "Denominationalism and Religious Partisanship," "The Church Federation Movement," "Cooperative Activities," "Present Limits of Federative Cooperation," "Currents and Eddies of Federation Thinking." In Part II, entitled "The Technical Report," the author discusses such matters as "The Committee System," "The Paid Staff,"

"Evangelism," "Religious Education," "Social Service," "Cooperation by Protestant Women," "Promotion and Publicity." In his own summary of the situation, Dr. Douglass says:

All the machinery of the church visible, as it exists in the American city, has come to pass according to no general plan and no unity of Protestant purpose. What the city presents is a vast spectacle of churches and allied agencies accidentally founded as to numbers, locations and distribution. There is a plethora of religious institutions. . . . No rational intelligence would plan such religious institutions of the city as have resulted from the crude struggle for survival. To undo the unreason of the past, and now to substitute a system of religious organizations in the American city, thus becomes a major problem of a generation that is attempting the reconquest of its civilization and of itself in urban terms through the greatest experiment of all times. . . . That the problem belongs to the situation and not merely to Protestant stupidity is evidenced by the complicated internal organization of the Roman Catholic Church in the same cities.

As a part of his technique the author uses various measurements of "the distance feeling" between various groups. One of his basic charts rests upon the surveyed attitudes of 1,780 Protestant constituents in nine cities. Even this small and scattered group came from the constituents of Church Federations. One wonders whether sweeping generalizations covering "distance feelings" are justified by so relatively small a number of source contacts.

Dr. Douglass completes his verdict upon the Federation movement by sensing as its chief lack, that "it is not profound enough for the ends which it seeks." He feels that it succeeds in accomplishing certain practical purposes by the utilization

of naive impulses and "the avoidance of major difficulties" and not because either of deep and clear thinking or of candid and sacrificial leadership. The Federation Movement, in other words, is hopelessly opportunistic, at the present time. It only does what practically all the cooperating forces are willing to have done. It is an open secret that the author's desire is to have the enterprise launch out into the deep. The data he has gathered so painstakingly afford one scant hope that such an excursion into the open sea is about to be undertaken. Federations will continue to have an interesting but subordinate place in the thinking of American Protestantism. It may even lead to further wholesome reaction from the recognized perils and evils of sectarianism. On the whole it will move about as fast as a slow moving Protestantism permits. If it should move much faster it would become a sporadic spectacle. "Protestant Cooperation in American Cities" is a fair minded presentation of a situation saturated with traditionalism and only faintly tinged with elements of aggressive spiritual discovery and achievement. It is a mirror of our Protestant behavior when we make polite calls upon our denominational neighbors. One may rub the glass to see whether by some hidden magic, puppets will become soldiers and mere interdenominational activities will be transformed into vital, united Christian passion. Now and then gleams of such a transformation seem to appear, but they are nebulous and ephemeral. Dr. Douglass' volume leads us nowhere, gives vivid analyses without conclusive issues. That is both its strength and its weakness; and both are inherent in the situation which he so faithfully and intelligently depicts.

W. H. F.

**The Life of Jesus.** By Basil Mathews. 506 pp. \$3.00. Richard R. Smith, New York. 1931.

One evidence of the deity of Jesus is His undying influence and the God-

like inexhaustibleness of His life and work. Although He lived among men nineteen centuries ago, new accounts of His brief days on earth are still appearing year by year in an attempt to shed new light on His character and ministry. Mr. Mathews, who is well known for his life of "Livingstone the Pathfinder," and "Paul the Dauntless" and other excellent volumes, visited Palestine a number of times to make himself familiar with the background of this wonderful life. With a critical mind, but a devout Christian spirit, he studied the land, the people and the Book. He also gathered many modern sidelights from archeology and Oriental life in order to make this a readable and reliable story of the earthly life of the God-man, the Saviour-Lord.

Mr. Mathews draws chiefly on the records of the four Evangelists which he accepts as authentic in all major matters. They are in fact our only reliable source of knowledge of Jesus' earthly life. He omits the "virgin birth" as recorded in Matthew and Luke, but states his belief that St. Luke's narrative of the early years is based on information given to the writer by the Mother of Jesus. He does not hesitate to accept, as worthy of belief, the miracles, such as the feeding of the five thousand, walking on the water, the transfiguration, healing the sick, cleansing the lepers, casting out demons and raising the dead. He does not attempt to minimize or explain them on a naturalistic basis or as due to the common but mistaken beliefs of the people of His day. The physical resurrection and appearances of Jesus are also accepted as recorded in the New Testament.

We have here a well written, straight forward narrative of Jesus' life on earth, as viewed by a devout student who accepts Him as personal Saviour and Lord. It is not a Bible exposition or an interpretation of Jesus, His teachings and ministry but is interesting and helpful and, from a literary and Christian point of view, takes its place among the best.

**The Reform Movement in Judaism.** David Philipson, D.D. 503 pp. \$4.50. Macmillan. New York.

This is a revised edition of Dr. Philipson's scholarly volume, published in 1907. During the past twenty-four years much has happened in the field of reform in Judaism, and this volume has incorporated much valuable supplemental material and brings the changes which have taken place in the reform movement up-to-date.

In opposition to orthodoxy, which is largely static, reform Judaism seeks to adapt the fundamental principles of the ancient faith to the conditions of modern life and thought. It maintains that God's revelation is progressive, and that Judaism has within itself the authority to adapt this revelation to the changing conditions of successive ages. Dr. Philipson traces the growth of the reform movement from its inception in Germany early in the nineteenth century to our own generation, and particularly in the United States.

The departure of reform Judaism from orthodoxy is seen at very many points. The reform house of worship is named a temple instead of a synagogue; the service is largely in the vernacular; it brings together the sexes in the family pew, and makes use of the organ and mixed choir; it rejects the belief in the coming of a personal Messiah, and is opposed to the restoration of Israel, as a nation, to Palestine. The dispersion of the Jews is regarded as a providential means of fulfilling the Jewish mission, rather than as a punishment for sin, as taught by orthodoxy. The Mosaic and rabbinical ritual regulations are largely discarded as foreign to the views and habits of modern civilization, and as lacking in spiritual value. Reform holds that ethical monotheism and loyalty to the Jewish heritage are the fundamentals of Judaism.

The question of whether Judaism should seek proselytes is one that has received much consideration by the leaders of reform. Dr. Philipson says: "There are two well-defined positions,

the advocates of the one claiming that Judaism's truth will eventually prevail *without active efforts being put forth* to gain adherents to its doctrines, while others hold that there are at present great opportunities for Judaism, and that if the proper steps were taken, many who are dissatisfied with other creeds will eagerly take refuge within its ranks." That men and women born outside the Jewish faith do become identified with it is evidenced by the action of the Central Conference which, in 1891, laid down the conditions upon which proselytes should be received into the Jewish fold, and which, in 1927, adopted a manual for the instruction of proselytes. J. S. C.

**Waste-Basket Surgery.** By Gordon S. Seagrave. 174 pp. \$1.50. Judson Press. Philadelphia. 1930.

Here is an intimate picture of medical mission work on the Chinese frontiers of civilization. In America where comforts and luxuries surround us many are unable to realize the conditions that exist in lands less favored. In this book we see the work of a busy physician who talks while he works. What he sees as he makes his rounds in the hospital wards and busy clinics would be depressing were it not for his unflinching humor in the midst of a difficult situation. We see them moving patients about on doors, using a saddle pony as an ambulance; operating on a dirt floor with instruments salvaged from the waste-basket of an American hospital; there is very inadequate sterilization; ignorant patients tear open stitches of their own wounds. In spite of these handicaps, poor nursing, and over-crowded conditions with little or no assistance, the missionary physician goes cheerily on his way, making the best of a difficult situation.

In six short years fear and superstition were broken down and replaced by love and confidence. Kachins and Shans from two tribes that are sworn enemies, meet together in the wards of this humble institution and each



learn that after all the other is not so bad. Hindus, Burmese and Chinese; Buddhists and Christians, occupy beds side by side and learn to enjoy each other's fellowship. Such a work of love and mercy cannot be in vain.

Ignorant and poorly educated native girls are being trained to become good nurses and able midwives. Such a service is heroic and represents the type of work that must be done in these outlying areas before they can be opened to modern civilization.

These humble beginnings are foundation stones on which schools and colleges with modern medical institutions and complicated public health organizations are to be built in the future. If American people could produce more of this sort of men, and had the spirit to back them up with money and prayers, this work might be advanced so as to usher in the kingdom of our Lord and Saviour.

J. H. W.

**The Christian Mission in Rural India.** By Kenyon L. Butterfield. Rs. 2. N.C.C. Office, Nelson Square, Nagpur, C.P.

This book is a permanent and readable record of an important piece of work faithfully done. In the growing literature on rural reconstruction it will hold an influential place. The accuracy and balance of a state document are here allied to fine human feeling and informed by an unhesitating Christian view of life. Facts are marshalled by a scientific hand and conclusions are drawn by a trained observer. But the book is more than a storehouse of well sifted information and accumulated wisdom, it is a confession of faith on the part of a disciple who sees in the weather-beaten Indian peasant the divinely appointed steward of the soil and in every field a temple of God. In this approach to the rural problem lies the real significance of the book. To Dr. Butterfield village uplift is more than an attractive form of Christian philanthropy: it is an inevitable expression of the Spirit of Christ, a living

presentation of His Gospel. He therefore makes the Church central in any adequate scheme of village development and points the way to the rebuilding of rural life in accordance with the Law of God.

The plan of the book is thus described:

To describe as briefly as possible those conditions in rural India which form the background of the missionary enterprise; to outline the movement for rural uplift; to indicate some of the means for strengthening village work in the light of the larger Christian purposes; to suggest methods of cooperation of Christian and other forces; and to try to show that leadership in the task of erecting an adequate rural civilization in India is part of a common world task for the Christian Church.

Dr. Butterfield, with ready intuition, marks the significance of the movement in India, where village uplift means the recovery of a lost ideal, the rebuilding of a broken village unity, and he finds in "reconstruction" the fitting word. He is not unmindful, however, of the law of change and he sees little likelihood of the Indian village being refashioned according to the plan of a golden age; but he knows the beauty and value of community life and believes they can be restored. The "rural reconstruction unit," sums up the Butterfield rural philosophy. Here is his own definition:

A rural reconstruction unit is a group of contiguous villages, perhaps ten to fifteen in number, in which as full a program as possible of rural reconstruction service shall be made available to all people. All agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council, in an attempt to get the people to cooperate in building a new type of Indian rural community. The Church must lead in the endeavor to make the enterprise thoroughly Christian in spirit.

By serving the two great purposes of demonstration and inspiration the rural reconstruction unit points the way to the building of a truly Christian rural civilization. It is an endeavor to bring to bear all the uplifting influences associated with the

Christian message on the life of the countryside, and thereby opens the gates of the more abundant life to all the people, irrespective of caste, creed or social position. Among these uplifting influences the primary place must be given to the Church, wherein resides the "strong central driving force" which the Report of the Royal Commission on Agriculture holds to be essential to the carrying through of schemes of village uplift. Allied to the Church must be the school, for "education is the fundamental method" and the schoolmaster has a great part to play in rebuilding rural India. But Church and school must not be left to fight the good fight alone, the home, the hospital and the cooperative bank have a contribution of inestimable value to make. Unrelieved suffering abounds and the hospital is usually far away, an endeavor must therefore be made to provide a medical and health service, and this the rural reconstruction unit sets out to do. A sufficiency of Christian homes and a network of well-run cooperative banks together with the resources of the rural church, the rural school and the rural hospital would turn these debt and disease ridden villages into "colonies of heaven."

Dr. Butterfield's heritage to India is the rural reconstruction unit. It is a call to churches and missions to enter unitedly and hopefully into a great field of service. Guidance will be found in these pages for all who have a mind to serve rural India and we earnestly hope that the book will be widely read. Dr. Butterfield has given us a splendid lead. His plan has been endorsed by the National Christian Council in these well-weighed words:

It is our considered judgment that the creation of Rural Reconstruction Units having their roots in the great human interests of the Church, the school, home, the hospital and the bank, and reaching out in the spirit of Christ through co-operation to serve the religious, educational, medical, social and economic needs of all the rural people should be the united policy of missions and churches

and that this Council should do everything in its power to further such a policy.

J. Z. HODGE.\*

**Religion and Civilization in West Africa.**  
A Missionary Survey of French, British, Spanish and Portuguese West Africa, with Liberia. By J. J. Cooksey and Alexander McLeish. pp. 277. 5s. World Dominion Press. London. 1931.

The oft quoted words of David Livingstone: "The end of the geographical feat is the beginning of the missionary enterprise" could be applied to this and the other admirable surveys prepared by the World Dominion Press. Some earlier volumes in the series have been criticised because of inaccuracies, but this is of high character, with excellent maps, statistical tables, and carefully collected facts. The foreword contains a list of names that inspires confidence in the reader.

The whole survey covers twenty colonies in West Africa and impresses one with the rapid occupation and the stupendous changes that have taken place within a few decades. Railways, good roads, air routes, and better steamer connections are rapidly transforming all West Africa. Its wealth of natural resources is being poured into the world markets. Christian missions have labored under grave difficulties from the beginning. The death roll has been great, and the average period of life service short. Furloughs are necessarily frequent, but meanwhile a Christian Community of 313,599 has grown up. The story of the remarkable increase due to the "Prophet" Harris is told here and reference is made to other African leaders.

The account of Liberia does not mention the recent drastic criticisms of the Government as to slavery. The conclusions at the end of the Survey speak of missionary waste and overlapping, because of sectarianism. The following criticism of educational

\* From *The National Christian Council Review*.

missions in West Africa may not meet with universal approval.

In view of the fact that such serious objections can be urged against the nature of much of the secular education, also that Christian education is so very inadequately done, that three-quarters of the missionaries are now engaged in educational undertakings, that Government now controls the educational policy and will more and more direct it, a reconsideration of the whole educational activities of missions is called for.

S. M. Z.

**Education for World-Mindedness.** By Albert John Murphy. Abingdon Religious Education Texts, College Series. 366 pp. \$2.50. Abingdon Press. 1931.

This is presumably a manual for college classes, and particularly for teachers. Its title is descriptive of its scope. Among other phases of its subject, it deals with missions. The author acknowledges his indebtedness to Professor John Dewey, and his educational point of view is that of this well-known teacher and philosopher. His approach to missions is of the distinctly liberal type and is indicated by the characterization of the "democratic concept of missions" as "shared religious values," as against "the unsocial concept of missions" as "uncompromising attitudes toward other religions, for example, 'Give up Buddhism and accept Christianity.'" The book is more adapted to teachers than to students. While there is much that is commendable about it, the author apparently does not know missions sufficiently to have made his volume particularly useful in introducing students to the subject.

K. S. L.

**Helping People Grow. An Application of Educational Principles to Christian Work Abroad.** By Daniel J. Fleming. 208 pp. \$2.50. Association Press. New York. 1931.

This book applies the principle teachings of modern psychology and education to the problems of foreign missions with lucidity, helpfulness and objectivity. Some of the illustrations are very happy. In driving home the fact that education is not only a matter of understanding, of acquiring

knowledge, or even of performance—which may be divorced from real interest—but also and perhaps supremely a matter of appreciation, of identifying self with the thing known and done, the author tells of his personal experience with the Lincoln monument, the facts about which he knew and to which he paid an initial visit. The monument so won his whole self, that on his next visit to Washington he spent his spare time in lying on the grass on the lawn in front, drinking in the beauty and meaning of it.

Prof. Fleming's work is thoroughly modern. He emphasizes the newest ideas regarding education and psychology. The mathematics teacher, in order to teach John geometry, must not only know geometry, but even more he must know John. He stresses response and initiative and "doing" on the part of the pupil, or of the National in the mission field.

He contrasts those who from the beginning have developed or promoted or waited for the initiative, the planning and the execution of needed tasks by the Nationals, with those who, by the help of authority and funds have carried the tasks through, or have attempted so to do. The results seem to justify the former method.

Running through the book is a very profound respect for the sanctity of each individual, however weak or ignorant or suppressed such a person may be. Thus in dealing with compulsory Bible teaching in mission schools, our author says: "There are two sides to this big question of required Bible teaching in mission schools, and it will therefore be absurd to try to settle the question in a few paragraphs. In hosts of places it does not have the atmosphere of coercion, and little harm, if any, is done from that aspect of the matter. But what we are here pointing out is that it is incontestable that in many places it does have all the characteristics of a coercion experience, and that in every place where Bible classes and chapel

are required for students of another religion and race, those responsible should be most alert to know what is actually going on within the minds and hearts of the students."

The writer of this review, questions some of the author's modern principles as not going to the roots of human life. Prof. Fleming seems to say that if one knew all that the modern educators of America had to say about human nature and educational principles, one could go out and always do the right thing and always apply the right principle. But human nature is far too subtle and environment is far too complex and changeable for any such intellectual or educational solution of the intricate problems of human growth.

In the book there throbs no supreme passion for righteousness, justice, mercy and self-immolating suffering for others—without which there is no helping people grow. The major thesis of the book is that if you put the Nationals always as supreme, and if you glorify the native church, you will be right, but that if you promote anything foreign you will be wrong. This whole contrast tends to run with the modern mania for Nationalism. There is much to be said for this trend, but if Christianity ever loses the certain knowledge that Christ is supreme above nations and Nationalism, that one can never be an American first and a Christian afterwards, then indeed Christianity and Christian missions are done for.

The book does not go deep enough; it accepts uncritically all of modern thought with little discrimination. It treats superficially the whole problem of evil in relation to the growth of personality. By this time we should have some very eminent examples of living from these American theorists, were the deepest truths contained in this volume. The book should be read by Christian workers, because it presents one aspect of the truth that we all need to understand.

**China's Revolution from the Inside.** By R. Y. Lo, Ph.D. 370 pp. \$2. Abingdon Press. New York.

There are numerous books on China by foreigners, but comparatively few by the Chinese themselves. This one is doubly welcome. The author is one of the influential and constructive Christian leaders of China. Educated first at a missionary college and afterward in America, a Doctor of Philosophy of Syracuse University, he has been editor of the *Chinese Christian Advocate* at Shanghai for the last ten years. He is a member of several interdenominational Christian bodies, and is chairman of the National Anti-Opium Association of China.

He gives a birds-eye view of the Revolution, and then discusses the various movements that are surging in present-day China, closing with the Woman's Movement and the Christian Movement. The book is written in excellent English, and is characterized by ability, soundness of judgment and Christian spirit. A. J. B.

**Guinness of Honan.** By Mrs. Howard Taylor. 322 pp. \$1.75. China Inland Mission. Philadelphia.

Missionary biography is enriched by this interesting and attractive volume. The beloved medical missionary whose life story is recorded in its pages opened, with Dr. Sydney Carr, the first hospital in the Province of Honan, China, and for thirty years he toiled there with indefatigable energy, professional skill, humanitarian sympathy, and Christ-like devotion. He was a man of faith and prayer, eager to help in saving the souls as well as the bodies of his numerous patients. His hospital at Kai-feng was not only a place of physical healing but of spiritual power. The hardships of life in the interior of China were many and the peril sometimes great, but all were cheerfully met "for Jesus sake" and the people for whom He died. The preparation of this biography was a labor of love by his sister. A. J. B.